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## A SANSKRIT MANUSCRIPT ON BIRCH-BARK FROM BAIRAM-ALI. II. AVADĀNA AND JĀTAKA (PART 6)

Although there are no concrete indications, it appears that the *avadānas* and *jātakas* that make up this section of the manuscript follow the ideas expressed by the Buddha in the *Saṅghabhedavastu*, focusing on the chapter in which the Buddha expresses his concern for his subjects and discusses the ways of the righteous (“Solicitudes of the Buddha”) [1]. Setting out for Rājagṛha for the season of rains, he invites his relatives and the followers of the teaching, for he has a presentiment that without him Devadatta will cause a schism in the community. This is, in fact, what happened. At that point, Śāriputra and Maudgalyāyana went to the Buddha and asked him to return and preach a sermon on the four meritorious men. The Buddha complied with their request, saying that a meritorious man should first erect

a *stūpa*, placing holy relics connected with the Buddha in the foundation; or he should take care of a *stūpa*, adorning it with flowers, bringing holy water, etc. Secondly, he who has grasped the Teaching of the Buddha should spread it to the four corners of the earth. Thirdly — and this would appear to be the most important precept in this group of tales — he should put an end to conflicts within the community. Finally, he should, with an open heart, with hostility toward no one, without rivalry, without causing harm, performing the ritual of *upasampada*, live in a community, abide by its rules, and follow all precepts and rituals (including timely departure for the season of rains period with all other members of the community).

### FOL. [19a]

#### TRANSLITERATION

1. [pū]j(ā)rtha tataḥ tena janena bhagavato mahāpūjā kṛtā bhūṃjāpito ca bhagavāṃ tā<sup>1</sup> tādrśī
2. dharmadeśanā kṛtā te yaṃbhūyena<sup>2</sup> satye pratiṣṭhāpitā gopabhāryā bhagavāṃ bhūṃjāpitaḥ
3. sāOdrṣtasatyā saṃvṛtā pūrvayogaṃ sarve kāśyape saṃyaksambuddhe upāsakā āsīt\*<sup>3</sup> ¶
4. vayasā itī sambahula vayasā nṛtyamānā gāyamānā ca vvidhair vādyā<sup>4</sup> viśeṣai-
5. rnnagarānniṣkramaṃti bhagavāṃs ca praviśati te<sup>5</sup> prasādajātā vvidhair vādyair nṛtyaṃ tā tāvadeva

#### TRANSLATION<sup>[1]</sup>

1. ... for veneration. Then this man solemnly honoured the Bhagavān, Bhagavān was satisfied [with this veneration]. In this fashion

2. those [who took part in the veneration] almost entirely<sup>[2]</sup> grasped the *dharmā*. The wife of a shepherd [also] become grounded in the truth. Bhagavān was satisfied.

3. That [shepherd's wife] gained [the four noble] truths. In an earlier incarnation during the time of the completely enlightened Kāśyapa, she was *upasikā*.

4. [Tale of] the female friends<sup>[3]</sup>. A crowd of female friends with dances and singing, [surrounded by] various and varied sounds<sup>[4]</sup>,

<sup>1</sup> Instead of *te*?

<sup>2</sup> Instead of *yadbhūyena*, see *BHSD*, p. 444.

<sup>3</sup> \* is used to show the sign of *avagraha*.

<sup>4</sup> Instead of *vividhair vādyair*.

<sup>5</sup> Instead of *tā* (we find here the signs of text's correcting).