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Front cover:

Fragment of one of the Qur’ānic folios kept in Katta Langar (photo by the author, December, 1999).

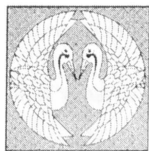
Back cover:

Plate 1. The *mazār* in Katta Langar (photo by the author, December, 1999).

Plate 2. Reliquary of the *mazār* in Katta Langar (photo by the author, December, 1999).

Plate 3. Guard at the gates of the *mazār* in Katta Langar (photo by the author, December, 1999).

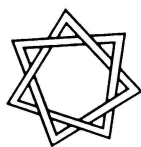
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A SANSKRIT MANUSCRIPT ON BIRCH-BARK FROM BAIRAM-ALI:
I. THE VINAYA OF THE SARVĀSTIVĀDINS (PART 4)

The present paper continues the publication of Sanskrit manuscript SI Merv 1 on birch-bark from Bairam-Ali (see *Manuscripta Orientalia*, V/2—4, 1999). We give here transliteration, translation and commentary of fols. [79r] and 79 v of the text.

FOL. [79 r]

TRANSLITERATION

1. *pātra-kalpo dvau pātrāni mṛtikama[yānī]¹ ca śāstrakā² ca na ca bhikṣunā vina pātreṇa*
2. *janapada-cāriko caritavyaḥ. cīvara-kalpo daśa cīvarāni trihi³ daurvarṇī karane-*
3. *hi⁴ daurvarṇīkaranehi⁵ daurvarṇīrtavyāni niṣīdana⁶ kalpo dau⁷ niṣīdanāni ghana-*
4. *puṣa ca vighaṭa ca na ca bhikṣunā vina niṣīdanena janapada-cāriko caritavyaḥ |*

TRANSLATION

1. The rule concerning the *pātra*: [Bhagavan has prescribed] two [types] of *pātra*: clay and metal, and monks
2. should not walk the land without a *pātra*^[77]. The rule concerning the *cīvara*: ten *cīvaras*, by means of dying [one] of three [colours]
3. should be made unsightly in colour^[78]. The rule concerning the mat: [Bhagavan has prescribed] two [types] of mats: solid
4. covering [the body] and short, and a *bhikṣu* should not walk the land without a mat^[79].

Commentary

^[77] See *Cūllavagga*, V, 9, 1: *anujānāmi bhikkhave dve patte ayopattam mattikāpattan ti* (“I enjoin [you], monks, [to use] two [types] of *pātra* — metal and clay”); see also *Cūllavagga*, V, 9, 4: *ajānāni bhikkhave pattatthavikan ti* (“I enjoin [you], monks, to carry [your] *pātra* in a bag”). The word *śāstra* here means “iron, metal”.

^[78] The same rule is cited above in a different formulation: it speaks of seven *cīvaras* (see n. 71).

^[79] The rule is not attested in this formulation in other *Vinaya* texts. In the Pāli *Vinaya*, the word *niṣīdana* (“mat”) is used in the sense of “covering, bedding”; see *Mahāvagga*, VIII, 16: “I enjoin [you], monks, to use bedding to protect your body, clothing, and the place where you sleep ... I permit [you], monks, to have bedding of the size you wish”. Cf. *Prātimokṣa-sūtra*, *Pācittiyā*, 89, where the dimensions of the bedding are established as approximately 45.7 × 22.8 cm. In Pāli texts, the term *nisidana-paccatthara* is used in the sense of

¹ Instead of *mṛttikamayāni*.

² Instead of *śāstrakāni*.

³ Instead of *tribhi*.

⁴ Instead of *daurvarṇī karṇebhiḥ*.

⁵ *daurvarṇīkaranehi* is erroneously repeated here.

⁶ Instead of *daurvarṇī kartavyāni*. The word *niṣīdana* is written with *nī* only here (see below).

⁷ Instead of *dvau* (here and hereafter).

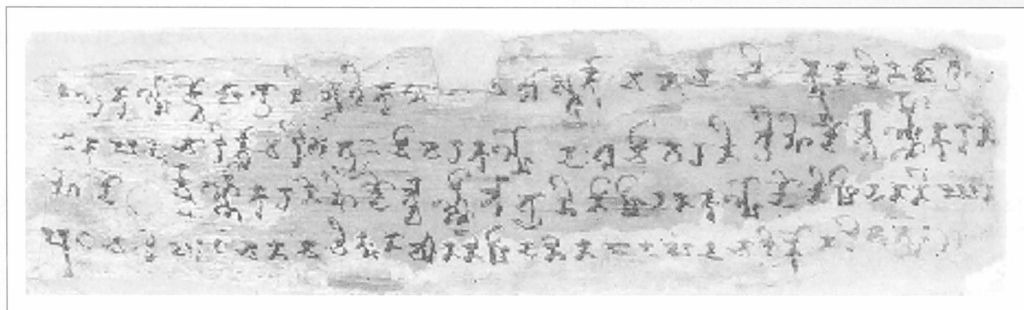


Fig. 1

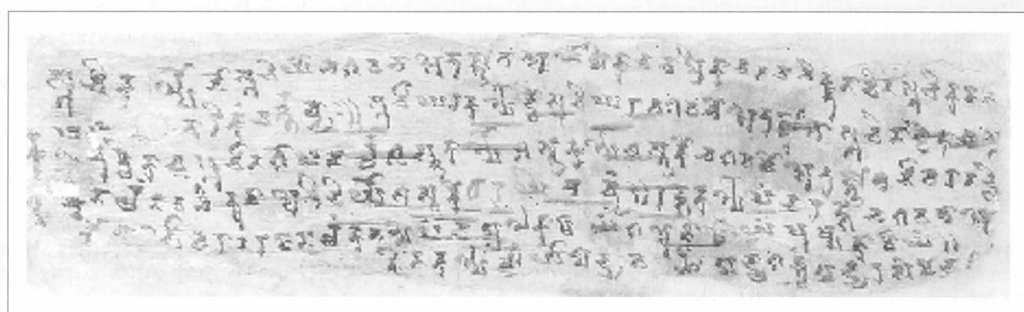


Fig. 2

a “mat for sitting”. Both types of bedding are enumerated among the things which a monk must have on his person and must not give to another person, see *Mahāvagga*, VIII, 20, 2.

In the Sanskrit text of the *Prātimokṣa-sūtra*, the term *niṣīdana* (p. 524) is used for “bedding, cover”, and *niṣīdanasamstara* or *samstara* for “mat for sitting” (see “Le Prātimokṣasūtra des Sarvāstivādins”, pp. 496—7).

Both of these types of bedding are evidently intended in the manuscript. They are described by the epithets *ghana* — “solid, thick, impenetrable” and *puṭa* — “closing, covering”. Although it is a stretch, they could be opposed to yet another epithet — *vighaṭa* with the meaning “shorn, short”.

FOL. 79 v

TRANSLITERATION

1. *sūci-kalpo do sūceyo*⁸ *bhagavatā anujñātā āyomikā*⁹ *ca tāmrikā ca na ca bhikṣunā vina sūcika*¹⁰ *jana-*
2. *padacārikam carttavyah*¹¹ || *sūciḡhara-kalpo dvau sūciḡharā*¹² *bhagavato anujñātā sūcināḡdikā*¹³ *ca sū-*
3. *cimuṣṡikā ca sūcinā*¹⁴ *gopanartham śāstra-kalpo śāstra-kalpo*¹⁵ *śāstrako bhagavato anujñātā cīvarāna*¹⁶ *ḡvi-*
4. *dyanārtham*¹⁷ *na ca bhikṣunā atidīrgho śāstrako dhārayi-* *tavyam* || *raḡga-kalpo paṃca-raḡgā bhagavatā a[nu]-*
5. *jñātā. cīvarāna rajanārtham katame paṃca mūla-kāṣāyam* *gaṇḡa-kāṣāyam puṣpa-kāṣāyam* ||
6. *kiṃ na kalpati yo madyavarṇam madyandham madyarasam* *madya[svādama]*

TRANSLATION

1. The rule concerning the needle: Bhagavan has prescribed two [types] of needles: iron and brass, and the monk without a needle should not walk the land^[80]. The rule concerning the needle-case: Bhagavan has prescribed two [types] of needle-cases: a needle-case from bamboo stalk and
3. a needle-case of barley dough in order to protect the needle^[81]. The rule concerning the knife: Bhagavan has prescribed a knife in order to
4. cut cloth for a *cīvara*, and a monk should not have a knife [that is] too long^[82]. The rule concerning the dying [of *cīvaras*]. Bhagavan has prescribed five [types] of dye.
5. Which five [are good] for dying *cīvaras*? Brown-red [dyes] from roots, brown-red [dyes] from stalks, brown-red [dyes] from flowers^[83].
6. How one should not proceed: that he who [uses dye which is] pleasant in colour, pleasant in odour, pleasant in taste, sweetly intoxicating

Commentary

^[80] In the *Cūllavagga* V, 11, 2, the number of needles is not indicated: *anujānāmi bhikkhave sūcin ti* (“I enjoin you, o monks, [to use] a needle”). In the *Vinayaḡsudraka-vastu*, four types of needles are enumerated, see *bKa'-gyur Derge*, ‘*dul-va*, vol. *tha*, fol. 32b(3): ... *khab rnam-po bzi-po 'di lha-ste | ra-gan dang | zangs dang | khar-ba dang | lcags-las byas-pa dag bcang-bar-bya'o* (“Four types of needles, namely: those made of brass, of copper, of an alloy of copper and zinc, and of iron should be used”).

The word *āyomika* appears to be written incorrectly here in place of *ayomaya* (“iron”). The form *āyomika* is not attested in Sanskrit. It is possible that the copyist confused it with the word *āyāmika* (“long”).

^[81] In the *Cūllavagga*, V, 11, 2 — one type of needle-box is designated with the same term as in the manuscript — *sūcinālika*: *anujānāmi bhikkhave sūcinālikaṃ ti*. (“I prescribe [for you], o monks, a needle-box [made] from the stalk of bamboo”).

There are two needle-boxes mentioned in the *Vinayaḡsudraka-vastu* — the second one, moreover, is evidently designated with a term close in meaning to that used in the manuscript. See *bKa'-gyur Derge*, ‘*dul-ba*, vol. *tha*, fol. 32b(5): *khab-ral-ni rnam-pa ḡñis-te*

⁸ Instead of *sūcayo*.

⁹ Instead of *ayomayā*.

¹⁰ Instead of *sūcinā*.

¹¹ Instead of *caritavyah*.

¹² Instead of *sūciḡharā*.

¹³ Instead of *sūcināḡdikā*.

¹⁴ Instead of *sūcinā*.

¹⁵ *śāstra-kalpo* is erroneously repeated here.

¹⁶ Instead of *cīvarāni* (here and hereafter).

¹⁷ Instead of *dvidhanārtham*?

[*sbu-gu-can dang* | *chang-bta-bu 'o* | (“Two types of needle-boxes: a hollow stalk of reed and a bit of dough from barley flour”). The word *chab-bu* in the S. Das' dictionary (p. 408) indicates “dough from barley flour formed or pressed by hand and sifted through the fingers”. The corresponding Sanskrit term — *muṣṭika* — can also be read as “sifted through the fingers” or “prepared with the fingers”. Sanskrit dictionaries only contains the meaning “handful”.

^[82] Cf. the *Cūllavagga*, V, 11, 1: *tena kho pana samayena bhikkhū hatthena vipāṭetvā cīvaram sibbenti. cīvaram vilomam hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhavo satthakaṃ namatakan ti* (“It was at that time that the monks would sew their *cīvaras*, tearing [the fabric] with their hands. *Cīvaras* with unequal edges resulted. They told Bhagavan about this: ‘I enjoin [you], o monks, [to use] a knife and sheath of felt’”).

As concerns the dimensions of the knife, there is an indication in the *Vinayaṣudraka-vastu*, *bKa'-'gyur Derge*, ‘*dul-ba*, vol. *tha*, fol. 32a(4—5): “Knives are of three (sizes): large, medium, and small. The large one is six *sors* [in length], the small one is four *sors*, the medium one is of a medium size (among them)”.

In the phrase *dvidyanārtham*, the word *dvidyana* is not attested in Sanskrit. It was possibly used in place of *dvidhana*, which means “division into two parts”. In the Pāli text, the unclear form *vipāṭetvā*, is used, which the editors of the text attempt to interpret as *vippāṭetvā* (Rhes Davids, H. Oldenberg, *Vinaya Texts*, pt. III, p. 90).

^[83] Cf. *Mahāvagga*, VIII, 10, 1: “I enjoin [you], o monks, to use the following six types of dyes: dyes from roots, dyes from wood, dyes from bark, dyes from leaves, dyes from flowers, dyes from their fruits”.

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. [79r], 19.0×5.0 cm.

Fig. 2. The same manuscript, fol. 79 v, 19.0×5.0 cm.
