## CONTENTS

**TEXTS AND MANUSCRIPTS: DESCRIPTION AND RESEARCH.** ........................................... 3

M. Vorobyova-Desyatovskaya. A Sanskrit Manuscript on Birch-Bark from Bairam-Ali: I. The *Vinaya* of the Sarvāstivādins (part 3) ................................................................. 7
M. Hasani. A Unique Manuscript of the Medieval Medical Treatise *al-Iktīfā* by Abū-l-Muṭṭārib ‘Abd al-Raḥmān .................................................. 20
Du Weisheng. The Ancient *Fengkui* (Stitched) Books from Dunhuang .................................................. 25

**TEXT AND ITS CULTURAL INTERPRETATION.**....................................................................... 33

I. Petrosyan. Pre-Islamic Turkic Tradition in the Writings of the Early Ottoman Historiographers .................................................. 33

**PRESENTING THE COLLECTIONS.** ..................................................................................... 36

M. Vorobyova-Desyatovskaya. Sanskrit Manuscripts from the N. F. Petrovsky Collection in the St. Petersburg Branch of the Institute of Oriental Studies .................................................. 36

**MANUSCRIPTS CONSERVATION.** .......................................................................................... 40

N. Brovenko. On Changing the Means of the Berezovsky Collection Storing .................................................. 40

**ORIENTAL MANUSCRIPTS AND NEW INFORMATION TECHNOLOGIES.** .... 47

H. Kaileh. A Feasibility Study for the Digitalisation of Arabic Manuscript Collections in Jerusalem. .................................................. 47

**PRESENTING THE MANUSCRIPT.** ......................................................................................... 58

O. Akimushkin. A Copy of the “Early Dīwān” by Jāmī in the Collection of the St. Petersburg Branch of the Institute of Oriental Studies .................................................. 58

**BOOK REVIEWS.** .................................................................................................................... 66

*Manuscripta Orientalia* in 1999, vol. 5, Nos. 1—4 (list of contributions) .................................................. 71

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**Front cover:**

“The Sultan’s repose in nature”, miniature from ‘Abd al-Raḥmān Jāmī’s *Dīwān*, manuscript C 1697 in the collection of the St. Petersburg Branch of the Institute of Oriental Studies, A.D. 1486/87, fol. 243b, 7.7 × 7.7 cm.

**Back cover:**

“Portrait of some Moghol principal or influential grandee sitting in a chair (throne?) with a falcon on his right arm”, miniature from the same manuscript, fol. 1b, 7.3 × 14.8 cm.
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The present paper is the continuation of the publication of Sanskrit manuscript SI Merv I on birch-bark from Bairam-Ali (see Manuscripta Orientalia, V/2–3, 1999). The beginning of the text on fol. 75 recto which opens this part of the publication follows the last line of the text on fol. 74 verso of the preceding publication. An analysis of the text on fol. 75 clearly indicates its compilative nature. One and the same rule is either repeated in various contexts or is given in different fashion; one must turn to arithmetic to prove the identity of these formulas. All of this confirms the presence of several sources, which were used by the compiler. It also seems that he used these texts not from memory, but actually had before him copies of the Vinaya rules.

We now turn to the text.

**FOL. [75 r]**

**TRANSLITERATION**

1. nikṣipitavyam || catu[r]-māśa-kalpo yathā samstarikena [bhikṣuṇā varṣakāntareṇa ja]-
2. napadeśu aṣṭa-māṣā-cchane śāstvyā ca catvāraṁ ca abhy-avakāše || [paṃca-māṣa-kalpo]...
3. āstirnā kāthine āvāše paṃca māṣā kāṭhinānuṭasah || [ṣat- māṣa]
4. kalpo śatmāsāni adhikaranam nikṣipitavyam || sapta-māsa-kalpo [āstirne]

**TRANSLATION**

1—2. One can put off [disputes] on legal questions. Rule of the four months: during the period of rains, a bhikṣu together [with his] sitting rug must remain under cover in those areas where he has lived for [the preceding] eight months, and in the open air for four months. Rule of the five months:

3. During the five months after the distribution of the kāthina in the place where the community lives, the kāthina [received by the bhikṣu] is considered lawful. Rule of the

4. [six months]: one can put off [disputes] on legal questions for six months. Rule of the seven months:

**Commentary**

[44] The rule refers the same situation as the preceding rule. The resolution of all legal questions slated for resolution at the gathering — adhikaraṇa (see n. 10) — is put off for the rain season, as [disputes] may disturb the peace of the community and lead to a schism. Cf. Mahāvagga, III, 11, 5—13.

[45] In this formulation, the rule includes several elements which are based on various norms of the Vinaya-vastu: 1) the “summering period”, the rain period, during which the community must live under a roof, perhaps in the homes of lay-persons who provide shelter, is defined as four months; 2) during this time, it is forbidden to move from place to place; 3) the necessity of bringing one's sitting rug with one for the period of summer time receives special mention; 4) the necessity of spending only four months beneath a roof is stressed; the remainder of the time one is to live out in the open (or “beneath a tree”, see below). We observe each of these rules separately.

1) The summer period is defined in section four of the Vinaya-vastu — l'arṣāvāsvastu. In the Gilgit manuscripts, this section has been incompletely preserved. According to the text of this section, one may leave for summering at two times: a) the early time — “the day

1 Instead of aṣṭa-māṣāchane.
after the full moon of month" (= June — July); b) the late time — "a month after the full moon of month ásādha". Consequently, summering lasted for four months (as in the manuscript) or, in the second case, for three; see Mahāvagga, III, 2.

2) The prohibition on moving from place to place is established in the same section of the Vinaya-vastu. In special cases (they are enumerated in the Vinaya-vastu), a bhikṣu could leave the summering place for seven days; cf. Mahāvagga, III, 1; 3: 5; 6; 7. A list of cases in which it was permitted to retreat to a neighboring community is preserved in the Varsāvastu of the Gilgit manuscripts (pp. 142, 143). One of these cases, in particular, is the performance of the ritual upasampāda over the śīksamāna, śrāmaneraka, śrāmanerikā. The formula "must remain... in those areas where he has lived" is linked to a case described in Mahāvagga, III, 4, 2: "No one, o bhikṣu, can leave that area [where he lives] because he does not want to begin summering on the appointed day. He who proceeds thus commits a misdeed".

3) The rule which relates to the rug is formulated in section 16 of the Vinaya-vastu — Kṣudrakaparivarta (correspondingly, in the Vinayakṣudraka of Mulasarvatvādins. Cf. Cullavagga, V, 18: na bhikkhave catūsam na niśaṇanena vippavatitabbam yo vippavasayet, āpatti dukkanassā ti 'No one, o bhikṣu, must remain for four months without a sitting rug. He who proceeds thus (remains without a rug) commits a misdeed'.'

4) Among the four injunctions a bhikṣu must perform after he has received upasampāda initiation, the fourth is to "live [his] entire life beneath a tree" out in the open. See the Vinaya-vastu, section 1 — Śīkṣāpadā. Cf. Mahāvagga, I, 30, 4: rukkhamālasenasanam nisāya pabbajjā tatthe te vāyāvīram suṣāho karanīyo. Aiterekalabho vīhāro addhāyago pāśādo hhamiyam guhā. See also the Vinaya-vastu, section 4, and Mahāvagga, III, 12, 5: "no one, o bhikṣu, must remain out in the open for the rain season..."

[47] The rule is based on the Pārītikōsikā-sūtra, Nikāyagāthā, 3 (see n. 41) and on the Kathinavastu section of the Vinaya-vastu. It should be understood as follows: if a monk has received a cīvara as a gift before the official distribution of clothing in the community, then one month after the distribution of clothing he must give up the extra cīvara.

The term kathina is used in two meanings in Vinaya texts: 1) clothing which is produced by the entire community together, with the observance of special rules, from material donated by lay-persons; 2) already made clothing donated by lay-persons either to the entire community or to individual monks which is distributed at a gathering between all members of the community. Both types of clothing were considered "lawful" (anuṣīmasah), that is, obtained at the stipulated time, as opposed to akāla cīvara — clothing not acquired at the proper time (see n. 41).


On the term vikalpaka (vikalpita, vikalpana) as applied to cīvara ("handing over", "handed over", "transfer"), see O. von Hinüber, "Eine Karmavācana-Sammlung aus Gilgit", ZDMG, 119, H. 1 (1969), p. 107. The distribution of cīvara within the community was founded on two paribodha — the rights of bhikṣu to take part in the distribution of kathina. The first right is called avāsa-paribodha — "the right [on the basis of living] in the place where the community is located (residence)". Āvāsa is used here as a technical term to designate territory which a given community considers its own and to which all of its resolutions apply (see Vinaya-vastu, section 1; cf. Mahāvagga, I, 7). According to the āvāsa-paribodha, all monks who had spent the rain season on that territory have the right to take part in the distribution of kathina, see Mahāvagga, VII, 13. The second rule is tied to the condition of the bhikṣu’s clothing. In the Kathinavastu of Mulasarvatvādins, this provision is absent; there, we find only an enumeration of five types of individuals who do not have a right to kathina: katamaih panihīcārī avariṣṭo avariṣṭo avariṣṭo avariṣṭaṃ kathina. Gataḥ no yonāya varṣoṣītah śikṣādakātahah ("Gilgit Manuscripts", p. 154). In another context (p. 157), instead of the last category of persons — śikṣādakītaḥ — we find asamuhikhibhitā, that is, "those who are not present". The distribution of kathina was accompanied by special ceremonies, cf. Mahāvagga, V, 365, p. 558, Nos. 8681—8687.

[47] This rule is not attested in texts of the Vinaya known to us. In all likelihood, it is chronologically linked to the two preceding rules: after the community has finished summering, performed the ritual of pravārana, and prepared and distributed kathina, it can undertake the resolution of difficult questions which have accumulated. Clearly, all of the actions enumerated above took on average over six months; hence, the community could not engage in disputes for six months (see n. 39). However, this rule does not fit in with another precept of the Vinaya on the two large gatherings of the community with the participation of the śrāvakas — mahāsannipatā: kalau dvau samayau śrāvakānāṃ mahāsannipaṭo bhavati grīṃāmāṃ paścime māṃ varāmāṃ paścime māṃ ("The large meeting of the śrāvakas happens two times — in the last month of summer [and] in the last month of the rain season"). See J. Filliozat, "Fragments du Vinaya des Sarvāstivādins", JA (1938), p. 43. The first rule on the resolution of legal questions matches well with this rule — "the resolution of legal questions can be put off for three months" — the three months of the rain season intervene precisely between the two times of the “large gatherings” indicated in the text — śrāvana, bhādrapada, asvaya. If the first gathering takes place on the full moon of the last month of summer — āsādha — and the second on the full moon of the last month of the rain season — kārtiṣṭi — then eight full months should have passed from the second gathering to the first gathering of the next year. The rule of six months can only be accepted if the resolution of legal questions occurred not at general gatherings with the participation of śrāvakas, but after it, so that śrāvakas would not be witness to conflicts within the community.
3. abhyavakāśeṣu vastava\(^1\) catvāraṃ cacchane || nava-māṣa-[kalpo
nava mā]-
4. sa\(^2\) adhikarāṇaṃ nikṣipitavyaṃ || daša-māṣa-kalpo nā[sti || eka-
varṣa-ka]-

**TRANSLATION**

1. After the *kāthina* has been distributed, in seven months *cīvara* not received at the proper time must be given back\(^{[48]}\).
   [Rule of eight] months:
2. After the rain season is over, the *bhikṣu* together with his rug must live for eight months out
3. in the open in rural areas, and for four months beneath cover \(^{[49]}\). [Rule] of the nine months: for nine
4. months one can put off [disputes] on legal questions. There is no rule of ten months. [Rule of one year]:

**Commentary**

\(^{[48]}\) This rule is linked to the rule of five months (see above) and is founded on the *Prātimokṣa-sūtra*, Nihsargika 3 (cf. notes 41 and 46) and is based on the precepts for the distribution of *kāthina*. Clothing donated before the distribution of *kāthina* and, evidently, before the rain season, could be kept for five months (one month before the rain season plus four months of the rain season; or: four months of the rain season plus one month). During the distribution of *kāthina*, the community could permit a *bhikṣu* to consider this clothing in favor of *kāthina*. But after the distribution of clothing was complete, a *bhikṣu* did not have the right to use extra, donated *cīvara*; it was pronounced *akālā cīvara* and had to be returned to the community.

\(^{[49]}\) The rule is linked to the rule of the four months (see above) and together with it encompasses a year: four months of summering plus eight months of life out in the open (see n. 45).

\(^{[50]}\) The rule is not attested in other *Vinaya* texts. If one accepts that legal questions were resolved after the second general gathering with the participation of *śrāvakas* (see n. 47), then it is clear that these questions were resolved twice a year — before and after the rain season (12 months — 3 months of the rain season = 9 months).

**FOL. [76 r]**

**TRANSLITERATION**

1. Ipo eka varṣena bhikṣunā kāthinamm-astaritavyaṃ\(^3\) || dvi-
varṣa-kalpo duve varṣānī
2. śikṣamāṇikāya\(^4\) upadhyāyika\(^5\) samanubandhayitavyaṃ ||
tri-varṣa-kalpo triṇī
3. ni\(^6\) varṣāntarikāya\(^7\) || catu[r]-varṣa-kalpo catvāri varṣena bhikṣunā
niśrayo gr-
4. hnikitayaḥ || pamca-varṣa-kalpo pamca varṣena bhikṣunā pa[m]-
cahi dharmehi sama[nu]-

**TRANSLATION**

1. In one year, one must distribute *kāthina*\(^{[51]}\). Rule of two years:
2. a female candidate to become a *bhikṣunī* must follow a teacher-*upādhyāya* for two years\(^{[52]}\). Rule of three year: the candidacy
3. period (may be extended) to three years\(^{[53]}\). Rule of four years: for four years a *bhikṣu* must receive
4. niṣraya. Rule of five years: after a *bhikṣu* has mastered the five dharmas over the course of five years, he

**Commentary**

\(^{[51]}\) As most indicated above (see n. 46), the distribution of *kāthina* takes place once a year after the rain season. See the *Vinaya-vastu* of Mālasāravāstivādin, *Kāthinavastu*, p. 152: kārtikanmāsād yāvatphālguna māsa ‘trāntarādāstrakathinānam lābha iti viditvā bhikṣun āmantrayate sma. Cf. Mahāvagga, VII, 1, 3.

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\(^1\) Instead of vastavyaṃ.
\(^2\) Instead of māṣānī.
\(^3\) Instead of kāthinam-āstaritavyaṃ.
\(^4\) Instead of śikṣamāṇikāyā?
\(^5\) Instead of upādhyāyikā.
\(^6\) ni is repeated by mistake.
\(^7\) Instead of varṣāntarikāyā?
Fig. 1

Fig. 2
The candidacy period for siksamānīka (siksamānā), women who have undergone the ritual of pravrajyā (see n. 43) is set at two years. During those years the candidate must master the “six dharmas” (see below) under the direction of a upādhyāya. If she manages this successfully, the community must consider the question of accepting the candidate into the bhiksuni, that is, the question of upasampāda. See Vinaya-vastu, pt. 17 — Bhikṣunī-vinaya (correspondingly, Vinayakṣudraka of Mūlasarvāstivādins, pt. VI, ch. XXXXV). Cf. Cullavagga, X, 1, 5: dve vassānī chausu damhmesu sikkhasikkhāya sikkhamānāya ubhatosamge upasampāda pariye-sitabhā. On the candidacy period for nuns, see also Bhikkhuni-vanaya-vibhanga, pt. Pācattiya, LXIII—LXVII.

The text appears to contain a grammatical error; it should be trīṇi varṣāni āntarāyikāyā. The rule serves as a continuation of the preceding rule. The term antarikā which is used in the manuscript means literally “close, neighboring” (f.); it was evidently written in error in place of āntarāyikā. This term is attested in Vinaya texts in the combination āntarāyikā dharma ("reasons for delay, halting"). Its use applies to persons who commit various types of errors which delay their “initiation”, see “Gilgit Manuscripts”, vol. III, pt. III, p. 30. See also C. M. Ridding, L. La Vallée Poussin, "A fragment of the Sanskrit Vinaya. Bhikṣuṇikarmavacanāca", BSOS, 1, pt. 3, p. 131. During the performance of the upasampāda ritual the future nun reports to the community: “bhikṣunīsamghātī dve varṣe sādu damhmesu sat svanudharmesu sīkṣā sīkitā” (“Over two years in the community of nuns I studied six dharmas and six anudharmas”), after which she asks the community: “āntarāyikāh dharmaṃ” (“Are there no reasons for delay?”). Cf. also Mahāvagga II, 3, 3 and Cullavagga I, 32 (āntarāyikā dhamma). The utterance allows one to propose the following translation: “They are delayed for up to three years”, that is, the candidacy period can be extended to three years. See also Suttaivibhanga, Bhikkhunivibhanga, Pācattiya, LXIII.

The rule is based on the Vinaya-vastu, pt. 1 — Sīkṣapāda. Cf. Mahāvagga, I, 53, 4: “An educated and knowledgeable monk must live in dependence on a acāraya or upādhyāya for five years, an uneducated one, for his entire life” (see n. 36). In the corresponding section of the Vinaya-vastu of Mūlasarvāstivādins this rule is developed in greater detail than in Mahāvagga, I, 53. In particular, the example is given of a monk who is prepared for independent life in four years rather than five, having mastered the Prātimokṣa-sūtra. The Sanskrit text of this section has not been preserved, but it exists in Tibetan translation. See bKa'-gyur (Burge, pt. 'dul-ba, vol. ka, fol. 71b).

FOL. 76 v

TRANSLITERATION

1. gatena aniṣṭrayena vastavya || pāmca varṣāni bhinīye niśraye
   grhnitavyam ||

2. sadvarśa-kalpo sañvarśikāya bhikṣunīya pāmcahi dharme
   samamnvāgiyatayā ||

3. aniṣṭitāya vastavyaṃ || sapta-varṣa-kalpo sa[pta]-varṣako
   kākādako a-||

4. nujñātaḥ || nava-varśa-kalpo na[va]-varṣāni bhikṣunī veyāpatyaṃ
   kārttavyam ||

TRANSLATION

1. can live without niśraya. [For] the preceding five years [he] must receive niśraya.[55]
2. Rule of six years: in six years, a bhiksuni who has mastered the five dharmas [56].
3. may live without niśraya.[57] Rule of seven years: a seven-year-old boy may chase away crows.[58]
4. Rule of nine years: for nine years a monk must serve [a teacher].[59].

Commentary

[55] The rule logically completes the three preceding rules on niśraya: “of five days”, “of two months”, “of four years” (see notes 36, 42 and 54).

[56] The term pāmca dharme should here be interpreted with reference to the following text of the Vinaya-vastu, pt. Posadadhavastu (see “Gilgit Manuscripts”, p. 77): bhagavānā. praḥnā-praṭījāgrako bhikṣuḥ sammantavyah. pahcābhidharmahai samanvāgatah praḥnāna-praṭījāgako bhikṣuḥ asammatā na sammantavyah. sammataścā vakṣayañāvah. katumah pamiccbhī. na cchandāgamcchati na dvesana na mahan-na bhāyād gacchati. jāgtrām jāgtrām praḥnām na jāñā. ebhiḥ pamiccbhir dharmah bavanāgatah praḥnāna-praṭījāgako bhikṣuḥ sammataścāvakṣayañāvah. (“Bhagavan said: ‘A diligent, efficient bhikṣu who follows the five dharmas cannot go unrespected. He who is respected should be advanced [moved forward].’ ‘What are the five [dharmas]?’ [He is] diligent (cf. acchandagamin,BSD, p. 234 — M. V.); lacking [the ability to] hate; not engulfed [by passions]; not [gripped by] fear; [always] in good spirits; does not know fatigue in good spirits. A diligent, efficient bhikṣu who follows these five dharmas enjoys respect and [he should be advanced]’.”

[57] The rule of the bhikṣuṇi was drawn up in analogous fashion to the preceding rule of bhikṣu; although the time of receiving niśraya has been extended to six years. We were unable to find in any Vinaya texts mention of times of niśraya for bhikṣuṇi.

[58] The term kākādāka (“chasing away crows”) is not attested in Sanskrit texts in this phonetic form; cf. the Pālī kākuttpēka (Tib. bya-rog-skrod). The rule is based on a provision about the pravrajyā of a boy aged up to 15; it is given in section I of the Vinaya-vastu — Pravrajyāvastu (the Sanskrit text has not been preserved). See Mahāvagga, I, 51, 1: “I permit you, monks, to perform the ritual of

1 Instead of dharmehi.
2 Instead of samamvāgataya.
pravrajya on a boy who chases away crows even if he is not yet fifteen years old". In the Tibetan text of the Vinaya-vastu, this rule is cited in a formulation close to that found in the manuscript: “One can perform the ritual of pravrajya on a boy aged seven if he can chase away crows” (bKa’-gyur, pt. 'Dul-ba, vol. ka, fol. 85b).

The rule is based on two provisions of the Vinaya-vastu: 1) on the obligations of a bhikṣu before a ācārya and upādhyāya (see "Gilgit manuscripts", pt. Pravrajya-vastu, pp. 17–8; cf. Mahāvage, I, 25, 8–9); 2) on the period of 10 years, after which the bhikṣu can himself become a ācārya or upādhyāya, that is, perform the rituals of pravrajya and upasampāda, give niṣraya, employ the services of a śrāmanerā, and so forth. See J. Filliozat, Horyū Kuno, "Fragments du Vinaya des Sarvāstivādins", JA (1938), pp. 47–8: te 'pi param pravrajyaṁyam upasampādayisyaṁmī niṣrayam dāsyantī śrāmanodekṣam upasthāpasyaṁmī, idam huddho bhagavān anekaparyāyaṁ vigrahāya bhikṣun āmantryate sva, tasmā taryā adhyāyena pamacābh dharmāni samanvāgyataṇa dasavarsena śrādhavihāri upasam pādayutavyah (“Moreover, it is they who will perform the rituals of pravrajya and upasampāda, give niṣraya, take a śrāmaneraṁ into service” — thus did Bhagawān order the monks, having taking into consideration many circumstances; for this reason, only he who, following the five dharmas, [has lived] for ten years after upasampāda with [a teacher] as a charge (lit. “in the capacity of a śrādhavihāri”), can then [manage to do all of this]).

FOL. [77 r]

TRANSLITERATION

1. daśavarṣa-kalpo daśavarsakena bhikṣunā pravrajyāpetavya upasampādayitavya
2. niṣrayo daśavya daśavarṣaka bhikṣunīya grha-vastikāya
3. sahī dharmehi sahī anudharmehi dve varṣāni śikṣā
īśīśāyaṁ || ekāda- 
4. savarṣa-kalpo nāsti dvādaśavara-kalpa dvādaśa varṣikāya
bhikṣunī

TRANSLATION

1. Rule of ten years: a monk with ten years' experience can perform the ritual of pravrajya, can perform the ritual of upasampāda,
2. can give niṣraya[60]. [There is one] more rule of ten years: a nun with ten years' experience who lives in village must
for two years study the rules relating to
3. the six dharmas and six anudharmas[61]. Of ele-
4. ven years is no rule. Rule of twelve years: a nun with twelve years' experience

Commentary

[60] A repetition of what was said above, see n. 59. Cf. Mahāvage, I, 31, 8: anujānāmi bhikkhave vyattena bhikkhunā paṭibalena dasavasēna vā atirekadasavasēna vā upasampādetunti (“I enjoin you, monks, that only he who has been a monk for ten years or more than ten years can perform the ritual of pravrajya”). Also, Mahāvage, I, 35, 2: anujānāmi bhikkhave vyattena bhikkhunā paṭibalena dasavasēna vā atireka dasavasēna vā nissayam datunti (“I enjoin, monks, that only he who has been a monk for ten years or more than ten years can give niṣraya”).

[61] The rule for nun is not attested in the given formulation in either the Sanskrit or Pāli text. It is evidently based on section 17 of the Vinaya-vastu of the Sarvāstivādins in the formation of a community of nuns. The Tibetan text, translated from the Sanskrit, has been preserved; it can be viewed as the basis for this rule. See Vinayakṣudraka-vastu, bKa’-gyur Derge, pt. ‘Dul-ba, vol. da, fol. 107b(2)—107b(3): ‘phags-ma'i dge-‘dun-ma-rnams bdag min ‘di zhes bgyi-ba khyim-ba gnas-pa lo-bcu-lon-pa’i am | gzun-nu-ma lo-du-brgyed lon-te | ‘phags-ma’i dge-dun-ma-las lo-gnis-sus chos-drug dang rjes-su 'bran-ba'i chos drug gsal-na ... The text describes the ritual of
initiation for nun: “Nuns from the noble community, [listen]: I, so-and-so, a lay-person, have ten years' experience, a young woman. [I] am [eighteen years old, and have studied in a noble community of nuns the six dharmas and six anudharmas for two years ...” As regards the “six dharmas and the six anudharmas”, see ibid., fol. 108a(4–5): drug-gang-ze-na | gcig-bu grong-du mi-gro-dang | chu-bo pha-rol mi-rgal-lo | skyes-pa-dag dang reg-mi-bya | skyes-ba dang yang gnas-mi gcig | sman-du 'gyur-ba mi-bya-ste | kha-na ma-tho mi-bcb-pa-pa | rjes-su 'brang-pa'i chos-drug gang-ze-na | gser-la so-gs-pa'i mi bzungs-ste | gsang-ba'i spu-ni brag mi bya | sa-yang brkos mi-bya-zing | glen-pas rtsa-va-sgon mi gcad-do | byin len-ma byas zas mi bzang | gzun-pa-rnams-ni bca’-mi bya I (“What are the six dharmas?” Do not go to the village alone. Do not swim to the other shore of the river. Do not touch a man. Do not live under the same [roof] with a man. Do not engage in procuring and do not say sinful things. What are the six anudharmas? Do not have gold and other [valuables]. Do not shave the hair of the privy parts. Also, do not dig the earth. Do not cut the green grass by accident. If you have not received alms, do not eat. Do not give food to others”).

1 A slip of the pen — instead of upasampādayitavya.
2 There are some prakritis here and further: instead of śaḍbhi dharmabhī.
3 Again prakritis: instead of śaḍbhi anudharmabhī.
TRANSLITERATION

1. ye¹ paṃcēhi dharmēhi² samanvāgaṭāya pravrajāpayitaya
   upasampādayitaya
2. nīrāya dāivayaḥ || aṣṭādaśavarṣa-kalpaṃ aṣṭādaśavərṣākā cumāra
   bhikṣunī-
3. ya sahi dharmēhi³ sahi anudharmēhi⁴ dva⁵ varṣāṇī śiksā
   śikṣitavyam ||
4. viśavarṣa-kalpo⁶ katamah viśa⁷-varṣo bhikṣu bhikṣunī va vādako
   sammanṇiyatvah⁸ viśa⁹-va-

TRANSLATION

1. having studied the five dharmas, should receive pravrajā, should receive
   upasampāda, [to her] should be given
2. nīrāya [and] Rule of the eighteen years: an eighteen-year-old girl
3. should study the six dharmas and the six anudharmas for nuns for two years
4. What is the rule of twenty years? A twenty-year-old monk or nun should announce, a twenty-

Commentary

[62] The rule which relates to a nun of 12 years' experience is not attested in the given formulation in the Sanskrit texts of the Vinaya. It is evidently based on a text which has survived in the Tibetan translation of the Vinayaksudraka-vastu; it contains a list of questions and answers during the performance of the upasampāda ritual in relation to a nun: bud-med kyang langs | bud-med kyi dbang-po dang yang-ldan | bud-med khyim-na gnas-pa lo-bcu-giṣ-sam | gzhon-nu-ma lo-ni-sur yang tsang-ste | 'di-la chos-gos lha dang lhung-bzad-du yang-ldan | dge-slong-ma'i dge-'dun-gyi's 'di-la lo-ḥiṣ-su chos-drug dang rjes-su 'brang-ba'i chos-drug bsLab-pa phog-ste | 'dis lo-ḥiṣ-su chos drug dang rjes-su 'brang-ba'i chos-drug gi bsLab-pa-la yang bShabs | (“I am a woman. I have female sex organs. I lived in a house as a lay-person. I have twelve years' experience. [As an unmarried girl, [I] have attained the age of twenty. I have five cīvāras and pātra. In the community of nuns, I studied for two years the six dharmas and six anudharmas. Over two years, I learned the six dharmas and six anudharmas”). See ibid., vol. da, fol. 112b (6)—113 a (2).

[63] The rule is based on the text of the Vinayaksudraka-vastu which has survived in Tibetan translation. See ibid., vol. da, fol. 107b (2)—107b (6); see also n. 61 on a nun with 10 years' experience.

FOL. 77 v

TRANSLITERATION

1. rṣa celako upasampādayitavyah viśa¹⁰-varṣa kumāra
   bhikṣunīi upasampādaya([a]-
2. vyah || eka kalpo ekasyā adhiṣṭhānena posata¹¹ dvikalpo
   dvi vidhena bhājanā¹² śala-
3. ka granenapā¹³ mukham ṇ prayamāṇaµ na¹⁴ tri kalpo
   triññam janāṇām tre vācikena posato
4. caru-kalpo¹⁵ caturmāṇa¹⁶ posataḥ paṃcānām pravāranā ||
   śaṅkalpo nāsti sapta-ka-

Footnotes:
¹ A slip of the pen, instead of -ya — prolongation of the previous line — bhikṣunīya.
² A prakritism — instead of pacabhī dharmeḥhi.
³ A prakritism — instead of sadbhī dharmeḥhi.
⁴ A prakritism — instead of sadbhī anudharmeḥhi.
⁵ A slip of the pen, instead of dve.
⁶ A prakritism — instead of vimsatvarṣa-kalpo.
⁷ A prakritism — instead of vimsati-.
⁸ Instead of samājaḥitavyah (erroneously?).
⁹ See n. 20.
¹⁰ Instead of vimsati-.
¹¹ Here and hereafter instead of uposatha.
¹² Instead of bhogānā.
¹³ Instead of śālakā grahena pi.
¹⁴ Instead of prayamāṇaḥ.
¹⁵ Instead of catuskālpo.
¹⁶ Instead of caturmāṇ.
1. A twenty-year-old girl-monk should receive upasampāda, a twenty-year-old monk should receive upasam-
2. pāda. The rule of the one: uposatha is arranged for one. Rule of the two: food is distributed in two ways:
3. by receiving
4. a coupon or by the allotment of a share in presence. Rule of the three: [given the presence] of three
people, the uposatha is read with three voices.
5. Rule of the four: the uposatha [is read] by four, a group of five [may perform] the pravarana. There is no rule of the six. Rule of the seven:

Commentary

[64] The meaning of the rule is essentially that of the provision in the Vinaya that the ritual of upasampāda should not be performed on a person younger than 20. See Filiozat, “Fragments du Vinaya des Sarvāstivādins”, pp. 45—6: idam buddha bhagavan anekaparyayena vigarbhya bhiksāṁ ēmamontrayate sma. tasmā taryadyagrena na ānudasavarsena sārṇaṁvāhīr upasampādayitayah ya upasampādayet uṣkṛtavāppati (“Generalising many cases, thus did the Buddha Bhagawan enjoin the monks; for this reason, in the future no one should perform the ritual of upasampāda on a charge (= sārṇaṁvāhīr) if he is not yet 20. He who performs the upasampāda commits the offence of uṣkṛta”). Cf. Mahāvagga, I, 49, 6: na bhikkhave janan-unavatisavasso puggalo upasampādayetabho (“No one, o monks, must perform the ritual of upasampāda on a person, knowing that he is not yet not 20 years old”).

The term celaka is attested only in Buddhist Sanskrit in the sense of a “monk who wears linen clothing”. In classical Sanskrit, the term celuka is used — “Buddhist novice”, which seems more appropriate in the given context.

On the upasampāda of a nun at the age of 20, see the passage cited above from the Tibetan translation of the Vinayakṣudraka-vastu, note 62.

The rules which follow are formulated in brief and arranged in ascending numerical order beginning with one (a system designed for memorisation).

The rule is based on section 2 of the Vinaya-vastu — Posadha-vastu (vol. III, pt. IV, p. 101): yasmin bhaddanta ēva eko bhikṣuḥ prativasati. tena tadeva posadhe pamcaśāyaṁ katham pratipaṭṭayavām (“In this region, o holiest one, lives [only] a single bhikṣu. How should one arrange the ceremony of uposathi on the 15th [day]?”). It is explained in the Pāli text that if only a single bhikṣu remains in the cloister, he still must read the Prātimokṣa-sūtra and perform the parisuddhi-uposatha. Cf. Mahāvagga, II, 26, 8, 9: “If in some cloister, o monks, on the day of the uposatha, there lives a single bhikṣu, he sweeps the place where the bhikṣu usually performs [the uposatha], the dining area, or the hall, or the space beneath a tree, he brings [to that place] water and food, prepares the seats, places a lamp and sits down ... If they [other monks who have chosen the uposatha — M. V.-D.] do not come, let him concentrate on the thought: “Today is my uposatha”.

The rule is based on the first of four injunctions obligatory for bhikṣus after the upasampāda. The corresponding Sanskrit text has not come down to us. For the Pāli, see Mahāvagga, I, 30, 4: “The life of a monk is supported by those pieces of food offered as alms to [nourish him]. You should try to live your entire life in this fashion. The food which is presented to the community or personally to individual [bhikṣus], invitations, food distributed by coupon, fare [in honour of the beginning] of each full moon, on each day of the uposatha or on the first day of the bright side of the moon — [this] is all goes beyond that which is decreed”.

Sālakāgaha (Pāli salakagaha) is an established Vinaya term — “taking a coupon” (or “tag, ticket”). It is used in two cases: 1) when a bhikṣu is invited for refreshments or instead of alms is given a coupon which allows him food in any place; 2) during gatherings of the community to decide difficult questions where votes must be counted, or if one must count the number of bhikṣus present at a gathering. In such cases, the counter is identified — sālakāgahāpaka (Pāli salakāgahāpaka, see Cullavagga, IV, 9).

The Sanskrit text of the rule in the first section of the Vinaya-vastu has not survived, see Mahāvagga, I, 26, 2, 3: “I enjoin, o monks, that three bhikṣus can perform the parisuddhi-uposatha. And [this ritual] should be performed in the following fashion: let an educated, knowledgeable bhikṣu make the following announcement to the bhikṣu: ‘Listen to me, honourable brothers! Today is the uposatha, the 15th day. If the honourable brothers are ready, let them perform the parisuddhi-uposatha before each other’.

The rule is based on the first section of the Vinaya-vastu, the Sanskrit text has not come down to us, see Mahāvagga, I, 26, 1: “I enjoin, o bhikṣu, that a foursome [of bhikṣus] can read the Prātimokṣa”.

The rule can also be explained on the basis of a provision on the legal powers of the community, see Vinaya-vastu of Mūlasarvāstivādins, vol. III, pt. II, pp. 199—211, Karmavastu: api tu bhikṣavah pamaṇa samghakaranaman samvam, katem pamaṇa. ca tva bhikṣavasam samghaḥ. pamaṇa bhikṣavasam samghaḥ dvārā bhikṣavasam samghaḥ. viṁśatī-bhikṣavasam samghaḥ... tatra bhikṣavo yatra ca tva bhikṣavas prativasanti. arhati tatra samgho dharmena sarvakarmanām kartum, sthitāpyati pamaṇam pravāraṇam daśānum upasampādām viṁśatīniṁ cāvarāhām (“And also, bhikṣu, five [categories] of the community are empowered to perform official acts: what are [these] five [categories]? A community of four bhikṣus. Also a community of five bhikṣus. A community of ten bhikṣus. A community of twenty bhikṣus ... There, monks, where four bhikṣus live, in accordance with the dharmā the community can perform all official acts except for the pravāraṇā, [which only] five [can perform], the upasampāda, [which only] ten [can perform], and the avaranaṇa, [which only] twenty [can perform]”.

Pravāraṇā (Pāli pavāraṇā) — “ritual of cleansing after the rain season”. It is described in the third section of the Vinaya-a-vastu — Pravāraṇā-vastu — “Gilgit Manuscripts”, III, pt. IV, pp. 117—30, the text has come down to us in fragmentary form. A description of this ritual has been preserved in full in the Karmavacanā, see Hārītā, Karmavacanā, pp. 122—3: adya saṅghaṁ pravāraṇaṁ. mamāpi adya pravāraṇāḥ. aham itiham-nāma bhikṣur bhaddhante saṅgham pravārayāṁ deṣṭena śrutena parisambhavāya, avavadatu mām saṅgho ‘nukampām upādāya. paṣyann apātām yathādharmam pratikāryāyām, evam dvār āpi iri āpi (Today is the [day of] pravāraṇa of the community.
Today is also [the day of] my pravāraṇā. I, a bhikṣu by the name of so-and-so, o honourable ones, perform my pravāraṇā before the community. [If someone] has noticed [anything about me], heard, or if [anyone has] a suspicion, tell me, o [members of the] community, without regret. If I see [in this] an offence, I will atone [for it] as is prescribed in accordance with the dharma." Thus [is it repeated] on the second time, and on the third time as well”). Cf. Mahāvagga, IV, 1, 13, 14. See also Vinaya-vastru, section Karmavastu, p. 203 (cf. n. 69).

FOL. [78 v]

TRANSLITERATION

1. Ipo sapta cīvarāṇi trihi dorrvarṇa-karanehi1 dorvarṇaṁ2 karītavāya || aṣṭa kalpo ahi3 ja–
2. nehi4 mahāsamāddhi addhiśtatāvya4 nava kalpo nāsti daśa kalpo dāsahi5 ja–
3. nehi bhikṣu upasampādayitavyāh viśahi7 āvrahitavyaḥ8 || viśahi jane–
4. hi bhikṣunī upasampādayitavyah catvāriśahi9 āvrahitavyaḥ ||

TRANSLATION

1. Seven cīvaras should be brought to an unsightly colour by re-dying them [into one of] three [colours] Ṛ171. Rule of the two: eight persons may perform the mahāsamāddhi Ṛ172. There is no rule of the nine. Rule of the ten:
2. the ritual of the upasampāda of a bhikṣu can be performed [by a community of] ten persons Ṛ173. Rehabilitation [after punishment] can be performed [by a community of] twenty persons Ṛ174. The ritual of the upasampāda of a nun can be performed [by a community of] twenty persons Ṛ175. The rehabilitation [of a nun after punishment] can be performed [by a community of] forty persons Ṛ176.

Commentary

[171] The rule is not attested in this formulation in other Vinaya texts. It contains two instructions: 1) the possibility of having on hand seven cīvaras at the same time; 2) the necessity of rendering them unsightly.

As concerns the first instruction, it was not possible to find confirmation of it in Vinaya texts. The Vinaya-vastru of Mūlasarvastivādins (Cīvaravastu, “Gilgit Manuscripts”, vol. III, pt. 2, pp. 3—148) speaks of three cīvaras: tasmātthi bhikṣaṇo bhikṣubhiśchīnman triśrūraṁ dhāraṇītyayamīni (“For this reason, monks, monks should have on hand three cīvaras [sewn from] rags, this is the [resolution]”). We find the same instruction in the Bhikṣuśkarmavākyā, see A. Ch. Banerjee, Indian Historical Quarterly, XXV (1949), pp. 21—2: cīvaram saṃghātīm adhitīṣṭhāmi cīvaram uttarasangam adhitīṣṭhāmi cīvaram antarvāsam adhitīṣṭhāmi (“I accept the saṃghātī-śīvra, I accept the uttarasanga-śīvra, I accept the antarvasa-śīvra”). We also find the same three cīvaras in the Pāli Vinaya, see Mahāvagga, VIII, 20, 2: “I allow you, monks, to have on hand three cīvaras without exchanging them; to have clothing for the four rainy months, but to surrender it after this…”

A nun has the right to use five cīvaras, see Cāḷlavagga, X, 1, 2. In the Mahāvīryuttīti (§ 271, p. 573, Nos. 8932—8945) 13 terms are indicated for the clothing of monks; among them are five types of cīvaras which are obligatory for monks and nuns. There are no indications of the times and situations in which one may use the remaining eight types of clothing. It is not out of the question that the rule indicates not the number of cīvaras but variations in the material from which they could be made. See, for example, Mahāvagga, VIII, 3, 1, 2: “I allow you, monks, six types of clothing: that made of linen, of cotton, of silk, of wool, of coarse fabric, and of hemp”.

The second part of the rule — the necessity of rendering a cīvra unsightly in colour — is based on the Prātimokṣa-sūtra, Pāṭavantikā, 39: “If a monk has received a new cīvra, he should employ one of three methods to mar its good colour — dyeing it blue, grey, or black. If a monk begins to use the new cīvra without treating it with one of these three methods, [he has committed the offence of] Pāṭavantikā”.

[172] The rule is not attested in any of the Vinaya rules known to us.

[173] The rule is based on a provision on the legal powers of the community, see the Vinaya-vastru of Mūlasarvastivādins, Karmavastu (“Gilgit Manuscripts”, vol. III, pt. 2, pp. 199—211): yatra bhikṣaṇa daśa pravasanti arhaṁ tatra saṃghah sarvakārmanī kartum sthāpayitvā vinīsamāṇīmātvarbhannam (“There, monks, where ten [monks] live, the community may perform all official acts except for the avarhana, [which] only twenty [can perform]”) (p. 203). See also n. 69.

1 Instead of tribhīh dvārvarṇi-karanebhiḥ.
2 Instead of dvārvarṇi.
3 Instead of aṣṭābhiḥ.
4 Instead of janebhiḥ (Skr. janaiḥ) here and hereafter.
5 Instead of adhiṣṭātāvyaḥ.
6 Instead of daśaḥbhīh.
7 Instead of vinīsamāṭibhiḥ, here and hereafter.
8 Instead of āvarhitavāyaḥ, here and hereafter.
9 Instead of catvārīmāṭadbhīh.
See previous note, as well as the continuation of the text from the *Karmavastu*, p. 203: yatra vimśatibhiṣkavah prativasantī uttare ca. arhati iatrya samgho dharmena sarvakarmāni kartum ("There where twenty or more monks live, the community, in accordance with the dharma, can perform all official acts"). See also n. 69.

On the term āvarhana ("rehabilitation"), see n. 18.

The rule is not attested in this formulation in any of the *Vinaya* texts known to us. Its explanation should be sought in the description of the ritual of the upasampāda of a nun in *Bhikṣunīkarmāvācanā*, see Ridding, La Vallée Poussin, "A fragment of the Sanskrit *Vinaya*," p. 133: āvartu bhadantā ubhayasamghah...ubhayasamghād upasampādam vāce upasampādayatā māṃ bhadantā ubhayasamghah ullumpatu māṃ bhadantā ubhaya-samghah, anugrāhaṇaḥ māṃ bhadantā ubhayasamghah, anukampātā māṃ bhadantā ubhayasamghah ("Listen, o noble ones, [listen to the] two communities... I ask both communities for the upasampāda! Induct me, noble ones, both communities;... save me, noble ones, both communities; be merciful to me, noble ones, both communities; be compassionate to me, noble ones, both communities").

The nun appeals to both communities — to the community of monks, which consists of a minimum of ten members for the upasampāda (see n. 73), and to the community of nuns, which must also consist of ten persons to result in a total of twenty.

This rule should evidently be interpreted in the same fashion as the preceding rule: the rehabilitation of a nun was effected by both communities — the community of bhikṣu, which must consist for twenty persons for this (see n. 74), and the community of nuns, which must also contain a minimum of twenty persons.

**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. [75r], 16.1 × 4.6 cm.

Fig. 2. The same manuscript, fol. 75v, 16.1 × 4.6 cm.

Fig. 3. The same manuscript, fol. [76r], 18.4 × 5.0 cm.

Fig. 4. The same manuscript, fol. 76v, 18.4 × 5.0 cm.

Fig. 5. The same manuscript, fol. [77r], 17.6 × 5.0 cm.

Fig. 6. The same manuscript, fol. 77v, 17.6 × 5.0 cm.

Fig. 7. The same manuscript, fol. [78r], 19.0 × 5.0 cm.

Fig. 8. The same manuscript, fol. 78v, 19.0 × 5.0 cm.