



THREE SANSKRIT FRAGMENTS OF THE VINAYA OF THE SARVĀSTIVĀDINS

The recently-published fifth volume of the catalogue of the Sanskrit manuscripts from Turfan describes three fragments which all belong to the Vinaya of the Sarvāstivādins.¹ The first is No. 1036 which contains the text of three sections of this Vinaya. Of the first section only the last lines are preserved. According to the Chinese translation the contents of this section are as follows.² The Buddha is in Śrāvastī. In Kosala a monk is living in a forest (literally '*aranya-place*'). One day thieves enter the monastery and see this monk in the tower. They want to send a man to him in order to make him descend from the tower but they are prevented from doing so by the chief of the thieves who believes in the doctrine of the Buddha. They look in vain for fire and water and say to each other: "These Śākyaputra monks are pure." However, they find water neither in the place for washing feet nor in the jug for pure water or the jug for regular use.

The chief orders that the monk be brought to him and asks him for fire, for a piece of wood for obtaining fire by boring, for food, for dishes for food, for water and for water vessels. To all his requests the monk replies in the negative. The chief says that these Śākyaputra monks are pure, and asks him for water to wash his feet, for a jug for pure water and for the jug for regular use. Again a negative answer. The monk is also unable to tell him the way to a certain village, the time of day, or which day it is. Neither is he able to chant texts, to say blessings nor to sing the praise of the dharma. The thieves say to each other: "This forest-dwelling monk does not know a single rule of forest life. He has left his house because he was unable to live his own life. We must beat him." They beat him with hands and feet and leave him. He suffers greatly and tells it to the monks. The monks tell this matter to the Buddha. On account of this matter the Buddha convenes the saṃgha of the monks and addresses the monks, saying: "Now I will teach the rules of behaviour for monks who are forest-dwellers and you should study these rules. From now on, when somebody comes, a monk who is a forest-dweller should first converse with him, be very attentive, show a friendly face and not let his head hang down. He should welcome him. He should prepare fire, and a piece of wood for obtaining fire by boring. He should store food, dishes for food, water, water vessels, water for washing the feet, water jars, jugs with pure water, and water jugs for regular use full

of water. He should know the way, the day, the time, the night, the night and the divisions of the night. He should know the nakṣatras, and study the laws (*dharma*) of the nakṣatras. He should recite the sūtras, the vinaya and the abhidharma. He should explain the sūtras, the vinaya and the abhidharma. He should know the first meditation, the second meditation, the third meditation, the fourth meditation, the fruits of being a stream-attainer, a once-returner, a non-returner and an Arhat. If he does not attain this, he should know how to recite (texts). He should not collect sun-stones and moon-stones. He should know in detail these rules. He should store meditation sticks. He should practise that which has been said in detail in the Goniśādasūtra.

This text corresponds to a section of the Cullavaga which sets out the rules for a forest-dweller.³ The Pāli text states that he should procure a walking staff (*kattaraḍaṇḍo upaṭṭhāpetabbo*). The text of the Sanskrit fragment has: *avaśyāyaśātātī yaṣṭi up[a]sthāpayitavya*. It is difficult to see how this corresponds to the “meditation stick” mentioned in the Chinese text. Meditation sticks are mentioned also in the Vinayas of the Mahāsāṃghikas and of the Dharmaguptakas.⁴ However, the word used is *yaṣṭi*⁵, and the translators have probably added the word ‘meditation’ as this stick is used to wake up meditating monks who have fallen asleep. The rules for the forest-dwellers are also found in the Vinaya of the Dharmaguptakas.⁶ In the Pāli texts it is said that the forest-dweller takes off his sandals before entering a village.⁷ The Vinaya of the Dharmaguptakas adds “the stick for beating the dew”.⁸ Undoubtedly, this term renders *avaśyāyaśātātī yaṣṭi*. The facsimile is not easy to read and it is possible that one should read *-śātānī* instead of *-śātātī*, which is difficult to explain.

The Goniśādasūtra is referred to thrice in the Vinaya of the Sarvāstivādins, each time in connection with the rules for the forest-dwellers.⁹ The name of the twenty-sixth sūtra of the Madhyamāgama is *Goniśisūtra, whereas in the Vinaya of the Sarvāstivādins the three Chinese characters render *Goniṣa. It is probable that both Goniṣi and Goniṣa go back to the same original. Goniṣa almost certainly renders Goniśāda, because Chinese translators often do not transliterate the last syllable of a Sanskrit name. The *Goniśisūtra corresponds to the sixty-ninth sutta of the Majjhimanikāya, the Gulissānisutta which sets out the rules for the forest-dwellers.

The rule that a forest-dweller should not collect sun-stones and moon-stones seems to occur only in the Vinaya of the Sarvāstivādins. This rule is also found elsewhere in this Vinaya but without special reference to forest-dwellers.¹⁰

In fragment T 1036 the Sanskrit text of the second section is preserved

almost in its entirety. The Chinese translation is useful for clarifying a few remaining problems. The brahman Agnidatta gives to the Buddha a *śakuli* cake.¹¹ At the request of the Buddha he distributes the cake to the monks and sits down before the Buddha to listen to his blessings. The Buddha preaches but the monks make much noise while eating the cake. Agnidatta makes an añjali and says to the Buddha: “Bhagavat. Are all pupils capable of receiving the teaching of the śramaṇa Gautama?” The Buddha says: “Some receive it, some not.” The brahman says: “It is true, Gautama. Some hold on to (literally: make) the dharma. Some hold on to eating.” The Buddha preaches the dharma in various ways for Agnidatta. After having instructed him and having gladdened him, the Buddha becomes silent. Agnidatta, having heard Buddha’s preaching, having been instructed and gladdened, rises from his seat, pays respects at the Buddha’s feet and leaves after having walked around him. A short time after his departure, the Buddha convenes the congregation of monks and says to the monks: “From now on one should not eat when the dharma is preached, when blessings are said and when the dharma is praised. He who eats, commits a sin.”

It is possible to restore the Sanskrit text of V5—6: [Agnidatta speaks] “*sarve bhavato gautamasya śrāvakā cittam ārāgayamti*”. *Bhagavān āha*: “*brāhmaṇa, ekāṃśena ekatyā ārāgayamti, ekatyā nāragayamti*.” [Agnidatta replies]: “*bho gautama dṛśyate. ekatyā dharmakāmā ekatyā āmiṣakāmāḥ*.” However, the meaning of *ārāgayati* is not entirely clear. Another difficulty is that in the Sanskrit the object is *citta*, but in the Chinese translation it is the teaching of the Buddha. The general sense is that some monks have assimilated the Buddha’s teaching, but that others prefer food. It is not possible to suggest a restoration of the missing words in R4: *adyāgreṇa dharmabhā . . .*

Only a few lines remain of the Sanskrit text of the third section. According to the Chinese translation, a young monk enters Bārāṇasī in order to obtain alms. The Buddha sees from afar this monk in front of another gate (?). On seeing the Buddha the monk is ashamed and bows his head. After having returned from his begging round, the Buddha tells this to the congregation of monks and asks who is this monk. The monk, ashamed, kneels down, folds his hands and says to the Buddha: “I”. The Buddha says: “Good, good. Seeing me, you were ashamed and controlled your feelings. When one sees a monk, a nun, an upāsaka, an upāsikā, a heretic, a śramaṇa, or a brāhmaṇa, one should control one’s feelings and bow one’s head. This will bring joy for a long time.” According to the Sanskrit text, the young monk is standing at the root or base of a *vivācikā* (?). He sees the Bhagavat arriving from afar and averts his eyes (*indriyāṇy utkṣipati*).

The difference between the Sanskrit text and the Chinese translation make it impossible to suggest an explanation for the word *vivācikā*.

T 1047 consists of two fragments, the first of which can be identified. According to the Chinese translation the story is the following. The monks have built a monastery near Sāketa, but because of the presence of houses of householders, the sounds of elephants and horses and the noises made by men and women both great and small, the monks are prevented from reading sūtras, meditating and walking. The monks request a rich householder named Aṃjana to build a monastery somewhere else. The householder builds a monastery for them in the Aṃjana hain. The monks leave their monastery near the city and take up residence in the monastery in the Aṃjana hain. Nuns travel through Kosala towards Śrāvastī and arrive at Sāketa. They stay in the old monastery in which they find beds, bedding, pots and pans. They obtain permission to stay there from the monks. After the death of the owner of the monastery, his sons divide his property and one son receives the monastery as his share. He says to the nuns that they must leave. The nuns ask why they must leave. He says that he has obtained this monastery as his share. The nuns say that they have not obtained permission from him but from the monks. If the monks force them to leave, they will leave. Among the nuns there is a nun named Sumukhā, She is of Brahman origin and strong. She uses harsh words, and quarrels. The son of the householder is unable to contain his wrath and strikes the nun. The nun goes to the officials and tells what has happened. The officials examine the law. It says that if somebody strikes a *pravrajita*, the member with which he has struck must be cut off. The right hand of the householder is cut off.

The Sanskrit text agrees on the whole with the Chinese translation. However, according to the Sanskrit text the nun Sumukhā strikes the son of the householder (*sya krodhañ ca mrakṣaṃ ca asa[ha]mānayā prahāro dattaḥ*). Only the discovery of other fragments would make it possible to see whether the Sanskrit text contains a different version of this story.

T 1093 contains a series of rules about matters of minor importance. The first two rules concern the *vyajana* and the *vidhūpana*: *vyajana-pratisaṃyuktaṃ katarat, vyajanaṃ bhagavatānujñātaṃ sāṃghikaṃ paudgal[īkaṃ ca, idam ucyate vyajanapratisaṃyuktaṃ. vidhūpana-pratisaṃyuktaṃ katarat, vidhūpa]naṃ bhagavatānujñātaṃ sāṃghikaṃ paudgalīkaṃ ca idam ucyate vidhūpanapratisaṃyuktaṃ*. The Chinese translation corresponds with the Sanskrit if one allows that Chinese *fei* “door”, “door-leaf” is used to render *vyajana*. E. Waldschmidt renders *vidhūpana* by “Fächer” and *vyajana* by “Wedel”.¹² I. B. Horner remarks that it is difficult to know the difference intended by the two words,

vidhūpana and *vījanī*, both translated as “fan”.¹³ The Chinese translation uses *fu*, “to brush”, for *vidhūpana*.

The next rule concerns the mirror. The rule concerning the mirror: Monks should not look at their faces in a mirror, they should not look at their faces in a bowl or in water except when there is a wound to the face

....

The next rule concerns the healing of eyes. There are five substances for healing eyes: black substance, bluish-gray powder, grass powder, flower powder and juice of fruits. The Buddha says: “Nobody should treat the eyes for the sake of adorning them.” The Mahāvagga mentions five ointments: black ointment (*kāḷañjana*), *rasa*-ointment (*rasañjana*), *sota*-ointment (*sotañjana*), yellow-ochre (*geruka*) and lamp-black (*kapalla*).¹⁴ The Sanskrit fragment mentions only four ointments: *kāḍājanam*, *cūrṇāṃjanam* [sa]ty[āṃ]janam and *puṣpāṃjanam*. It continues with: *na ca puna[r] alamkāraṁ* (?).

The following rule concerns the ointment stick (*añjanaśalākā*). According to the Chinese text, the Buddha allows ointment sticks made of iron, brass, shell, ivory, horn, wood and pottery. The Mahāvagga mentions the following materials: bone (*aṭṭhi*), ivory (*danta*), horn (*visāṇa*), reed (*naḷa*), bamboo (*velu*), a piece of stick (*kaṭṭha*), lac (*jatu*), crystal (*phala*), copper (*loha*) and the centre of a conch-shell (*saṅkhanābhi*).¹⁵

The next rule concerns the *aṃjanahastodaka*, the meaning of which is not clear. The Chinese translation is as follows: The rule concerning the container for the eye ointment stick. This must be guarded well in order not to lose it, (which would make it necessary) to search for it and would prevent (the monks) from walking. This is called the rule concerning the container for the eye ointment stick.

The following rule concerns flowers, perfumes and necklaces. The Chinese translation is as follows: The rule concerning flowers, perfumes and necklaces. A monk should not wear them and not let them be worn by others. If he receives them without having asked for them, he is at liberty to receive them and to offer them to a stūpa of a Buddha or a stūpa of an Arhat. This is called the rule concerning flowers, perfumes and necklaces.

The next rule concerns dance, song and music (*nr̥tagitavāḍita*). The Chinese translation is as follows: The rule concerning dance, song and music. A monk should not himself be a spectator and not let others be spectators. This is completely forbidden. This is called the rule concerning dance, song and music.

The last rule mentioned in the fragment concerns beds and chairs (*śayyāsana*). The Chinese translation is as follows: The rule for sleeping. A

monk who is not ill should not lie down during the daytime. Also not at night when there is a lamp. If he likes to snore, he should get up and walk. If he does not get up, he should go to a screened-off place. He should not on account of this trouble others. This is the rule for sleeping.

NOTES

¹ *Sanskriithandschriften aus den Turfanfunden*. Teil 5. Bearbeitet von Lore Sander und Ernst Waldschmidt (Stuttgart, 1985), T 1036, T 1047 and T 1093. For the corresponding Chinese translation see Taishō 1435, pp. 301a22–301b13, 309a15–309b4, 417b5–20.

² Taishō 1435, pp. 300c25–301a27.

³ Cullavagga VIII, 6; I. B. Horner, *The Book of Discipline*, Vol. 5 (London, 1952), pp. 303–305.

⁴ Taishō 1425, pp. 513a5–23; Taishō 1428, pp. 817b13–14.

⁵ *Abhisamācārikā*. Edited by B. Jinananda (Patna, 1969), pp. 207.7–210.3.

⁶ Taishō 1428, pp. 933c6–934c24.

⁷ Cullavagga VIII, 6.

⁸ Taishō 1428, p. 934a11. See also p. 934a3 and p. 934b17.

⁹ Taishō 1435, pp. 301a27, 419a26 and 420a14.

¹⁰ Taishō 1435, p. 278b9.

¹¹ *Śakuli* is probably a transliteration of Sanskrit *śaṣkuli* or *śaskuli*.

¹² P. 80, n. 4.

¹³ *The Book of Discipline*, Vol. 5, p. 180, n. 7.

¹⁴ *The Book of Discipline*, Vol. 4, p. 275.

¹⁵ *The Book of Discipline*, Vol. 4, p. 276.

Australian National University