

Devadatta's Five Rules Told in the *Saṅghabhedavastu* of the *Mūlasarvāstivāda Vinaya* and Their Transmission

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There are two kinds of Devadatta's five rules in the *Saṅghabhedavastu* (SBhV) of the *Mūlasarvāstivāda Vinaya*. Borgland (2018) has clarified the particular context of the five rules in SBhV, but the possibility remains that the two kinds of five rules both exist. In this paper, I will analyse other texts that have the same type of Devadatta's five rules as in SBhV, and examine how the five rules in SBhV have been transmitted.

1. Two Kinds of Devadatta's Five Rules in SBhV In SBhV, there are 3 scenes where five rules are mentioned. Taga (1974, 227–250) enumerates Devadatta's five rules in various texts. Based on the Chinese translation of SBhV, he points out that there are two kinds of five rules (scene[2], [3]), one of which (scene[3]) contains inconsistency concerning its context. Sasaki (2000, 73–74; 354–355, note 32) also uses the Chinese translation and presents a Japanese translation to resolve that inconsistency, but points out that there is confusion between the Sanskrit, Tibetan and Chinese versions (scene[3]). Borgland (2018) provides a solution to this problem. He emphasizes that the story of the Chinese translation was written in a wrong order and the story in the Sanskrit manuscript and Tibetan translation was written in the right order. Moreover, he examines the context in which the five rules are described. As a result, it has become clear that the story of the five rules in SBhV (scene[1], [2]) are portrayed in a completely different context from the Pāli Vinaya and other versions. Borgland focuses on the following story in SBhV. First, Devadatta tried to gain support from monks by providing them with food and necessities during the famine, and he tried to create a schism by denying the five rules advocated by Buddha (scene[1]). Later, he killed the nun Utpalavarṇā, who was an *arhat* (Gnoli 1978, 254.13–255.3). Knowing that he would be reborn in the Avīci hell because of his action (*ānantaryakarma*), he was filled with despair (Gnoli 1978, 256.14–20). And then, the *tīrthika* Pūraṇa Kāśyapa came and calmed Devadatta's anxiety by teaching that *karma* and rebirth do not exist (Gnoli 1978, 256.20–257.5). It was precisely afterwards that

Devadatta taught the five rules to his disciples (scene[2]). Schmithausen (2020a, 59–67) agreed with Borgland, after examining the differences between the Sanskrit, Tibetan and Chinese versions in places where Borgland made no detailed investigation (scene[3]). The following is a summary of the previous studies.

Scene[1]: The schism (*saṅghabheda*) by Devadatta (Devadatta rejected the ascetic practices advocated by Gautama)¹⁾

	Skt.	Tib.	Chin.
	Gautama's five rules (<i>pañca vratapadāni</i>)	Gautama's five rules (<i>brtul zhugs kyi gzhi lnga po</i>)	Gautama's four practices (四種修道)
1	Dwelling in a forest (<i>āraṇyakatvena</i>)	Dwelling in a forest (<i>dgon pa pa nyid</i>)	[none] ²⁾
2	Begging for alms (<i>piṇḍapātikatvena</i>)	Begging for alms (<i>bsod snyoms pa nyid</i>)	Begging for alms (乞食)
3	Wearing refuse rags (<i>pāṃsukūlikatvena</i>)	Wearing refuse rags (<i>phyag dar khrod pa nyid</i>)	Wearing refuse rags (糞掃衣)
4	[omitted in manuscript]	Having three robes (<i>chos gos gsum pa nyid</i>)	Having three robes (三衣)
5	[omitted in manuscript]	Living in the open-air (<i>bla gab med pa nyid</i>)	Living in the open-air (露坐)

Scene[2]: Teaching five rules after encountering Pūraṇa Kāśyapa (The five rules of Devadatta which have nothing to do with the schism)³⁾

	Skt.	Tib.	Chin.
	Devadatta's five rules (<i>pañcabhiḥ padaiḥ</i>)	Devadatta's five rules (<i>gzhi lnga</i>)	Devadatta's five rules (五法)
1	Not drinking sour milk (<i>dadhi</i>) and milk (<i>kṣīra</i>)	Not drinking sour milk (<i>zho</i>) and milk (<i>'o ma</i>)	Not drinking milk (乳) and sour milk (酪)
2	Not eating meat (<i>māṃsa</i>)	Not eating meat (<i>sha</i>)	Not eating fish (魚) and meat (肉)
3	Not eating salt (<i>lavaṇa</i>)	Not eating salt (<i>lan tshwa</i>)	Not eating salt (鹽)
4	Wearing clothes with long fringes (<i>dirghadaśāni vastrāṇi</i>)	Wearing clothes with long fringes (<i>ras kha tshar ring po dag</i>)	Wearing clothes with long fringes (留長縷續)
5	Dwelling in a village (<i>grāma</i>)	Dwelling in a village (<i>grong</i>)	Dwelling in a village (住村舍內)

Scene[3]: Upālin's question about the schism (Devadatta's or Gautama's five rules)⁴⁾

	Skt.	Tib.	Chin.	
	Devadatta's five rules (<i>pañca vratapadāni</i>)	Gautama's five rules (<i>brtul zhugs kyi gzhi lnga po</i>)	Devadatta's five rules (五勝法 / 五種勝上禁法)	
1	Dwelling in a forest (<i>āraṇyakatvena</i>)	Dwelling in a forest (<i>dgon pa pa nyid</i>)	Not dwelling in a forest (不居阿蘭若 / 不住阿蘭若)	
2	Sitting under a tree (<i>vrkṣamūlikatvena</i>)	Sitting under a tree (<i>shing drung pa nyid</i>)	[Not] sitting under a tree (於樹下[不]坐)	Sitting under a tree (於樹下坐)
3	[omitted in manuscript]	Begging for alms (<i>bsod snyoms pa nyid</i>)	[Not] always begging for alms (常[不]行乞食)	Always begging for alms (常行乞食)
4	Having three robes (<i>traicivarikatvena</i>)	Having three robes (<i>chos gos gsum pa nyid</i>)	[Not] having only three robes (但[不]畜三衣)	Having only three robes (但畜三衣)
5	Wearing refuse rags (<i>pāṃsukūlikatvena</i>)	Wearing refuse rags (<i>phyag dar khrod pa nyid</i>)	[Not] wearing refuse rags ([不]著糞掃服 / [不]著糞掃衣)	Wearing refuse rags (著糞掃服 / 著糞掃衣)

2. Same Type of the Five Rules in Other Texts First, the **Nyāyānusāriṇī* (阿毘達磨順正理論, **NyA*) contains a discussion of *cakrabhedha*.

Such [a schism] is called *cakrabhedha* (破法輪僧), because the *dharmacakra* (法輪) of the Buddha is disturbed and the harmony of *saṅgha* is destroyed. Namely, when the schism causes the wrong way to arise, the way of saints is hindered and does not arise for a while. The wrong way is that Devadatta teaches falsely about the five rules as the way to liberation. First, one should not drink milk etc. Second, one should abstain from meat. Third, one should abstain from salt. Fourth, one should wear uncut clothes. Fifth, one should reside in temples near villages. If people approve of his teaching, [such a schism] should be named *cakrabhedha* (破法輪) or *saṅghabhedha* (僧破).⁵⁾

It can be seen that the content and the order of the five rules are almost identical to in scene[2] of SBhV. However, the teaching of the five rules in **NyA* is described as the occasion for schism (i.e., similar context to scene[1]), that is to say, the five rules of Devadatta are given in a completely different context from that in SBhV where they are told in scene[2] unrelated to schism.

Second, the *Karmaśataka* (KŚ) shows a similar situation. Matsumoto (2001) points out that the 57th episode of KŚ⁶⁾ has the same tradition as the story of Devadatta's schism in SBhV. In KŚ, the content of Devadatta's five rules is close to that of scene[2] of SBhV. However, in KŚ, Devadatta's teaching of five rules is described as the occasion for schism, that is, the context of scene[1] of SBhV.

3. Concluding Remarks The same type of Devadatta's five rules as in scene[2] can be found in other texts such as *NyA and KŚ, but they describe it as the occasion for schism, which is the same context in scene[1]. Eventually, the five rules, which are the symbolic element of Devadatta, have become liable to be associated with schism. However, the reason why such a transmission about five rules occurred needs to be further investigated on another occasion.

Notes

- 1) Skt. Borgland (2018, 107.12–108.5), Gnoli (1978, 204.15–25); Tib. D ŅA 250b4–251a1, P CE 231b4–8; Chin. T vol. 24, no. 1450, 202c10–17. 2) Although dwelling in a forest is not listed among the four practices, it does contain the words, “If [a monk (*bhikṣu*)] dwells quietly and calmly on a mountain, [he] will be free from all defilements and get the quickest and fastest [way to] liberation (在山寂靜, 離諸煩惱, 解脫最疾最速),” which conveys the idea of dwelling in a forest. 3) Skt. Borgland (2018, 108.16–109.5), Gnoli (1978, 259.7–19); Tib. D ŅA 289a5–b3, P CE 266a3–8; Chin. T vol. 24, no. 1450, 149b8–20. 4) Skt. Schmithausen (2020b, 77, note 375), Gnoli (1978, 271.13–272.11); Tib. D ŅA 297b2–298a5, P CE 273a6–b8; Chin. T vol. 24, no. 1450, 153b24–c7. 5) T vol. 29, no. 1562, 588a2–8: 如是名曰破法輪僧。能障佛法輪, 壞僧和合故。謂由僧壞邪道轉時, 聖道被遮, 暫時不轉。言邪道者, 提婆達多妄說五事, 爲出離道。一者不應受用乳等, 二者斷肉, 三者斷鹽, 四者應被不截衣服, 五者應居聚落邊寺。衆若忍許彼所說時, 名破法輪, 亦名僧破。 6) D no. 340 HA 197a1–198b7, P no. 1007 SU 207b3–209b3.

Abbreviation

SBhV *Saṅghabhedavastu*. Skt. Gnoli (1977–1978); Tib. D no. 1 GA 255b1–ŅA 302a5, P no. 1030 ŅE 240b4–CE 277a5; Chin. T vol. 24, no. 1450, 99a16–206a15.

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