The Sphutartha Śrīghanacārasaṅgraḥatīkā and the Chinese Mahāsāṅghika Vinaya

Masahiro SHIMODA

[1] The Sphutartha Śrīghanacārasaṅgraḥatīkā (ŚAST) is a compendium of regulations for Buddhist novices (śrāmaṇera) written by Jayarakṣita. Two main studies on the text, one by Prof. Sanghasena¹), the other by Prof. D. Derette²), have revealed the full content and given us much useful information on the way of conduct of śrāmaṇeras.

[2] With all the value of these studies, however, one of the most important questions is yet to be solved, that is, how to place this work in the history of Indian Buddhism, especially in Vinaya literature.

Prof. Sanghasena says that the ŚAST presumably belongs to the Mahāsāṅghika school on the ground of an account mentioned in the text³), and with reason, but no comparison of the text has been made with the other works of the Mahāsāṅghikas.

Prof. D. Derette disagrees on this matter and expresses his impression, on the basis of the uniqueness of the order in which the author handled the ten śikṣāpadas, that Śrighana (=śrāmaṇera) worked for all nikāyas and deliberately eschewed allegiance to any⁴). But a more careful comparison of the ŚAST with the Mahāsāṅghika Vinaya would not have led him to gain such an impression.

[3] The ŚAST is in good accord with the Chinese Mahāsāṅghika Vinaya (CMV) and the ŚAST must have been summarized from the CMV⁵), as the author Jayarakṣita himself acknowledges⁶). This paper will illustrate this fact by examples adduced from portions of the chapter “Adattadānaviratiśikṣapada”.

[4] The ŚAST is a brief commentary on original text entitled Śrīghanacārasaṅgraha which is not extant but would have consisted of two hund-
red ślokas. The ŚAST often omits discussing such words as seem to be of no importance to the author, Jayarāksita. Consequently, the agreement of the ŚAST with the CMV is not word for word[1].

[5]

1. kīyat prāmāṇam asya punāḥ dravyasyāpyāpaharaṇṇat saṃvaratyaṅgo bhavatīty āha/ kārśāpanacaturbhāgam iti vistaraḥ / kārśāpanasabdenātra ekonnénaviṇśatiḥ kapa-radakapaṇañāḥ parigṛhyante / tasya yaś caturtho bhāgaḥ kākiniṇyāḥ paṅca māṣa-kāḥ, tān haran / (72.11-14)

2. kascit yatir ito deśād anyadeśānantaraṁ gacchati, saṃdeśaṁ kasyacin nayati/ tatra yady ekosād aṅgād anyasmīn aṅge śirasi vā tatsappadeśadraviṇaṁ dravyaṁ saṅcārayet stānyacīttena saṃvaradhūtaṁ samāpnute... (73.17–74.1)

3. ete hastino vistāṛṇapradese caranti / tat tu kāscid vratī hastinaṁ haret / tatra hertur iṣṭaṁ abhipretām diśaṁ yadi hastī yāyāt, tasmin hertur netur abhipretām diśaṁ yāte hastini / vratinaś ca svakaṁ ruddhāṁ satyāṁ / ... hṛto hastī mameti saṁjñā yasya tasmin hṛtasamjñīḥ karipe sati, asau vratī cauraḥ syād... / anayā kārikāyā pādacatuṣṭayāṃ sthānaṁ/ (74. 10–75.1)

4. pūjārthaṁ cīvaramalā pūjācīvaramalā / tasyā antadavāyaṁ, tasya mocanaṁ muktir apanayaṁ / tasyā antadavāyaṁ muktvā cīvaramalāyāḥ / ... / yadda an-yonyapariṇāṇām udbhau cauravatās cīvaramalāyā antadavāyaṁ muñcataś tadā parasparaparigrahaḥ sthānaṁ / (75.3–10)

5. kṣiptāṁ prakṛtānā multitakahāradāṁ yasmin mahākule... tatra gato yatiḥ sa-

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佛告諸比丘。從今當知十九古錢名一闍利沙槃。分一闍利沙槃為四分。若盗一分，若一分直，犯波羅夷。（243a4–6）

若和上· 阿闍梨· 弟子· 知識，寄物互相饗致，若鈍若衣及餘諸物，若受寄者作是念。寄者已遠，所與者不知。此物我自取。即生盗心取…從左肩著右肩，乃至從頭著肩，一一移，滿者波羅夷。（248c23–28）

如放牧人放鶴種種畜生…，若比丘盗心取象，若欲取象向東，象即向東者波羅夷。南西北方亦如是…若先無定方隨處而去，象舉四足則波羅夷…若馬主作失想，比丘作得想，波羅夷。（249b8–24）

諸大會處種種莊嚴，懸繡幡幔及衆寶鈴。若比丘盜心取幡，解繫一頭，未波羅夷。解兩頭，滿者波羅夷。若二比丘闐處盜幡不相知，各從一頭解繫收攝，…此二比丘互相問時，各言，偷幡共盜取，滿者波羅夷。（249c7–15）

若長者家有不收斂物在異處，所謂衣服鬘絡等，是時比丘將沙獲入長者家。時此比丘獲
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(13) Mahāsāṅghika Vinaya (M. SHIMODA)

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<td>6.</td>
<td>dvayor bhrātoḥ grhe vibhajyamāne, labdum icchā lipsā lábhabhilāṣaḥ, taya lipsaya ekasya bhrātur bhāgat yadi bālamātram api bhūmiṁ haret, tadā kṣataśaṃparī bhavati / (76.19-21)</td>
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<td>7.</td>
<td>yāvat muner buddhasa bhagavataḥ pūjāsatkāraḥ pravate ity evaṁ matvā yaḥ saṃghikāṃ lābhaṁ stainyacitenna stūpāya dadāti, staupiκaṃḥ ṣaṅghāya dadāti, sa kṣataśaṃparī bhavati... / savārikār vā paksavārikār vā māsaṃvārikār vā saṃghikāt koṣṭā likhi-tvoddhārakaṃ grahaṭavyaṃ / mithāḥ paraspaṃḥ / stūpāḥ saṃghāsa grahaṭavyaṃ / saṃghāḥ ca stūpasyety arthaḥ / ... yadi vinā likhitvoddhārakaṃ grahan- ta, māsaniṁśa ce na vadaṁti, tadā naktakṛto bhavanti, ... duṣktṛtaṃ prāpnuva- ntity arthaḥ // (79.4-17)</td>
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**Notes:**

1) Sanghasena Singh, *Sphujdrtha Śrīghanacārasaṅgrahāṭikā, Tibetan Sanskrit* — 493 —
The Sphuṭārtha Śṛtghanācāraśaṅgrahaṭīka and the Chinese Mahāsaṅghika Vinaya (M. SHIMODA) (14)


3) Sanghasena (1968) p. 1. The author, Jayarākṣita, writes as follows when discussing the manner for śramaṇeras to salute visiting monks (āgantukabhikṣu): 

āyasman, kati varṣo’si, katamas te nikāyaḥ, kati ca tasya nikāyasya bhedāḥ, katamā te sāmayiketyādi/ so’pi yadi āryamaḥāśaṅghiko bhavati, tadanena vacyam āryamaḥāśaṅghiko’ smi / tasya ced bhedāḥ, vādinas cārthasiddhārthāḥ śailadvayanivāsīnāḥ / bhādrāyanaḥ haimavatāḥ şaḍbhedā mūlasaṅghikāḥ //

Of the six schools quoted above, all but the Bhādrāyana, which is generally said to have derived from the Vātsiputra, can be traced as branches of the Mahāsāṅghikas in the traditions of Buddhist literature.


I have referred to the characteristic feature of the SSAT as one of the Mahāsaṅghikas; see “Notes on the Sphuṭārtha Śṛtghanācāraśaṅgrahaṭīka”, (Japanese), Journal of the Indian and Buddhist Studies 35–2, 1987, pp. 939–941.

5) The general agreement of the accounts in the CMV with the SAST has been found as far as the four parajīkadharmas in the CMV, which correspond to the samvaratyagas in the SAST, are concerned, which portion forms three fourths of the whole text. The CMV is distinctive in content and structure when compared with the other Vinayas such as in its method or order of itemization for explaining the rules, and accordingly the SAST must have been compiled on the basis of the CMV, not of the other Vinayas.

6) bhikṣuvinayād samuddhṛtam acārāntaraṃ na tu svamanīṣīkayānyat kṛtam iti dārśayitum āha/ vinaya iti/ ... / samadhigataprātimokṣasāṃvarena bhikṣuvinaya-saṃkṣepād uddhṛtaḥ / anyat tu śeṣam yad bhikṣuvinaye vyāsato nirdiṣṭaṃ /

7) See note 6)


<Key Words> Sphuṭārtha Śṛtghanācāraśaṅgrahaṭīka, Chinese Mahāsaṅghika Vinaya, Mahāsaṅghika.