

A Further Study of the *Muktaka* of the *Mūlasarvāstivāda-vinaya*: A Table of Contents and Parallels*

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Introduction

Although the modern academic study of Indian Buddhism should be an objective process, it is not completely free from various forms of partiality. It is well known that scriptures and doctrine have been studied more than ritual materials and cultural artifacts.¹⁾ It is also known that textual materials are used almost exclusively as the primary sources for research, whereas the archaeological and art historical records receive considerably less attention.²⁾ Needless to say, such partiality is undesirable. There is no doubt that it limits a more fuller and richer, not to mention more accurate, understanding of Indian Buddhism.³⁾ The tendency to give priority to

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1) Silk (2004: 94).

2) Schopen (1991: 187-188, esp. n. 1).

3) It is repeatedly noted that such source partiality may have caused serious problems

textual sources is, of course, the precedent to which the scholars of Indian Buddhism adhere. As is well known, the academic research of Indian Buddhism was originally a subfield of Indology, which European scholars created in the latter half of the eighteenth century CE. They applied their traditional method of philological studies of classical Greek and Latin texts to classical Indian literature.⁴⁾ In short, the European tradition of philology had a great influence on the study of Indian Buddhism from the very beginning. There seem to be, however, other kinds of source partiality that cannot be overlooked even if we consider the origin of Buddhist Studies, at least in the field of *vinaya* research.

The *Vinaya* is one genre of Buddhist canonical texts.⁵⁾ It essentially consists of the rules governing monastic life regarding, for example, buildings, clothing, food, and rituals, the breaking of which usually results in punishment. It is generally thought that Buddhist monastic communities were governed by the *Vinaya* just as most of our societies are governed by law. Though the specific dates of the monasticism represented by the extant *vinaya* texts continues to be the subject of much scholarly debate,⁶⁾ they are often utilized as instrumental and informative sources for understanding Buddhist monasticism in early India.⁷⁾ Many *vinaya* texts, furthermore,

in our understanding of the historical development of Indian Buddhism, especially the emergence of what we commonly call “Mahāyāna Buddhism.” See, for convenience, Schopen (2004c); cf. Shimoda (2011: 38-47). Most recently, Mori (2015: esp. 141-169) also shows how difficult it is to recognize the propagation of the Avalokiteśvara-bodhisattva image cult in medieval Sri Lanka if we rely merely on literary sources.

4) Saigusa (1996 [1987]: 89-96).

5) Here I use the terms “canonical texts” relatively loosely, to refer to those texts that are not commentaries but transmitted as the genuine words of the Buddha. For a discussion of the Buddhist texts that we would call “canonical” in a strict sense, see Collins (1990: esp. 90-91); Norman (2006 [1997]: Ch. VIII, esp. 131-134).

6) On the difficulty in dating the extant *vinaya* texts, see, most recently, Clarke (2014: 18-21); S. Sasaki (2014: 43-44). Cf. Schopen (2008: 631): “Chronology is the bugbear of Indian studies ... Our *Vinaya* [= the *Mūlasarvāstivāda-vinaya*] sits most comfortably, as already indicated, in the early centuries of the Common Era.”

7) On the significant roles of the *vinaya* texts in the research of Indian Buddhism, see

include a large number of narrative stories, which mostly serve as frame-stories to outline how and why the monastic rules were established by the Buddha. *Vinaya* texts, therefore, are often used as resources by those who study Buddhist narrative literature.⁸⁾

The *Vinaya* is, like other genres of Indian Buddhist literature, preserved in at least three language groups: Indic such as Sanskrit and Pāli, Chinese translations, and Tibetan translations. In spite of this variety of sources, *vinaya* studies by modern scholars have long been centered on and derived from the *vinaya* texts extant in Pāli, i.e., the so-called “Pāli *Vinaya*.” Its comprehensive translation, for example, is easily accessible at least in English and Japanese, though the translations of the other *vinaya* texts are very limited.⁹⁾ Obviously, this trend has provided us with unbalanced information. It is already noted that several important issues dealt with in the *vinaya* texts may be overlooked or remain obscure when relying solely on the Pāli *Vinaya*.¹⁰⁾ Such unbalanced information is not, however, the only problem that results from focusing our research on the Pāli *Vinaya*. It has produced another, more fundamental, and thereby influential, problem: modern scholars tend to regard the Pāli *Vinaya* as being wholly representative of all *vinaya* texts, and use it as the basic, even “original,” model for the general structure and content of all *vinaya* literature.¹¹⁾

S. Sasaki (1999: 37–39).

8) Among others, the *Mūlasarvāstivāda-vinaya* has long served as an enormous repository of Buddhist narrative stories for research. For a concise overview of the history of research on narrative stories preserved in the *Mūlasarvāstivāda-vinaya*, see Yao (2011: 12–14).

9) For a bibliography of English translations of Chinese Buddhist texts including *vinaya* texts, see, for convenience, “Bibliography of Translations from the Chinese Buddhist Canon into Western Languages,” mbingenheimer.net/tools/bibls/transbibl.html (Last updated: 2016-02-20).

10) See, for example, Schopen (2007b: esp. 126–132); Clarke (2014: 165–166).

11) For an explicit statement affirming that the Pāli *Vinaya* may best retain the structure of the early *Vinaya*, see, among others, S. Sasaki (1999: 48).

The Pāli *Vinaya* is generally regarded as comprising three parts: the *Sutta-vibhaṅga*, the *Khandhaka*, and the *Parivāra*.¹²⁾ Though it is uncertain whether or not such a threefold division was well established in Indian Buddhist tradition, many modern scholars, as a result, share the common idea that “complete *vinaya* text” — like the Pāli *Vinaya* — should contain these and only these three parts, and all other *vinaya* texts should belong or be closely related to one of these three.¹³⁾ This idea is, of course, not completely groundless. Many of the extant *vinaya* texts have been identified as being similar or closely related to either the *Suttavibhaṅga* or the *Khandhaka*.¹⁴⁾ This is not the case, however, with the *Parivāra*. The similarities between the *Parivāra* and other *vinaya* texts have not been sufficiently verified.¹⁵⁾ Nevertheless, there are several *vinaya* texts that are assumed to be counterparts of the Pāli *Parivāra*,¹⁶⁾ simply because they do not correspond with the *Suttavibhaṅga* or the *Khandhaka*. To make matters worse, the *Parivāra* is generally thought to be an ancillary text added to the Pāli

12) Norman (1983: 18); von Hinüber (1996: 8); cf. Kieffer-Pülz (2015: 430).

13) The popularity of this idea may be best demonstrated by the comprehensive bibliography of *Vinaya* literature by Yuyama (1979), which has since been frequently referenced by many scholars. In the bibliography, most of the *vinaya* texts are systematically classified into these three categories: “*Vibhaṅga*,” “*Khandhaka*,” and “*Parivāra*.”

14) See, for example, Hirakawa (1960: 417–478; 591–629).

15) It was suggested that a series of question-and-answers between Upāli and the Buddha regarding *vinaya* issues included in the *Parivāra* was closely related to the *Youboli-wenfu-jing* 優波離問仏經 (T. 1466 [24]) in a series of papers in the 1970s by Dr. Valentina Stache-Rosen, but her suggestion turned out to be untenable; Matsumura (1990: 61–67). Note also that the Pāli version of the question-and-answers is remarkably different both in content and style from those preserved in other *vinaya* texts that are regarded as being closely related to the Sarvāstivādins, such as the *Shisong-lü* 十誦律 and the *Mūlasarvāstivāda-vinaya*; Kishino (2006a: 14–15, n. 32).

16) See, for example, Yuyama (1979: nos 1.19, 1.29, 1.39, 1.09): “Parivāra des Sarvāstivādavīnaya,” “Parivāra des Mūlasarvāstivādavīnaya,” “Parivāra des Dharmaguptakavīnaya,” “Parivāra des Vinaya einer unbekannten Schule”; Prebish (1994: 86): “This text (= the *Uttaragrantha* of the *Mūlasarvāstivāda-vinaya*) corresponds to the Pāli Parivāra.”

Vinaya tradition considerably later by a certain monk.¹⁷⁾ As a result, the *vinaya* texts that are thought to correspond to the *Parivāra* tend to be overlooked.

The *Muktaka*, the principal source for this paper, is one such *vinaya* text. Modern scholars have frequently regarded the *Muktaka* as a sort of appendix to a group of *vinaya* texts collectively referred to as “*Mūlasarvāstivāda-vinaya*.”¹⁸⁾ This is probably due to their common assumption that in principal all *vinaya* literature should be clearly divided into three parts, the third of which is subordinate, and that the *Muktaka* should be categorized into the third part within the *Mūlasarvāstivāda-vinaya*. As we will see, however, the *Muktaka* seems to be far from an appendix. Rather, it seems to be an integral part of the *Mūlasarvāstivāda-vinaya*. In fact, although this has become clearer through the work of a few leading scholars, it still has not been sufficiently recognized in wider circles. Nor has the content of the *Muktaka* been well exposed. In this paper, therefore, I will attempt to elucidate the significance and the content of the *Muktaka* in its entirety. There are, indeed, many perspectives that allow us to see the significance of the *Muktaka*, and it is true that a full translation of the text is the most straightforward way to show the content in detail. The discussion of all the perspectives and a translation of the full text, however, require many more pages than I am given here. In this paper, therefore, I will limit myself to demonstrating the content of the *Muktaka* as a whole through a table of contents, noting one of the important facts suggesting the significance of the *Muktaka* that have come to light by inspection of its contents.¹⁹⁾

17) Akanuma (1939: 432); Norman (1983: 26); von Hinüber (1996: 21).

18) Ueda (1976 [1934]: 179); Hirakawa (1960: 72); Prebish (1994: 105–106); S. Sasaki (2000: 75).

19) I am currently preparing an edition and a translation of the *Muktaka* in its entirety, which I hope to publish soon.

First, I will briefly survey a few of the previous studies that have pointed out several important facts regarding the textual position of the *Muktaka* in the *Mūlasarvāstivāda-vinaya* and note that they all hint at the canonicity of the *Muktaka*. Second, I will provide a table of contents of the *Muktaka*. Third, I will note that the *Muktaka* contains several textual parallels to other famous Buddhist literary works, and thereby suggest that the *Muktaka* shares an important characteristic — the preservation of parallels to other genres of Buddhist literature — with other major sections of the *Mūlasarvāstivāda-vinaya*, all of which are regarded with certainty as canonical texts.

1 Previous Studies

The modern academic term “*Mūlasarvāstivāda-vinaya*” is a general term. It designates not a single text but a group of texts. Modern scholars commonly regard the following three as the major components of the group: the *vinaya* corpus preserved in Yijing’s 義淨 (635–713) translations, the *vinaya* corpus preserved in Tibetan translations, and a relatively large amount of the Sanskrit manuscripts found near Gilgit in modern-day Pakistan.²⁰⁾ Though very little, if any, part of the *Muktaka* of the *Mūlasarvāstivāda-vinaya* has been found in the Sanskrit manuscripts,²¹⁾ it is preserved in its

20) S. Sasaki (1999: 248); Clarke (2004: 77).

21) In the so-called “Schøyen collection,” however, there seem to be an unknown number of damaged or tightly fused Indic manuscripts corresponding to the *Uttara-grantha*; Schopen (2004b: 161–162; 2005b: 303; 2008: 627, n. 13). The manuscripts might include any part of the *Muktaka*. In addition, Prof. Shayne Clarke informs me in personal communication that a few fragments in the Schøyen collection (SC 2381/56) that are identified as pieces of the *Genbenshuoyiqieyoubu-pinaiye-nituona-mudejia-shesong* 根本説一切有部毘奈耶尼陀那目得迦攝頌 (**Mūlasarvāstivāda-vinaya-nidāna-muktaka-uddāna-gāthā*) (T. 1456 [24]) seem to belong to the *Muktaka* part; cf. Clarke (2002: 59, ps).

entirety in both Yijing’s 義淨 translation (no. 1452 [vol. 24], five fascicles [卷], 21 pages [435c2-455c2] in Taishō edition)²²⁾ and the Tibetan translation (no. 7 [Pa], 120 folios [141a7-201b7] in the Derge print).²³⁾ Even this simple fact was not known until recently. Yijing’s 義淨 version is titled *mudejia* “目得迦,” which was taken for a transliteration of Sanskrit *Māṭṭkā*,²⁴⁾ and thought to be such.²⁵⁾ Furthermore, it was assumed, without any substantial evidence, that the *mudejia* 目得迦 was unique to Yijing’s 義淨 corpus and not preserved in the Tibetan corpus.²⁶⁾ The Tibetan version, on the other hand, has long been ignored by modern scholars, since it is one of ten or so short texts embedded in the fourth major part of the Tibetan *Mūlasarvāstivāda-vinaya*, the “*Uttaragrantha*,” and is not immediately recognizable.²⁷⁾ Moreover, the *Uttaragrantha* in its entirety was naïvely assumed to be the counterpart of the Pāli *Parivāra*, and thereby has been studied less

22) The numbers of lines and columns of Taishō edition I provide in this paper are based on CBETA.

23) The text numbers I provide for the Derge print in this paper are based on Tōhoku Catalogue.

24) The prevalence of this incorrect reconstruction might be derived from Nanjō (1883: no. 1134): “*Vinaya-māṭṭkā-śāstra*”; cf. Clarke (2004: 87, n. 38). Lévi (1908: 102 [154]), for example, based on Nanjō’s reference, refers to our text as “la Mūla-Sarvāstivādanikāya-māṭṭkā.” See below (3.1).

25) Though it is uncertain how Lévi understood what *vinaya* text corresponded with “*māṭṭkā*,” there seems to be no doubt that *vinaya* texts have come down to us that we may regard as the *Vinaya-māṭṭkā* collectively. According to Clarke (2004), they comprise, in principle, the enumeration and definition/explanation of judicial terms, and are preserved in at least these following four *vinaya* texts: the *Pinimu-jing* 毘尼母經 (T. 1463), the *Sapoduobu-pini-modeleqie* 薩婆多部毘尼摩得勒伽 (T. 1441), the *Shisong-lü* 十誦律 (T. 1435), and the *Uttaragrantha* of the *Mūlasarvāstivāda-vinaya*. The *Muktaka*, needless to say, does not include anything that we can call “*vinaya-māṭṭkā*.”

26) Hirakawa (1982: 12); Honjō (1987: 125, 131; 2014: 37). Modern Japanese scholars’ disregard of the Tibetan version of the *Muktaka* might be due to the fact that it is not referred to in *Otani Kanjur Catalogue*, the comprehensive and detailed Tibetan Kanjur (Derge and Peking prints) and Chinese Tripitaka (Taishō edition) concordance.

27) For the ten or so short texts included in the *Uttaragrantha*, see Kishino (2006b: esp. 129).

than any other section. Thus, both Chinese and Tibetan versions of the *Muktaka*, and the relationship between them received almost no attention.

1.1 Extant in Yijing's 義淨 and Tibetan Versions

Gregory Schopen is, to my best knowledge, the first scholar who referred to a close relationship between the Tibetan *Uttaragrantha* and Yijing's 義淨 *Genbenshuoyiqiyoubu-nituona-mudejia* 根本說一切有部尼陀那目得迦 (T. 1452), and consequently hinted that the *Muktaka* may be extant and available to us in two versions. Schopen (1998: 160) notes that there are several passages about the monastic *stūpa* cult in the Tibetan *Uttaragrantha*. Furthermore, he points out that some of them are very close to the passages cited by Bareau (1962) from Yijing's 義淨 *Genbenshuoyiqiyoubu-nituona-mudejia* 根本說一切有部尼陀那目得迦 (T. 1452), and suggests that both comprise the same texts. In this paper, Schopen precisely notes the parallel characteristics between the Tibetan *Uttaragrantha* and the Yijing's 義淨 Chinese *Genbenshuoyiqiyoubu-nituona-mudejia* 根本說一切有部尼陀那目得迦 (T. 1452), but apparently did not notice that both include the text titled “*Muktaka*.”

Referencing Schopen's work, Shayne Clarke produced a breakthrough study of the *Muktaka* of the *Mūlasarvāstivāda-vinaya*. Clarke (2001) notes that the text titled “*rKyang pa*” embedded in the *Uttaragrantha* is more commonly referred to as “*Sil bu*” in the *Mūlasarvāstivāda-vinaya* tradition, and verifies that the Tibetan *Sil bu* is an attested translation of the Sanskrit “*Muktaka*.” He also notes that the correspondence between Tibetan “*Sil bu*” and Chinese *mudejia* “目得迦” is confirmed more than once in the lists of the sections (or contents) of the *Mūlasarvāstivāda-vinaya*.²⁸⁾ Furthermore, considering that both the Tibetan text named either *Sil bu* or *rKyang pa*

28) See also below (1.2).

and the Chinese text named *mudejia* 目得迦 are, just like many other *Mūlasarvāstivāda-vinaya* texts, systematically regulated by *uddānas*, or verse summaries,²⁹⁾ he compares them and demonstrates that both texts have almost the same structure and set of topics. In addition, he demonstrates with reference to Late Middle Chinese pronunciation that Chin. *mudejia* cannot translate Skt. *Māṭṛkā* but rather is a transcription of Skt. *Muktaka*. In conclusion, he suggests that they seem to be two different versions of the same text, and therefore that *mudejia* 目得迦 should not be a transliteration of Skt. *Māṭṛkā*, but of *Muktaka*. I have confirmed that the *rKyang pa/Sil bu* and the *mudejia* 目得迦 in their entirety are very similar, which will be demonstrated in this paper.³⁰⁾ It is safe, therefore, to say that Clarke's conclusions leave no room for any further discussion: the *Muktaka* of the *Mūlasarvāstivāda-vinaya* is fully preserved at least in Yijing's 義淨 translation as *mudejia* 目得迦 and in Tibetan translation as *rKyang pa* or *Sil bu*. While Yijing's 義淨 version — transliterated as *mudejia* 目得迦 — has come down to us as an independent text,³¹⁾ the Tibetan version — translated as *Sil bu* or *rKyang pa* — is preserved in the fourth major text of the Tibetan *vinaya* corpus, the *Uttaragrantha*.

1.2 Possible Importance

There are several pieces of evidence that indicate the importance of the

29) It seems that the *Kathāvastu* and the *Māṭṛkā*, two other short texts included in the *Uttaragrantha*, are only two *Mūlasarvāstivāda-vinaya* texts that do not contain any *uddāna*; Clarke (2015: 79). Bu-ston also notes that no *uddāna* is found in the *Kathāvastu* in his 'Dul ba spyi'i mam par gzhag pa 'dul ba rin po che'i mdzes rgyan (L. Chandra, 48b3-4).

30) See the table of contents below.

31) The *Muktaka* has come down to us together with the *Nidāna* as one in Yijing's 義淨 translation, the *Genbenshuoyiqieyoubu-nituona-mudejia* 根本說一切有部尼陀那目得迦 (T. 1452). The first five fascicles (*juan* 卷) comprises the *Nidāna* and the last five comprise the *Muktaka*. The exact reason for this seems to be still uncertain; cf. Clarke (2001: 81).

Muktaka of the *Mūlasarvāstivāda-vinaya*. They fall into two categories: those found in the *Muktaka* and those found in other related texts. It is not unreasonable to say that the latter pieces have been fully identified. Clarke (2001: 91, n. 38; 2002: 52) notes that the *Vinayavibhaṅga* of the *Mūlasarvāstivāda-vinaya* and the *Vinayasamṅgraha* by *Viśeṣamitra (from no later than 7th century CE), which has been frequently regarded as a commentary of either *Prātimokṣa-sūtra* or *Vinaya-vibhaṅga* of the *Mūlasarvāstivāda-vinaya* by modern — especially Japanese — scholars,³²⁾ contain a similar table of sections (or contents) of the *Mūlasarvāstivāda-vinaya* that explicitly refers to the *Muktaka* in addition to other major sections.³³⁾ In addition, Schopen (2001: esp. 105) notes that a series of twenty-five *sūtras* dealing with monastic inheritance in the *Vinayasūtra* by Guṇaprabha (ca 5th-7th centuries CE) are sourced not only from the passages preserved in two major sections of the *Mūlasarvāstivāda-vinaya* (the *Cīvara-vastu* “Chapter on Clothes” and the *Kṣudraka-vastu* “Chapter on Miscellaneous Matters”), but also from those found in the *Uttaragrantha*, and thereby suggests that the *Uttaragrantha* had a significant place in Guṇaprabha’s understanding and representation of the *Mūlasarvāstivāda-vinaya*.³⁴⁾ In this paper, Schopen simply refers to the source as “the *Uttaragrantha*,” but does not specify which text.³⁵⁾ At the very least, however,

32) Sakaino (1932: 2); Hirakawa (1975: 14); K. Sasaki (1985: 168). Note, however, that the *Vinayasamṅgraha* is not based exclusively on the *Prātimokṣa-sūtra* and the *Vinaya-vibhaṅga*, but also on other sections, including the *Uttaragrantha* of the *Mūlasarvāstivāda-vinaya*; Schopen (2005b: 303, n. 17; 2012: 39); Kishino (2013: 41).

33) A very similar table of sections (or contents) appears in a few other locations of the Tibetan *Mūlasarvāstivāda-vinaya* and its colophon; Schopen (2001: 135, n. 7); Kishino (2013: 22, n. 72; 45, n. 26).

34) Schopen (2008: 627) further notes that Viśākhadeva’s *Vinayakārikā* (Derge 4123; T. 1459) was also based on the *Uttaragrantha* in the account of the technical issues of inheritance.

35) There are a total of fourteen *sūtras* that Schopen (2001) notes to be based on the *Uttaragrantha*. To be more specific, one *sūtra* is based on the *Upāli-paripṛcchā* and the other thirteen are all based on the *Nidāna*; there is no *sūtra* that is based on the

Schopen notes with certainty that one of the most renowned *vinaya* masters in medieval India regarded the *Uttaragrantha*, which contains the *Muktaka*, as an invaluable source.³⁶⁾

The facts noted by these previous studies seem to point to the same conclusion. They all seem to indicate that the *Muktaka* was regarded as an integral part of the *Mūlasarvāstivāda-vinaya* by its redactors and by medieval Indian *Vinaya* masters, such as *Viśeṣamitra and Guṇaprabha.³⁷⁾ That is

Muktaka. In later papers, however, Schopen notes that there are several *sūtras* in Guṇaprabha's *Vinayasūtra* that are based exactly on the passages preserved in the *Muktaka*; Schopen (2004a: 297; 2005a: 151–152, n. 114).

36) Guṇaprabha's high regard for the *Muktaka* may also be supported by the fact that the *Vinayasūtravṛtṭyabhidhāna-svavyākhyāna* (Derge 4119), which is said to be one of the auto-commentaries of the *Vinayasūtra*, quotes many passages from various sections of the *Mūlasarvāstivāda-vinaya*, including the *Muktaka*. See, for example, the *Vinayasūtravṛtṭy-abhidhāna-svavyākhyāna* (Bapat, P. V., & V. V. Gokhale, 59 ⇨ Derge 4119 *Shu* 56b2–3). It might be also noted that much the same is true of the works of other medieval *vinaya* masters, such as the *Vinayasūtraṭīkā* (Derge, 4120) by Dharmamitra (no later than 9th century CE), the *Āryamūlasarvāstivādiśramaṇerakārikā-vṛtṭi-Prabhāvatī* (Derge 4125) by Śākyaprabha (no earlier than 7th century CE), and the *Pratimokṣasūtraṭīkā-vinayasamuccaya* (Derge 4106) by *Vimalamitra (no earlier than 9th century CE). Many quotations from the *Muktaka* appear in these works. See, for example, Derge 4120 (301a6–7; 314a7), Derge 4125 (110b4–5), and Derge 4106 (*Pu* 159b5–6; 196b4). Note also that *Viśeṣamitra's *Vinayasamgraha* (Derge 4105; T. 1458) contains several close parallels to the *Muktaka*. The description of taking formal leave for forty days during the rain retreat (§ 1.3.3.1), a list of inedible items that may be taken only by unhealthy monks to improve their physical conditions (§ 1.10.2), and the enumeration of all the Thirteen-Necessary-Clothes (§ 3.1.1), for example, all of which are not found in other major sections of the *Mūlasarvāstivāda-vinaya*, fully appear in Viśeṣamitra's work (Derge 4106, 170b6–171b5 ⇨ T. 1458 [24] 565a2–14, Derge 4106, 181b7 ⇨ T. 1458 [24] 571a6–8, and Derge 4106, 142a5–6 ⇨ T. 1458 [24] 553a24–28, respectively). This seems to indicate that *Viśeṣamitra also counted the *Muktaka* as an integral source for his understanding of the *Mūlasarvāstivāda-vinaya*.

37) As Clarke (2001: 88–89) has previously pointed out, it may also be noteworthy that in his commentary on Vasubandhu's *Abhidharmakośa-bhāṣya*, Śamathadeva comments on the statement and the subsequent quotation about drinking liquor and explains that they are from the *Muktaka* of the *Mūlasarvāstivāda-vinaya*; cf. Honjō (2014: 555–556); Clarke (2015: 76). If accepted as historical truth, this explanation might suggest that Vasubandhu (*ca* 4th–5th centuries CE) as well as Śamathadeva (later than Vasubandhu; for the uncertain chronological position of Śamathadeva, see Honjō 1984b: 103–104) also regards the *Muktaka* as an important *vinaya* text of the *Mūlasarvāstivāda-*

to say, the *Muktaka* seems to have been transmitted as a canonical *vinaya* text in Indian Buddhist tradition. This may be proven more directly by another fact, as I noted previously, that the *Muktaka* is referred to as a component of the *Vinaya* in the account of the so-called “First Council” preserved in the *Kṣudrakavastu* of the *Mūlasarvāstivāda-vinaya*.³⁸⁾ Given that the account of the First Council lists the selected and authoritative texts, which we could call “canonical” in a technical sense, the reference made to the *Muktaka* clearly serves as further evidence of its canonicity.

Thus, the importance of the *Muktaka* of the *Mūlasarvāstivāda-vinaya* has been illuminated by evidence found outside the *Muktaka*. On the other hand, its importance may not be sufficiently confirmed by the contents of the *Muktaka* itself. It becomes clearer that the *Muktaka* contains many regulations for monks and nuns which provide us with interesting information about Buddhist practitioners’ daily lives and their religious activities, such as the Bodhisattva image cult,³⁹⁾ the monastic auction,⁴⁰⁾ and the monastic use of inscriptions.⁴¹⁾ While these regulations might suffice for the demonstration of the *Muktaka*’s importance, they make up only a portion of the text. There are many other authorizations and regulations promulgated by the Buddha in the *Muktaka* that are undoubtedly important and interesting for the study of Indian Buddhist monasticism but have yet to be explained in full. I will attempt, therefore, to show the regulations and authorizations by providing a table of contents of both Chinese and Tibetan versions of the *Muktaka* of the *Mūlasarvāstivāda-vinaya* in the following section.

vinaya.

38) Kishino (2013: 46-47).

39) Schopen (2005a: 133-136; 2005b: 301); cf. § 2.5.1 in the table of contents below.

40) Schopen (2005a: 136, esp. n. 114; 2012: 25-26); cf. §. 2.7.1 and § 2.10.2, respectively, in the table of contents below.

41) Schopen (2004a: 296-297); cf. § 1.4.1-§ 1.4.2 in the table of contents below.

2 Overview of the *Muktaka*: a Table of Contents

At first glance, the *Muktaka* of the *Mūlasarvāstivāda-vinaya* might appear to be an unusual text since it includes many series of question-and-answers regarding *vinaya* rules between Upāli (one of the Buddha's leading disciples known as the great *vinaya* holder) and the Buddha. Such frequent, even abrupt, appearances of the question-and-answers between them is, however, not rare with *vinaya* texts, especially with the *Mūlasarvāstivāda-vinaya*.⁴²⁾ Furthermore, the *Muktaka* contains, just like many other *vinaya* texts, a large number of narrative stories in which the Buddha establishes a series of regulations, grants several authorizations, and explains the proper procedures of the formal ecclesiastical acts for the first time. A cursory survey of this text alone, therefore, might suggest that the *Muktaka* is a typical *vinaya*

42) See, for example, the *Vinaya-vibhaṅga* (Derge 3 *Cha* 58a1-b2, 61b2-63b4 ≈ T. 1442 [23] 714c19-26, 715c1-716a21), the *Pravrajyā-vastu* (Eimer 1983: 182, 185-186, 190, 244-245, 308-309, 332-333), the *Bhaiṣajya-vastu* (Yao 2011: § 10.8.3, §10.8.4), the *Kāṭhina-vastu* (Matsumura 1996: § 17, §§ 23-25), the *Pravāraṇa-vastu* (Chung 1997: § 3.1, § 4.6, § 5.1.1, § 8.1, § 12.1.1), the *Śayanāsana-vastu* (Yamamoto 2007: § 42.1), the *Poṣadha-vastu* (Hu-von Hintüber 1994: § 51, §§ 59-60, § 63.1, § 68.1, § 69.1.a, § 75.1, § 76.1), and the *Kṣudraka-vastu* (Derge 6 *Tha* 52a3-b6, 56a1-5, 193b5-194a6, 202b5-7, 217a6-b1, 228a2-4, 252a4-5, 264a5-7 ≈ T. 1451 [24] 226a18-b12, 227b25-c1, 273a5-28, 275c9-12, 280b7-9, 284a7-10, 294a10-12, 297a28-29). It may also be noted that a series of question-and-answers between Upāli and the Buddha frequently appear in another *vinaya* text translated by Yijing 義淨 titled *Baiyi-jiemo* 百一羯磨 (**Ekottarakarmaṣataka*) "101 Formal Ecclesiastical Acts"; T. 1453 [24] 467b29-468c4, 469a10-b28, etc. This may suggest that Yijing's 義淨 **Ekottarakarmaṣataka* shares an important characteristic with other major texts of the *Mūlasarvāstivāda-vinaya*. Note also that such a frequent appearance of the series of question-and-answers is not found in the text preserved in Tibetan translation under what seems to be the same title: *Las brgya rtsa gcig pa* (**Ekottarakarmaṣataka*), which is, unlike Yijing's 義淨 version, attributed to Guṇaprabha in the Tibetan Buddhist tradition (Derge 4118). This may be taken as one of the significant discrepancies between these two **Ekottarakarmaṣatakas*, though they are frequently regarded as different versions of the same text by modern scholars — Hirakawa (1975: 15), for example. For a further discussion about the differences between the two texts, see Kishino (2013: 17-18).

text, rather than a sort of appendix.

As I mentioned above, both Chinese and Tibetan versions of the *Muktaka* structurally correspond well with each other: both appear to be clearly divided into four large groups of texts, each of which is further divided into ten smaller groups of texts. These apparent divisions are perceivable due to four *piṇḍoddānas* (collections of *uddānas*) and ten *uddānas* that intermittently appear within the texts. That is, each of the four large groups of texts begins with a *piṇḍoddāna*, and each of the ten small groups of texts begins with an *uddāna* in both Chinese and Tibetan versions of the *Muktaka*.⁴³⁾ According to these apparent divisions, we may be able to immediately view the *Muktaka* as being made up of four sections, each of which includes ten subsections. Based on this viewpoint, I have numbered the texts of the *Muktaka* from § 1.1 to § 4.10 in the table of contents below.

A Table of Contents of the *Muktaka* of the *Mūlasarvāstivāda-vinaya*

		Tibetan <i>Muktaka</i> (Derge 7 Pa)	Yijing's 義淨 <i>Muktaka</i> (T. 1451 [24])
	Greater <i>Piṇḍoddāna</i> (Summary of all <i>Piṇḍoddānas</i>)	141a7-	435c5-
§ 1	1st <i>Piṇḍoddāna</i> (Summary of § 1)	141b1-	435c8-
§ 1.1	1st <i>Uddāna</i> (Summary of § 1.1)	n/a	435c11-
§ 1.1.1	The regulation requiring that quarreling monks show reverence to one another	141b7-	436c17-437a7
§ 1.1.2	A partial parallel to the 51st story of the <i>Avadānaśataka</i> (the story of Kṛṣṇasarpa) and the regulations requiring that quarreling monks ask for pardon and forgive each other	142a6-	435c14-436b11& 436b12-c16
§ 1.1.3	Question-and-answer: The validity of an ordination in the case that the candidate rejects it in the middle of the ceremony	147a2-	437a7-
	Question-and-answer: How to determine the age of a candidate who is unsure of his own age	147a5-	437a11-
	Question-and-answer: The validity of an ordination in the case that a man is ordained through the formal acts for ordination of nuns	147a5-	437a18-

43) Apart from the four *piṇḍoddānas* and the forty *uddānas*, one larger *piṇḍoddāna* appears in the very beginning of the *Muktaka* that seems to summarize all four *piṇḍoddānas*; cf. Clarke (2015: 77).

A Further Study of the *Muktaka* of the *Mūlasarvāstivāda-vinaya*: A Table of Contents and Parallels

	Question-and-answer: The validity of an ordination in the case that a woman is ordained through the formal acts for ordination of monks	147a7-	n/a
§ 1.2	2nd <i>Uddāna</i> (Summary of § 1.2)	147b4-	437a22-
§ 1.2.1	The prohibition against monks performing the <i>poṣadha</i> ceremony on a grass field on the outskirts of town	147b5-	437a25-
	The regulation regarding the <i>poṣadha</i> ceremony in the case that the monks are separated by the wall of a town, with half of them inside the town and the other half outside	148a2-	437b6-
	The prohibition against monks neglecting performing the <i>poṣadha</i> ceremony	148a4-	437b11-
	The authorizations for monks to perform a shortened version and a silent version of the <i>poṣadha</i> ceremony, as well as an enumeration of the actions that may be carried out just by a mental operation in silence	148a6-	437b17-
§ 1.2.2	The authorization for monks to confess their offenses in the presence of bandits	148b5-	437b28-
§ 1.2.3	The authorization for monks to recite the <i>prātimokṣa-sūtra</i> in the presence of bandits	149a5-	437c19-
§ 1.2.4	The authorization for monks to confess their offenses in the presence of the great king	149b4-	438a2-
§ 1.2.5	Question-and-answer: The validity of confessing one's offenses to others who have also committed offenses	150a6-	438a17-
§ 1.2.6	The authorization for the monks who have already deeply repented and the superior monks, such as seniors and those who are famous and of great fortune, to confess their <i>saṃghāvaśeṣa</i> offenses to a particular monk	150a7-	438a20-
§ 1.3	3rd <i>Uddāna</i> (Summary of § 1.3)	151a4-	438b15-
§ 1.3.1	The prohibition against monks assigning daily work to those who have comprehensive knowledge of the <i>vinaya</i> , the <i>sūtra</i> , or the <i>abhidharma</i>	151a5-	438b18-
§ 1.3.2	The authorization for monks to extend their period of formal leave up to 40 days during the rain retreat, as well as the proper procedure for the formal act of the extension	152b3-	438c14- (omitting the detailed description of the formal act)
§ 1.3.3.1	Question-and-answer: The validity of taking formal leave for anywhere between one and 40 days during the rain retreat	154a7-	439a19-
	Question-and-answer: The validity of taking formal leave for more than 40 days during the rain retreat	154b2-	439a22-
	Question-and-answer: The number of monks required to take formal leave during the rain retreat	154b3-	439a24
§ 1.3.3.2	Question-and-answer: The impurity of the meat of animals with impure hides	154b4-	n/a
§ 1.4	4th <i>Uddāna</i> (Summary of § 1.4)	154b6-	439a28-
§ 1.4.1	The regulation requiring that the monks write the name of King Bimbisāra on the furnishings donated by Ajātaśatru to the Community	154b6-	439b2-

§ 1.4.2	A close parallel to the 1227th <i>sūtra</i> of the Chinese * <i>Saṃyukta-āgama</i>	155a6-	n/a
	The regulation requiring that the monks write the name of King Prasenajit on the furnishings he donated to the Community	156b2-	n/a
§ 1.4.3	The prohibition against monks eating crow flesh	157a2-	439b21-
§ 1.5	5th <i>Uddāna</i> (Summary of § 1.5)	157a5-	439c11-
§ 1.5.1	The prohibition against monks eating dog flesh	157a6-	439c14-
§ 1.5.2	The prohibition against monks eating raptor flesh	157b5-	
§ 1.5.3	The prohibition against monks eating mule flesh	157b7-	439c28-
§ 1.5.4	The prohibition against monks eating fox flesh	158a6-	
§ 1.5.5	The prohibition against monks eating monkey flesh	158b1-	440a12-
§ 1.6	6th <i>Uddāna</i> (Summary of § 1.6)	158b7	440a25-
§ 1.6.1	The authorization for sick monks to administer an enema	158b7-	440a28-
	The authorization for sick monks to use a rigid pipe as long as it is not made of iron in order to administer an enema	159a3-	440b5-
§ 1.7	7th <i>Uddāna</i> (Summary of § 1.7)	159b1	440b10-
§ 1.7.1	The medicine that can be taken as the morning medicine, the seven days' medicine, or the whole life medicine	159b1-	440b13-
§ 1.7.2	The authorization for sick monks to eat fresh porridge (Tib. <i>thug pa</i> ; Chin. 粥)	159b4-	440b18-
§ 1.7.3	The authorization for sick monks to eat all kinds of porridge	159b6-	
§ 1.8	8th <i>Uddāna</i> (Summary of § 1.8)	160a2	440b24-
§ 1.8.1	The authorization for taking sugar with water at any time	160b3-	440b27-
	Upāli's question: the validity of taking sugar water as the seven days' medicine	160a4-	440c15-
	Upāli's question: the sign that denotes that sugar water has not changed in quality	160a5-	440c17-
§ 1.8.2	A short story of Ānanda, who worried whether he should accept an invitation to a meal offered by Anāthapiṇḍada since he had already accepted another invitation	n/a	440c18-
	An enumeration of the five activities, such as the acceptance of an invitation to a meal, that can be performed just by a mental operation, and the authorization for a monk who is invited for a meal by two different families to let another monk go to the second house in his place	160b4-	440c25-
	The authorization for a monk to accept invitations and attend as many meals as possible in the case of famine	160b7-	440c28-
	The authorization for a monk who is invited for a meal to attend it with other monks, and the regulations regarding how to do it	80b2-	441a4-
§ 1.9	9th <i>Uddāna</i> (Summary of § 1.9)	161a5-	441a10-
§ 1.9.1	The authorization for drinking cow's butter (Tib. <i>mar</i> ; Chin. 酥) as the seven days' medicine	161a6-	441a13-

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§ 1.9.2	The authorization for drinking seed oil (Tib. <i>'bru mar</i> ; Chin. 油) as the seven days' medicine	161b3-	
§ 1.9.3	The authorization for sick monks to drink cow's butter, seed oil, or something else even after the seventh day has passed	161b6-	
§ 1.9.4	Upāli's question: The types of boxes that may be used to hold eye drops	162a5-	441a21-
	Upāli's question: The area formally designated as a kitchen (Tib. <i>rung ba'i khang pa</i> ; Chin. 淨厨; Skt. <i>*kalpika-sālā</i> [cf. VS, Taisho Univ. 6.301])	161a6-	441a24-
§ 1.10	10th <i>Uddāna</i> (Summary of § 1.10)	162b1	441b2-
§ 1.10.1	The regulations for the substitution for alcohol and the prohibition against monks drinking alcohol	161b1-	441b5-
§ 1.10.2	The regulations for the inedible items (Tib. <i>zas ngan pa</i> ; Chin. 異食) that monks can eat to improve their physical condition	162b6-	441b17-
§ 2	2nd <i>Piṇḍoddāna</i> (Summary of § 2)	163a1-	441b23-
§ 2.1	1st <i>Uddāna</i> (Summary of § 2.1)	163a2-	441b26-
§ 2.1.1	The prohibition against monks moving the equipment provided to a specific <i>vihāra</i> , such as bedding and vessels, to another <i>vihāra</i> , and the regulation requiring that monks repay the donors of the items when the items are moved	163a3-	441b29-
§ 2.1.2	The prohibition against monks picking up clothes dropped by thieves, except when devout people recommend that they should be picked up	163b7-	441c23-
§ 2.1.3	The prohibition against monks taking cloth from a rubbish heap (Skt. <i>pāṃśukilika</i>) left at a cemetery that has a proprietor, except when devout people recommend they should be taken	164a7-	442a7-
§ 2.2	2nd <i>Uddāna</i> (Summary of § 2.2)	165a2-	441a21-
§ 2.2.1	The prohibition against monks taking enshrined objects, such as cloth, left in a shrine (Tib. <i>lha khang</i> ; Chin. 天廟) that has a proprietor, except when they are told to do so	165a3-	442a24-
§ 2.2.2	The prohibitions against monks recommending other monks to offer their three sets of clothing to the Community, and against the Community accepting or dividing any or all of these sets of clothing offered from the monks	165b6-	442b20-
§ 2.3	3rd <i>Uddāna</i> (Summary of § 2.3)	166a3	442b29-
§ 2.3.1	The regulation regarding the distribution of the cloths donated to monks and nuns by a householder in the case where both the monks and the nuns had been invited to his house for a meal	n/a	442c3-
	The regulation regarding the distribution of the cloths donated to monks and nuns by a householder in the case where the monks had been invited to his house for a meal, and the nuns had later stopped by	166a3-	442c7-

§ 2.3.2	The regulation of sharing acquisitions among monks, nuns, male novices (Skt. <i>śrāmaṇeras</i>), female novices (Skt. <i>śrāmaṇerikās</i>), and probationers (Skt. <i>śikṣamāṇās</i>)	166a7-	442c17-
	The regulation of sharing acquisitions among those female novices and probationers who will be fully ordained	166b3-	
§ 2.4	4th <i>Uddāna</i> (Summary of § 2.4)	166b6-	442c25-
§ 2.4.1	The regulations of dividing acquisitions between monks and nuns in both cases that the number of monks is larger than the number of the nuns, and that the number of nuns is larger than the number of the monks	166b7-	442c28-
§ 2.4.2.1	A story of Rāhula, to whom sufficient food was not distributed	167a4-	443a8-
	The set of regulations regarding the order given by the Elder Monk to the other monks when they are to divide acquisitions	167b5-	443a25-
	A <i>Jātaka</i> of Śāriputra: a brahmin who vomited what he ate	167b7-168b1	443b2-23
§ 2.4.2.2	The <i>Avadāna</i> of Śrīgupta: his attempt on the Buddha's life	168b1-174a3	443b24-445b23
	The set of regulations regarding the manners of the Elder Monk and the other monks' when they eat meals prepared by householders	174a4-	445b17-
§ 2.4.3.1	The regulation regarding the son of a householder who takes over the task of building a <i>vihāra</i> from his dead father but wishes to build a smaller one	174a6-	445c2-
§ 2.4.3.2	The regulation regarding the son of a householder who takes over the task of building a <i>vihāra</i> from his dead father but wishes to build a larger one	174b2-	445c8-11
§ 2.4.3.3	The regulation regarding the son of a householder who takes over the task of building a <i>stūpa</i> (Tib. <i>mchod rten</i> ; Chin. 窣覩波) from his dead father but wishes to build a smaller one	174b5-	445c17-23
§ 2.4.3.4	The regulation regarding the son of a householder who takes over the task of building a <i>stūpa</i> from his dead father but wishes to build a larger one	175b7-	445c11-16
§ 2.4.3.5	The regulations for reconstructing or repairing a <i>stūpa</i> , an umbrella, a Buddha image, a picture of the Buddha, and Buddhist scriptures (Tib. <i>sangs rgyas kyī bka'i glegs bam</i> ;" Chin. 佛經)	175a3-	445c23-
§ 2.5	5th <i>Uddāna</i> (Summary of § 2.5)	175a7-	446a1-
§ 2.5.1	The regulations regarding the one who carries an image of the One-Sitting-in-the-Shade-of-the-Jambu-Tree (i.e., the Bodhisattva) into a town during Buddhist festivals	175b1-	446a4-
	The regulation regarding the one who accepts donations at Buddhist festivals	175b3-	446a10-
	The regulation requiring that Elder monks look after those who are carrying the Bodhisattva image	175b4-	n/a
	The authorization for playing music when the image of the Bodhisattva comes into a town during Buddhist festivals	175b5-	446a14

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	Question-and-answer: The legality of monks playing music at Buddhist festivals	175b6-	446a14-
§ 2.6	6th <i>Uddāna</i> (Summary of § 2.6)	176a1	446a20-
§ 2.6.1	The regulations regarding the announcement of Buddhist festivals	176a1-	446a23-
	The authorization and instruction to appoint a monk as the One-in-Charge-of-Donations (the formal ecclesiastical act)	176a5-	446b7-
	The prohibition against nuns bringing a cart to Buddhist festivals to collect items donated at the festivals	176b5-	446b19-
	The regulation requiring that monks divide the donations equally among monks and nuns	n/a	446b27-
	The authorization and instruction to appoint a monk as the Distributor-of-Donations (the formal ecclesiastical act)	177a3-	n/a
§ 2.7	7th <i>Uddāna</i> (Summary of § 2.7)	177b1	446b29-
§ 2.7.1	The regulations regarding the monastic auction at which the clothes donated at Buddhist festivals are sold	177b1-	446c3-
§ 2.8	8th <i>Uddāna</i> (Summary of § 2.8)	178a1	446c22-
§ 2.8.1	The regulation regarding the number of stories of the buildings of monks and nuns	178a1-	446c25-
§ 2.8.2	The regulation regarding the bedding-and-seats belonging to the Community that have been removed by monks from a <i>vihāra</i> in the event of danger	178a4-	447a1-
§ 2.9	9th <i>Uddāna</i> (Summary of § 2.9)	178b3	447a15-
§ 2.9.1	The regulation regarding the sequential seating order of monks at Buddhist festivals	178b3-	447c11-
	The regulations regarding distributing food to monks at Buddhist festivals	178b7-	447a23-
§ 2.10	10th <i>Uddāna</i> (Summary of § 2.10)	173b4-	447b2-
§ 2.10.1	The regulation regarding the sequential order of eating food and drinking water in the case that a monk has a meal with a group of nuns at a householder's residence	179a3-	447b5-
§ 2.10.2	The restriction against monks deciding the price of the women donated by a householder	179b4-	447b25-
§ 3	3rd <i>Piṇḍoddāna</i> (Summary of § 3)	180a1-	447c5-
§ 3.1	1st <i>Uddāna</i> (Summary of § 3.1)	180a2	447c10-
§ 3.1.1	The authorization for monks to sell clothes, including the Thirteen-Necessary-Clothes, as well as the regulation requiring that monks do not wash or color the clothes that they wish to sell	180a2-	447c13-
	Question-and-answer: How to take formal possession of clothes as the Thirteen-Necessary-Clothes	180a5-	447c21-
	Question-and-answer: What to do with extra clothes	180b1-	447c29-
§ 3.2	2nd <i>Uddāna</i> (Summary of § 3.2)	180b4	448a11
§ 3.2.1	Question-and-answer: 12 types of monks whose refusal to accept a formal monastic resolution is invalid	180b4-	448a14-18

	Question-and-answer: Definition of the one who is foolish	180b6-	448a21-
	Question-and-answer: Definition of the one who is stupid	180b7-	448a22-
	Question-and-answer: Definition of the one who is not bright	181a1-	448a23-
	Question-and-answer: Definition of the one who is unskilled	181a2-	448a24
	Question-and-answer: Definition of the one who is shameless	181a3-	448a25-
	Question-and-answer: Definition of the one who is furious	181a4	448a26
	Question-and-answer: Definition of the one who has crossed over a boundary	181a4-	448a26-
	Question-and-answer: Definition of the one who has been expelled	181a5-	448a27-
	Question-and-answer: Definition of the one who speaks unsteady words	181a6-	448a28-
	Question-and-answer: Definition of the one who lacks dignity	181a7	448a29
	Question-and-answer: Definition of the one who does not live in proper ways	181a7-	448a29-
	Question-and-answer: Definition of the <i>pārājika</i> penitent (Skt. <i>sikṣā-dattaka</i>)	181b1	448b2
	Question-and-answer: The validity of the refusal to accept a formal monastic resolution by a monk who has lost his senses but later recovers them	n/a	448b3-5
	Question-and-answer: Three types of monks whose refusal to accept a formal monastic resolution is valid	181b2-	448a19-20
§ 3.3	3rd <i>Uddāna</i> (Summary of § 3.3)	181b3-	448b6-
§ 3.3.1	Question-and-answer: The validity of a monk's refusal to accept the formal monastic resolution appointing him to one of the twelve administrative positions	181b4-	448b9-
	Question-and-answer: The validity of ordinations performed by laypeople	181b6-	448b13-
§ 3.4	4th <i>Uddāna</i> (Summary of § 3.4)	181b7-	448b23-
§ 3.4.1	The prohibition against monks smearing fats on their feet from any of these five animals: elephant, horse, lion, tiger, and leopard	182a1-	448b26-
§ 3.4.2	The authorization for monks to let several kinds of laypeople, such as King Bimbisāra, hear the <i>prātimokṣa-sūtra</i>	182a7-	448c11-
§ 3.4.3	The authorization for all members of a community to eat porridge	182b5-	448c24-
	The authorization for monks to both accept the fields that contain many seeds and consume the resulting crops that are harvested	183a4-	449a9-
§ 3.5	5th <i>Uddāna</i> (Summary of § 3.5)	183a5-	449a14-
§ 3.5.1	Question-and-answer: The legality of a monk sitting on a carpet (Tib. <i>gding ba</i> ; Chin. 褥; cf. <i>Mvy.</i> [Sakaki] 8942: <i>gding ba</i> = <i>pratyaṣṭaraṇa</i> , <i>niṣadana</i>) with a layman	183a6-	449a17-

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	”Question-and-answer: The legality of a monk sitting on a mat or other furniture with a male novice, naked ascetic, eunuch (Skt. <i>pañḍaka</i>), epicene (Skt. <i>ṣaṇḍha</i>), defiler of nuns, patricide, matricide, arhanticide, one who caused the Tathāgata to bleed with evil intent, follower of other religious groups, one who has converted to other religious groups, interloper, one who is in communion elsewhere (Skt. <i>nānāsaṃvāsika</i>), or one who is not in communion (Skt. <i>asaṃvāsika</i>)	183a7-	449a19-22
	Question-and-answer: The legality of a monk sitting on a mat spread on a small platform (Tib. <i>stegs bu la stan bting ba</i> ; Chin. 枯床) with a layman ... up to ... one who is not in communion	183b3-	449a24-
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Several points are immediately observable in the table above. We can see, first and foremost, that there is little, if any, discrepancy in content between the Chinese and the Tibetan versions of the *Muktaka* of the *Mūlasarvāstivāda-vinaya*. It is true that there are a few narrative stories that appear in one version but not in the other.⁴⁴⁾ Such stories, however, appear to have little effect on the overall regulations. That is to say, the version that omits some stories preserves the same regulations as the version that includes them. It is also true that there are at least fourteen cases in which certain regulations or authorizations are found in only one version.⁴⁵⁾ The number of such cases, however, is small. In some of the cases, moreover, similar regulations or authorizations are found in the other version.⁴⁶⁾ In addition, there is at most one significant difference between the two versions in the sequential order of the regulations and authorizations.⁴⁷⁾ It seems to be plausible, therefore, to conclude that the two versions correspond well in terms of both content and structure.

It is equally apparent that the *Muktaka* deals with a broad variety of topics through a series of question-and-answers between Upāli and the Buddha and a large number of regulations and authorizations promulgated by the Buddha. Many of them provide us with detailed information about interesting Buddhist practices in India — the Buddhist festivals (*mahas*) (§ 2.5.1- § 2.7.1; § 2.9.1; § 3.9.1),⁴⁸⁾ for example, which involve the Bodhisattva

44) e.g. § 1.1.2; § 1.4.2; § 1.8.2; § 4.1.2.

45) e.g. § 1.1.3; § 1.3.3.2, § 1.4.2; § 2.3.1, § 2.5.1; § 2.6.1; § 3.2.1; § 3.7.2; § 3.9.1; § 3.10.1.1; § 3.10.1.2; § 3.10.1.3; § 3.10.4.1; § 3.10.4.5.

46) e.g. § 1.4.1 and 1.4.2; § 2.3.1; § 2.6.1; § 3.9.1; § 3.10.1.1; § 3.10.1.2

47) § 3.10.4.4.

48) Recently, in 2014, Schopen published a long-awaited paper on Buddhist festivals, which was written for a symposium in 2003 and has since been circulated and referenced by many scholars. In that paper, Schopen does not directly cite the *Muktaka*, but comprehensively refers to important accounts about Buddhist festivals, especially those closely related to the Buddha's biography, found in various sections of the *Mūlasarvāstivāda-vinaya*.

image cult and the *stūpa* cult.⁴⁹⁾

Looking more closely at the above table, we may observe a few clues as to the characteristics of the *Muktaka*. The table includes, for example, a large number of authorizations made by the Buddha allowing exceptions to rules he himself previously established elsewhere,⁵⁰⁾ which may be a marked

49) In relation to the *stūpa* cult, the regulation found in § 3.9.1 of Yijing's 義淨 version might be worth noting, since it appears to refer to the visual arts of the story of the Buddha's life that we frequently see at famous Buddhist *stūpa* sites, such as Sāñci (see, for example, Dehejia [1997: 51-61] for the *stūpa* decorations at Sāñci); cf. Sugimoto (1984: 253). Both Tibetan and Yijing's 義淨 versions of § 3.9.1 concern the *stūpa* for the hair and nail clippings of the Buddha (Tib. *dbu skra'i mchod rten*; Chin. 如來髮爪窠觀波). The regulations established in the two versions, however, appear to be different. In the Tibetan version, Anāthapiṇḍada sought and was granted permission to celebrate a festival (Tib. *dus ston chen po*) for the *stūpa*. In Yijing's 義淨 version, on the other hand, the permission sought by and granted to Anāthapiṇḍada seems to be different as follows: 爾時給孤獨長者, 請世尊曰: “我於如來髮爪窠觀波處, 欲為莊嚴。若佛聽者, 我當營造。” 佛告長者: “隨意應作。” Here we see, although the wording is not completely clear, that Anāthapiṇḍada asked the Buddha to allow him to decorate (莊嚴) the place where the *stūpa* was built, and was authorized to do so as he liked (隨意應作). Because he was not sure how to do it (長者不知, 云何而作) he was told the following by the Buddha: 佛言: “始從觀史多天下生瞻部, 化導有情, 乃至涅槃, 本生聖跡, 隨意應作。” It is obvious that three of the well-known moments in the Buddha's biography are listed in the first part of his statement: his descent to Jambudvīpa (瞻部) from Tuṣṭa Heaven (觀史多天) i.e. his birth, his guidance for living beings (化導有情), and his *nirvāṇa* (涅槃), i.e. his death. The second phrase in the latter part of his statement “隨意應作” is also easy to understand, since it is, as we have just observed, a conventional expression that the Buddha used when making authorizations: “you may/must do [so] as you like.” The point of interest is the first phrase “本生聖跡,” which might be literally translated as “the holy traces of the current life [of the Buddha].” If we could take it as signifying the decorations for the *stūpa*, we may interpret the entire statement as follows: “The Blessed One said: ‘You must/may do as you like [in regard to the decoration of the *stūpa*] with holy traces of the current life [of the Buddha] which begins with his descent to Jambudvīpa from Tuṣṭa Heaven, and is followed by his guidance for living beings, and ends with *Nirvāṇa*.’” If this interpretation is on the right track, it may be possible to regard § 3.9.1 of Yijing's 義淨 version as serving as a textual warrant for displaying the Buddha's biography for the *stūpa* decoration.

50) Here I put forth a small sample: the fortnightly confession ceremony, or the *poṣadha*, is, for example, an important Buddhist ceremony that the Buddha ordered monks to observe. This ceremony is governed by several rules. In principle, all the monks within the same boundary (Skt. *śīmā*) must participate in it and recite all the *prātimokṣa* rules together (Hirakawa, 1993a, 71-73). Furthermore, the participants must be “pure (Skt *pariśuddhi*),” i.e. free from violations of *vinaya* rules. Those monks who have faults

characteristic of the *Muktaka*. It is, of course, desirable to identify these clues one by one and discuss them in detail. This would take, however, more space than I have here. In addition, such detailed discussions may not appeal to readers who do not have a technical interest in *vinaya* texts, and as a result, the source value of the *Muktaka* may remain insufficiently recognized by many who should pay attention to it.⁵¹⁾ Therefore, I will not go into detail, but instead note one simple observation that is significant to our current discussion and may attract a wide range of scholarly attention: the *Muktaka* preserves several parallels to other Buddhist literary works.

must qualify themselves for the ceremony by expiating their faults through confession to other pure monks just before the ceremony begins (Hirakawa, 1993a, 74). In addition, the recitation of the *prātimokṣa-sūtra* is, in general, forbidden in the presence of lay men (S. Sasaki, 1993, 1–5). In the *Muktaka*, however, the Buddha grants monks several exceptions to these rules, such as a shortened or even silent version of the ceremony (§ 1.2.1; cf. Kishino 2008, 242–243), recitations of the *prātimokṣa* rules in the presence of lay men (§ 1.2.3), and confession of offenses to impure monks (§ 1.2.5). Likewise, the rain retreat (Skt. *varṣā*) is also known as an important Buddhist event that the Buddha established for Buddhist monastics. They must congregate indoors during the rainy season. If something urgent arises during the rain retreat, they may take formal leave. The length of leave is limited to seven days by the Buddha in the *Varṣā-vastu* “Chapter on the Rain Retreat” of the *Mūlasarvāstivāda-vinaya* (Schopen 1997 [1992] 77). In the *Muktaka*, however, the Buddha allows monks to extend their leave up to forty days, and describes the proper procedure for the formal act of extension (§ 1.3.2; cf. Kishino 2008, 254, n. 21). Taking into consideration that the rain retreat normally lasted for about ninety days in total (Hirakawa, 1993b, 466–478), this allowance may be taken as a drastic exemption. Yet another seemingly drastic allowance is found in § 1.8.2. Buddhist monks were, in principle, prohibited from accepting invitations from householders for meals more than once a day, and this prohibition appears as *pāyantika* rule 33 in the *Mūlasarvāstivāda-vinaya* corpus (Hirakawa 1994, 365–375). In § 1.8.2 of the *Muktaka*, however, the Buddha authorized monks to accept additional invitations for meals and go in person in times of famine or let others go in their place at any time. This may also be regarded as modifying the established rule.

51) Note that the *Nidāna* of the *Mūlasarvāstivāda-vinaya*, for example, has received little attention by those researchers who discuss the *Avadāna-śataka*, though it was repeatedly pointed out in *vinaya* studies — more than fifteen years ago — that the *Nidāna* includes full parallels to the 36th and 54th stories of the *Avadāna-śataka*. See the discussion below (3.1).

3 Parallels to other Buddhist Literary Works

One of the distinctive characteristics of the *Mūlasarvāstivāda-vinaya* is that it contains a large number of narrative stories, many of which closely parallel those found in other genres of Buddhist literature, such as the *Jātaka*, the *Avadāna*, or the *Sūtra* (i.e., the *Āgama* and the Pāli *Nikāya*).⁵²⁾ This important characteristic is observed in the *Muktaka*: it contains at least two parallels to the *Avadāna* (§ 1.1.2; §2.4.2.2) and two parallels to the *Sūtra* (§ 1.4.2; § 4.1.2).⁵³⁾

3.1 Parallels to the *Avadāna*

The first narrative parallel found in the *Muktaka* is to one story preserved in the *Avadāna-śataka*, an early compilation of 100 Buddhist narrative stories, which has attracted much scholarly attention, probably because it is available in Sanskrit, as well as Chinese and Tibetan translations (and modern translations).⁵⁴⁾ It is well known that this compilation includes many stories that are closely parallel to those preserved in the *Mūlasarvāstivāda-*

52) Gnoli (1977: xxii), for example, in his edition of the Gilgit manuscripts of a few of the *vastus* of the *Mūlasarvāstivāda-vinaya*, describes the characteristics straightforwardly: “This *vinaya* must have enjoyed a noticeable fortune also on account of its unusual literary qualities. *Jātakas*, *avadānas*, *vyākaraṇas*, *sūtras*, tales written in a style both plain and vivid, relieve the dry enumeration of the disciplinary duties, that [*sic.*] ruled the life of the Buddhist communities.” Cf. M. Muldoon-Hules (2011: 10-11).

53) It may also be noted that a large number of clichés that are known to be preserved in both the *Mūlasarvāstivāda-vinaya* and several *avadāna* compilations are found in the *Muktaka*. In § 1.1.2, for example, the following clichés appear: Salvation (Hiraoka 2002, no. 8A = Demoto 1998, no. 11), Rays of the Buddha’s Smile (Hiraoka 2002, no. 8D = Demoto 1998, no. 14), Deities’ Visit to the Buddha (Hiraoka 2002, no. 4A = Demoto 1998, no. 16), The Fruit of Stream-winner (Hiraoka 2002, no. 9C = Demoto 1998, no. 17), and A Cheer from the Stream-winner (Hiraoka 2002, no. 9D = Demoto 1998, no. 18).

54) For the history of research on the *Avadāna-śataka*, see, for convenience, Demoto (2006: esp. 207-215).

vinaya. Panglung (1981), for example, notes at least seven parallels in his broad survey of narrative stories found in the Tibetan *Mūlasarvāstivāda-vinaya*. Panglung’s survey is, without doubt, of great importance in the research of the relationship between the *Mūlasarvāstivāda-vinaya* and other Buddhist narrative literary works. It is frequently referenced as a reliable and informative work and is sometimes described as “exhaustive” survey especially in Japanese scholars’ works on Indian Buddhist narratives.⁵⁵ It is not, however, by any means exhaustive. Schopen (2000: 136, n. 22; 2001: 141–142, n 21), for example, points out that Panglung does not refer to the fact that the 36th and 54th stories of the *Avadānaśataka* are fully preserved in the *Nidāna* of the *Mūlasarvāstivāda-vinaya*,⁵⁶ and remarks that his work is “weak in citing parallels to the *Avadānaśataka*.” Yao (2011: 12–13) also points out that Panglung’s research requires caution, since it does not refer to Chinese texts sufficiently, nor does it pay attention to the *sūtra* parallels that are void of narrative elements. The parallels that I will explain below are also overlooked by Panglung.

The *Muktaka* begins with a series of narrative stories about a quarrel between two monks (§ 1.1). One of the monks was so furious after being insulted by the other monk that he died with much hatred and was reborn as a venomous snake. The Buddha went to see the snake and gave him Buddhist teachings, one of which was expressed in verse. As a result, the snake produced a sincere, devout mind and was reborn in heaven in the end.⁵⁷ The 51st story of the *Avadāna-śataka*, titled “Kṛṣṇasarpa” in Speyer’s

55) e.g. Demoto (1998: 107–116); Yamagiwa (1999: 50); Okano (2004: s.v. *Sanghabhedavastu*).

56) See also Schopen (2005b: 303, n. 18). For the texts and translations of both stories found in the *Nidāna* of the *Mūlasarvāstivāda-vinaya*, see Kishino (2013: § 3.3.3 and § 3.7.1).

57) Unlike the Tibetan version, Yijing’s 義淨 version somehow comprises two similar stories about a quarrel between two monks one of whom was reborn as a venomous snake (Story A: T. 1452 [24] 435c14–436b11; Story B: T. 1452 [24] 436b12–c16). The

Sanskrit edition and in Feer's French translation, is very similar.⁵⁸⁾ The main character is not a monk but a rich householder. He was very stingy and greedy for wealth. When he died, he was so concerned about his wealth that he was reborn as a venomous snake. The snake was so fierce that he killed many people. King Bimbisāra, therefore, requested the Buddha to reform him. The Buddha, having accepted the request, went to the forest where the snake lived and gave him the teachings, one of which was expressed in verse. Consequently, the snake produced a devout mind and was reborn in heaven.

There are several differences between the story in the *Muktaka* and the 51st story of the *Avadāna-śataka*. In the latter, the main character is not a monk but a layman. It is not hatred but greed that caused him to be reborn as a snake. It is King Bimbisāra, and not King Prasenajit, who came to see the Buddha give teachings to the snake.⁵⁹⁾ Both stories, however, have essentially the same narrative structure: a man was reborn as a poisonous snake due to his evil spirit, but was relieved from his pitiful destiny by listening to the Buddha's direct teachings and becoming a profoundly pious Buddhist. More importantly, the Buddha spoke identical verses in both stories.⁶⁰⁾ It seems plausible, therefore, to regard these two stories as

Buddha's teaching in verse with which the snake was deeply impressed appears neither in Story A nor in Story B. Instead, it partially appears in prose in Story A. (See n. 60 below).

58) *Avadāna-śataka* (Speyer, I, 289-294); Feer (1891: 198-201).

59) Neither King Bimbisāra nor King Prasenajit appears in Yijing's 義淨 version of the *Muktaka* (T. 1452 [24] 436b29-30).

60) The *Muktaka* (Derge 7 Pa 145a7-b1; it is not preserved in Yijing's 義淨 version):
khyod ni byol song skye gnas gyur // mi dal bar yang skyes gyur na //
don med par ni ci phyir du // da ni ci zhig byar yod kyi //
rgyal ba thugs rje ldan mnga' la // sems kyis legs par dad skyed dang //
byol song skye gnas 'dir spangs te // de nas mtho ris 'gro bar 'gyur //

Avadāna-śataka (Speyer, I, 291):

idāniṃ kiṃ karīṣyāmi tiryagyonigatasya te /
akṣaṇapratīpannasya kiṃ rodiṣi nirarthakam //*
sādhu prasādyatāṃ cittaṃ mahākāruṇike jine /

parallel, though it remains uncertain which story is older or more ‘original.’⁶¹⁾

In regard to the second narrative parallel found in the *Muktaka*, little, if any, explanation is necessary, since it was already discussed by a prominent scholar more than 100 years ago. It is a narrative story about Śrīgupta’s attempt on the Buddha’s life. This story has come down to us in various sources; it is included in several famous compilations of Buddhist narratives, such as Kumāralāta’s *Kalpanāmaṇḍitikā* (2nd century CE), Haribaṭṭa’s *Jātakamālā* (5th century CE), and Kṣemendra’s *Bodhisattvāvadāna-kalpalatā* (11th century CE), and is also extant as a single *sūtra* version in the Chinese and Tibetan translations.⁶²⁾ The *Muktaka* of the *Mūlasarvāstivāda-vinaya* also preserves a long version of the story (§ 2.4.2.2).

tiryagyonim virāgyeha tataḥ svargaṃ gamiṣyasi //

Cf. Feer (1891: 200):

Que ferai-je maintenant que tu es allé dans une matrice d’animal,
que tu est tombé dans une situation calamiteuse? Pourquoi pleures-tu, vraiment?
Bien! Crée dans ton esprit de bonnes dispositions pour le Jina à la grande
compassion.

Si tu rejettes ici les attachements (qui te valent) la matrice d’un animal, tu
arriveras ensuite au Svarga.

Cf. Yijing’s 義淨 *Muktaka* (T. 1452 [24] 435c29-436a2):

“賢首應知，諸行皆無常，諸法悉無我，寂靜涅槃樂。汝宜於我，起淨信心，由此功德，捨傍
生趣，生善道中。”

The 58th story of the *Avadānaśataka*, titled “*Mahiṣa*” in Speyer’s edition (I, 331–335) and Feer’s translation (224–225), also includes these verses. The narrative structure of “*Mahiṣa*,” however, is not similar to that of the story preserved in § 1.1.2 of the *Muktaka*.

61) There seem to be two possible and opposing ideas regarding the relationship between the *Avadāna-śataka* and the *Mūlasarvāstivāda-vinaya* — unlike in the case of the *Divyāvadāna* and the *Mūlasarvāstivāda-vinaya*. One idea is that the *Avadāna-śataka* is based on the *Mūlasarvāstivāda-vinaya*. The other is, on the contrary, that the *Mūlasarvāstivāda-vinaya* is based on the *Avadāna-śataka*. There are arguments and suggestive evidence to support both ideas, and therefore the relationship between these two texts has yet to be confirmed. See Schopen (2001: 102; 2014: 362) for the former idea, and Yamagiwa (1992) for the latter.

62) For the variety of textual sources of Śrīgupta’s story, see Akanuma (1931: s.v. *Sirigutta*); Lamotte (1944: 184–185, n. 4); Okumura (2000: 74); Yamasaki (2011: 70).

In his book of “Aśvaghōṣa’s *Sūtrālaṃkāra*,”⁶³ Lévi (1908: 102-106 [154-158]) notes that a full version of Śrīgupta’s story is preserved in the *Genbenshuo-yiqiyoubu-mudejia* 根本説一切有部目得迦 which we now know to be Yijing’s 義淨 translation of the *Muktaka* of the *Mūlasarvāstivāda-vinaya*.⁶⁴ At that time Lévi referred to it as the “*Mūla-Sarvāstivāda-nikāya-māṭṛkā*” and explains the outline of the story based on Yijing’s 義淨 version in detail. Lévi’s book is, of course, one of the seminal works on *avadāna* stories, and is frequently referenced, especially by those concerned with Indian Buddhist narratives. His reference to the Śrīgupta *avadāna* preserved in the *Muktaka* of the *Mūlasarvāstivāda-vinaya*, however, seems to have received insufficient attention. Panglung (1981: 209-210), for example, shows that there are seven parallels between the *Mūlasarvāstivāda-vinaya* and Kṣemendra’s *Bodhisattvāvadāna-kalpalatā* by providing a table of narrative stories found in both texts. He does not mention, however, the fact that Śrīgupta *avadāna* is found in both texts,⁶⁵ although he references Lévi’s book. More recently, Yamasaki (2011: esp. 41-74), in his excellent dissertation on three stories in the *Bodhisattvāvadāna-kalpalatā*, gives a precise overview of the literary works and refers to all of the related scholarly works. When discussing the research history of the 8th story (Śrīgupta’s story), however, Yamasaki does

63) It seems that the text that Lévi assumed to be “Aśvaghōṣa’s *Sūtrālaṃkāra*” instead proved to be Kumāralāta’s *Kalpanāmaṇḍitikā*; Okano (2004: s.v. *kumārālata*); Yamasaki (2011: 179-180, n. 40). In relation to this issue, it should also be noted that Śamathadeva comments on the quotation from the 56th story of the *Dazhuangyanlun-jing* 大莊嚴論經 (T. 201) preserved in the *Abhidharmakośa-bhāṣya*, and refers to the quotation as originating from a work of Kumāralāta (Tib. *gZhon nu len*); Honjō (1983: esp. 16, n. 2); cf. Okano (2004: n. 20). This also supports the idea that the author of the text is not Aśvaghōṣa but Kumāralāta.

64) Nishimoto (1933: 13) also points out that Śrīgupta’s story is preserved in Yijing’s 義淨 version of the *Muktaka*, as well as the *Binaiye* 鼻奈耶 and the *Shisong-lü* 十誦律. Okumura (2000: 74-75) compares the three versions of the story, and notes that the *Binaiye* 鼻奈耶 and the *Shisong-lü* 十誦律 versions correspond remarkably well.

65) The table provided by Panglung is, once again, noted as incomplete by Schopen (2007a: 217, n. 52).

not mention Lévi's observation that it was preserved the *Muktaka*, though he refers to Lévi's book elsewhere in his dissertation.⁶⁶⁾

There seems to be no doubt that these two parallels to relatively well-known *avadānas* found in the *Muktaka* have been long ignored by many modern scholars. There may be several good reasons for this. One of the most plausible reasons may be that the Tibetan *Uttaragrantha*, the text including the *Muktaka* and so on, and the *Genbenshuoyiqieyoubu-nituonamudejia* 根本說一切有部尼陀那目得迦, the Chinese text comprising the *Nidāna* and the *Muktaka*, have received insufficient scholarly attention. Panglung (1981: xiii), once again, for example, refers to the *Uttaragrantha* as “*Anhang* (appendix),”⁶⁷⁾ and does not consider it at all in his survey of the *Mūlasarvāstivāda-vinaya*.⁶⁸⁾ Indifference toward the *Uttaragrantha* still appears to be common among many scholars, particularly those who focus on *avadānas*.⁶⁹⁾

66) Yamasaki (2011: 179–180, n. 40). It may also be noted that Straube (2009: 316–319) also pays little attention to Lévi's observation in his edition and translation of the 8th story of the *Bodhisattvāvadāna-kalpalatā*.

67) Cf. Kishino (2013: 25, n. 1).

68) Cf. Schopen (2001: 141–142, n. 21).

69) Demoto (2009), for example, does not mention the parallel preserved in the *Nidāna* of the *Mūlasarvāstivāda-vinaya* in her translation of the story of Maitrakanyaka of the *Avadāna-śataka*. Equally, Okano (2008: 99, n. 1) also disregards the *Nidāna* version and assumes that the story of Maitrakanyaka of Kṣemendra's *Bodhisattvāvadāna-kalpalatā* (the 92th) is sourced from the 36th story (the story of Maitrakanyaka) of the *Avadāna-śataka*. As Yamasaki (2011: 68) points out, however, Okano does not provide any evidence to support his assumption. Given that many studies suggest close relationships between Kṣemendra's *Bodhisattvāvadāna-kalpalatā* and the *Mūlasarvāstivāda-vinaya* (see Panglung 1981, esp. 209–210; cf. Schopen 2007a: 217, n. 52; Yamasaki 2011: 41–74), the possibility should be taken into account that Kṣemendra's version of the story of Maitrakanyaka is based on the *Nidāna* version. The same may be true of Straube's treatment of Śrīgupta's story in his translation of the *Bodhisattvāvadāna-kalpalatā* version. He does not refer to the *Muktaka* version, and concludes that Kṣemendra seems to have utilized the *Śrīgupta-sūtra* or a text closely similar to it for his compilation; Straube (2009: 319); cf. Yamasaki (2011: 70). Taking Lévi's observation into account, however, it may be more likely that Kṣemendra made use of the *Muktaka* version.

3.2 Parallels to *Sūtras*

Two parallels to the *sūtra* texts in the *Muktaka* are unmistakable. The first appears in § 1.4, where a regulation is established that requires that monks write the donor's name on the object donated to the Community of Monks.⁷⁰⁾ In the Tibetan version, this regulation is somehow established twice through two almost identical episodes. The main character of the first episode is the son of King Bimbisāra, King Ajātaśatru. He gave his father's furnishings (Tib. *mal gos*) to the Community of Monks, since they reminded him of his father, whom, as is widely known, he himself had killed.⁷¹⁾ This donation created a series of problems regarding ownership that were in need of a solution. The Buddha finally solved it by ordering that the monks write "This is a religious gift from King Bimbisāra" on the furnishings. Likewise, in the second episode, King Prasenajit gave his grandmother's furnishings to the Community of Monks, since they reminded him of his grandmother, for whom he had a deep affection. Just like in the Bimbisāra case, this donation also caused trouble regarding ownership, and in the end the Buddha ordered that the monks write "This is a religious gift of King Prasenajit" on the furnishings. Apart from the main characters (i.e., King Ajātaśatru and his father, and King Prasenajit and his grandmother), there is essentially no difference between the two episodes. These two, however, do not appear in succession; there is another short story in between them comprising King Prasenajit's speech to the Buddha about his deep grief at the loss of his grandmother and his appreciation of the Buddha's teaching. This short

70) For a summary of the narrative story that entails this regulation, see Clarke (2001: 87); Schopen (2004a: 296-297).

71) The story about Ajātaśatru killing his father and taking his father's throne seems to have been widely known not only in East Asia but also in India. It is noted that the story is commonly found in many Indian sources, including Buddhist *vinaya* texts. See, among others, Yamagiwa (1999); Radich (2011: 6-32). Note that both studies analyze many references to Ajātaśatru in detail that appear in the *Mūlasarvāstivāda-vinaya*, but neglect the episode preserved in the *Muktaka*.

story closely parallels to the 1227th *sūtra* of the Chinese **Samyukta-āgama* (*Za-ahan* 雜阿含), which is also known to correspond well with the *Ayyikā-sutta* in the Pāli *Samyutta-nikāya* (*SN* I 96-97).⁷²⁾

The second *sūtra* parallel is found at the end of § 4.1.2 of the Tibetan version of the *Muktaka*. On the whole, § 4.1.2 concerns dietary rules for monks. After a series of the Buddha's restrictions and authorizations regarding meals and food, his teaching about the varying amount of religious merit gained through donations to different types of recipients appears. A close parallel to this teaching is preserved in the *Dakkhiṇāvibhaṅga-sutta* included in the Pāli *Majjhima-nikāya* (*MN* III 255), which is known as a counterpart of the *Qutanmi-jīng* 瞿曇彌經 (**Gautamī-sūtra*) and the *fenbiebushi-jīng* 分別布施經 (**Vibhaṅga-dakṣiṇā-sūtra*) collected in the Chinese **Madhyama-āgama* (*Zhong-ahan* 中阿含).⁷³⁾

Both of these *sūtra* parallels are absent in Yijing's 義淨 version. It is uncertain what exactly this means. Taking, for example, the case into consideration where the close textual parallels to the *Fu-jīng* 福經 (**Puṇya-sūtra*) included in the Chinese **Madhyama-āgama* is preserved in both Tibetan and Chinese versions of the *Nidāna* of the *Mūlasarvāstivāda-vinaya*,⁷⁴⁾ it may not be advisable to jump to the conclusion that Yijing 義淨 intentionally omitted two *sūtra* parallels in the *Muktaka*. It might also be inadvisable to naïvely regard them as being “quoted” from the *sūtra* texts. Neither of the two parallels are accompanied by any explicit indication that they are quotations, such as *sūtra* titles. The contexts in which the *sūtra* parallels appear in the *Muktaka* also seem to indicate little, if anything,

72) Cf. Katayama (2011: 367-370).

73) Cf. Katayama (2002: 293-302, esp. 298-299); Katsumoto (2002: 504-512, esp. 509); Anālayo (2011: 810-819, esp. 817).

74) For the texts and a translation of the parallel version, see Kishino (2013: esp. 165-166, 361-362). Most recently, Chung (2014) refers to this parallel in his detailed comparison of the *Fu-jīng* 福經 with the Gilgit Sanskrit fragments of the *Ekot-tarikāgama*.

about whether or not the two parallels are sourced from the two *sūtras*. Given that only recently have attempts been made to comprehensively study the parallels between the *sūtra* texts and the *Mūlasarvāstivāda-vinaya*,⁷⁵⁾ and that there is at least one such parallel that may be easily explained by postulating that the *Mūlasarvāstivāda-vinaya* inspired the *sūtra* text,⁷⁶⁾ it might be prudent to avoid an immediate conclusion about the relationships of the two *sūtra* parallels found in the *Muktaka*.

Conclusions and Desiderata

In sum, I hope to have noted and demonstrated at least the following six points in this paper:

- The previous studies concerning the importance of the *Muktaka* of the *Mūlasarvāstivāda-vinaya* seem to suggest that it is a canonical *vinaya* text.
- The *Muktaka* is a typical *vinaya* text comprising a series of question-and-answers between Upāli and the Buddha and narrative stories in which the Buddha established various regulations and authorizations regarding Buddhist monastic life.

75) The challenging attempt was recently started by Yao Fumi. She wrote her dissertation in 2011 on the *Bhaiṣajya-vastu* “Chapter on Medicine” of the *Mūlasarvāstivāda-vinaya*, which is to some degree preserved in Sanskrit, to a more degree preserved in Yijing’s 義淨 translation, and fully preserved in the Tibetan translation, and has been long known as a voluminous chapter including a large number of parallels to other Buddhist literary works. In her dissertation, she comprehensively elucidates the parallels to *sūtra* texts that appear in these three versions. According to her, there are at least forty identified parallels in the *Bhaiṣajya-vastu*. Yao’s research has made substantial progress in our knowledge about the parallels to the *sūtra* texts in the *Mūlasarvāstivāda-vinaya*. This knowledge is, however, limited to the *Bhaiṣajya-vastu*. We do not yet know very much about the *sūtra* parallels in many other sections of the *Mūlasarvāstivāda-vinaya*.

76) Schopen (2004b: esp. 175-176).

- Both Chinese and Tibetan versions of the *Muktaka* correspond well with each other, not only in structure but also in content.
- The *Muktaka* deals with a wide variety of issues, many of which concern interesting Buddhist monastic practices in India — Buddhist festivals, for example.
- The *Muktaka* includes a large number of the Buddha’s authorizations that may be taken as exemptions to already established rules.
- The *Muktaka* preserves textual parallels to *avadāna* and *sūtra* collections, which indicates that it shares one of the well-known characteristics of the canonical *Mūlasarvāstivāda-vinaya*.

Taking these six points into consideration, there appears to be no doubt that the *Muktaka* of the *Mūlasarvāstivāda-vinaya* deserves a broader range of scholarly attention as a probable canonical *vinaya* text. There are, however, several important issues regarding the *Muktaka* that have yet to be resolved. Lastly, I will mention three of these issues to guide further research.

First, the precise meaning of the title “*Muktaka*” may need to be clarified. It is uncertain what the Sanskrit word “*Muktaka*” used for our *vinaya* text means,⁷⁷⁾ though it is most likely a derivative of the root \sqrt{muc} .⁷⁸⁾ It is not referred to as a Buddhist term in major Sanskrit dictionaries, such

77) It is also still uncertain why the atypical rendering “*rkyang pa*” was chosen as an equivalent of Sanskrit “*Muktaka*” by Tibetan translators. We know at least four Tibetan translations of the title *Muktaka*: *rKyang pa*, *Mos pa* (cf. Kishino 2013: 47, n. 28), *Mu tig* (cf. Clarke 2001: 88-89; Honjō 2014: 37), and *Sil bu*. The last three are attested translations of derivatives of Sanskrit \sqrt{muc} . It seems to be difficult, however, to confirm a close translational relationship between Tib. *rkyang pa* and Skt. *Muktaka* in Buddhist texts; Clarke (2001: 107, n. 53). If we may extend the definition “single” and “only” — which are commonly given for Tib. *rkyang pa* by various Tibetan dictionaries, such as *Bod rgya tshig mdzod chen mo* (*zanghan-dacidian* 藏漢大辭典) and Jäschke — to include “detached” and “independent” which are commonly given for Skt. *Muktaka* (see n. 79 below), we might observe a semantic correspondence between Tib. *rkyang pa* and Skt. *Muktaka*.

78) Clarke (2001: 106, n. 53).

as Apte, *Bonwa*, Edgerton, LCTSD, Monier-Williams, Negi, and PW.⁷⁹⁾ There are, however, a few Buddhist sources that mention it. Among others, Vasubandhu's *Abhidharmakośa-bhāṣya* is undoubtedly the best known text, and might possibly be the most germane to our discussion.⁸⁰⁾ It is well known that Vasubandhu cites many passages from various *āgama* sources in that work.⁸¹⁾ In one of the citations, he states that it is from a "*Muktaka-sūtra*."⁸²⁾ In his commentary of *Abhidharmakośa-bhāṣya*, Yaśomitra notes that the *muktaka-sūtra* is the *sūtra* that was left out from all of the *Āgama* collections.⁸³⁾ If it is possible to apply these observations to the title of our *vinaya*

79) The Sanskrit word "*muktaka*" is, of course, referred to in these dictionaries not as a specifically Buddhist word; e.g. Monier-Williams (s.v. *muktaka*): "detached, separate, independent." It is also widely known to be used as a *kāvya* term to signify an independent stanza or a single stanza poem; cf. Boccali (1999: esp. 259-266). In Pāli Buddhist texts, the word "*muttaka*," undoubtedly equivalent to Sanskrit "*muktaka*," seems to appear more frequently. The term *pāli-muttaka*, for example, is noted by von Hinüber (1996: 108) as signifying "detached from the canon" in Buddhaghosa's *vinaya* commentary, the *Samantapāsādikā*. There is, furthermore, a *vinaya* compendium titled *Pāḷimuttakavinayavinicchayasāṅgha* (12th century CE) available to us; Clarke (2001: 99, n. 7). According to von Hinüber (1996: 108, n. 390; 158), the phrase *pāli-muttaka* in this title "has been used in a different sense," and should mean "independent from the arrangement of the canonical texts." Most recently, Kieffer-Pülz (forthcoming: 10-17) refers to the text as "Digest of *vinaya* rulings independent of the canonical text," and provides a brief overview. Since I have not yet read this Pāli *vinaya* compendium, I cannot draw any conclusions with certainty. Taking into consideration, however, both von Hinüber's understanding and Kieffer-Pülz's overview, the *Pāḷimuttakavinayavinicchayasāṅgha* seems to have nothing to do with our *vinaya* text. On the Pāli *vinaya* compendium, see also Kieffer-Pülz (2015: esp. 438).

80) The Sanskrit word "*muktaka*" is also found in the *Gaṇḍavyūha-sūtra*. It appears as the name of a wealthy merchant (Skt. *śreṣṭhīn*), one of the fifty-three spiritual guides (Skt. *kalyāṇa-mitra* "good friend") whom the young hero Sudhana visits to learn how to carry out the bodhisattva path; Kobayashi (1993). This usage of Skt. *muktaka* in the *Gaṇḍavyūha-sūtra* seems unrelated to the title of our *vinaya* text.

81) See, among others, Honjō (1984a).

82) *AKBh* (Pradhan, 181): "*śaṣṭiḥ sthānāntarāṅgyasamkhyeyami*"*ti muktakasūtram paṭhyate* / ; cf. Yamaguchi & Funahashi (1955: 464): "餘 (Muktaka) 經中に、「數は六十の個處 (sthānāntara) なり」と出づ"; Hakamaya (2001: 657, n. 27); Clarke (2001: 99, n. 10).

83) *AKVy* (Wogihara: 335): *muktakam iti. na caturāgamāntargatam ity arthaḥ*; cf. Yamaguchi & Funahashi (1955: 466): "餘〔經〕とは、四阿含 (catur-Āgama) の中に攝せられないもの、といふ意味である。" Note also that the compound "*muktaka-sūtra*"

text, it may be interpreted as signifying a collection of various *vinaya* rules that were not selected for inclusion in any section of the *Mūlasarvāstivāda-vinaya* by the *vinaya* redactors for some reason. Indeed, this interpretation may agree with the fact that the *Muktaka* concerns miscellaneous topics.⁸⁴ We already have, however, such a collection of rules in the *Mūlasarvāstivāda-vinaya* tradition: the *Kṣudraka-vastu*, the “Chapter on

appears in a few other Buddhist texts that may also be interpreted in the same sense as Yaśomitra suggests; Hakamaya (2001: 662-663); cf. Matsuda (2006: 250).

- 84) The Tibetan title “*Sil bu*” may indicate that Tibetan Buddhists have regarded the *Muktaka* as a miscellaneous text. The famous Tibetan polymath Bu ston Rin chen ’grub (1290-1364), for example, seems to have shared this view. In his *’Dul ba spyi’i rnam par gzhag pa* *’dul ba rin po che’i mdzes rgyan*, he briefly explains the *Muktaka* in the following lines (L. Chandra, 48b2-3): *rKyang pa la sgo bzhi / sgo bzhi po re re la sdom gyi tshigs su bcad pa bcu bcu / ’dis don tshan phra mo Sil bur ston pas ’grel pa rnam su lung du drangs pa’i Sil bu zhes pa ’di yin te / rKyang pa dang ’gyur gyi khyad do //* “There are four *piṇḍoddānas* in the *Muktaka*. Each of the four has ten *uddānas*. Since small matters are described in detail (*Sil bur*) through this [text], this is quoted as a canonical text (*lung*) in commentaries. [The Tibetan *Sil bu*] and *rKyang pa* are different translations [of the Sanskrit *Muktaka*].” Note, however, that Bu-ston’s understanding of the *Mūlasarvāstivāda-vinaya* must be scrutinized. His idea, for example, that the *Bhikṣuṇī-vibhaṅga* preserved in the Tibetan translation may belong to another *vinaya* tradition turns out to be inaccurate in a technical sense; Schopen (2004b: 180-181; 2008: 230-232); Clarke (2012a; 2012b); cf. Kishino (2015: 169, n. 16). It may also be noted that Bu-ston might have a similar — technically inaccurate — idea about *Viśeṣamitra’s *Vinayaśaṅgraha*. He notes that it includes many accounts that contradict those of the *Mūlasarvāstivāda-vinaya* and the *Vinaya-sūtra* by Guṇaprabha, and thereby suggests that the author might have mistaken Mūlasarvāstivādins’ doctrine for another school’s doctrine or did not know about the *Mūlasarvāstivāda-vinaya*: ... *lung sde bzhi / ’dul ba’i mdo dang ’gal ba mang po yod pa’i phyir sde pa gzhan gyi grub mtha’ ’chug pa’am / yang na / gzhi thams cad yod smra’i ’dul ba mi shes pa zhig gis byas par snang bas ’di la yid brtan mi bya’o //* (L. Chandra, 57b6); cf. Maeda: (2001, 5). It is not certain whether Viśeṣamitra was less familiar with the *Mūlasarvāstivāda-vinaya* than Guṇaprabha, but there is no doubt that his *Vinayaśaṅgraha* is closely related to the *Mūlasarvāstivāda-vinaya*, since a Chinese version of the *Vinayaśaṅgraha* titled “*Genbensapoduobu-lüshe* 根本薩婆多部律攝 (**Mūlasarvāstivāda-vinaya-śaṅgraha*)” has come down to us. The discrepancy between the *Vinayaśaṅgraha* and the *Vinaya-sūtra* that Bu-ston noted may be more reasonably explained by postulating the existence of two different traditions of the *Mūlasarvāstivāda-vinaya*, which Clarke (2012a: esp. 16-24) proposes to call “*MSV* (= *Mūlasarvāstivāda-vinaya*) Group A” and “*MSV* Group B.” For another of Bu-ston’s possible inaccuracies regarding *Mūlasarvāstivāda-vinaya* issues, see Kishino (2015: 183, n. 78).

Miscellaneous Matters.” This text is also known to consist of many regulations dealing with a variety of issues.⁸⁵⁾ According to Frauwallner (1956: 125–126), moreover, it compiles “a large number of rules, who [sic.] could not be placed anywhere else.” Therefore, if we interpret the meaning of the title “*Muktaka*” based on Yaśomitra’s observations, we would have two sections with the same purpose within the *Mūlasarvāstivāda-vinaya*; both texts include various rules that were excluded from other sections of the *Mūlasarvāstivāda-vinaya*. This seems, at least to me, unreasonable.⁸⁶⁾ In order to accept the idea without reservation that the *Muktaka* of the *Mūlasarvāstivāda-vinaya* is the “*muktaka-vinaya*” analogous to the “*muktaka-sūtra*,” we may have to clarify the difference in regard to the textual function between the *Kṣudraka-vastu* and the *Muktaka*.⁸⁷⁾

Second, the relationship between the *Muktaka* and other *vinaya* texts of the *Mūlasarvāstivāda-vinaya*, especially the *Kṣudraka-vastu*, may require in-depth research. The question-and-answers between Upāli and the Buddha found in the *Muktaka* presuppose rules that were already established in

85) For a detailed list of the miscellaneous issues found in Yijing’s 義淨 version of the *Kṣudraka-vastu*, see Nishimoto (1935: 399–406).

86) The confusion of the *Muktaka* (Tib. *rKyang pa* or *Sil bu*) and the *Kṣudraka-vastu* (Tib. *Phran tshogs*) might actually have occurred among Tibetan Buddhists. A popular Tibetan-Tibetan-Chinese dictionary, *Bod rgya tshig mdzod chen mo* (zanghan-dacidian 藏漢大辭典), for example, refers to “*lung Sil bu*” as being identical to “*lung phran tshogs*.” It is uncertain which this reference is based on, since, as is well known, this dictionary does not cite its sources.

87) There may be yet another possible meaning of Skt. *muktaka* in the context of our *vinaya* text. In his edition of the *Abhisamācārika-Dharama* of the Lokottaravādins, Karashima (2012: § 2.2, n. 1) notes that derivatives of *√muc* are occasionally used in *vinaya* literature to signify an exemption from rules. In fact, as I mentioned above, the *Muktaka* contains a large number of the Buddha’s authorizations that may be taken as exceptions to the rules that he had previously established. If these authorizations are representative of the *Muktaka*, we may be able to attribute the title to them. They do not occupy, however, the entire contents of the *Muktaka*. That is, the *Muktaka* also includes various other regulations. The idea, therefore, that the title of the *Muktaka* has something to do with the exemptions to rules found inside remains mere conjecture.

other sections of the *Mūlasarvāstivāda-vinaya*. As I mentioned above, the *Muktaka* includes a large number of the Buddha's authorizations that may be taken as exemptions to the previously established rules. These might appear to suggest that the *Muktaka* is entirely based on other sections of the *Mūlasarvāstivāda-vinaya*. There are, however, a few issues to resolve before we accept this possibility. In the *Muktaka*, for example, there are several close textual parallels to other sections of the *Mūlasarvāstivāda-vinaya*.⁸⁸⁾ These may have been sourced from other sections, but conclusive evidence has not been found. We cannot deny the possibility that other sections are based on the *Muktaka*. It may also be noted that the enumeration of the thirteen kinds of clothes that monks are allowed to possess for their daily necessities, or Thirteen-Necessary-Clothes (Tib. *yo byad bcu gsum*; Chin. 十三資具; cf. *Mvy.* [Sakaki] 8932), and the description of how to take formal possession of the clothes are found in the *Muktaka* (§ 3.1.1). The generic term “Thirteen-Necessary-Clothes” repeatedly appears in the *Vinaya-vibhaṅga* of the *Mūlasarvāstivāda-vinaya*.⁸⁹⁾ There appears, however, no explanation of what the thirteen kinds of clothes are in any detail in the *Vinaya-vibhaṅga* or any other section. This might suggest that the *Vinaya-vibhaṅga* is based on or takes for granted the detailed description of the Thirteen-Necessary-

88) The rule about the building heights of both male monasteries and female nunneries, for example, is preserved both in the *Muktaka* (§ 2.8.1) and the *Kṣudraka-vastu* (T. 1453 [24] 250c29-251a3; it is not preserved in the Tibetan version). It may also be noted that in both Yijing's 義淨 versions of the *Muktaka* (T. 1452 [24] 446c25) and the *Kṣudraka-vastu* (T. 1451 [24] 250c29), this rule is introduced by the phrase 如佛所說 “as [it] was [already] expounded by the Buddha,” which frequently appears in several *vinaya* texts closely related to Sarvāstivādins extant in Chinese translations and refers to what the Buddha had previously said. Taking into consideration that this rule was not found in any other sections of the *Mūlasarvāstivāda-vinaya* apart from the *Muktaka* and the *Kṣudraka-vastu*, both texts may have been sourced from another that is not extant or available to us. For several textual parallels between the *Muktaka* and the *Nidāna*, see Kishino (2013: 140, n. 65; 175, n. 99; 268, n. 183; 291, n. 193).

89) See, for example, Derge 3 Ca 157b7 ⇌ T. 1442 [23] 667c4; *Cha* 109b3, 109b7 ⇌ T. 1442 [23] 730c14, 730c23.

Clothes preserved in the *Muktaka*. Closer inspections are, at any rate, required to conclude the discussion about the textual relationship between the *Muktaka* and other sections of the *Mūlasarvāstivāda-vinaya*.

Third, it may also be desirable to verify whether or not other *vinaya* texts attributed to other Buddhist schools include the counterparts of the *Muktaka*. In fact, Clarke (2012b: 11, esp. Table 3; 2015: 82, Table 3) has already noted, through a comparative table, that the *Shisong-lü* 十誦律, one of the *vinaya* texts attributed to the Sarvāstivādins, includes parallels to the *Muktaka* and various other texts that comprise the *Uttaragrantha* of the *Mūlasarvāstivāda-vinaya*.⁹⁰⁾ This might not be unexpected, since both the

90) In the table, two sections of the *Shisong-lü* 十誦律, titled *Pini(zhong)Za-pin* 毘尼(中)雜品 and *Yinyuan-pin* 因緣品 (T. 1435 [23] 456b10-470b19) are noted as corresponding to the *Muktaka* of the *Mūlasarvāstivāda-vinaya*. (The title *Yinyuan-pin* 因緣品 includes the term “因緣,” which is an attested translation of Skt. *Nidāna*, and the section may appear to be a counterpart of the *Nidāna* of the *Mūlasarvāstivāda-vinaya* at first sight. The *Nidāna* of the *Mūlasarvāstivāda-vinaya*, however, does not correspond to the *Yinyuan-pin* 因緣品 but rather to the beginning of the *Zengyi-fa* 增一法 of the *Shisong-lü* 十誦律; cf. Kishino 2013, 38, n. 44; Clarke 2015, 77). It might be noted, however, that the correspondence between the two texts is limited to the outlines of the topics. The details of the regulations and authorizations promulgated in both texts frequently differ from one another. Explicit references to the Buddhist festivals, for examples, repeatedly appear in the *Muktaka* of the *Mūlasarvāstivāda-vinaya*, yet are rarely found in the two sections of the *Shisong-lü* 十誦律. (It is true that the reference to a special occasion called “*moluo-bingheluo* 摩羅鞞訶羅,” which is intended for collecting donations, appears in the *Yinyuan-pin* 因緣品 of the *Shisong-lü* 十誦律 [T. 1453 [23] 465a10-22], and this might signify a Buddhist festival. The underlying Sanskrit, however, is unclear. Ueda [1935: 532 [1498], n. 32], for example, suggests that it is a transliteration of Skt. **mahā-vihāra*. The Chinese *moluo-bingheluo* 摩羅鞞訶羅 may be, however, a transliteration not of Skt. *mahā-vihāra* but of Skt. *maha-vihāra*, since Sanskrit *maha* is, in general, used to signify a Buddhist festival in both Buddhist literary sources, including the *Mūlasarvāstivāda-vinaya*, and inscriptions; Schopen [2014: esp. 362-363]. In fact, *Mvy*. [Sakaki: 5678] refers to the Tibetan compound *gtsug lag khang gi dus ston*, the first part of which we may easily assume to be a translation of Skt. *vihāra*. However, as Schopen [2014: 372] pointed out, *Mvy*. [Sakaki: 5678] gives for it not Skt. *vihāra* but Skt. *kuṭi* (i.e. *kuṭi-maha*). After all, it is uncertain what Sanskrit term is behind Chin. *moluo-bingheluo* 摩羅鞞訶羅, and whether it specifically refers to a Buddhist festival that frequently appears in the *Muktaka* of the *Mūlasarvāstivāda*). Likewise, the *Yinyuan-pin* 因緣品 of the *Shisong-lü* 十誦律 includes a series of regulations regarding how to divide the bowls and robes left by deceased monks (T. 1435

Mūlasarvāstivāda-vinaya and the *Shisong-lü* 十誦律 are known to be closely related to the Sarvāstivādins. In fact, it is already noted that the counterpart of the *Nidāna*, which is another text included in the *Uttaragrantha*, is preserved in the *Shisong-lü* 十誦律.⁹¹⁾ If it is completely verified that counterparts of the *Muktaka* are shared by other *vinaya* traditions, the significance and popularity of the *Muktaka* in Indian Buddhism may substantially increase. I hope to treat these three points in some detail in the near future.

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[23] 469c19-470b19), which are not preserved in the *Muktaka* of the *Mūlasarvāstivāda-vinaya*. The sequential order of the topics, moreover, differs between the two texts in several places. It is not easy, therefore, to make a precise comparison. From a relatively broad perspective, however, we may see examples of correspondence between the two *vinaya* texts. See Appendix.

91) Kishino (2013: 496-501).

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Appendix

Examples of Correspondence between the *Muktaka* of the *Mūlasarvāstivāda-vinaya* and the *Pini(zhong)Za-pin* 毘尼 (中) 雜品 and the *Yinyuan-pin* 因緣品 of the *Shisong-lü* 十誦律

Topic	the <i>Muktaka</i> of the <i>Mūlasarvāstivāda-vinaya</i>	the <i>Pini(zhong)Za-pin</i> 毘尼 (中) 雜品 and the <i>Yinyuan-pin</i> 因緣品 of the <i>Shisong-lü</i> 十誦律 (T. 1435 [23])
Quarrels between two monks	§§ 1.1.1-1.1.2	456b10-b19
Question-and-answers regarding male and female ordinations	§ 1.1.3	456b19-b23
The prohibition against performing the <i>poṣadha</i> ceremony outdoors	§ 1.2.1	457b10-b20
The shortened and silent versions of the <i>poṣadha</i> ceremony	§ 1.2.1	457b26-c19
The confession of offenses in the presence of bandits	§ 1.2.2	458b5-c4
The validity of confessing one's offenses to others who have also committed offenses	§ 1.2.5	458b5-c13
The regulation regarding an uncommon way to atone for the <i>saṅghāvaśeṣa</i> offense	§ 1.2.6	458a8-b4
Extension of the period of formal leave during the rain retreat, as well as the proper procedure for the formal act of extension	§§ 1.3.2-1.3.3.1	460a-c18
Animals with impure hides	§ 1.3.3.2	460c19-22
The bedding donated to the Community of monks by King Ajātaśatru that was left by his dead father, King Bimbisāra	§ 1.4.1	460c23-461a11
The property donated to the Community of monks by King Prasenajit that was left by his dead mother	1.4.2	461a12-22
The prohibition against eating crow flesh	§ 1.4.3	461a22-b2
The prohibition against eating the flesh of other animals, such as mules and monkeys	§ 1.5	461b2-27
The authorization for sick monks to administer an enema	§ 1.6.1	461c2-8
The authorization for sick monks to eat various kinds of porridge	§ 1.7.3	462a5-8
The regulations regarding taking sugar water	§ 1.8.1	462a19-b1
The enumeration of monastic practices that may be carried out merely by a mental operation	§ 1.8.2	457c20-26
The regulations regarding the acceptance of invitations to meals	§ 1.8.2	467b7-12
Accessories for eye drops	§ 1.9.4	461c25-462a3
The monastic kitchen	§ 1.9.4	462a3-4
The restriction against monks drinking beverages containing alcohol	§ 1.10.1	462a14-18

A Further Study of the *Muktaka* of the *Mūlasarvāstivāda-vinaya*: A Table of Contents and Parallels

The inedible items that monks can eat to improve their physical condition	§ 1.10.2	462a9-13
The prohibition against taking cloth from a rubbish heap left at a cemetery that has a proprietor	§ 2.1.3	462c21-26
The restriction against monks moving the equipment provided to a specific <i>vihāra</i> to another <i>vihāra</i>	§ 2.1.1	462b19-c5
The prohibition against taking enshrined objects left in a shrine	§ 2.2.1	463a2-6
The prohibitions against monks recommending other monks to offer their three sets of clothing to the Community	§ 2.2.2	463a7-20
The regulations of sharing acquisitions among male novices, female novices, and probationers	§ 2.3.2	464c28-465a3 & 465b26-c1
The regulation of dividing acquisitions between monks and nuns in the case that the number of monks is larger than the number of the nuns	§ 2.4.1	464c28-465a3
A story of Rāhula, to whom sufficient food was not distributed	§ 2.4.2.1	463c22-464a22
A <i>Jātaka</i> of Śāriputra	§ 2.4.2.1	464a23-29
The regulations regarding the Elder Monk's behavior when the monks are to eat meals	§ 2.4.2.1	464b5-6 & 464c27
The <i>Avadāna</i> of Śrīgupta	§ 2.4.2.2	464b8-c24
The regulations regarding a special occasion for collecting donations	§ 2.5.1	465a10-22
The authorization to appoint a monk as the One-in-Charge-of-Donations	§ 2.6.1	465a25-26
The authorization to appoint a monk as the Distributor-of-Donations	§ 2.6.1	465b7-11
The regulation regarding the monastic property that has been removed by monks in the event of danger	§ 2.8.2	463a24-b14
Question-and-answer regarding how to take formal possession of clothes as the "Necessary-Clothes"	§ 3.1.1	466a22-27
Question-and-answer regarding the validity of monks' refusal to accept a formal monastic resolution	§ 3.2.1	466a28-b11
The prohibition against monks smearing fats from fierce animals on their feet	§ 3.4.1	469a9-18
The authorization for monks to let great kings, such as King Bimbisāra, hear the <i>prātimokṣa-sūtra</i>	§ 3.4.2	469a18-24
The authorization for monks to accept the grain fields donated by King Bimbisāra	§ 3.4.3	459c16-19

Question-and-answers regarding the legality of a monk sitting on a seat with an unordained person	§ 3.5.1	466b21-26
The restriction against monks taking away vessels that are being used to contain dyes	§ 3.6.2	467b15-20
The regulations regarding the trees in the monastic parks belonging to the Community	§ 3.6.3	467b20-28
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