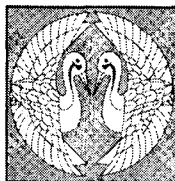


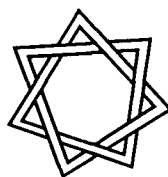
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A SANSKRIT MANUSCRIPT ON BIRCH-BARK FROM BAIRAM-ALI: I. THE *VINAYA* OF THE SARVĀSTIVĀDINS (PART 3)

The present paper is the continuation of the publication of Sanskrit manuscript SI Merv 1 on birch-bark from Bairam-Ali (see *Manuscripta Orientalia*, V/2—3, 1999). The beginning of the text on fol. 75 *recto* which opens this part of the publication follows the last line of the text on fol. 74 *verso* of the preceding publication. An analysis of the text on fol. 75 clearly indicates its compilative nature. One and

the same rule is either repeated in various contexts or is given in different fashion; one must turn to arithmetic to prove the identity of these formulas. All of this confirms the presence of several sources, which were used by the compiler. It also seems that he used these texts not from memory, but actually had before him copies of the *Vinaya* rules.

We now turn to the text.

FOL. [75 r]

TRANSLITERATION

1. *nikṣipitavyaṃ || catu[r]-māsa-kalpo yathā samstarikena*
[*bhikṣunā varṣakāntareṣu ja*]-
2. *napadeṣu aṣṭa-māsā-cchane¹ vastavya catvāraṃ ca abhy-*
avakāṣe || [pañca-māsa-kalpo] ...
3. *āstīrna kaṭhine āvāse pañca māsā kaṭhinānuśaṣaḥ || [ṣaṭ-*
māsa]-
4. *kalpo ṣaṭmāsāni adhikaraṇaṃ nikṣipitavyaṃ || sapta-māsa-*
kalpo [āstīrne]

TRANSLATION

- 1—2. One can put off [disputes] on legal questions ^[44]. Rule of the four months: during the period of rains, a *bhikṣu* together [with his] sitting rug must remain under cover in those areas where he has lived for [the preceding] eight months, and in the open air for four months ^[45]. [Rule of the five months]:
3. During the five months after the distribution of the *kaṭhina* in the place where the community lives, the *kaṭhina* [received by the *bhikṣu* is considered] lawful ^[46]. Rule of the
4. [six months]: one can put off [disputes] on legal questions for six months ^[47]. Rule of the seven months:

Commentary

^[44] The rule refers the same situation as the preceding rule. The resolution of all legal questions slated for resolution at the gathering — *adhikaraṇa* (see n. 10) — is put off for the rain season, as [disputes] may disturb the peace of the community and lead to a schism. Cf. *Mahāvagga*, III, 11, 5—13.

^[45] In this formulation, the rule includes several elements which are based on various norms of the *Vinaya-vastu*: 1) the “summering period”, the rain period, during which the community must live under a roof, perhaps in the homes of lay-persons who provide shelter, is defined as four months; 2) during this time, it is forbidden to move from place to place; 3) the necessity of bringing one’s sitting rug with one for the period of summer time receives special mention; 4) the necessity of spending only four months beneath a roof is stressed; the remainder of the time one is to live out in the open (or “beneath a tree”, see below). We observe each of these rules separately.

1) The summer period is defined in section four of the *Vinaya-vastu* — *Varṣāvāsuvastu*. In the Gilgit manuscripts, this section has been incompletely preserved. According to the text of this section, one may leave for summering at two times: a) the early time — “the day

¹ Instead of *aṣṭa-māsāchane*.

after the full moon of month” (= June — July); b) the late time — “a month after the full moon of month *āṣāḍha*”. Consequently, summering lasted for four months (as in the manuscript) or, in the second case, for three; see *Mahāvagga*, III, 2.

2) The prohibition on moving from place to place is established in the same section of the *Vinaya-vastu*. In special cases (they are enumerated in the *Vinaya-vastu*), a *bhikṣu* could leave the summering place for seven days; cf. *Mahāvagga*, III, 1; 3; 5; 6; 7. A list of cases in which it was permitted to retreat to a neighboring community is preserved in the *Varṣāvastu* of the Gilgit manuscripts (pp. 142, 143). One of these cases, in particular, is the performance of the ritual *upasampāda* over the *śikṣamāṇa*, *śrāmaṇeraka*, *śrāmaṇerikā*. The formula “must remain ... in those areas where he has lived” is linked to a case described in *Mahāvagga*, III, 4, 2: “No one, o *bhikṣu*, can leave that area [where he lives] because he does not want to begin summering on the appointed day. He who proceeds thus commits a misdeed”.

3) The rule which relates to the rug is formulated in section 16 of the *Vinaya-vastu* — *Kṣudrakaparivarta* (correspondingly, in the *Vinayakṣudraka* of Mūlasarvāstivādins. Cf. *Cūllavagga*, V, 18: *na bhikkhave catumāsam nisīdanena vippavasitabbam yo vippavaseyya, āpatti dukkaṭassā'ti* (“No one, o *bhikṣu*, must remain for four months without a sitting rug. He who proceeds thus (remains without a rug) commits a misdeed”).

4) Among the four injunctions a *bhikṣu* must perform after he has received *upasampāda* initiation, the fourth is to “live [his] entire life beneath a tree” out in the open. See the *Vinaya-vastu*, section 1 — *Śikṣāpada*. Cf. *Mahāvagga*, I, 30, 4: *rukkhamūlasenāsanam nisāya pabbajjā tattha te yāvajīvaṃ ussāho karaṇīyo. Atirekalabho vihāro addhayaḥ pāsādo hammiyaṃ guhā*. See also the *Vinaya-vastu*, section 4, and *Mahāvagga*, III, 12, 5: “no one, o *bhikṣu*, must remain out in the open for the rain season ...”

[46] The rule is based on the *Prātimokṣa-sūtra*, *Nihsargikā*, 3 (see n. 41) and on the *Kaṭhinavastu* section of the *Vinaya-vastu*. It should be understood as follows: if a monk has received a *cīvara* as a gift before the official distribution of clothing in the community, then one month after the distribution of clothing he must give up the extra *cīvara*.

The term *kaṭhina* is used in two meanings in *Vinaya* texts: 1) clothing which is produced by the entire community together, with the observance of special rules, from material donated by lay-persons; 2) already made clothing donated by lay-persons either to the entire community or to individual monks which is distributed at a gathering between all members of the community. Both types of clothing were considered “lawful” (*anuśamsaḥ*), that is, obtained at the stipulated time, as opposed to *akāla cīvara* — clothing not acquired at the proper time (see n. 41).

On the origins of the rules for receiving *kaṭhina* as *deya-dharma* and removal of limitations during its distribution, see “Gilgit Manuscripts”, *Kaṭhinavastu*, p. 152: *yattvahaṃ bhikṣuṇāṃ sparśavihārātham dātrrñam ca deya-dharmaparibhogātham bhikṣuṇāṃ kaṭhinamnujānīyāṃ yasmātpañcānuśamsāḥ kaṭhināstare. na daśāha paramaṃ na māsaparamaṃ na rātri pravāsaḥ sāntarottareṇa cīvareṇa janapadacārikāprakramaṇaṃ yāvadaṭṭaṃ vikalpakacīvaradhāraṇamiti*. Cf. the Pāli, *Mahāvagga*, VII, 1, 3: *anāmantacāro asamādāno-cāro gaṇnabhojanam yāvadaṭṭacīvaram yo ca tattha cīvaruppādo so nasam bhavissati*.

On the term *vikalpaka* (*vikalpita*, *vikalpana*) as applied to *cīvara* (“handing over”, “handed over”, “transfer”), see O. von Hinüber, “Eine Karmavācānā-Sammlung aus Gilgit”, *ZDMG*, B. 119, H. 1 (1969), p. 107.

The distribution of *cīvara* within the community was founded on two *paribodha* — the rights of *bhikṣu* to take part in the distribution of *kaṭhina*. The first right is called *āvāsa-paribodha* — “the right [on the basis of living] in the place where the community is located (residence)”. *āvāsa* is used here as a technical term to designate territory which a given community considers its own and to which all of its resolutions apply (see *Vinaya-vastu*, section 1; cf. *Mahāvagga*, I, 7). According to the *āvāsa-paribodha*, all monks who had spent the rain season on that territory have the right to take part in the distribution of *kaṭhina*, see *Mahāvagga*, VII, 13. The second rule is tied to the condition of the *bhikṣu*'s clothing. In the *Kaṭhinavastu* of Mūlasarvāstivādins, this provision is absent; there, we find only an enumeration of five types of individuals who do not have a right to *kaṭhina*: *katamāḥ paṃcabhiḥ avārśiko varṣācchinnakaḥ paścimakāṃ varṣāmupagato 'nyatra varṣoṣitāḥ śikṣadāttakāḥ* (“Gilgit Manuscripts”, p. 154). In another context (p. 157), instead of the last category of persons — *śikṣadāttaka* — we find *asammukhībhūtā*, that is, “those who are not present”. The distribution of *kaṭhina* was accompanied by special ceremonies, cf. *Mahāvīyutpatti*, § 265, p. 558, Nos. 8681—8687.

[47] This rule is not attested in texts of the *Vinaya* known to us. In all likelihood, it is chronologically linked to the two preceding rules: after the community has finished summering, performed the ritual of *pravāraṇa*, and prepared and distributed *kaṭhina*, it can undertake the resolution of difficult questions which have accumulated. Clearly, all of the actions enumerated above took on average around six months; hence, the community could not engage in disputes for six months (see n. 39). However, this rule does not fit in with another precept of the *Vinaya* on the two large gatherings of the community with the participation of the *śrāvakas* — *mahāsannipāta*: *kalau dvau samayau śrāvakānāṃ mahāsannipāto bhavati grīṣmānāṃ paścime māse varṣānāṃ paścime māse* (“The large meeting of the *śrāvakas* happens two times — in the last month of summer [and] in the last month of the rain season”). See J. Filliozat, “Fragments du Vinaya des Sarvāstivādins”, *JA* (1938), p. 43. The first rule on the resolution of legal questions matches well with this rule — “the resolution of legal questions can be put off for three months” — the three months of the rain season intercede precisely between the two times of the “large gatherings” indicated in the text — *śrāvaṇa*, *bhādrapada*, *aśvayuja*. If the first gathering takes place on the full moon of the last month of summer — *āṣāḍha* — and the second on the full moon of the last month of the rain season — *kārttika* — then eight full months should have passed from the second gathering to the first gathering of the next year. The rule of six months can only be accepted if the resolution of legal questions occurred not at general gatherings with the participation of *śrāvakas*, but after it, so that *śrāvakas* would not be witness to conflicts within the community.

FOL. 75 v

TRANSLITERATION

1. *kaṭhine āvāse sapta māsāni akāla cīvara nikṣipitavya || a[ṣṭau]-māsa-ka]-*
2. *lpo yathā saṃstarikena bhikṣuṇā varṣakāttāreṣu janapadeṣu a...*

3. *abhyavakāśeṣu vastava*¹ *catvāraṃ cacchane* || *nava-māsa*-[*kalpo nava mā*]-
4. *sa*² *adhikaraṇaṃ nikṣipitavyaṃ* || *daśa-māsa-kalpo nā*[*sti* || *eka-varṣa-ka*]-

TRANSLATION

1. After the *kāṭhina* has been distributed, in seven months *cīvara* not received at the proper time must be given back ^[48]. [Rule of eight] months:
2. After the rain season is over, the *bhikṣu* together with his rug must live for eight months out
3. in the open in rural areas, and for four months beneath cover ^[49]. [Rule] of the nine months: for nine
4. months one can put off [disputes] on legal questions. There is no rule of ten months. [Rule of one year]:

C o m m e n t a r y

^[48] This rule is linked to the rule of five months (see above) and is founded on the *Prātimokṣa-sūtra*, *Nihsargika* 3 (cf. notes 41 and 46) and is based on the precepts for the distribution of *kāṭhina*. Clothing donated before the distribution of *kāṭhina* and, evidently, before the rain season, could be kept for five months (one month before the rain season plus four months of the rain season; or: four months of the rain season plus one month). During the distribution of *kāṭhina*, the community could permit a *bhikṣu* to consider this clothing in favor of *kāṭhina*. But after the distribution of clothing was complete, a *bhikṣu* did not have the right to use extra, donated *cīvara*; it was pronounced *akāla cīvara* and had to be returned to the community.

^[49] The rule is linked to the rule of the four months (see above) and together with it encompasses a year: four months of summering plus eight months of life out in the open (see n. 45).

^[50] The rule is not attested in other *Vinaya* texts. If one accepts that legal questions were resolved after the second general gathering with the participation of *śrāvakas* (see n. 47), then it is clear that these questions were resolved twice a year — before and after the rain season (12 months — 3 months of the rain season = 9 months).

FOL. [76 r]

TRANSLITERATION

1. *lpo eka varṣena bhikṣunā kāṭhinam-astaritavyaṃ*³ || *dvi-varṣa-kalpo duve varṣāni*
2. *śikṣamānikāya*⁴ *upaddhyāyika*⁵ *samanubandhayitavyaṃ* || *tri-varṣa-kalpo trīni*
3. *ni*⁶ *varṣāntarikāya*⁷ || *catu[r]-varṣa-kalpo catvāri varṣena bhikṣunā niśrayo gṛ-*
4. *hṇitavyaḥ* || *pañca-varṣa-kalpo pañca varṣena bhikṣunā pa[m]-cahi dharmehi sama[nu]-*

TRANSLATION

1. In one year, one must distribute *kāṭhina* ^[51]. Rule of two years:
2. a female candidate to become a *bhikṣunī* must follow a teacher-*upādhyāya* for two years ^[52]. Rule of three year: the candidacy
3. period (may be extended) to three years ^[53]. Rule of four years: for four years a *bhikṣu* must receive
4. *niśraya*. Rule of five years: after a *bhikṣu* has mastered the five *dharmas* over the course of five years, he

C o m m e n t a r y

^[51] As most indicated above (see n. 46), the distribution of *kāṭhina* takes place once a year after the rain season. See the *Vinaya-vastu* of Mūlasarvāstivādins, *Kāṭhinavastu*, p. 152: *kārtikanmāsād yāvatphālguṇa māso 'trāntarādāstrtakāṭhinānaṃ lābha iti viditvā bhikṣuṇ āmantrayate sma*. Cf. *Mahāvagga*, VII, 1, 3.

¹ Instead of *vastavyaṃ*.

² Instead of *māsāni*.

³ Instead of *kāṭhinam-āstaritavyaṃ*.

⁴ Instead of *śikṣamānikāyāḥ*?

⁵ Instead of *upādhyāyikā*.

⁶ *ni* is repeated by mistake.

⁷ Instead of *varṣāntarikāyāḥ*?



Fig. 1

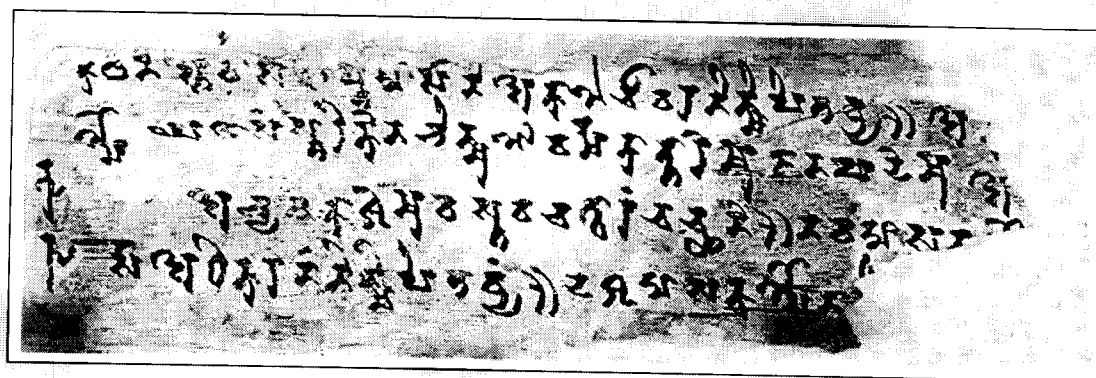


Fig. 2

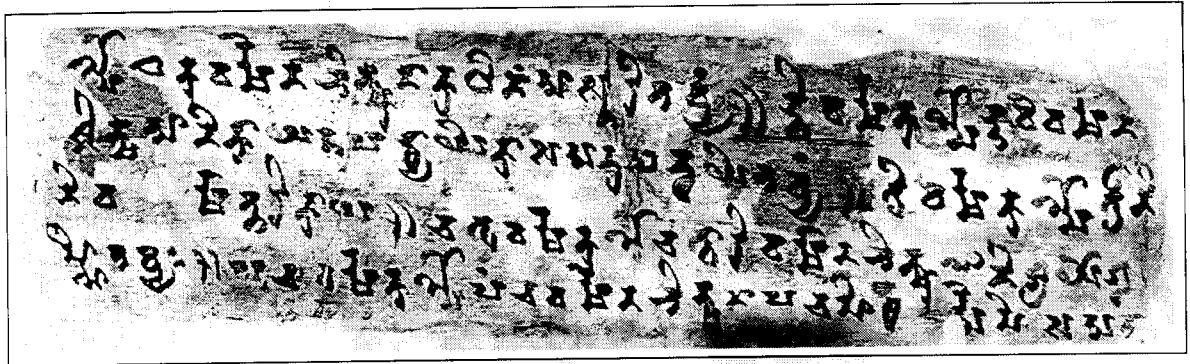


Fig. 3

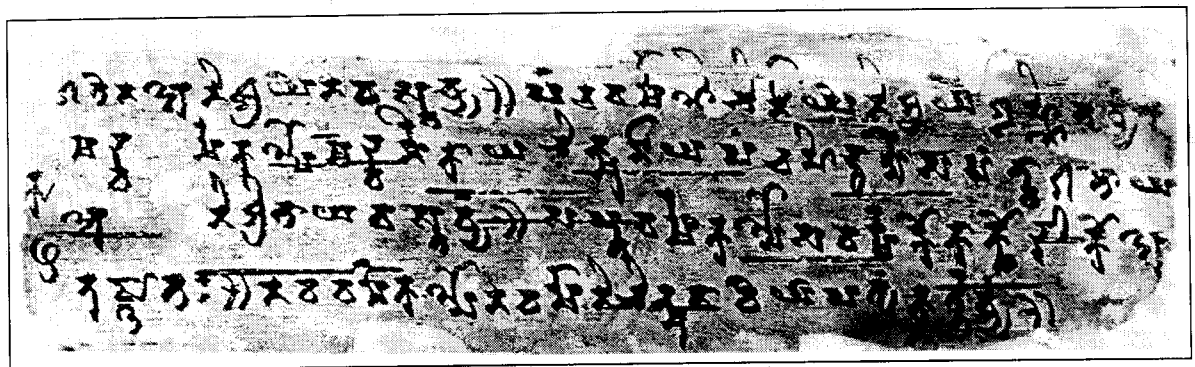


Fig. 4

FOL. 77 v

TRANSLITERATION

1. *ye¹ paṃcehi dharmehi² samanvāgatāya pravrajyāpayita-
vya upasampādayitavya*
2. *niśraya^{162]} dātavyaḥ || aṣṭādaśavarṣa-kalpaṃ aṣṭādaśavarṣākā kumāra
bhikṣuṇī-*
3. *ya śahi dharmehi³ śahi anudharmehi⁴ dvo⁵ varṣāni śikṣā
śikṣitavyaṃ ||*
4. *vīśavarṣa-kalpo⁶ katamaḥ vīśa⁷-varṣo bhikṣu bhikṣuṇī va vādako
saṃmānyivyaḥ⁸ vīśa⁹-va-*

TRANSLATION

1. having studied the five *dharmas*, should receive *pravrajyā*, should receive *upasampāda*, [to her] should be given
2. *niśraya* ^[62]. Rule of the eighteen years: an eighteen-year-old girl
3. should study the six *dharmas* and the six *anudharmas* for nuns for two years ^[63].
4. What is the rule of twenty years? A twenty-year-old monk or nun should announce, a twenty-

C o m m e n t a r y

^[62] The rule which relates to a nun of 12 years' experience is not attested in the given formulation in the Sanskrit texts of the *Vinaya*. It is evidently based on a text which has survived in the Tibetan translation of the *Vinayakṣudraka-vastu*; it contains a list of questions and answers during the performance of the *upasampāda* ritual in relation to a nun: *bud-med kyang lags | bud-med-kyi dbang-po dang yang-ldan | bud-med khyim-na gnas-pa lo-bcu-gñis-sam | gžon-nu-ma lo-ñi-śur yang tshang-ste | 'di-la chos-gos lha dang lhung-bzad-du yang-ldan | dge-slong-ma'i dge- 'dun-gyis 'di-la lo-gñis-su chos-drug dang rjes-su 'brang-ba'i chos-drug bslab-pa phog-ste | 'dis lo-gñis-su chos drug dang rjes-su 'brang-ba'i chos drug-gi bslab-pa-la yang bslabs |* ("I am a woman. I have female sex organs. I lived in a house as a lay-person. I have twelve years' experience. [As an] unmarried girl, [I] have attained the age of twenty. I have five *cīvaras* and *pātra*. In the community of nuns, I studied for two years the six *dharmas* and six *anudharmas*. Over two years, I learned the six *dharmas* and six *anudharmas*"). See *ibid.*, vol. *da*, fol. 112 b (6)—113 a (2).

^[63] The rule is based on the text of the *Vinayakṣudraka-vastu* which has survived in Tibetan translation. See *ibid.*, vol. *da*, fol. 107 b (2)—107 b (6); see also n. 61 on a nun with 10 years' experience.

FOL. [78 r]

TRANSLITERATION

1. *rṣa celako upasampādayitavyaḥ vīśa¹⁰-varṣa kumāra
bhikṣuṇī upasampādayi[ta]-*
2. *vyah || eka kalpo ekasyā adhiṣṭhānena posata¹¹ dvikalpo
dvi vidhena bhājanā¹² śala-*
3. *ka granenapā¹³ mukhaṃ vā pratyamśamna¹⁴ tri kalpo
trīṇaṃ janānāṃ tre vācikenā posato*
4. *caru-kalpo¹⁵ caturṇa¹⁶ posataḥ paṃcānāṃ pravāranā ||
ṣaṭkalpo nāsti sapta-ka-*

¹ A slip of the pen, instead of *-ya* — prolongation of the previous line — *bhikṣuṇīya*.

² A prakritism — instead of *paṃcabhi dharmebhi*.

³ A prakritism — instead of *ṣaḍbhi dharmebhi*.

⁴ A prakritism — instead of *ṣaḍbhi anudharmebhi*.

⁵ A slip of the pen, instead of *dve*.

⁶ A prakritism — instead of *viṃśatavarṣa-kalpo*.

⁷ A prakritism — instead of *viṃśati*.

⁸ Instead of *saṃājñāyitavyaḥ* (erroneously?).

⁹ See n. 20.

¹⁰ Instead of *viṃśati*.

¹¹ Here and hereafter instead of *uposatha*.

¹² Instead of *bhojanā*.

¹³ Instead of *śalākā grahena pi*.

¹⁴ Instead of *paṭyamśanaḥ*.

¹⁵ Instead of *caturṣkalpo*.

¹⁶ Instead of *caturṇāṃ*.

TRANSLATION

1. -year-old Buddhist novice should receive *upasampāda*, a twenty-year-old girl-monk should receive *upasam-*
2. *pāda* ^[64]. The rule of the one ^[65]: *uposatha* is arranged for one ^[66]. Rule of the two: food [is distributed] in two ways: by receiving
3. a coupon or by the allotment of a share [immediately] in presence ^[67]. Rule of the three: [given the presence] of three people, the *uposatha* is read with three voices ^[68].
4. Rule of the four: the *uposatha* [is read] by four ^[69], a group of five [may perform] the *pravaraṇa* ^[70]. There is no rule of the six. Rule of the seven:

Commentary

^[64] The meaning of the rule is essentially that of the provision in the *Vinaya* that the ritual of *upasampāda* should not be performed on a person younger than 20. See Filliozat, “Fragments du Vinaya des Sarvāstivādins”, pp. 45–6: *idaṃ buddha bhagavān anekaparyāyeṇa vīgarhya bhikkhūn āmantrayate sma. tasmāt tarhy adyāgreṇa na ūnadaśavarṣeṇa sārđhavihārī upasampādayitavyaḥ ya upasampādayet uṣkṛtasyāpatti* (“Generalising many cases, thus did the Buddha Bhagawan enjoin the monks; for this reason, in the future no one should perform the ritual of *upasampāda* on a charge (= *sārđhavihārī*) if he is not yet 20. He who performs the *upasampāda* commits the offence of *uṣkṛta*”). Cf. *Mahāvagga*, I, 49, 6: *na bhikkhave janam-unavisativasso puggalo upasampādetabbo* (“No one, o monks, must perform the ritual of *upasampāda* on a person, knowing that he is not yet 20 years old”).

The term *celaka* is attested only in Buddhist Sanskrit in the sense of a “monk who wears linen clothing”. In classical Sanskrit, the term *celuka* is used — “Buddhist novice”, which seems more appropriate in the given context.

On the *upasampāda* of a nun at the age of 20, see the passage cited above from the Tibetan translation of the *Vinayakṣudraka-vastu*, note 62.

^[65] The rules which follow are formulated in brief and arranged in ascending numerical order beginning with one (a system designed for memorisation).

^[66] The rule is based on section 2 of the *Vinaya-vastu* — *Posadha-vastu* (vol. III, pt. IV, p. 101): *yasmin bhadanta āvāse eko bhikkhuḥ prativasati. tena tadeva posadhe paṃcadaśayām katham pratipattavyam* (“In this region, o holiest one, lives [only] a single *bhikkhu*. How should one arrange the ceremony of *uposatha* on the 15th [day]?”). It is explained in the Pāli text that if only a single *bhikkhu* remains in the cloister, he still must read the *Prātimokṣa-sūtra* and perform the *parisuddhi-uposatha*. Cf. *Mahāvagga*, II, 26, 8, 9: “If in some cloister, o monks, on the day of the *uposatha*, there lives a single *bhikkhu*, he sweeps the place where the *bhikkhu* usually perform [the *uposatha*], the dining area, or the hall, or the space beneath a tree, he brings [to that place] water and food, prepares the seats, places a lamp and sits down ... If they (other monks who have chanced upon the cloister — *M. V.-D.*) do not come, let him concentrate on the thought: “Today is my *uposatha*”.

^[67] The rule is based on the first of four injunctions obligatory for *bhikkhus* after the *upasampāda*. The corresponding Sanskrit text has not come down to us. For the Pāli, see *Mahāvagga*, I, 30, 4: “The life of a monk is supported by those pieces of food offered as alms to [nourish him]. You should try to live your entire life in this fashion. The food which is presented to the community or personally to individual [*bhikkhu*], invitations, food distributed by coupon, fare [in honour of the beginning] of each full moon, on each day of the *uposatha* or on the first day of the bright side of the moon — [this] is all goes beyond that which is decreed”.

Śalākāgraha (Pāli *salakagaha*) is an established *Vinaya* term — “taking a coupon” (or “tag, ticket”). It is used in two cases: 1) when a *bhikkhu* is invited for refreshments or instead of alms is given a coupon which allows him food in “alms houses”, that is, in places where a wealthy lay-person provides for the distribution of food to monks; 2) during gatherings of the community to decide difficult questions where votes must be counted, or if one must count the number of *bhikkhus* present at a gathering. In such cases, the counter is identified — *śulākāgrahāpaka* (Pāli *salākāgāhapāka*, see *Cūllavagga*, IV, 9).

^[68] The Sanskrit text of the rule in the first section of the *Vinaya-vastu* has not survived, see *Mahāvagga*, I, 26, 2, 3: “I enjoin, o monks, that three *bhikkhus* can perform the *parisuddhi-uposatha*. And [this ritual] should be performed in the following fashion: let an educated, knowledgeable *bhikkhu* make the following announcement to the *bhikkhus*: ‘Listen to me, honourable brothers! Today is the *uposatha*, the 15th day. If the honourable brothers are ready, let them perform the *parisuddhi-uposatha* before each other’.

^[69] The rule is based on the first section of the *Vinaya-vastu*, the Sanskrit text has not come down to us, see *Mahāvagga*, I, 26, 1: “I enjoin, o *bhikkhu*, that a foursome [of *bhikkhus*] can read the *Prātimokṣa*”.

The rule can also be explained on the basis of a provision on the legal powers of the community, see *Vinaya-vastu* of Mūlasarvāstivādins, vol. III, pt. 2, pp. 199–211, *Karmavastu*: *api tu bhikṣavaḥ paṃca saṃghakaramaṇām svamīnaḥ. katame paṃca. catvāro bhikṣavaḥ saṃghaḥ. paṃcāpi bhikṣavaḥ saṃghaḥ. daśa bhikṣavaḥ saṃghaḥ. viṃsatir-bhikṣavaḥ saṃghaḥ... tatra bhikṣavo yatra catvaṇo bhikṣavaḥ prativasanti. arhati tatra saṃgho dharmena sarvakarmāṇi kartum. sthāpayitvā paṃcānāṃ pravāraṇāṃ daśānām-upasampādaṃ viṃsatīnām cāvarhaṇam* (“And also, *bhikkhu*, five [categories] of the community are empowered to perform official acts: what are [these] five [categories]? A community of four *bhikkhus*. Also a community of five *bhikkhus*. A community of ten *bhikkhus*. A community of twenty *bhikkhus* ... There, monks, where four *bhikkhus* live, in accordance with the *dharma* the community can perform all official acts except for the *pravāraṇā*, [which only] five [can perform], the *upasampāda*, [which only] ten [can perform], and the *avarhaṇa*, [which only] twenty [can perform]”).

^[70] *pravāraṇā* (Pāli *pavāraṇā*) — “ritual of cleansing after the rain season”. It is described in the third section of the *Vinaya-vastu* — *Pravāraṇā-vastu* (see “Gilgit Manuscripts”, III, pt. IV, pp. 117–30), the text has come down to us in fragmentary form. A description of this ritual has been preserved in full in the *Karmavācānā*, see Härtel, *Karmavācānā*, pp. 122–3: *adya saṅghasya pravāraṇā. mamāpi adya pravāraṇā. aham itthaṃ-nāmā bhikkur bhadanta saṅghaṃ pravārayāmi dṛṣṭena śrutena pariśankayā. avavadatu mām saṅgho ‘nukampām upādāya. paśyann apātiṃ yathādharmam pratikarisyāmi. evaṃ dvir api trir api* (“Today is the [day of] *pravāraṇā* of the community.

Today is also [the day of] my *pravāraṇā*. I, a *bhikṣu* by the name of so-and-so, o honourable ones, perform my *pravāraṇā* before the community. [If someone] has noticed [anything about me], heard, or if [anyone has] a suspicion, tell me, o [members of the] community, without regret. If I see [in this] an offence, I will atone [for it] as is prescribed in accordance with the *dharma*.” Thus [is it repeated] on the second time, and on the third time as well”). Cf. *Mahāvagga*, IV, 1, 13, 14. See also *Vinaya-vastu*, section *Karmavastu*, p. 203 (cf. n. 69).

FOL. [78 v]

TRANSLITERATION

1. *lpo sapta cīvarāni trihi dorvvarṇṇa-karanehi¹ dorvvarṇṇi² kartavyaḥ || aṣṭa kalpo ahi³ ja-*
2. *nehi⁴ mahāsamāddhi āddhiṣṭatāvya⁵ || nava kalpo nāsti daśa kalpo daśahi⁶ ja-*
3. *nehi bhikṣu upasampādayitavyaḥ vīśahi⁷ āvrahitavyaḥ⁸ || vīśahi jane-*
4. *hi bhikṣuṇī upasampādayitavyaḥ catvārīśahi⁹ āvrahitavyaḥ ||*

TRANSLATION

1. Seven *cīvaras* should be brought to an unsightly colour by re-dying them [into one of] three [colours] ^[71]. Rule of the
2. eight: eight persons may perform the *mahāsamāddhi* ^[72]. There is no rule of the nine. Rule of the ten:
3. the ritual of the *upasampāda* of a *bhikṣu* can be performed [by a community of] ten persons ^[73]. Rehabilitation [after punishment] can be performed [by a community of] twenty persons ^[74]. The ritual of the *upasampāda* of a
4. nun can be performed [by a community of] twenty persons ^[75]. The rehabilitation [of a nun after punishment] can be performed [by a community of] forty persons ^[76].

C o m m e n t a r y

^[71] The rule is not attested in this formulation in other *Vinaya* texts. It contains two instructions: 1) the possibility of having on hand seven *cīvaras* at the same time; 2) the necessity of rendering them unsightly.

As concerns the first instruction, it was not possible to find confirmation of it in *Vinaya* texts. The *Vinaya-vastu* of Mūlasarvāstivādins (*Cīvaravastu*, “Gilgit Manuscripts”, vol. III, pt. 2, pp. 3—148) speaks of three *cīvaras*: *tasmāttarhi bhikṣavo bhikṣubhiḥchinnaṃ tricīvaram dhārayitavyamiti* (“For this reason, monks, monks should have on hand three *cīvaras* [sewn from] rags, this is the [resolution]”). We find the same instruction in the *Bhikṣukarmavākyā*, see A. Ch. Banerjee, *Indian Historical Quarterly*, XXV (1949), pp. 21—2): *cīvaram saṃghātim adhiṣṭhāmi cīvaram uttarasaṃgaṃ adhiṣṭhāmi cīvaram antarvāsaṃ adhiṣṭhāmi* (“I accept the *saṃghāti-cīvara*, I accept the *uttarasanga-cīvara*, I accept the *antarvāsa-cīvara*”). We also find the same three *cīvaras* in the Pāli *Vinaya*, see *Mahāvagga*, VIII, 20, 2: “I allow you, monks, to have on hand three *cīvaras* without exchanging them; to have clothing for the four rainy months, but to surrender it after this ...”

A nun has the right to use five *cīvaras*, see *Cūllavagga*, X, 1, 2. In the *Mahāvīyūtpatti* (§ 271, p. 573, Nos. 8932—8945) 13 terms are indicated for the clothing of monks; among them are five types of *cīvara* which are obligatory for monks and nuns. There are no indications of the times and situations in which one may use the remaining eight types of clothing. It is not out of the question that the rule indicates not the number of *cīvaras* but variations in the material from which they could be made. See, for example, *Mahāvagga*, VIII, 3, 1, 2: “I allow you, monks, six types of clothing: that made of linen, of cotton, of silk, of wool, of coarse fabric, and of hemp”.

The second part of the rule — the necessity of rendering a *cīvara* unsightly in colour — is based on the *Prātimokṣa-sūtra*, *Pāṭayan-tikā*, 59: “If a monk has received a new *cīvara*, he should employ one of three methods to mar its good colour — dying it blue, grey, or black. If a monk begins to use the new *cīvara* without treating it with one of these three methods, [he has committed the offence of] *pāṭayantikā*”.

^[72] The rule is not attested in any of the *Vinaya* rules known to us.

^[73] The rule is based on a provision on the legal powers of the community, see the *Vinaya-vastu* of Mūlasarvāstivādins, *Karmavastu* (“Gilgit Manuscripts”, vol. III, pt. 2, pp. 199—211): *yatra bhikṣavo daśa prativasanti. arhati tatra saṃghaḥ sarvakarmāṇi kartum sthāpayitvā viṃśatīnāmāvarhaṇaṃ* (“There, monks, where ten (monks) live, the community may perform all official acts except for the *avarhana*, [which] only twenty [can perform]”) (p. 203). See also n. 69.

¹ Instead of *tribhiḥ durvarṇṇi-karanebhiḥ*.

² Instead of *durvarṇṇi*.

³ Instead of *aṣṭābhiḥ*.

⁴ Instead of *janebhiḥ* (Skr. *janaiḥ*) here and hereafter.

⁵ Instead of *adhiṣṭatāvya*.

⁶ Instead of *daśabhiḥ*.

⁷ Instead of *viṃśatibhiḥ*, here and hereafter.

⁸ Instead of *āvrahitavyaḥ*, here and hereafter.

⁹ Instead of *catvārīṣadbhiḥ*.

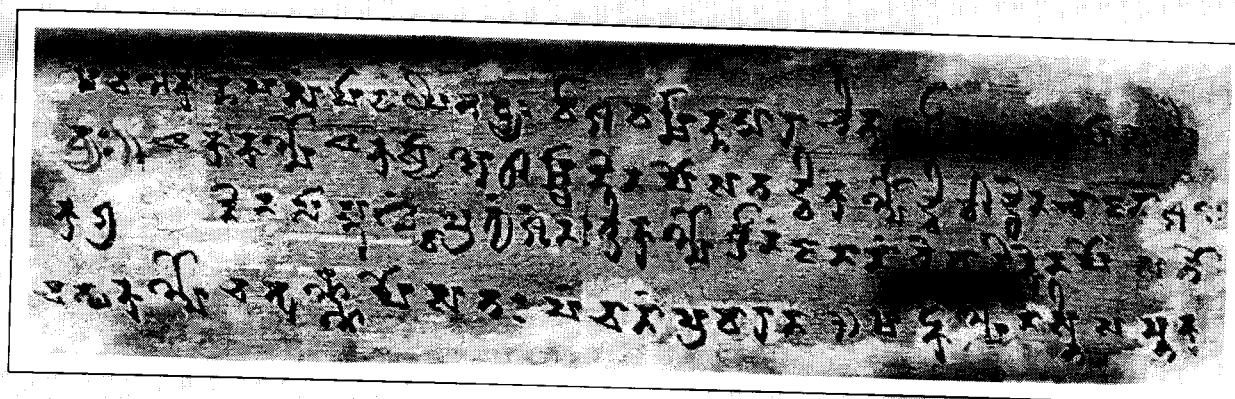


Fig. 7

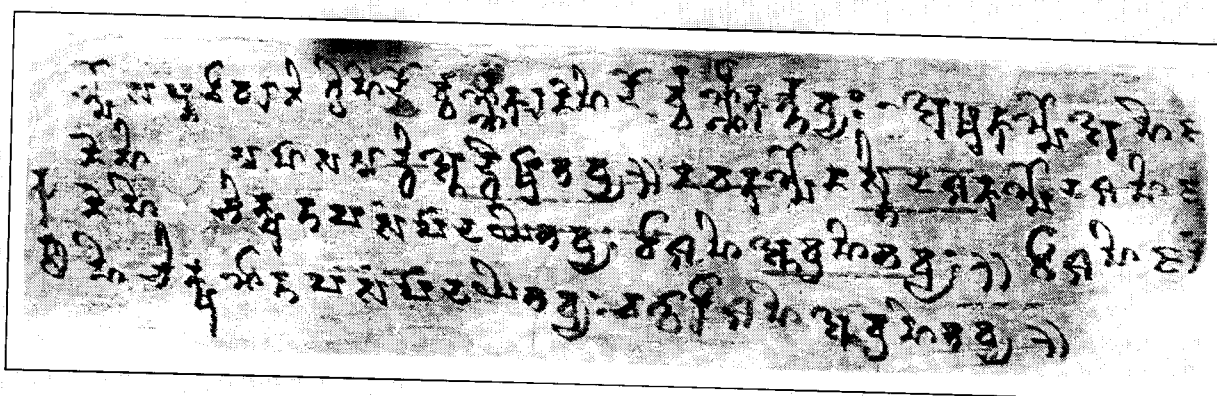


Fig. 8

^[74] See previous note, as well as the continuation of the text from the *Karmavastu*, p. 203: *yatra viṃśatirbhikṣavaḥ prativasanti uttare ca. arhati tatra saṃgho dharmena sarvakarmāṇi kartum* (“There where twenty or more monks live, the community, in accordance with the *dharma*, can perform all official acts”). See also n. 69.

On the term *āvarhaṇa* (“rehabilitation”), see n. 18.

^[75] The rule is not attested in this formulation in any of the *Vinaya* texts known to us. Its explanation should be sought in the description of the ritual of the *upasampāda* of a nun in *Bhikṣuṇīkarmavācānā*, see Ridding, La Vallée Poussin, “A fragment of the Sanskrit *Vinaya*”, p. 133: *śṛṇotu bhadantā ubhaya-saṃghaḥ...ubhaya-saṃghād upasampādam yāce. upasampādayatu mām bhadantā ubhaya-saṃghaḥ ullūpatu mām bhadantā ubhaya-saṃghaḥ, anuḡrhnātu mām bhadantā ubhaya-saṃghaḥ. anukampatu mām bhadantā ubhaya-saṃghaḥ* (“Listen, o noble ones, [listen to the] two communities ... I ask both communities for the *upasampāda*! Induct me, noble ones, both communities; ... save me, noble ones, both communities; be merciful to me, noble ones, both communities; be compassionate to me, noble ones, both communities”).

The nun appeals to both communities — to the community of monks, which consists of a minimum of ten members for the *upasampāda* (see n. 73), and to the community of nuns, which must also consist of ten persons to result in a total of twenty.

^[76] This rule should evidently be interpreted in the same fashion as the preceding rule: the rehabilitation of a nun was effected by both communities — the community of *bhikṣu*, which must consist for twenty persons for this (see n. 74), and the community of nuns, which must also contain a minimum of twenty persons.

Illustrations

Fig. 1. Sanskrit manuscript SI Merv 1 on birch-bark from Bairam-Ali in the collection of the St. Petersburg Branch of the Institute of Oriental Studies, fol. [75r], 16.1×4.6 cm.

Fig. 2. The same manuscript, fol. 75v, 16.1×4.6 cm.

Fig. 3. The same manuscript, fol. [76r], 18.4×5.0 cm.

Fig. 4. The same manuscript, fol. 76v, 18.4×5.0 cm.

Fig. 5. The same manuscript, fol. [77r], 17.6×5.0 cm.

Fig. 6. The same manuscript, fol. 77v, 17.6×5.0 cm.

Fig. 7. The same manuscript, fol. [78r], 19.0×5.0 cm.

Fig. 8. The same manuscript, fol. 78v, 19.0×5.0 cm.