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"Desvarāti (Varāri, Varādi) Rāginī", watercolour, gouache and gold on paper.
Deccan, second half of the 18th century. Album (*Muraqqa'*) X 3 in the Karl Fabergé collection
at the St. Petersburg Branch of the Institute of Oriental Studies, fol. 25 a, 11.5×17.0 cm.

Back cover:

"Lalita Rāginī", watercolour, gouache and gold on paper. Deccan, second half of the 18th century.
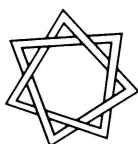Same Album, fol. 34 b, 13.5×23.0 cm.

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A SANSKRIT MANUSCRIPT ON BIRCH-BARK FROM BAIRAM-ALI.
II. *AVADĀNA* AND *JĀTAKA* (PART 3)

The discussion on the correlation between the Buddhist schools of the Sarvāstivāda and Mūlasarvāstivāda and their disciplinary codes — the *Vinaya* — began in the 1850s; today, it has entered a new phase, with new facts, manuscripts, and scholars. Fumio Enomoto, a Japanese scholar from Osaka, recently published an article in which he expressed yet another view on the correlation between these two schools [1]. He bases his views on Tibetan and Chinese translations of *Vinaya* commentaries not preserved in Sanskrit. It is generally known (and recognized by all) that in the ninth century A.D. the *Vinaya* of the Mūlasarvāstivādins was translated into Tibetan, and the *Vinaya*s of the Sarvāstivādins (*Shi-song-lü*, Taishō, No. 1435) and that of Mūlasarvāstivādins (Taishō, Nos. 1442—1459) was translated into Chinese, too. The Chinese translation was carried out in the seventh century A.D. Fumio Enomoto tried to prove that for Tibetan and Chinese translators the word *mūla* ("root") held no significance in the titles of the texts they translated and was often omitted. But if translators omitted it, it was probably absent in the Sanskrit original. Enomoto formulated his conclusion as follows: "... it is obvious that both ... 'Mūlasarvāstivāda' sect and ... 'Sarvāstivāda' (sect) indicate the identical sect... The 'Mūlasarvāstivāda' sect does not exist apart from the 'Sarvāstivāda' sect. It does not matter whether or not the word 'mūla' is present" [2].

Since the core of the *Vinaya* of all Buddhist schools — the *Prātimokṣa-sūtra* — remained unchanged, although it was preserved in several redactions, the *Vinaya*s of various schools could differ only in their commentaries. Chinese translators, who made special journeys to India for Sanskrit texts and used texts brought to East Turkestan by pilgrims, likely used for their translations commentaries on various parts of the *Prātimokṣa-sūtra* from various regions of Northern India. The latter fact is especially important for the study of the manuscript from Bairam-Ali discussed in this article.

We return to the origins of the various schools' *Vinaya*s, recalling Étienne Lamotte's view on the matter. He cited in this regard a passage from Chinese translation of the Sanskrit *Anuparīndanā* (*Ta-chih-tu-lun*, trans. by Kumārajīva, A.D. 5th century, Taishō, No. 1509), which has not come down to us in the original. The same quote is cited by Enomoto in his article. This passage does not so much clarify the correlation between the *Vinaya*s of the two schools as it provides information about their content: "L'exposé abrégé (sic!) du *Vinaya* est en 80 sections et les textes du *Vinaya* sont de deux sortes: 1. Le *Vinaya* du pays de Mathurā qui avec ses Avadāna et ses Jātaka compre 80 section; 2. Le *Vinaya* du pays de Kaśmīr qui a rejeté les Jātaka et Avadāna: celui-ci n'a pris que l'essentiel et compte **seulment 10 sections. Mais il y a une Vibhāṣā en 80 sections qui le commente**" [3]. Clearly, these are the "10 sections" that have come down to us in Chinese translation, *Shi-song-lü*, where there are, in fact, no *avadāna*s and *jātaka*s. This Chinese text suggests that in the Bairam-Ali manuscript the *Vibhāṣa* — a commentary on rules in the form of *avadāna*s and *jātaka*s — follows the brief collection of rules included in the *Shi-song-lü*.

Of special interest to us is a recent article by Prof. Akira Yuyama (Tokyo) on the *Mahāvastu* (*Mv*) and *Mahāvastu-Avadāna* (*MvAv*), another collection that contains *avadāna*s and *jātaka*s from the *Vinaya* of a different school, that of the Mahāsāṃghika-Lokottaravādins [4]. Akira Yuyama holds that the *Mahāvastu*, a work that has not come down to us in Sanskrit, although what has come down to us was published by Émil Senart as early as 1882—1897 [5], is the *Mahāvastu-Avadāna*, that is, commentaries on the *Vinaya* in literary form. He writes: "In short, *Mv* was most probably a *Vinaya* text once upon a time and *MvAv* is narrative literature in a very wide sense within the framework of the *Vinaya* literature in its present form" [6]. In this regard, an interesting conclusion was made by Akira Yuyama: "...every school must have had a similar kind of literature with a strong affiliation to the *Vinaya* literature" [7]. This once again confirms our view that the Bairam-Ali manuscript contains a "literary" text that explains the *Vinaya* of the Sarvāstivādins.

* * *

Folio 10b, from the Bairam-Ali manuscript, published in the preceding issue of *Manuscripta Orientalia*, vol. 7/1, p. 20, contains the beginning of a story entitled *Vidura* (fol. 10b 3). We juxtaposed this name with the name

"minister Vidhūra", mentioned in *jātaka*s Nos. 413 and 495. On folio 11a, which opens the present publication, Vidura is indeed termed as "minister". Another figure is mentioned in the story — *ṛṣyalūna*. It appears that this is

a copyist's error or an unknown Prakritism; this person should be called *ṛṣyalubdhaka* ("antelope hunter"). A variant of this word — *mṛgalubdhaka* — is regularly encountered with the same meaning in *avadāna*s from the *Saṅghabhedavastu* of the Mūlasarvāstivādins (R. Gnoli,

pt. 2, pp. 151—3; 153—4; 197—8) [8]. Unfortunately, a technical error has crept into our previous publication: the final (fifth) line of fol. 10b remained untranslated. We provide here a translation of the beginning of the story about Vidura (fol. 10b 3—5):

3—4. ...[Story] about Vidura with details. The priest from Kauśambī came to the home of a certain antelope hunter. His wife

     5. [said]: "Son, this [person] is someone worthy of respect. Render honour unto him!" Since the priest had knowledge of the six *śāstras*..."

FOL. [11a]

TRANSLITERATION

1. . *ca ka*[*ś*]*ci ccittam ārādhayate yā*[*va*]*dbhagavati buddhe cittaṃ prasannaṃ tato bhagavāṃ prav*[*e*]*ś*[*i*]-
2. *taḥ ubhehi satyāni dṛṣṭāni yāva dṛṣṭasatyā pravārayanti sma vistareṇa pūrva*¹*yoga*
3. *mānayaṃti sma bodhisatvo viduro nāma amātyo pūrvam asau anyāsu jātiṣu a*-
4. *ruṇo nāma nāgarājā tasya bhāryā prati nava duḥkhābhyāhatā svāmikaṃ kathayati*
5. *kaścid iha āgaccheya yaṃ varya*[*ṃ*] *pṛcchema tataḥ pūrṇakena yakṣeṇa dyūte nirjini*[*tvā*]

TRANSLATION

     1. and someone sought [his] good graces. As soon as faith in [the teaching] of the Buddha [Bhagavān] was acquired, Bhagavan did [them] con-

     2. vert. Both of them [1] mastered [the four noble] truths. How they selected the [noble] truths, [tell] in detail. In a previous rebirth

     3. they revered [the noble truths]. A counsellor by the name of Vidura was a bodhisattva in a previous rebirth. In other, still earlier, rebirths he [was]

     4. a *nāgarājā* named Aruṇa [2]. His wife suffered from nine types of ailments. [Her] husband said:

     5. "I should go somewhere. Let us ask which [teaching] [we] should choose". Later, having emerged victorious from a battle with a *yakṣa* of the *pūrṇaka* tree [3],

Commentary

[1] "Both" perhaps the mother and son; the conspectual nature of the tale leaves the context unclear. It is also unclear which of the characters is Vidura. The content suggests that Vidura is one of the rebirths of the "antelope hunter". In this case, the "both" would refer to the hunter and his wife.

[2] Aruṇa *nāgarājā* is found only in the *Mahāmāyūrī*, 246, 19 (see *BHSD*, p. 65). Aruṇa — in Pāli, Assaka — is the name of the Potālī *rājā*, see *Jātaka* No. 301 (*Cullakaliṅga-jātaka*), which describes, as do the *jātaka*s about Vidura, the war with Kaliṅga *rājā*. There is another character with this name — Aruṇa Udāyī. He was invited by the Buddha's father, Śuddhodana, together with other noblemen of the Śākya lineage to a reception held to mark good tidings of the Buddha Śākyamuni's popularity (*Mahāvastu*, III, p. 108, line 8). Our text, however, makes no reference to the war or the reception held by Śuddhodana. Clearly, the *Vinaya* of the Sarvāstivādins provides a different redaction of this tale.

[3] The grammatical form *nirjinitvā* is correct only for Buddhist Sanskrit, cf. *BHSD*, p. 301: *nirjināti* — "conquers".

FOL. 11b

TRANSLITERATION

1. *vi*[*d*]*uro* [*rājā*]*bhavanaṃ nītaḥ tatra tena daśakuśalāḥ karmapathāḥ prakāśitā* || **kāśyapa iti**
2. *bhagavataḥ pādād rraktaṃ sravati sthaviraśāriputreṇa adhyupekṣitaṃ taṃ mahākāśyape*[*na*]
3. *saOtyavacanena sthāpitaṃ samaṃtena bhagavataś cittaṃ mitreṣu ca arīṣuca*
4. *anena satyavākyena idaṃ tiṣṭhatu te*² *kṣataṃ pūrvayogaṃ brahmakumāro sarpeṇa daṣṭaḥ*³
5. *mūrcchitaḥ pṛthivyāṃ nipatitaḥ ṛṣiṇā satyavacanena nirvviṣaḥ sthāpitaḥ bhakṣya*-

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¹ The word was omitted and added beneath the line.

² The form of accus. pl., see *BHSG*, §§ 21, 46; instead of accus. sg. *se*.

³ The form of the Buddhist Sanskrit; see *BHSD*, p. 263: *daṣṭaka* ("one that has been bitten by a snake").
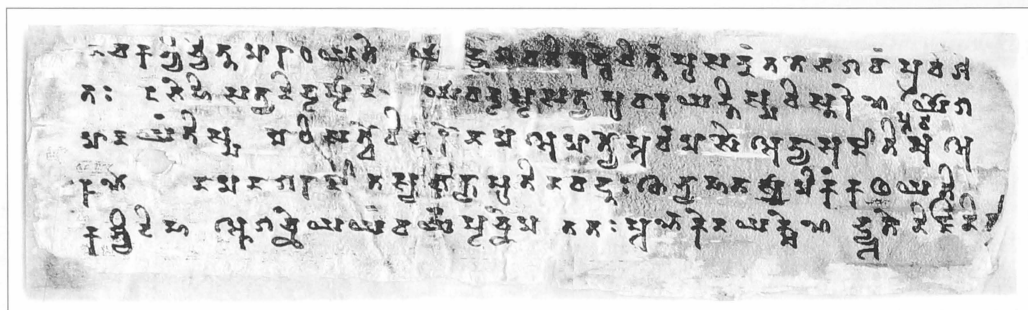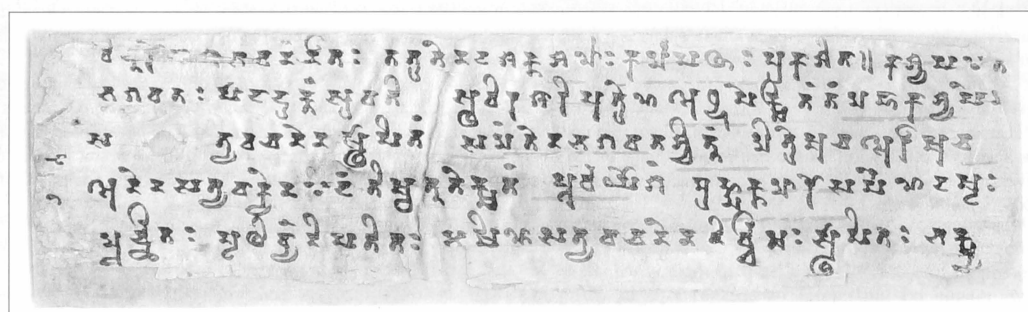
Fig. 1

Fig. 2

TRANSLATION

1. Vidura was brought to the ruler's palace. There ten good deeds [4] were demonstrated to them. **About Kāśyapa** [5].

2. The Bhagavan's leg began to bleed. *Sthavira* Śāriputra noticed this. Mahā-kāśyapa

3. halted [the bleeding] with the aid of a correct utterance. Everywhere observation of the Bhagavan, among friends and enemies,

4. may he conduct with the aid of this correct utterance as he did of the wound [6]. In a previous rebirth the youthful brahman was bitten by a snake [and]

5. lost consciousness [7]. He fell to the ground. With the aid of a correct utterance [pronounced] by a *ṛṣi* he was delivered from the poison and rose [from the ground].

Commentary

[4] *daśakuśalakarmapatha* — "a set of ten good (*kuśala*) actions, consisting in avoidness of ten bad actions, namely: three actions produced by body, four — by speech, and three — by mind". See *BHSD*, p. 170.

[5] This tale continues a story contained in part on fol. 8a 2 under the title *Susārtho bodhisatva*: "The yakṣa Kumbhira sacrifices his life in trying to arrest the stone, thrown out from the catapult called by Devadatta to kill Buddha, but a fragment of the stone strikes the Buddha on the foot (see *Saṅghabhedavastu*, trans. by Raniero Gnoli, vol. II, p. 168). We also find a continuation of this story in the *Saṅghabhedavastu* (vol. II, p. 171): "Jīvaka prescribes a very rare substance... in order to stop hemorrhage at the foot of the Buddha", but in vain: the substance did not help. At last, Daśabalakāśyapa (lit. "Kāśyapa possessing the ten forces") stops the hemorrhage (see *ibid.*, p. 173). After this story follows another one concerning a previous life of Daśabalakāśyapa. He was a *ṛṣi* and had rescued a young man bitten by a snake by magic practices: *samaṃ te dāraka cittaṃ mitreṣv api ṛṣiṣv api | anena satyavākyena nirviṣo bhava dāraka || iti* (*ibid.*, p. 175).

[6] The name Śāriputra is not mentioned in the *Saṅghabhedavastu*; the necessity of keeping one's eyes open is not mentioned either.

[7] The story of the brahman's son bitten by a snake and healed with the aid of a "correct utterance" is also contained in *jātaka* No. 444 (*Kaṇhadīpāyana-jātaka*).

FOL. [12a]

TRANSLITERATION

1. *mānasya te viprakṛṣṇā*[4] *sarpeṇa gho[re]ṇa na te vikampitaṃ cittaṃ urage vadhak[e] [i]ha* ||

2. *śrāvastyānnidānaṃ kṛtvā. ṛṣī*[5] *vivikte pradeśe prativasati sa ca rājyahetor brahmaca-*

3. *r[y]aṃ carati O*[6] *bhagavatā vaineya iti jñātvā parivrājaka veṣam āsthāya na bhidure*[7] *vih[a]-*

4. *rati sa ca ṛṣir gilānī bhūtaḥ sa ca parivrājako āhāraṃ deti vaidyaḥ*

5. *pṛcchitaḥ māṃsarasam upadiśati bhagavatā pasur nnirmitaḥ ṛṣiḥ*

TRANSLATION

1. They were distracted from the victuals by a terrible snake [8]. They did not lose heart when the snake undertook to kill [them] here.

2. **The affair took place in Śrāvasti** [9]. *Ṛṣi* lived in an secluded place and because of [his] royal descent led the life of a *brahmācarin*

3. [and] was to have been converted by the Bhagavan. Upon learning this, a wandering ascetic without clothing

4. took up residence [next to him]. And that *ṛṣi* fell ill. And that wandering ascetic gave him food. A physician

5. was summoned [and] prescribed meat broth. [Then] cattle was created by the Bhagavan. [Then] the *ṛṣi* [10]

Commentary

[8] This is an excerpt from another story also represented in the *Saṅgabhedavastu* (vol. I, pp. 163—5), the *Kalandakanivāpa*. The story recounts how Kalandaka was for his avarice reborn as a snake and lived in a garden that he had declined to present to Bimbisāra during the latter's tenure as prince. When the *rājā* Bimbisāra arrived with his retinue in the garden for a picnic, the snake unexpectedly crawled up to kill him, but it was killed with a sword.

[9] This is possibly a reference to *jātaka* No. 246 (*Telovāda-jātaka*), which contains a version of the story about how the Buddha tasted meat in one of his previous rebirths. As in this *jātaka*, one of the characters is a naked ascetic. Yet another interpretation is possible. In the section *Bhaiṣajyavastu* (chapter 6 of the *Vinayavastu*), part of which has survived only in Tibetan translation (see *The Tibetan Tripiṭaka*, Peking edition, vol. *khe*, fol. 108), there are two stories about healing with meat broth. A fragment of the first story has also survived in the

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[4] A slip of the pen, instead of *viprakṛṣṭā*.

[5] Instead of *ṛṣi*.

[6] A string hole.

[7] Usually *bhindure*.

Fig. 3

Fig. 4

Sanskrit version of the *Vinaya* of the Mūlasarvāstivādins (*Gilgit Manuscripts*, vol. III, pt. 1, p. XIV) [9]. In the story, a sick *ṛṣi* is healed by Mahāsenā, the wife of the master of the house. She was preparing dinner for monks they had invited and saw that one of the *ṛṣis* was very ill. She then made a meat broth and fed the *ṛṣi*. The *ṛṣi* got recovery and he then began to meditate and attained a state of *arhat*. This was the context for the Buddha's explanation to the monks, his allowance for the use of meat broth as a medicine and his tale about Mahāsenā's previous rebirth. The story contains a similar situation (see *The Tibetan Tripiṭaka*, Peking edition, vol. *khe*, fol. 109). Both stories are cited as illustrations in E. Frauwallner's book [10].

The story of how the physician *tīrthika*, named Ātreya, was unable to heal a sick monk, is next in the Tibetan *Tripiṭaka* (Peking edition, vol. *khe*, fol. 110). All three stories are cited in Jampa Losang Panglung's *Die Erzaehlstoffe* [11].

[10] This appears to be a copyist's error: according to the context, this should have been said by Bhagavan, not *ṛṣi*.

FOL. 12b

TRANSLITERATION

1. *kathayati kim anena ito māṃsakṛtyaṃ kkriyatām iti. ṛṣiḥ*
   kupitaḥ kim ahaṃ hiṃs[ā]-
2. *mīti bhagavān āha yadā rājabhūto bhaviṣyati kathaṃ*
   kariṣyasi tato avagata[ḥ]
3. *pravrajitaḥ ṣaṭsu abhijñāsu pratiṣṭhitaḥ pūrvayogaṃ evam*
   eva ṛṣi bhū-
4. *tena*[8] *vinītaḥ ‖* **vālāhi sākṣī pamphā ca dvimukho ṭiṭivāya ca śuko bhojana kacchapaḥ**
5. **sena sārthena paścimaḥ puruṣaghāto ca pravrajyā nimaḥ ānuśāsakena ca maitra**

TRANSLATION

1. said: "By what [means] another [person] should here receive meat, [thus] will it be done". *Ṛṣi* grew angry: "For whose sake do I commit violence?"
2. — he said. The Bhagavan said: "And if he should be a *rāja* in a future rebirth, how would you proceed then?" Then the *ṛṣi* understood everything.
3. He underwent the *pravrajyā* rite of initiation, grew strong in the six types of transcendental knowledge. In a prev ious life [he] had been the same *ṛṣi*
4. and was converted. [*Uddāna*]: **Vālāhi** [11] "Ego" [12], **Pamphā** [13] "With two faces" [14], and **Ṭiṭivā** [15], "Parrot" [16], "Feeding" [17], "Tortoise" [18],
5. **Sena** [19], "With the usefulness" [20] the last one, and "Hurting of people" [21], "Conversion" [22], **Nima** [23], "Friendly to teacher" [24].

Commentary

[11] With this name, the *uddāna* begins for the text on fol. 5a 4—12b 5; it continues on the next folio, 13a 1—2. Moreover, the word *paścima* ("last") inexplicably occurs three times in the text of the *uddāna*; Prof. Seishi Karashima suggested to us that the *uddāna* consists of three *ślokas* written in one of the varieties of the *anuṣṭubh*. Each line should contain 8 syllables. This rule is violated several times. The likely reason is the fact, recognized by scholars, that this meter is based on Prakrit, not Sanskrit, pronunciation [12]. The *ślokas* can be represented as follows:

Śloka 1. (each line containing eight syllables)

```
–  –  ∪  –  –  –  –  ∪
∪  ∪  –  ∪  ∪  –  ∪  ∪
∪  –  –  ∪  ∪  –  ∪  –
–  ∪  –  –  ∪  –  ∪  –
```

Śloka 2.

```
–  ∪  –  –  ∪  –  –  –     (eight syllables)
∪  –  –  ∪     ∪     ∪  –  (nine syllables)
–  ∪  –  ∪  –  –  –        (seven syllables)
∪  –  –  –  ∪  –  ∪  –     (eight syllables)
```

Śloka 3. (each line containing eight syllables)

```
∪  –  ∪  –  ∪  –  –  ∪     (cf. Prakrit reading śuvana)
–  –  ∪  ∪  ∪  –  –  ∪     (cf. Prakrit reading dhuvaja)
–  –  ∪  ∪  ∪  –  ∪  ∪
∪  ∪  –  ∪  ∪  ∪  –  ∪     (bhoti < bhavati)
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[8] *Akṣara =na* is inserted beneath the line.

The grammatical anomalies are due to the *meter causa*.

After the story entitled *Śyama* (fol. 13a 1), ten titles are enumerated for stories that will follow.

The first story in the *uddāna* bears the title *Vālāhi*; on fol. 5a 4 the title of the story is given as *Vālāpā*. The story differs from the *Valāhassa-jātaka* (No. 196). Vālāha, the name of a horse, is known from the *Mahāvastu* (vol. III, pp. 185, 189, 190). The story here tells about five hundred *vaṇijas* and one *sārthavāha*, and the name of the horse is used here only allegorically.

[12] The story *Sākṣī* ("Ego") on fol. 5b 1 has the same name as in the *uddāna*.

[13] The story *Pamphā* on fol. 5b 4 is called *Pampha*. We have no idea about both of them. The latter may be the name of a lake in the Southern India.

[14] The story *Dvimukha* ("With two faces") on fol. 6a 2 bears the name *Dvimukhāyaka śarīra* ("The body with two faces").

[15] The story *Ṭiṭivā* (the form of instr. sg. — *Ṭiṭivāya*) on fol. 6a 2 is presented as *Ṭiṭivā*. It must be a woman's proper name. We were not able to identify it.

[16] The story *Śuka* ("Parrot") on fol. 6a 5 has the same name.

[17] The story *Bhojana* ("Feeding") on fol. 6b 3 bears the same title.

[18] The story *Kacchapa* ("Tortoise") on fol. 7a 5 bears the same title.

[19] The story *Sena* (a proper name) on fol. 7b 2 has the same name.

[20] The story *Sārtha* ("Successful") on fol. 8a 2 is entitled *Susārtho bodhisatva* ("The *bodhisatva* bringing success").

[21] The title of the story *Puruṣaghāta* ("Harmful for people") on fol. 8b 2 is given as *Puruṣāda* ("[What] people can eat"). It is mentioned that overeating may be harmful.

[22] The story *Conversion* on fol. 9a 1 bears the same title.

[23] The name *Nima* in the *uddāna* is obviously a slip of the pen. The story on fol. 9a 3—4 is named after the name of the main character — *Aranemi*.

[24] The story *Ānuśāsakena maitra* ("Friendly to the teacher") on fol. 9b 1 is entitled *Ānuśāsanād* (abl. sg.) ("According to the teaching").

FOL. [13a]

TRANSLITERATION

1. ***kāśyapaḥ śyāmaḥ ṛsīdaṇḍena, pa[ś]c[i]maḥ śvāna pūrṇa***
   kubjā ca cedī dhvaja kṣemā ca manaḥ
2. ***samana demahi abhayaṃ bhavati paścimaṃ || || ṛsī***
   bodhimūlasthaṃ bhagavantaṃ
3. *māraḥ pāpīmāṃ* [9] *paṃcahi kāmaguṇehi* [10] *alobhayati* [11] *kāmā* [12]
   vā paribhumjāhi mā te
4. *pāde grahāya samudrasya pāraṃ (')kṣipiṣyaṃ yāva bhaga-vatā cīvarakarṇṇakaṃ ekata-*
5. *maṃte* [13] *sthāpitaṃ idaṃ taveti* [14] *yāva pūrvayoga mānayaṃti*
   ṛsibhūto bodhisatvaḥ

TRANSLATION

1. ***Kāśyapa*** [25], ***Śyāma*** [26], **"About the hermit with the staff"** [27] **last, "The dog"** [28], ***Pūrṇa*** [29], ***Kubjā*** [30] and ***Cedī*** [31], **"The emblem"** [32], ***Kṣemā*** [33] and ***Mana*** [34],

2. ***Samana*** [35], **"Shall we give?"** [36], ***Abhaya*** [37] **as the last one**. *Ṛṣi*. Bhagavan, who had found the root of enlightenment,

3. was abashed by the sinful Māra with the aid of five objects of sensual desire [38], [saying]: "Give in to temptation, or else

4. I will grab you by the leg and immediately throw [39] you to the other shore of the ocean!" Bhagavan

5. established that the edge of a *cīvara* [40] [should hang down to the ground, covering the legs] on one side [41]. This is known. How in a previous rebirth the *ṛsi* was a *boddhisattva* [who was] respected

C o m m e n t a r y

[25] In the *uddāna*, two stories preceding the story about Kāśyapa are omitted: *Maṇi iti* ("The story about the gem"), fol. 9b 5, and *Vidura iti* ("The story about Vidura"), fol. 10b 3. The story about Kāśyapa has the same title in the text (see fol. 11b 1).

[26] The title of a story *Śyāma* appears only in the *uddāna*. The text (fol. 12a 2) opens with the formula *Śrāvastyānnidānaṃ kṛtvā* ("The case took place in Śrāvastī"), fol. 12a 2. As for the subject, the story differs from the *Sāma-jātaka* (No. 540) where the main character — Śyāma (Pāli Sāma) — is an only breadwinner for his blind parents. We find the same subject in the Tibetan *Tripiṭaka* (see *Vinayavastu*,

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[9] Instead of *pāpīyān*, cf. *Sanghabhedavastu*, vol. 1, p. 114.

[10] Prakritisms registered in *BHSD*, instead of Skt. *paṃcabhiḥ kāmaguṇebhiḥ*.

[11] Instead of *ālobhayati*.

[12] Instead of *kāmāṃ*, cf. fol. 13b 1.

[13] The form is not registered in *BHSD*.

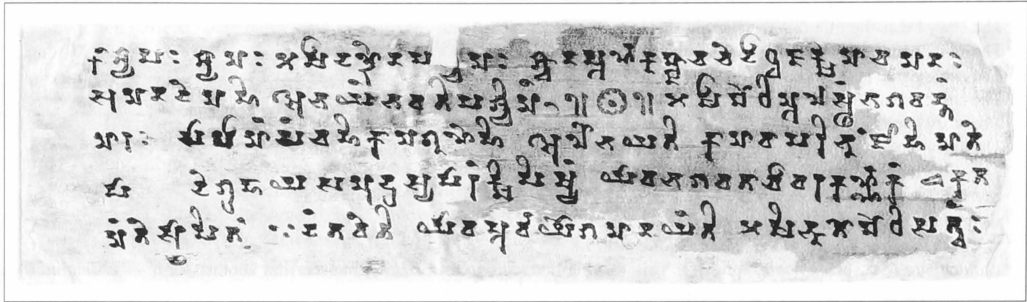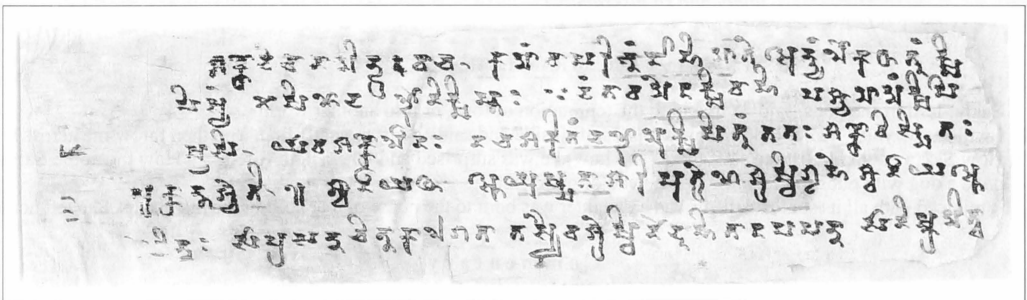[14] Instead of *tāvat iti*.

Fig. 5

Fig. 6

Pekin edition, chapter *Bhaiṣajyavastu*, vol. *ge*, fol. 213; see also Jampa Losang Panglung, *Die Erzählstoffe*, pp. 45—6). The same story is present in the *Mahāvastu* (vol. II, pp. 290 ff.).

[27] The story *Ṛṣīdaṇḍena* ("The *ṛṣi* with a staff") on fol. 13a 2 bears the title *Ṛṣī*. This form is registered neither in the Sanskrit nor in the Buddhist Sanskrit. As was mentioned above, it agrees with *meter causa*. There is a well-known story about how Māra tried to lead Buddha into temptation. Another such story is present in *Saṅghabhedavastu* (vol. I, p. 114). But Māra is acting differently here. He tries to accuse Buddha for his doing nothing and has three — inauspicious, evil, sinful — thoughts: *tatra bodhisatvasya trayaḥ pāpakā akuśalā vitarkāḥ samutpannaḥ*. The term *bodhimūla* ("the root of enlightenment") is also used here. Māra says to Buddha: *kim arthaṃ tvaṃ bodhimūle niṣaṇṇa iti* ("Why have you sat on this root of enlightenment?").

[28] The story is entitled *Śvānī* ("A bitch") on fol. 13b 4, which corresponds to its subject.

[29] The story is named *Pūrṇaka iti* ("About Pūrṇaka"), see fol. 14a 2.

[30] We find the same name in the text, see fol. 14a 4.

[31] The story bears the title *Ceti iti* ("About the *caitya*"), see fol. 14b 3.

[32] The same name is in the text, see fol. 14b 4.

[33] The same name is found in the text, see fol. 15a 4.

[34] The story is entitled *Maṇīti* ("About Maṇi"). Maṇi is a proper name (see fol. 15b 3).

[35] The story is named *Sumana iti* ("About Sumana"), see fol. 16a 1.

[36] The story bears the title *Demahyam iti* ("Shall we give?"), see fol. 16a 5 and commentary to it.

[37] The same name is found in the text, see fol. 16b 5.

[38] See n. 27.

[39] *paṃcahi kāmaguṇehi* > Skt. *paṃcabhiḥ* kāmaguṇebhiḥ* (instr. pl.), see n. 27.

[40] *cīvarakarṇṇaka* ("cīvara's edge"), see *BHSD*, p. 170.

[41] *ekatamaṃte* (Skt. *ekatamante*, loc. sg.). This form is not registered in *BHSD*, but we find another form — *ekamante* ("on one side"), see *BHSD*, p. 153. The meaning of the text is not quite clear. The *ṛṣi* may say: "Let's try!".

FOL. 13b

TRANSLITERATION

1. *śakra dav[ā]nām indra uvāca kāmāṃ va paribhuṃjāhi mā te annyaṃ lokadhātuṃ (')kṣi-*
2. *piṣyaṃ ṛṣiṇā daṇḍo nikṣiptaḥ idaṃ tāva me ukṣivāhi*[15] *paścā māmaṃ*[16] *kṣipi-*
3. *ṣyasi yāva śakkro naḥ na ca śakitaṃ daṇḍam ukṣipituṃ*[17] *tataḥ śakkro vismitaḥ*
4. *prakkrāntaśceti || **śvānī** yathā āyuṣmatā śāriuputreṇa śreṣṭhigṛhe śvānīya ā-*
5. *[d]innaḥ sā prasannacittā kāla gatā tasyaiva śreṣṭhino duhitā upapannā sā niṣkramitvā*

TRANSLATION

1. Śakra, lord of the gods, said: "Give in to the temptation of love, or into another world
2. I will throw you!" [Then] the *ṛṣi* threw [his] staff [aside and said]: "Lift my staff first, and then throw me across!"
3. How Śakra could not lift the staff there [and how] he was surprised and left. || **The Bitch** [42]. How the noble Śāriputra
4. gave a dog with cubs to the home of the head of merchants.
5. It rejoiced with all its soul and died. And a daughter was born to the house of that head of the merchants. She left home

Commentary

[42] We could not identify this story.

Notes

1. Fumio Enomoto, " 'Mūlasarvāstivādin' and 'Sarvāstivādin' ", in *Vividharatnakaraṇḍaka. Festgabe für Adelheid Mette* (Swisttal—Odendorf, 2000), pp. 239—50. — Indica et Tibetika, 37.

2 *Ibid.*, p. 243.

3. É. Lamotte, *Histoire du bouddhisme indien des origines à l'ère Śaka* (Louvain, 1958), p. 174.

4. Akira Yuyama, "Mahāvastu and Mahāvastu-Avadāna", in *Vividharatnakaraṇḍaka*, pp. 532—40.

[15] Instead of Skt. *utkṣipāhi*.

[16] Instead of *māma*.

[17] Instead of *utkṣipituṃ*.

5. *Le Mahāvastu.* Texte sanskrit publié pour la première fois et accompagné d'introductions et d'une commentaire par Émile Senart, in 3 vols. (Paris, 1882—1897).

6. Akira Yuyama, *op. cit.*, p. 537.

7. *Ibid.*

8. *The Gilgit Manuscript of the Saṅghabhedavastu*, ed. by Raniero Gnoli, pts. I—II (Rome, 1977—1978). — Serie Orientale Roma, XLIX.

9. *Gilgit Manuscripts*, ed. by Dutt, Nalinaksha, vol. III, pt. I (Srinagar, 1947).

10. E. Frauwallner, *The Earliest Vinaya and the Beginning of Buddhist Literature* (Rome, 1956), p. 93. — Serie Orientale Roma, VIII.

11. Jampa Losang Panglung, *Die Erzählstoffe des Mūlasarvāstivāda-Vinaya. Analysiert auf Grund der Tibetischen Übersetzung* (Tokyo, 1981), pp 17—8.

12. F. Edgerton, "Meter, phonology, and orthography in Buddhist hybrid Sanskrit", *Journal of the American Oriental Society*, 66 (1955), pp. 197—206.

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. [11a], 19.0×5.0 cm.

Fig. 2. The same manuscript, fol. 11b, 19.0×5.0 cm.

Fig. 3. The same manuscript, fol. [12a], 19.0×5.0 cm.

Fig. 4. The same manuscript, fol. 12b, 19.0×5.0 cm.

Fig. 5. The same manuscript, fol. [13a], 19.0×5.0 cm.

Fig. 6. The same manuscript, fol. 13b, 19.0×5.0 cm.