

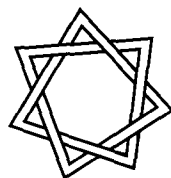
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**A FRAGMENT OF THE *PRĀTIMOKṢA-SŪTRA*
FROM THE P. I. LAVROV COLLECTION AT THE ST. PETERSBURG
BRANCH OF THE INSTITUTE OF ORIENTAL STUDIES***

The study of the *Prātimokṣa-sūtra* in Russia and Europe began with the Pāli version, evidently recorded in Ceylon in the first century B.C. The Pāli *Pātimokkha-sutta* belongs to the Theravāda school of the Hīnayāna, the southern branch of Buddhism. This text was first introduced into scholarly circulation by the Russian scholar I. P. Minaev in 1869 [1]; an English translation appeared in 1881 [2]. Scholars gained access to the Sanskrit text later, and its study began only in 1912—1913, when L. Finot published the text preserved in a manuscript from P. Pelliot's collection [3].

Despite the long tradition of studying the *Prātimokṣa-sūtra*, many questions regarding its terminology remain unclear to scholars. Moreover, the Sanskrit text of the *sūtra* recorded in the earliest known manuscripts during the first half of the first millennium A.D. has survived only in fragments discovered in the late nineteenth — early twentieth century in Eastern Turkestan. For this reason, the introduction of each new fragment of the *sūtra* into scholarly circulation fills *lacunae* in its text, confirms readings of already published fragments, and adds to our understanding.

The story of the *Prātimokṣa-sūtra*'s composition has been the subject of numerous works [4]. Scholarship is familiar with texts and fragments of the *sūtra* accepted by various Buddhist schools: Sarvāstivādin, Mūlasarvāstivādin, Mahāsāṅghika-Lokottaravādin. The earliest manuscripts preserve the texts of the Sarvāstivādins. As was noted above, they were first published by L. Finot. He published fragments of 24 folios from a manuscript from P. Pelliot's collection discovered by the latter in the oasis of Kucha (in the ruins of Duldur-Akur). When the German Turfan collection was being described, numerous fragments of the Sarvāstivādin version were also identified. Many of them were included in Valentina Rosen's book as notes beneath the line [5]. The remaining fragments, together with fragments from the English and French collections, were published by Georg von Simson [6], whose work was not completed and continues to the present day. Fragments from the collections of M. M. Berezovsky and N. N. Krotkov from Kucha, held at the St. Petersburg Branch of the Institute of Oriental Studies, were published by G. M. Bongard-Levin and M. I. Vorobyeva-Desyatovskaya [7]. In publishing a newly discovered fragment from the P. I. Lavrov col-

lection [8], we have tried to correlate its text with the *Prātimokṣa-sūtra* of the Sarvāstivādins. Despite a large number of *lacunae* and variant readings in our text, it mainly follows the version of the Sarvāstivādins; there is much, however, that binds it to the version of the Mahāsāṅghikas. The criterion for a final conclusion was the absence in our text of the examples which serve in the Mahāsāṅghika version to buttress various rules in the *Prātimokṣa-sūtra*. The similarity of many grammatical forms and *sāṅgha* rules in our text to forms in the Mahāsāṅghika text suggests that the written fixation of both texts took place at the same time, probably in India, in monasteries located close to one another.

In order to confirm our thesis, we identified readings at variance both with the Sarvāstivādin version and with the Mahāsāṅghika version.

The Mahāsāṅghika version is known to scholars thanks to a single manuscript on palm leaves held in the Tibetan monastery of Salu near Shigajie [9]. It was discovered in 1934 by Rahula Sankrityana, who made a copy and brought it to India. The writing in the manuscript was identified as close to eleventh-century *pāla* writing. G. Roth refers to it as proto-*maithilī* [10]. The text of the manuscript was published in *devanāgarī* by W. Pachow and R. Mishra [11]. The text was studied and translated into English by Ch. Prebish [12]. Since his edition also includes an English translation of the Mūlasarvāstivādin version from a Gilgit manuscript of the fifth — sixth centuries written in Indian Gupta on birch-bark, we were able to juxtapose our text with the Gilgit manuscripts as well. Their Sanskrit text, also in print *devanāgarī*, was published by A. Ch. Banerjee [13]. But a comparison showed that the Mūlasarvāstivādin version is much shorter and differs significantly from our text.

We now turn to our fragment (call number SI L9). It is written on paper, and consists of a single folio of *pothī*, 18.0×7.0 cm, with 8 lines of text on each side. The right and left edges are slightly damaged; there is a *lacuna* in the upper right section that encompasses 5 lines and widens toward the centre. There is another small *lacuna* in the left part. The text has been heavily abraded in places. The pagination has been preserved: folio No. 2. The writing is

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Indian *brāhmī* of the Gupta type, probably fifth — sixth century A.D.

The fragment has preserved the *pārājika* section, which lists 4 transgressions, and a part of the *saṃghāvaśeṣa* section, which lists 2. The distinguishing characteristic of this fragment is the title of the second section, which has not been attested in a single text. Until now, two variants of this title were encountered in texts: *saṃghāvaśeṣa* (the Sarvāstivādin and Mūlasarvāstivādin versions) and *saṃghātīśeṣa* or *saṃghādīśeṣa* (the Mahāsāṅghika version) Our text preserves the title *saṃghādīśeṣaḥ* (*verso*, line 7).

At present, scholars are not of a single mind on the translation of the section titles in the *Prātimokṣa-sūtra*, although the content of the sections themselves is clear thanks to commentaries. The *pārājika* section [14] lists 4 transgressions which cause a monk to be expelled from the community. The *saṃghāvaśeṣa* section [15], 13 transgres-

sions for which a monk is expelled from the community for a certain time, depending on the severity of his misdeed, after which he has the right to return. Scholars note that this is the only section in the *Prātimokṣa-sūtra* which provides at the end the duration of the monk's expulsion [16]. In comparing the attested terms — *saṃghāvaśeṣa*, *saṃghātīśeṣa* — one can conclude that the second part contains a form derived from the root *śeṣ* (“to remain”) with the prefixes *-ava=* or *-ati=*. The term *saṃghādīśeṣaḥ* derives from a different root: *dis + ā*, which here can mean “indicate, place in view” or “expel”. The form *-dīśeṣaḥ* itself can be read as the part. fut. passivi of the perfective root.

We provide below a transliteration of the fragment, an English translation, and readings at variance with the published texts of the Sarvāstivādin and Mahāsāṅghika versions [17].

FOL. 2 r.

TRANSLITERATION

1. X *anva[r]ddha[mā]sa[m]* *pr[ā]t[imo]kṣ[e]*¹ *[āga]ccha[n]t[i]. yaḥ*
*puna[r]-bhikṣu bhikṣubhiḥ sārddha[m]*² *[śi]kṣā*
*s[ā]m[ī]c[isamā]pannaḥ [śi]kṣam-apratyākhy[ā]y[a]*XX³
2. *dorbalyamanāviṣkṛtvā*⁴ *abrahmācaryaṃ kkryyāt*⁵ *-maithunaṃ*
*dharmam pratisevetanta[tah]*⁶ *tiryag[y]o* XX *tayā[m] pi sārddham-*
ayaṃ bhikṣuḥ pār[ā]-
3. *jiko bhavatyasaṃvāsa* XXX *[bh]ikṣu grāmād-vāraṇyād-vā hyadattaṃ*
stenyasaṃkhyāta ā XXX⁷ *yathā rūpeṇādattādānena* XX
4. *rāja mahāmātro vā gṛhye* XX *badhnīyād pravāhayet*⁸ *hambho*
*puruṣo*⁹ *coro si ba* XXXX *si stenyō sī[ti]*¹⁰ X *rū[pam] bhikṣu* X
5. *dattam-ādadyāt-ayam-api bhikṣu [pā]r[ā]jiko bhavatyā saṃvāX[ya]ḥ*
*punar-bhikṣur-manuṣyam*¹¹ XXXXXXXX *jivi[ta]dvyaparō* X
6. *yecchastramhāraṃ vāsya paryeXta maraṇa-varṇam*
vāsyānusamvarṇayet maraṇāya vainam samādapā XXX-*mbho puruṣa*
ki[m] X *vānena pā* X
7. *ke X-rjivitenā mṛtante bho puruṣa jīvitād-varam iti cittānugataṃ*
citta[m] saṃkalpitam-aneka paryāyena XXXXXX
8. XXXXXXXX *vaina samā[da]payet* XX *te[no]pakrameṇa kālam* XXXX
mapi bhi[kṣuḥ] pārājiko bha XXXXXXX

TRANSLATION

1. [four transgressions of the *pārājika dharmā* in the *Prātimokṣa[sūtra]* follow [below for reading every] half month. That monk [who] together [with other] monks has received instruction in the doctrine [and] practice [of it, and]
2. has demonstrated weakness, has violated chastity, had intercourse, even if it were only with an animal, that monk is *pārājika*,
3. [subject to] expulsion ... [If] a *bhikṣu* has [taken] from a village or the forest [a thing] not given [to him], be longing to another, in such fashion that because of this appropriation of an ungiven [thing]
4. the *rājā* or [his] prime minister has seized [the *bhikṣu*], may he ... be put into prison or expelled, saying at this time: “O you, person, [you are] a thief ...”, [if] the *bhikṣu* in such fashion ...
5. has taken that which was not given [to him], this very *bhikṣu* is *pārājika*, subject to expulsion ... And also, [if] the *bhikṣu* ... has taken the life of a man
6. or found a knife for him or incited him to die, describing his nature, [saying]: “O man, how is this sinful
7. life better than death, o man, it is better to die”. [If the monk] consciously, intentionally by various means
8. incites [a man to die or if] expressly because of this [the person] should die, [that] very *bhikṣu* is *pārājika*, [subject to expulsion]

Variant readings

¹ We reconstructed the reading *prātimokṣe*, Loc. sg., on the basis of the fact that between this word and *āgacchanti* the *lacuna* seems to lack space for inserting the text of the *sūtoddeśaṃ* as in the Sarvāstivādins (see Finot, p. 476) or Mahāsāṅghikas text: *sūtre prātimokṣe uddesaṃ* (Pachow, p. 5).

² In the Sarvāstivādin text: *bhikṣur bhikṣubhir sārddham* (Rosen, p. 51); in the Mahāsāṅghika: *bhikṣu bhikṣunā* (Pachow, p. 5).

³ The word *śikṣā* is repeated in the Sarvāstivādins text after *apratyākhyāya* (Rosen, p. 51).

⁴ Our text here follows the text of the Mahāsāṅghikas; the Sarvāstivādins have: *daurbalyaṃ tv anāviṣkṛtvā* (Rosen, p. 51).

⁵ The words *abrahmācaryaṃ kṛyyāt* are absent in the Sarvāstivādins, Mūlasarvāstivādins, and Mahāsāṅghikas texts. This is surprising, as the first *pārājika* transgression is called *abrahmācaryaṃ* in the commentaries.

⁶ The Sarvāstivādins have the same, the Mahāsāṅghikas: *pratiṣeveya antamaśato* (Pachow, p. 5).

⁷ The Sarvāstivādins have *ādadyād* (Rosen, p. 53), the Mahāsāṅghikas *stainyasaṃskāramādiyeya* (Pachow, p. 6).

⁸ The Sarvāstivādins have *pravāsayed* (Rosen, p. 53), the Mahāsāṅghikas *pravrajem* (Pachow, p. 6); cf. Finot — *pra[vrajayed]*, p. 477.

⁹ The manuscript follows the text of the Mahāsāṅghikas, the Sarvāstivādins have *evaṃ vainaṃ vadet* (Rosen, p. 53).

¹⁰ The Sarvāstivādins have *steyo sīty* (Rosen, p. 53), the Mahāsāṅghikas *stainyosīti* (Pachow, p. 6).

¹¹ The text of the third transgression in the main follows the Sarvāstivādins version published by Rosen, pp. 53—4, but contains a number of minor variant readings. Significant *lacunae* and damage make it impossible to reconstruct it fully, but it is evident that it is shorter than Rosen's text and probably closer to the Mūlasarvāstivādins version (Pachow, p. 51—2).

FOL. 2 v

TRANSLITERATION

1. (The line is unreadable; only the lower parts of the *akṣaras* have remained).
2. XXXXX v[ā]samanugrāhya¹² XXXnna viśuddhi prekṣī evaṃ
vadet ajānahyetavāyūṣmantaḥ avocaṃ jānahy XXX
3. XXśyami tuccha mṛṣaṃ vilāpadanyatrādhimānād-ayamapi bhikṣuḥ
pārājiko bhavatyasaṃvā X 4. uddi[ṣt]āḥ yāvadataś¹³-catvāra[h] X
4. Xjikā dharmā yeṣāṃ bhikṣuranyatamānyatamaṃ dharmam-āpanno na
labhate bhikṣubhiḥ sārddhaṃ saṃvā[sam] yathā pūrve tath[ā] XX
pārājiko bhavatyā XX
5. saḥ aham-ayūṣmantaṃ pṛcchāmi kaścid-atra pariśuddhaḥ dvir-api tr-
api pṛcchā[mi] XXX pariśuddhaḥ pariśuddhaḥ ā-
6. [yu]ṣmanto y[a]smāntuṣṇīm-e[va]me[taṃ] [dhā]rayata¹⁴ || ime punar-
vadantaḥ-trayodaśaḥ sa XXXXXanvarddhamāsaṃ prātimoXXXX
7. śam-āgacchanti. saṃcetya¹⁵ śukravisṛṣṭir-anyatra¹⁶ svapnāntarāt-
saṃghādideśyaḥ¹⁷ 1. ya[h] [punar-bhi]kṣur-edirṇyaviparinatena¹⁸
cittena XX
8. grāmena sārddhaṃ kāya-saṃsargaṃ samāpa[dy]eta. hastagrahaṇaṃ vā.
veṇigra[ha]ṇaṃ vānyata XX tamasya vāṅgajātasyā vā¹⁹ mṛśaXX

TRANSLATION

1. (...)
2. ...or, without being asked, [that] unfortunate [bhikṣu], wishing to cleanse himself, says thus: “O noble ones, not knowing about this, I said [that] I know
3. ...[did not see] ... [spoke] a lie, empty words out of pride. This bhikṣu is pārājika, [subject to] expulsion. 4. In sum: the following four
4. pārājika-dharmā: whichever bhikṣu should violate one of these dharmās, he does not receive [the right] to live together with other bhikṣus, at all times (literally: “both before and after”), he is pārājika, [subject to
5. expulsion]. I ask the noble ones, who is pure in this [matter]? A second [time] also, a third [time] I also ask. Pure, pure
6. are the noble ones. For this silence is maintained [by them]. Now here are given 13 saṃ[ghādideśyaḥ dharmāḥ] which [are part of the readings] of the Prātimokṣa-sūtra [for each] half of the month.
7. They are given [here]. The conscious ejaculation of semen at any time other than during sleep, this is saṃghādideśyaḥ. 1. Again, if a bhikṣu, seized by passion, his consciousness undermined,
8. should enter into corporal contact with a woman, take [her] by the hand or touch [her] hair, or [should touch] any other of her members in deceit ...

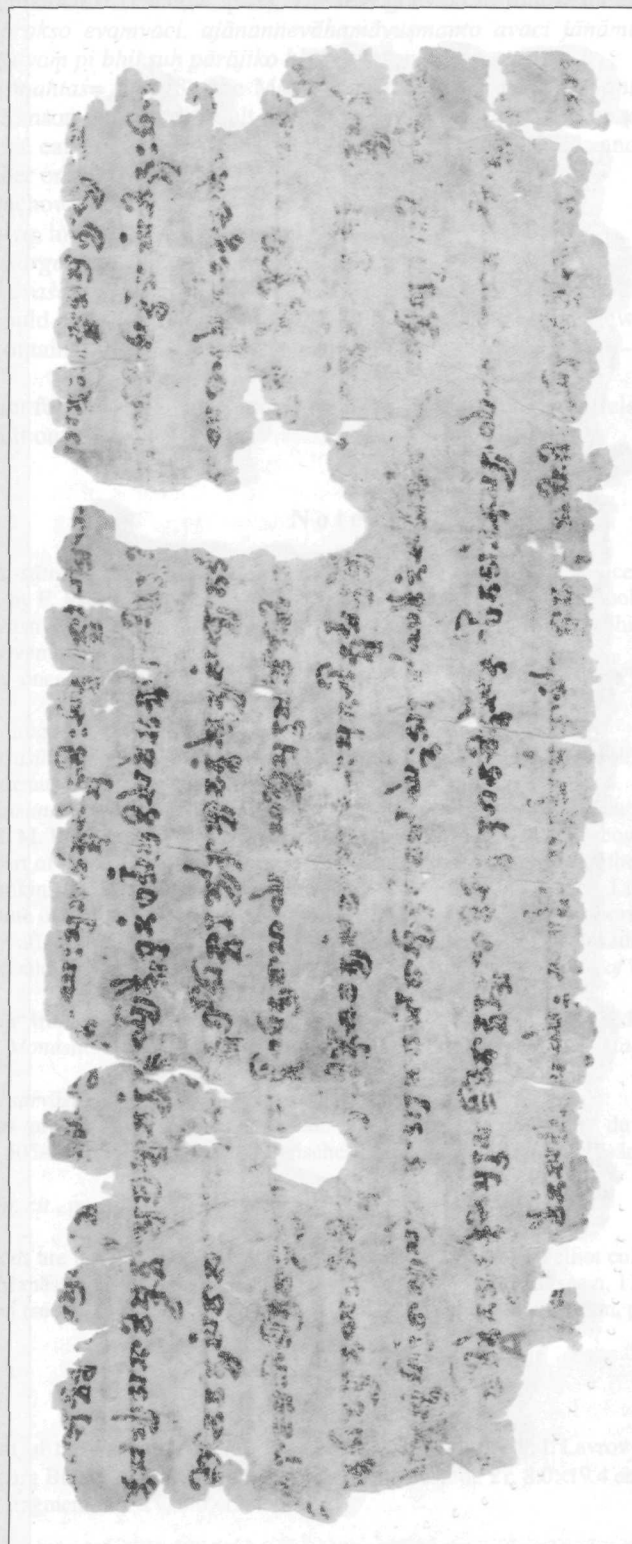


Fig. 1

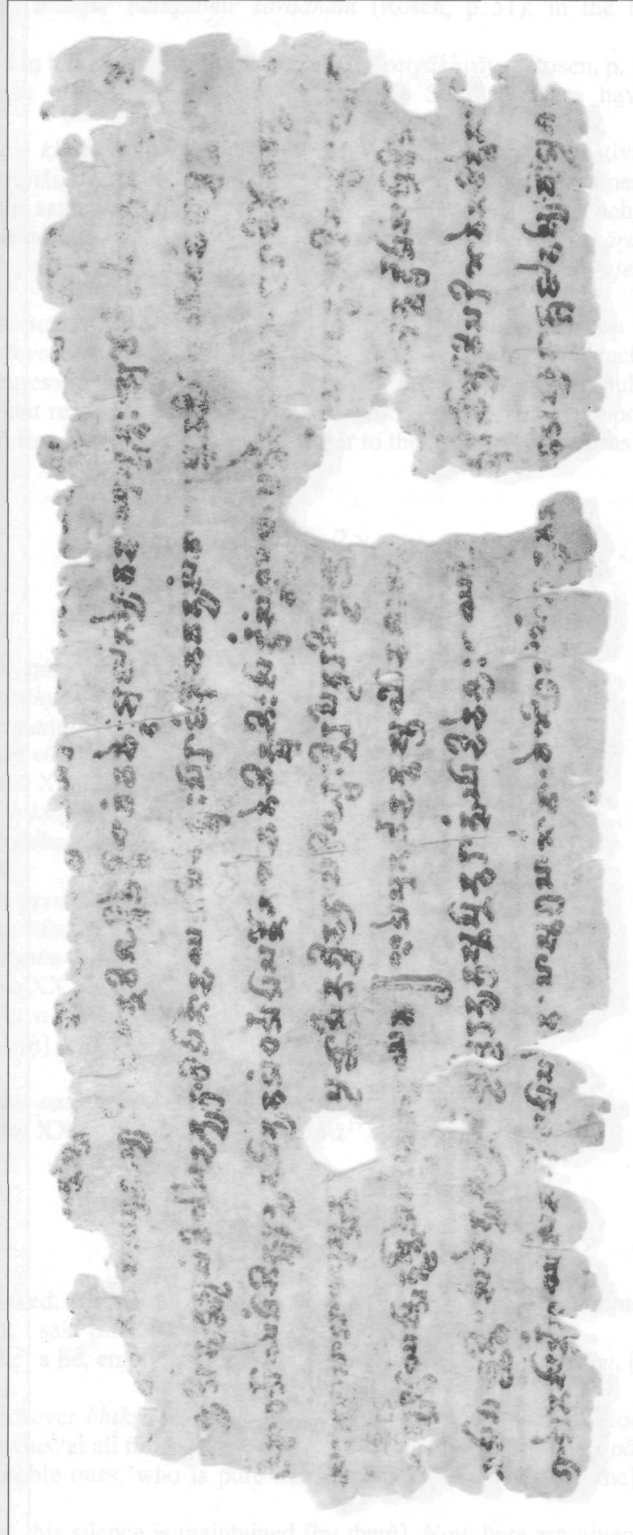


Fig. 2

Variant readings

¹² The text of the fourth transgression, despite a line-length *lacuna*, is clearly different than the Sarvāstivādins version published by Rosen (p. 57) and Simson (p. 211, manuscript DCb). It appears to be shorter. Instead of the forms *samanuyujyamāno vā asamanuyujyamāno* (“being asked or not asked”), our text probably had [*samanugrāhyamāno*] *vāsamanugrahyamāno* as in the Mahāsāṅghikas text (Pachow, p. 7). The text goes on to follow the Mahāsāṅghikas version with a few variants: *vā āpanno viśuddhiproḷḷo evamvaci. ajānannevāhamāyusmanto avaci jānāmi. ayaṃ pi paśyāmīti iti tucchaṃ mṛṣāvīlāpamanyatrābhimānāt. ayaṃ pi bhikṣuḥ pārājiko bhavatyasaṃvāso...*

¹³ Finot's text has *mayāyusmantaś=* (p. 478), the Mahāsāṅghikas *kho punarāyusmanto* (Pachow, p. 7). *Lacunae* in the texts published by Rosen and Simson make it difficult to reach a final conclusion on the variant readings in our text. On the basis of various extant words one can assume that both versions — of the Sarvāstivāda and Mahāsāṅghika — are not significantly at variance with each other or with our text.

¹⁴ In Finot's (p. 479) and Pachow's (p. 7) texts — *dhārayāmi*.

¹⁵ In Finot (p. 479) *saṃcintya*, in Pachow (p. 8) — *saṃcetanikā*.

¹⁶ In Finot (p. 479) *śukravisargonyatra*, in Pachow (p. 8) — *śukrasya viśṛṣṭīye anyatra*.

¹⁷ Finot, Simson — *saṃghāvaśeṣaḥ*, Pachow — *saṃghatīṣeṣo*. This is evidently the future participle of the perfect root *diś + ā — ādideṣyaḥ* — and should mean “will be expelled” or “[he] will be placed in view”. See above.

¹⁸ It seems that our text contains a slip of the pen or an error. Cf. Finot, Simson — *udīrṇavipariṇatena*; Pachow — *oṭīṇā vipariṇatena*.

¹⁹ The text of the manuscript follows the Finot's and Simson's texts in full. The particle *vā* is encircled by dots, which indicates that the copyist crossed it out.

Notes

1. I. P. Minaev, *Pratimoksha-sūtra. Buddiiskii sluzhebник (Prātimokṣa-sūtra. Buddhist Services Book)* (St. Petersburg, 1869).
2. *Pātimokha*, trans. and ed. by F. Max Müller (Oxford, 1881), pp. 1—69. — The Sacred Books of the East, vol. 13.
3. *Prātimokṣasūtra des Sarvāstivādins*. Texte sanskrit. Par M. Louis Finot, avec la version chinoise de Kumārajīva, traduite en français par M. Edouard Huber, *JA* (novembre-décembre, 1913), pp. 465—547.
4. We note one of the early ones — W. Pachow, “A comparative study of the *Prātimokṣa*”, *Sino-Indian Studies*, IV/1—4, V/1 (1951—1955).
5. V. Rosen, *Der Vinayavibhaṅga zum Bhikṣuprātimokṣa der Sarvāstivādins* (Berlin, 1959).
6. G. von Simson, *Prātimokṣasūtra der Sarvāstivādins*. Teil 1: Wiedergabe bisher nicht publizierter Handschriften in Transkription (Goettingen, 1986). — Sanskrittexte aus den Turfanfunden, XI.
7. *Pamiatniki indiiskoi pis'mennosti iz Tsentral'noi Azii* (Texts in Indian Writing from Central Asia). Fasc. 2: Publication, study, translation, and commentary by G. M. Bongard-Levin and M. I. Vorobyeva-Desyatovskaya (Moscow, 1990), pp. 185—206.
8. On the inclusion of this part of the P. I. Lavrov collection in the manuscript collection of the St. Petersburg Branch of the Institute of Oriental Studies, see E. Tyomkin, “Unique Sanskrit fragments of the ‘Sūtra of Golden Light’ in the manuscript collection of St. Petersburg Branch of the Institute of Oriental Studies (Russian Academy of Sciences)”, *Manuscripta Orientalia*, I/1 (1995), p. 29.
9. The fate of the manuscript after the political changes that occurred in Tibet after its annexation by China is unknown.
10. G. Roth, “Bhikṣuṇīvinaya and Bhikṣu-Prātimokṣa and notes on the language”, *Journal of the Bihar Research Society*, LII/1—4 (1966), p. 30.
11. *The Prātimokṣasūtra of the Mahāsāṅghikas*, trans. by W. Pachow and R. Mishra (Allahabad, 1956).
12. Ch. S. Prebish, *Buddhist Monastic Discipline: The Sanskrit Prātimokṣa Sūtras of the Mahāsāṅghikas and Mūlasarvāstivādins* (New York—London, 1975).
13. *Prātimokṣa-sūtram (Mūlasarvāstivāda)*, ed. by A. Ch. Banerjee (Calcutta, 1954).
14. On various interpretations of this title, see S. Le;vi, “Sur une langue précanonique du Bouddhisme”, *JA*, 10ème série, XX (novembre-décembre 1912), pp. 505—6. G. Roth, “Terminologisches aus dem Vinaya der Mahāsāṅghika-Lokottaravādins”, *ZDMG*, 118 (1969), pp. 341—3.
15. On this term, see Le;vi, *op. cit.*, pp. 503—4; Roth, *op. cit.*, pp. 343—5.
16. Prebish, *op. cit.*, p. 12.
17. The following abbreviations are used: Finot — text of the manuscript from the P. Pelliot collection, published in 1912 by L. Finot (see n. 3); Pachow — text of the Mahāsāṅghikas version, published by Pachow and Mishra (see n. 11); Prebish — study and English translation of the Mahāsāṅghika version (see n. 12); Rosen — Sanskrit text of the Sarvāstivādin version, published by V. Rosen (see n. 5).

Illustrations

Fig. 1. A fragment of the *Prātimokṣa-sūtra* (call number SI L9), the P. I. Lavrov collection at the St. Petersburg Branch of the Institute of Oriental Studies, fol. 2r, 8.0×19.4 cm.

Fig. 2. The same fragment, fol. 2v, 8.0×19.4 cm.