

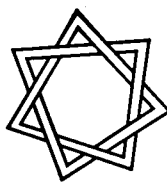
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A SANSKRIT MANUSCRIPT ON BIRCH-BARK FROM BAIRAM-ALI. I. THE *VINAYA* OF THE SARVĀSTIVĀDINS: (PART 2)

The present paper continues the publication of Sanskrit manuscript SI Merv 1 on birch-bark from Bairam-Ali, which is preserved in the collection of the St. Petersburg Branch of the Institute of Oriental Studies. The beginning of the publication may be found in *Manuscripta Orientalia*,

V/2, (1999) pp. 27—36. Here we present the transliteration, translation, and commentary of the next folios of the manuscript (fols. 71v—74 v). The system of notes in the present paper follows that employed in my previous publication.

FOL. 71v

TRANSLITERATION

1. *katamaḥ sa[r]vva-sa[m]y[o]jana bandhanā anuśaya*
[*paryavasthāna*] ...
2. *ayamucyate kleśa-vinayaḥ so saṃgamayitavyaḥ samusthā-*
3. *nato ca tatridaṃ samusthāna saṃgamaṃ saṃyojanīye dharme...*
4. *śyisya viharataḥ sarvve kleśā patapaṃti¹ idaṃ tatra sa[ṅga-*
ma]...

TRANSLATION

1. how? ^[20] An attachment to all [that is worldly], fetters, habits [and their material embodiment] ^[21] ...
2. [all of] this relates to the collection of rules on *kleśa*. A meeting must be convened, and [at it the monks] will acknowledge [an attachment to worldly things]. Then a meeting [gathers] for acknowledgment, [when] ...
3. someone who lives [in the community must come to terms] with the object of [his] attachment ^[22] [and when] all of the *kleśa* ^[23] are evident. This is when [it is called] a meeting [for the acknowledgment of *kleśa*].

Commentary

^[20] As was noted earlier, the term *kleśa-vinaya* is not treated in the *Vinaya* texts which are available to me. The term *kleśa* is found in commentaries on the *Prātimokṣa-sūtra* (sections *pārājika*, IV, and *pācittiya*, VIII, 2, the text is the same) and is explained as *rāga*, *dveṣa*, *moha*: *kilesapahānan ti rāgassa pahānaṃ dosassa pahānaṃ mohassa pahānaṃ*. A manuscript fragment which touches on *kleśa-vinaya* is a compilation of Abhidharmic works which view *kleśa* as an obstacle on the path to “liberation”, making up, together with *karma*, an inalienable characteristic of the *sansāra*. See also n. 21.

^[21] The terms *saṃyojana*, *bandhanā*, *anuśaya* are used in the present text as synonyms for *kleśa*. See La Vallée Poussin, *Abhidharmakoṣa*, vol. 1, n. 4. The term *paryavasthāna* here refers to *saṃyojana*, *bandhanā*, *anuśaya* as their manifestation in life. The term was reconstructed on the basis of *Abhidharma* contexts. See also Edgerton's, *Buddhist Hybrid Sanskrit Dictionary* (henceforth, *BHSD*), p. 35. In *Vinayana* literature, the term *saṃyojana* indicates that which the *arhat* must renounce. See “*Mahāvagga*”, V, 1, 20.

^[22] The term *saṃyojanīya dharma* is used here in the sense of *saṃyojanīya-vastu*, “object of attachment”, see La Vallée Poussin, *Abhidharmakoṣa*, vol. 1, p. 94, chapter II (Commentary to *kārika* 55), cf. also *BHSD*, p. 28, on the use of the term *anuśaya* in the meaning *rāga* and *dveṣa*.

^[23] *sarvve kleśā patapaṃti* lit. “all *kleśa* fall away”.

¹ Instead of *patanti*?

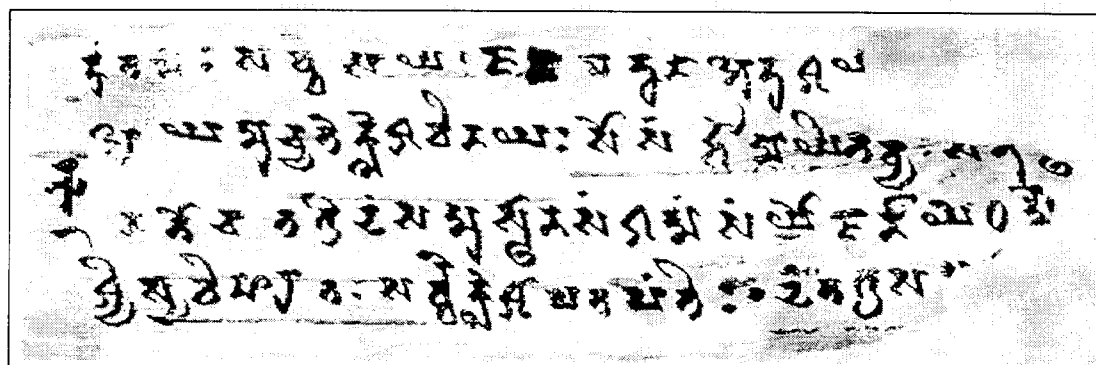


Fig. 1

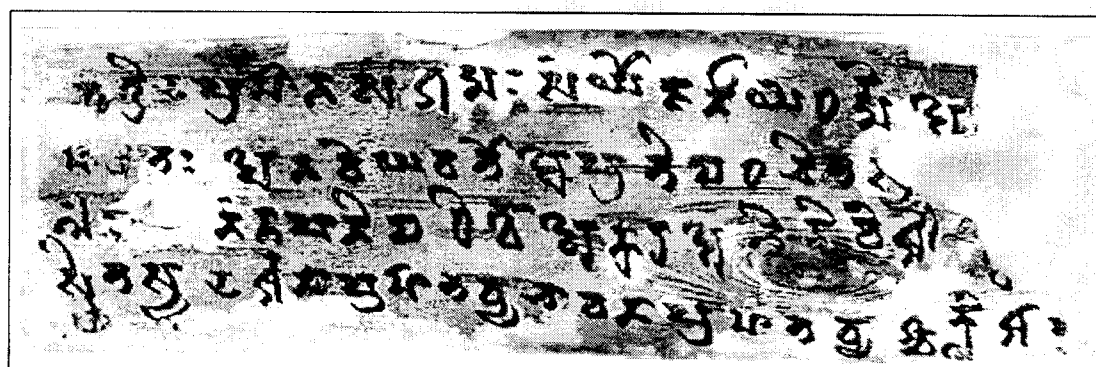


Fig. 2

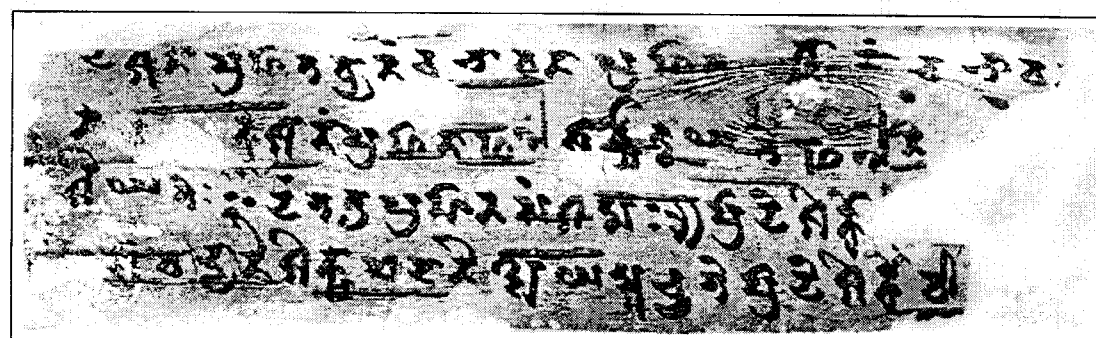


Fig. 3



Fig. 4

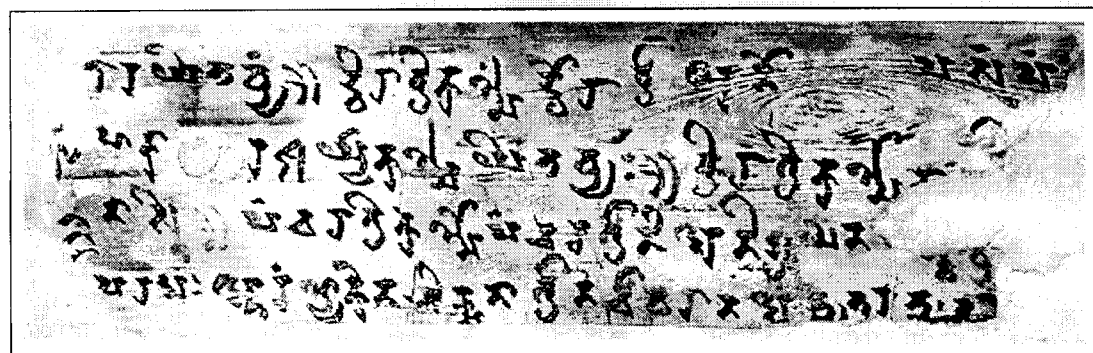


Fig. 5

FOL. [72r]

TRANSLITERATION

1. *tatrida[m] prahāna saṃgamaḥ saṃyojanīye dharme a... [vi]-*
2. *harataḥ anaveghavato apratibadha-citasya... [ava]-*
3. *lambanaṃ upanibadhitvā akara abhiniveśi... [upa]-*
4. *sthitasya darśana-āprahātavya bhāvana-āprahatavyaśca²*
kleśa[nāṃ prahāna]

TRANSLATION

1. Then a meeting [is convened] to renounce [worldly attachments] ^[24], [when] with the object of attachment ...
- 2—3. a person who lives [in the community must come to terms. If], having taken as a basis a state of consciousness abiding in peace ^[25] which does not resist obstacles ^[26], [someone who] does not undertake [any] actions [still] has not renounced what is worldly,
4. [but] he who acknowledges [this understands] that [what is worldly] can be cast away with the aid of inner vision ^[27], and also can be cast away with the aid of meditative concentration ^[28], then [such acknowledgment is considered a renunciation] of *kleśas*.

Commentary

^[24] On the use of the term *prahāna*, cf. “*Vinaya-vastu*” of *Mūlasarvāstivādin*, chapter *Cīvaravastu*, p. 131: ...*sarvasaṃskāragatiṃ śatanapatanavikiraṇavidhvamsanadharmatayā parāhatya sarvakleśa-prahāṇādarhattvaṃ sāksātkr̥tamiti* (“*arhat*-ness appears thanks to the renunciation of all *kleśas*”). Here and elsewhere, all references to the *Mūlasarvāstivādin Vinaya* follow the edition of the Gilgit manuscripts, see “*Mūla-Sarvāstivāda-Vinaya*”. *Gilgit Manuscripts*, ed. Nalinaksha Dutt, vol. 3, pts. 1 (s. a.), 2 (1942), 3 (1943), 4 (1950) (Srinagar, Kashmir).

^[25] *anaveghavato*, evidently in place of *anāvegavato*, lit. “residing in peace, undisturbed”, to my knowledge is not encountered as a term in *Vinaya* and *Abhidharma* literature.

^[26] *apratibadha-cita* (instead of *apratibaddha-citta*), is an *Abhidharma* term: “a state of consciousness which does not encounter hindrances; consciousness which does not resist obstacles”.

^[27] *darśana-āprahātavya* — an *Abhidharma* term: “that which can be cast away thanks to *darśana*”, where *darśana* is used as a technical term (“regaining sight, inner vision”).

^[28] *bhāvana-āprahātavya* — an *Abhidharma* term: “that which can be cast away thanks to meditative concentration”.

FOL. 72v

TRANSLITERATION

1. *darśanāprahātavyānaṃ³ ca bhāvanāprahātavyānāṃ ca*
bhāva[na]...
2. *na ca kleśanāṃ prahāna phalaṃ sāksikryate phalena...*
3. *r̥ṣiyateḥ⁴ idaṃ tatra prahāna saṃgamaḥ || prādeśiko*
[vinayaḥ katama]
4. *na sā vadyāni śikṣāpadāni ayamucyate prādeśiko vi[na-*
yaḥ]

TRANSLATION

- 1—2. They must be cast away with the aid of regained vision and must be cast away with the aid of meditative concentration, [then a full] renunciation of *kleśas* [ensues] ... The result of this is realized ^[29], and [thanks to this] result ...
3. [a state of true] peace is attained. This is then [called] a meeting for the renunciation [of *kleśas*]. [What is the collection of rules] appropriate [in individual] cases? ^[30]
4. The norms of conduct which do not correspond to [usual] instructions; these [then] are called the collection of rules appropriate in [individual] cases.

² Instead of *aprahātavyāśca*.

³ Instead of *darśanāprahātavyānāṃ*.

⁴ *Visarga* is used as a dividing sign.

Commentary

[29] *phalaṃ sāṅgikṛyate* — “the result is realised”, an established *Vinaya* term. *Phala* is used here to mean the final goal of the path (*mārga*). Cf. *Suttavibhaṅga*, IV, 4, 1: *phalasacchikiriya* ‘*ti sotāpatti-phalassa sacchikiriya* *sakadāgāmi-phalassa sacchikiriya* *anāgāmi-phalassa sacchikiriya* *arahatta-phalassa sacchikiriya*. As is evident from the text, the final result realised by “he who has stepped into the flow” is *arhat*-ness.

[30] See n. 6 of my previous paper in *Manuscripta Orientalia*, V/2 (1999), p. 33.

FOL. [73r]

TRANSLITERATION

1. *sarvvatrako vinayo katamaḥ* // *prakṛti so vadyāni śikṣā-*
[*nī ucyate*]
2. *sarvvatrako vinayaḥ* // *bhikṣu-vinayo katamaḥ* k[im] (?)
ucya-
3. *te bhikṣu-vinayaḥ* // *bhikṣuṇī vinaya katamaḥ* k[im] (?)
ucyate
*eka rātri kalpa katamaḥ*⁵ *eka-rātri*⁶-*parama bhikṣuṇī*⁷ ...

TRANSLATION

1. What is the collection of rules [applicable] in all cases [31]? The norms of conduct which should be fulfilled
2. [in all] cases — this is what is called the collection of rules for all cases. What is the *Vinaya* for a *bhikṣu*? [What is called]
3. the *Vinaya* for a *bhikṣu*? What is the *Vinaya* for a *bhikṣuṇī*? [What is called that?]
4. What is the rule [33] of one night? More than one night, *bhikṣuṇī*...

Commentary

[31] *sarvvatrako vinaya* = *sarvvatra-vinaya*, cf. fol. 69b(2). This term may possibly correspond to the Pālī *sabbattha-paññatti*; see n. 6 of my previous paper in *Manuscripta Orientalia*, V/2 (1999), p. 33.

[32] *Bhikṣu-vinaya, bhikṣuṇī-vinaya* — see *Parivāra*, VI, 2: *dve vinaya bhikkhūnaṃ ca bhikkhunīnaṃ ca*. It seems that the rules which follow, beginning in line 4, make up the basis of the *Vinaya* for *bhikṣu* and the *Vinaya* for *bhikṣuṇī*.

[33] *kalpa* in the present text is used in the sense of “rule, principle, type of conduct” (like the synonym *vidhi, nyāya*). This is a noun formed from the root *klp* (“to be well ordered or regulated”).

FOL. 73v

TRANSLITERATION

1. *dhārayitavyam* // *dvi-rātri-kalpaṃ dvo*⁸ *rātrī-*
anopasampaṃ[*nena*⁹ *sa*]-
2. *hakāra-śayyā-kalpayitavyaḥ* // *tri-rātri-kalpo nā*[*s*][*t*]*i* [*catur-*
rātri-kalpo]
3. *nāsti* // *pañca-rātri-kalpo pañca rātrīni anīśrayena*
[*vā*]*stavya*[*m*] ... [*ṣaḍ-rātri-*]...
4. *paramaḥ āraṇyakena*¹⁰ *bhikṣuṇā trīnaṃ cīvarāna*[*m*]
anyatarānyat...

TRANSLATION

1. can hold [34]. The rule of two nights: [only] for two nights
2. may [a *bhikṣu*] make his bed together with one who is uninitiated [35]. [There is no] rule of three nights. There is no [rule of four nights].

⁵ Instead of *katamaḥ*?

⁶ Instead of *rātri*.

⁷ Instead of *bhikṣuṇī*.

⁸ Instead of *dvi*.

⁹ Instead of *rātri-gārānopusampa*[*nnena*]?

¹⁰ Instead of *āraṇyakena*.



Fig. 6



Fig. 7

3. The rule of five nights: [only] for five nights may [a *bhikṣu*] remain without *niśraya* ^[36]. [The rule of six nights:
4. for longer than [six nights] a *bhikṣu* who lives in the forest, [having left in a village] one of three *civara*.

Commentary

^[34] A *lacuna* in the manuscript makes it impossible to reconstruct the text of this rule, which applies to *bhikṣuni*. The rules elucidated below are a brief reworking of the *Prātimokṣa-sūtra* or were compiled on the basis of the *Vinaya-vastu*. We find parallels in the *Mahāvagga* and *Cullavagga*.

^[35] The rule of two nights is based on *Prātimokṣa-sūtra*, *Pāṭyantikā*, 53: *yāḥ punar bhikṣur anupasampannena pudgalena sārddham uttaram [dvi]-rātra[m] sahāgāraśayyāṃ kalpayet pātayantikā*. The term *anopasampanna* — lit. “not having undergone the ritual of *upasampāda*”, see below.

Sahakāra-śayyā — in the *Prātimokṣa-sūtra*, published by L. Finot, — *sahāgāraśayyāṃ*. In turn, Finot offers the translation: “If a *bhikṣu* sleeps for more than two nights in the same room with one who has not been initiated...” (see Finot, p. 513). The Pālī text is closer to the text of our manuscript: it contains *sahaseyyam* (I. P. Minaev's edition of *Prātimokṣa-sūtra*, St. Petersburg, 1869, p. 12).

^[36] As formulated here, the rule of five nights is not attested in any of the sources. Rules regarding *anīśrita* — “he who lives without *nishraya*” are given in compilative form in the *Parivāra*, VI, 5 and *Parivāra*, XV, 1, where five categories of people are enumerated who can live without the protection of a teacher, that is, without *niśraya*: *pañcaḥ upāli' angehi samannāgatena bhikkhunā yāvajīvaṃ anīśritena vatthabbam*. *katamehi pañcahi uposatham jānāti uposathakammaṃ jānāti, pātimokkham jānāti, pātimokkhuddesaṃ jānāti, pañcavasso vā hoti atirekapañca vasso va*.

The manuscript, it seems, refers to people who do not fall into these five categories and cannot live without *niśraya*, but can remain without a teacher for a certain time under special circumstances. Such persons are also enumerated in the *Parivāra*, VI, 5 and XV, 1: *pañcaḥ upāli' angehi samannāgatena bhikkhunā yāvajīvaṃ nānīśritena vatthaddam*. *Katamehi pañcahi. uposatham na jānāti, uposathakammaṃ na jānāti, pātimokkham na jānāti, pātimokkhuddesaṃ na jānāti, unāpañcavasso hoti*.

The term *anīśraya* (in a phrase “without *niśraya*”) is clarified in the *Vinaya-vastu* (*Pravrajyāvastu*) and in the *Mahāvagga*, I. According to these texts, *niśraya* (Pālī *nissaya*) is a pupil's dependence on the teacher and the protection the teacher offers the pupil, namely: a) relations between *ācārya* and *antevāsika*; b) relations between *upādhyāya* and *sādhivihārika* (*Mahāvagga*, I, 35, 36). An educated and learned monk should live in a state of dependence on an *ācārya* or *upādhyāya* for five years; an uneducated one should spend his life in this state (see *Mahāvagga* I, 53, 4). There are five cases in which a *bhikṣu* should not live without *niśraya*: 1) when he does not possess the requisite moral perfection; 2) when he cannot concentrate fully; 3) when he has not yet attained the necessary level of wisdom; 4) when he is not free of attachments; 5) when he has not set out on the path of redemption (see *Mahāvagga*, I, 53, 5).

Exceptions arise in certain cases when a *bhikṣu* may spend a certain time without *niśraya*: 1) during travel; 2) when ill; 3) if the *bhikṣu* is caring for a sick person; 4) if the *bhikṣu* lives alone in the forest (see the *Mahāvagga*, I, 73). In order to avoid error in the selection of his charge, a teacher has the right to spend 4—5 days observing him, granting his approval of *niśraya* only after this. This is called the time of “waiting for *nishraya*” (see the *Mahāvagga*, I, 72).

FOL. [74r]

TRANSLITERATION

1. *civarena bahisīme vipravastavyam // sapta-rātri¹¹-kalpo saptāha[param]...*
2. *glānakena bhikṣunā pratisavanīyāni bhaisajyāni samni-dhikāra paribhog[e]-*
3. *na paribhoktavyāni // aṣṭa-rātri-kalpo nāsti // nava-rātri-kalpo*
4. *nāsti // daśa-rātri-kalpo daśāha-paramam bhikṣuṇā ātireka[m] pātram [na dhārayita]-*

TRANSLATION

- 1—2. [He cannot] remain without *civara* ^[37]. The rule of seven nights: after the medicines which are supposed to heal the sick *bhikṣu*, [after he] has held [them] for more than seven nights, [they]
3. must be used ^[38]. There is no rule of eight nights. The rule of nine nights
4. does not exist. The rule of ten nights: a *bhikṣu* [cannot hold] *extra patra* for more than ten nights.

Commentary

^[37] The rule is based on the *Prātimokṣa-sūtra*, *Nihsargikā*, 27: (6) *daśāhānāgatāyāṃ pravāraṇayāṃ bhikṣor utpadyeta ... civaram ākāṃkṣata tena bhikṣuṇā pratigṛhītavyam pratigṛhya yāvaca civara kāla samayā nikṣipta (7) vyam [ta]ta uttaram dhārayen nihsargikā 27* (see Finot, p. 501). A small fragment of this text, albeit with variants, has been preserved in the Berlin manuscript: *yā vipravastavyam tata*

¹¹ Here and in line 3 should be *rātri* (a slip of the pen).

uttara vipravesen-naissargikā pātayantikā 27 (see G. von Simson, *Prātimokṣasūtra der Sarvāstivādins*, Teil 1, Göttingen, 1986, p. 227; a manuscript from Turfan (Murtuq and Sängim), ED = SHT 538, fol. 18).

In the *Mahāvīyutpatti* 259, p. 535, No. 8413, this rule is called “sapta-ratrika-vipravasah” — “living for seven (not six!) nights”, section *Nihsargikā* — 27”.

It is unclear how our text was abridged because of a *lacuna* in the manuscript. Judging by the grammatical form of the subject — *vipravitavyam* — the beginning of the sentence should have been not [ṣaḍrātra]-paramah, but rather ṣaḍrātrāni, as the verb is not negated: “[only] six nights can a [monk] remain without...”.

[38] The rule is based on the *Prātimokṣa-sūtra*, *Nihsargikā*, 30: yāni tāni bhaga[vaṭā glānānām] bhikṣuṇāṃ ... yāni bhaiṣajyāni anujñātāni tadyathā sarpiṣ tailaṃ madhuḥ phāṇitaṃ ... [tā]ni g[ī]lānena bhikṣuṇā sa[n]n[i]dhi paribho[jyāni]... [u]ttara[m] paribhūjita nihsargikā pātayantikā 30. In the Pālī text of the *Prātimokṣa-sūtra* this rule has been preserved as No. 23: yāni pana tāni gilānānaṃ bhikkhūnaṃ paṭisāyāniyāni bhesajjāni seyyathīdaṃ. sappi navaṇitaṃ telaṃ madhu phāṇitaṃ tāni paṭiggahetvā sannidhikāraṃ paribhūjitaṃ atikkamayato nissaggiyaṃ pācittiyaṃ (see Minaev's edition of *Prātimokṣa-sūtra*, rule 23, p. 10). In the *Mahāvīyutpatti* this rule is called *sannidhi-kārāḥ* (“holding, having made a reserve”), see § 259, p. 535, No. 8416, rule 30.

On the basis of our manuscript we can reconstruct the first *lacuna* in the Sanskrit text *Prātimokṣa-sūtra*, *Nihsargikā*, 30, as [prati-sevani] yāni bhaiṣajyāni. The third *lacuna* should evidently be reconstructed as *sannidhi[kāraṃ] paribho[gena paribhoktavyāni]*.

FOL. 74v

TRANSLITERATION

1. vya ātireka[m] cī[va]raṃ p[i]¹² // ardhamāsa-kalpo arddha¹³-
māsasya atyayena po-
2. sata karttavyam¹⁴ // māsa-kalpo māsaparamam akāla
cīvaram niṣipitavtam //
3. dve-māsa-kalpo dve māsāni niśrayena vastavyam //
4. tre māsa¹⁵ na pravarayitavyam // tre-māsa-kalpo pi
traya māsam¹⁶ [adhikaraṇam]

TRANSLATION

1. [and] also extra *civara* [39]. The rule of half a month: [every] half month [one] must perform
2. the ritual of *uposathi* [40]. The rule regarding a month: in one month [one] must surrender [extra] *civara* not received on time [41].
3. The rule of two months: one can live without *niśraya* for two months. The rule of three months:
4. the ritual of *privraja* [43] is not performed for three months. There is [another] rule of three months: for three months

C o m m e n t a r y

[39] The rule is based on two articles of the *Prātimokṣa-sūtra*, *Nihsargikā*, 1 and *Nihsargikā*, 21. *Nihsargikā*, 1: niṣṭhitacīvarena bhikṣuṇā uddhṛte kaṭhine daśarā[traparamam cīva]raṃ dhārayitavyam tata uttari dhārayen nihsargikā pātayantikā 1. *Nihsargikā*, 21: da[śā]hapara[mam] bhikṣuṇā atiriktam pātram dhārayitavyam tata uttaram dhārayen nihsargikā pātayantikā (see Finot, pp. 490 and 498).

In the *Mahāvīyutpatti* these rules are called *dhāraṇam* and *pātra-dhāraṇam* (§ 259, Nos. 1 and 21).

[40] The rule on performing the *uposathi* every half month on the day of the new moon or on the day of the full moon is laid out in the *Vinaya-vastu*, section 2 — *Posadhavastu*. We find there a detailed description of the ritual and the number of people who must perform it. Our manuscript uses the term *posata* for this ritual. Other phonetic variants are possible as well: *poṣadha* (Gilgit manuscripts), *upoṣadha*, [u]posatha (Pālī), *upoṣatha* > *upavasatha*. The essence of the ritual is the collective reading of the *Prātimokṣa-sūtra*, three times repeating each misdeed mentioned in it. Listeners repent and are cleansed in the course of the reading. Cf. the *Vinaya-vastu* of Mūlasarvāstivādins, *Posadhavastu*, pp. 80—1: poṣadhaḥ katamaḥ. yo vo mayā bhikṣavaḥ prātimokṣasūtoddeśaḥ uddeśavyaḥ adyāgramardhantaramāsamuddeśavyaḥ.

On the times of reading the *uposathi*, see O. von Hinüber, “Eine Karmavacanā-Sammlung aus Gilgit”, ZDMG, B. 119, H. 1 (1969), p. 125: āṣāḍhasya bahulapakṣe bhadrapade tathā kārṭtike puṣye phālgunavaiśu-khābhyām poṣadhakarmaścaturdaśika. On the basis of this text, Hinüber drew up a calendar of three seasons (*rtu*) with times for performing the ritual of *uposathi* according to the *pakṣa* (the dark and light side of the moon). See also *ibid.*, p. 126.

¹² A copyist's error, instead of *cīvaram pi*.

¹³ Instead of *ardha*.

¹⁴ Instead of *karttavyam*.

¹⁵ Instead of *tri māsa*.

¹⁶ Instead of *māsa*, the agreement is with the masc., although *māsa* above is neuter.

[41] The rule is based on the *Prātimokṣa-sūtra*, *Nihsargikā*, 3: *niṣṭhitacīvarasya bhokṣor u[ddhr]te [kaṭhine]... mākaṃ[kṣamāṇ]ena [pratigrhītavyam] pratigrhya sacet paripūryeta kṣi[pra]m upādāyābhini...vyam no cet paripūryeta māsaparama[m] bhikṣuṇā tac cīvaraṃ ... [par]i-pūryārthaṃ tata uttary ap[i] niksī[pen nihsargikā pātayanti]kā 3 (Finot, p. 491). In the present text, the term *akāla cīvara* (“cīvara not received on time”) has not been preserved, that is, as a gift before the official distribution of clothing at the end of the rain season — *kaṭhinasya āstareṇa*. But it has been preserved in the Pālī text: ... *bhikkhunā paneva akālacīvaram uppajjeyya ākaṇkhamānena bhikkhunā paṭiggahetabbam*... (Minaev's edition of *Prātimokṣa-sūtra*, p. 7, rule 3).*

In the *Mahāvīyutpatti* the rule is called *nikṣapah* — “refusal, casting away” (§ 259, p. 533, No. 8387).

[42] In this formulation, the rule is not attested in known *Vinaya* texts. The manuscript does not contain any clarifications about what may permit a pupil to leave his teacher for two months. See n. 6, which enumerates cases in which a *bhikṣu* may live temporarily without *niśraya* (*Mahāvastu*, I, 53, 5).

[43] The essence of the rule is laid out in the *Vinaya-vastu* of Mūlasarvāstivādins, section 4, *Varṣāvāsavastu*. During the rain season, *varṣa* (for more detail see below), all life in the community comes to a halt, and the community does not gather to perform rituals or review legal matters. The rain season lasts for 3 or 4 months. During this time, the community does not accept new members; that is, it does not perform the ritual of *pravrajyā*. *Pravrajyā* is the ritual of initiating one who wishes to take the path of the Teaching at the first, lowest level. It is described in the first section of the *Vinaya-vastu* — *Pravrajyāvastu*. This section was not preserved in the Gilgit manuscripts of the *Vinaya-vastu*. For a detailed description of the ritual of *pravrajyā*, see the *Bhiksukarmavakya*, another manuscript from Gilgit (A. Ch. Banerjee, “Bhiksukarmavakya”, *Indian Historical Quarterly*, vol. 25, 1949, pp. 22—3).

After undergoing the ritual of *pravrajyā* one becomes an *upāsaka*: one receives *triśaraṇa* and carries out the “vows of one who lives in the [secular] world” (*upāsaka-saṃvara*) and the “five rules” (*pañca śikṣāpādaḥ*). An *upasaka* is not a permanent member of the monastic community, and can live among laymen, followers of the *Dharma*. An *upādhyāya* is appointed as the *upasaka*'s mentor (usually in accordance with the wishes and requests of the *upasaka*); he directs the *upasaka*'s *pravrajyā*. It is only after a certain time that the *upasaka* can be initiated to the second level: *upasampāda*, after which he becomes *śrāmaṇera*. *Śrāmaṇera* receives the right to *niśraya*.

The rule listed in the manuscript is connected with the following text: “Saṃgha, friend, issued a resolution that no one should receive the initiation of the *pabbajjā* during the rain season” (*Mahāvagga*, III, 13). But a further clarification indicates that exceptions to this rule are possible.

Illustrations

- Fig. 1. Sanskrit manuscript SI Merv 1 from the St. Petersburg Branch of the Institute of Oriental Studies, fol. 71v, 15.0×5.0 cm.
 Fig. 2. The same manuscript, fol. [72r], 15.0×5.0 cm.
 Fig. 3. The same manuscript, fol. 72v, 15.0×5.0 cm.
 Fig. 4. The same manuscript, fol. [73r], 15.5×5.0 cm.
 Fig. 5. The same manuscript, fol. 73v, 15.5×5.0 cm.
 Fig. 6. The same manuscript, fol. [74r], 18.0×5.0 cm.
 Fig. 7. The same manuscript, fol. 74v, 18.0×5.0 cm.