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. 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. The Buddha is in Grīvasthā. 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 samgha 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 Gonisādasūtra.

This text corresponds to a section of the Cullavaga which sets out the
rules for a forest-dweller. The Pāli text states that he should procure a
walking staff (kattaradando upaṭṭhāpetabbo). The text of the Sanskrit
fragment has: avaśāyāsātāti yaṣṭī up[ā]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 Dhammaguptakas. However, the word used is
yaṣṭī, 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 Dhammaguptakas.
In the Pāli texts it is said that the forest-dweller takes off his sandals before
entering a village. The Vinaya of the Dhammaguptakas adds “the stick for
beating the dew”. Undoubtedly, this term renders avaśāyāsātāti yaṣṭī. The
facsimile is not easy to read and it is possible that one should read -sātanī
instead of -sātāti, which is difficult to explain.

The Gonisādasūtra is referred to thrice in the Vinaya of the Sarvāstivādins,
each time in connection with the rules for the forest-dwellers. The name of
the twenty-sixth sūtra of the Madhyamāgama is *Gonisīsūtra, 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 Gonisāda, because Chinese translators
often do not transliterate the last syllable of a Sanskrit name. The
*Gonisīsūtra corresponds to the sixty-ninth sutta of the Majjhimanikāya, the
Gulisānisutta 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.

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