

## CONTENTS

<i>TEXTS AND MANUSCRIPTS: DESCRIPTION AND RESEARCH</i> . . . . .	3
T. Sultanov. A Manuscript of the <i>Tārīkh-i Narshakhī</i> and an Anonymous Remark on the Harmfulness of Tobacco . . . . .	3
A. Khalidov. A Kazan Manuscript of <i>Sībawayhi</i> . . . . .	8
M. Vorobyova-Desyatovskaya. A Sanskrit Manuscript on Birch-Bark from Bairam-Ali: I. The <i>Vinaya</i> of the Sarvāstivādins (part 5) . . . . .	10
D. Morozov. An Ancient Russian Manuscript on Central Asian Paper . . . . .	17
<i>TEXT AND ITS CULTURAL INTERPRETATION</i> . . . . .	20
V. Kushev. A Pashtun Ruler and Literary Figure of the Seventeenth Century on Political Ethics . . . . .	20
<i>PRESENTING THE COLLECTIONS</i> . . . . .	39
Park Songgyu, Ch'oe Tōksu, Chōng Ubong, Hō Sunch'ōl. Collections of Korean Manuscripts, Block-Prints, and Old-Print Books in Russia . . . . .	39
<i>CONSERVATION PROBLEMS</i> . . . . .	46
E. Mikolaychuk. Some Results of an Analysis of Paper from Khara Khoto (Twelfth — Fourteenth Centuries) . . . . .	46
<i>ORIENTAL MANUSCRIPTS AND NEW INFORMATION TECHNOLOGIES</i> . . . . .	50
A. Matveev. Perceptions of Central Asia in Russian Society: a Database Project . . . . .	50
<i>PRESENTING THE MANUSCRIPT</i> . . . . .	58
M. Vorobyova-Desyatovskaya. An Illustrated Copy of a Georgian Translation of “Kalila and Dimna” . . . . .	58
<i>EDITORIAL BOARD</i> . . . . .	65
In Memoriam of Muḥammad Taqī Dāneshpazhūh. 1911—1996 . . . . .	65
<i>BOOK REVIEWS</i> . . . . .	69

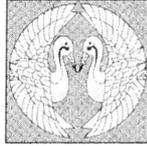
### Front cover:

Portrait of the Georgian translators of “Kalila and Dimna”, king Vakhtang VI, and of the poet and scholar Saba Sulhan Orbeliani. Manuscript P 2 in the collection of the St. Petersburg Branch of the Institute of Oriental Studies, fol. 3a, 22.0×19.0 cm.

### Back cover:

Illustration to the story “Disservice”, the same manuscript, fol. 97a, 19.0×22.5 cm.

THESA PUBLISHERS  
IN CO-OPERATION WITH  
ST. PETERSBURG BRANCH  
OF THE INSTITUTE OF ORIENTAL STUDIES  
RUSSIAN ACADEMY OF SCIENCES



# **Manuscripta Orientalia**

*International Journal for Oriental Manuscript Research*

Vol. 6 No. 2 June 2000



**THESA**  
**St. Petersburg**

## A SANSKRIT MANUSCRIPT ON BIRCH-BARK FROM BAIRAM-ALI: I. THE VINAYA OF THE SARVĀSTIVĀDINS (PART 5)\*

The current article introduces to readers the two concluding folios of the *Vinaya* of the Sarvāstivādins as it is presented in the manuscript from Bairam-Ali. This section contains the colophon, which identifies the text as a part of the canon of the Sarvāstivādin school and presents the contents of the *Vinaya* of the Sarvāstivādins. This is the most important part of the manuscript, that is why it opened our publication of the text.

In the course of the text's publication, it has become possible to identify the text with the Chinese version. In part I, we referred to a Chinese translation of the *Vinaya* of the Sarvāstivādins — the *Shi-sun-lü*, executed in the fifth

century A.D. [1]. We were told by Prof. Seishi Karashima that the Chinese version of the Sanskrit text, discovered in manuscript at Bairam-Ali, is found in the final section of the *Shi-sun lü*, beginning with page 423b (10). We thank him for his assistance and hope that we will soon be able to return to this text, with Prof. Seishi Karashima's help juxtaposing it with the Chinese version.

We now turn to the Sanskrit text of the *Vinaya*. On fol. 80, further instructions are provided on how and with what one should dye *cīvaras* and what cannot be allowed in this process.

FOL. [80r]

### TRANSLITERATION

1. *pibato mādayati kasya na kalpati bhikṣusya<sup>1</sup> bhikṣuṇīyā<sup>2</sup> śikṣādinakasya śikṣādinikāyā<sup>3</sup> śikṣamānāyā<sup>4</sup> śra[mane]-*
2. *rasya śrāmanerikāyāḥ<sup>5</sup> || kiṃ kalpati yo na madyavarṇaṃ na madyagandhaṃ na madyarasaṃ na madyasvādaṃ pibato na māda[ya]-*
3. *ti || kasya kalpati bhikṣusya bhikṣuṇīyā śikṣādinakasya śikṣādinikāyā śikṣamānāyā śramanerasya śramanerī[kā]-*
4. *ya upāsakasya upāsikāyā<sup>6</sup> || kedṛśa varṇaṃ na kalpati yo sarvva nīla[m] sarvvaṇītaṃ sarvvalohi-*
5. *taṃ sarvva avadātakaṃ kasya na kalpati bhikṣusya bhikṣuṇīyā śikṣādinakasya śikṣādinikāyā śikṣamānāyā [śikṣamā]-*
6. *nāya śrāmanerasya śramane[rikāyāḥ] || [kedṛśa va]rṇo kalpati yo na sarvva nīla na sarvva*

### TRANSLATION

1. he drank and became drunk<sup>[84]</sup>; no one should do [it that way], not a *bhikṣu*, nor a *bhikṣuṇī*, nor a *śikṣādinaka*<sup>[85]</sup>, nor a *śikṣādinikā*, nor a female candidate, nor a *śramanera*,
2. nor a *śrāmanerikā*. How should one do it? So that no one [drinks any dye that is] unpleasant in colour, unpleasant in odour, unpleasant to the taste, or sweetly intoxicating, [and even if he should] drink [it], that he not become drunk.

\* Parts I—IV were published in *Manuscripta Orientalia*, V/2 (1999), pp. 27—36; V/3 (1999), pp. 27—35; V/4 (1999), pp. 7—19; VI/1 (2000), pp. 15—8.

<sup>1</sup> Instead of *bhikṣoḥ*, here and hereafter.

<sup>2</sup> Instead of *bhikṣuṇīyā*, here and hereafter.

<sup>3</sup> Instead of *śikṣādinikāyā*, here and hereafter.

<sup>4</sup> Instead of *śikṣamānāyā*, here and hereafter.

<sup>5</sup> Instead of *śramanerikāyāḥ*, here and hereafter.

<sup>6</sup> Instead of *upāsikāyāḥ*.

3. Who should act [thus]? — A *bhikṣu*, a *bhikṣuṇī*, a *śikṣādinaka*, a *śikṣādinikā*, a female candidate, a *śrāmanera*, a *śrāmanerikā*,
4. an *upāsaka*, *upāsikā*<sup>[86]</sup>. Of what colour should one not make [a *cīvara*]? It should [be] all blue, all bright yellow, all
5. red, all white<sup>[87]</sup>. Who should not act [thus]? A *bhikṣu*, a *bhikṣuṇī*, a *śikṣādinaka*, a *śikṣādinikā*, a female candidate,
6. a *śrāmanera*, a *śrāmanerikā*. Of what colour should one make [a *cīvara*]? It should [be] not all blue, not all

### Commentary

[84] The description of colouring solutions and their intoxicating effect on people given in the manuscript is not attested in other texts of the *Vinaya*. Decoctions of fruits, flowers, roots, and various plants used as natural colouring materials were, in fact, frequently reminiscent of aromatic, intoxicating beverages. Cf. *Mahāvagga*, VIII, 10, 1: “At that time, the *bhikṣu* coloured their clothes with cow dung and yellow clay. *Cīvaras* were poorly coloured ... and had a foul odour”. In place of such colouring materials, the Bhagavan instructed that decoctions of plants be used (see n. 83).

[85] The terms *śikṣādinaka* (masc.), *śikṣādinikā* (fem.) are not attested in other texts of the *Vinaya* in the phonetic form given here. The second part of the compound — *dinaka* — is apparently used in place of *dinnaka*, the past passive participle from the root *dā* (“give”) + suffix *ka*. In Buddhist Sanskrit, this participle is used in place of the Sanskrit *datta* (see Edgerton, *BHSG*, § 34, 16; *BHSD*, p. 264). The form *śikṣādattaka* is attested in texts of the *Vinaya* with the meaning “he who has been [penalised for a misdeed] in accordance with the rules”, see Kaṭhinavastu, “Gilgit Manuscripts”, III, pt. II, p. 154: *tataḥ paścatkāthināstārako bhikṣuḥ sammatavyaḥ paṃcabhirdharmair samanvāgataḥ kāthināstārako bhikṣurasammato na sammantavyaḥ sammataścāvākāśayitavyaḥ. katamaiḥ paṃcabhiḥ avarśiko varṣācchinnakaḥ paścimakām varṣāmpagato 'nyatra varṣositaḥ śikṣādattakaḥ* (“And then a *bhikṣu* must be appointed to manage the *kaṭhina*. A *bhikṣu* who is appropriate [from the point of view of] the five conditions [should be appointed] to manage the *kaṭhina*. A *bhikṣu* who is inappropriate [from the point of view of] the five conditions should not be appointed. Inappropriate by which five conditions? One who does not leave for summer, who breaks off his summering, who arrives late for the summer, who summers in a different place, who has [been penalised for a misdeed] in accordance with the rules”). Cf. *BSHD*, p. 527.

In the Pāli *Vinaya*, the term *śikṣādattaka* is not attested. In the *Mahāvvyūtpatti* the term *śikṣādattaka* is included in the section “Titles of people who have been inducted into the community”, where all of the spiritual titles and offices in the community are enumerated. There are 16 in all, of which 13 (we mark them in the citation with asterisks) are attested in our manuscript: 1) *pravrajitaḥ\** (Tib. *Rab-tu byung-ba*); 2) *upasampannaḥ\** (Tib. *bsnyen-par rdzogs-pa*); 3) *śramaṇaḥ\** (Tib. *dge-sbyong*); 4) *bhikṣuḥ\** (Tib. *dge-slong*); 5) *bhikṣuṇī\** (Tib. *dge-slong-ma*); 6) *śrāmanera\** (Tib. *dge-tshul*); 7) *śrāmanerikā\** (Tib. *dge-tshul-ma*); 8) *śikṣamānā\** (Tib. *dge-slob-ma*); 9) *mahallakaḥ* (Tib. *rgan-shugs*); 10) *śikṣādattaka\** (Tib. *slab-byin-pa*); 11) *upāsakaḥ\** (Tib. *dge-bsnyen*); 12) *upāsiaka\** (Tib. *ge-bsnyen-ma*); 13) *pośadhakaḥ* (Tib. *gso-sbyong-ba*); 14) *upādhyāyah\** (Tib. *mkhan-po*); 15) *ācāryah\** (Tib. *slob-dpon*); 16) *karma-kāraḥ* (Tib. *las-byed-pa*) (see § 269, p. 560, Nos. 8714—8729). As this list does not include a single term connected with censure or loss of rights, *śikṣādattaka*, in all likelihood, in the text at hand did not have the meaning “one who has [been penalised for a misdeed] in accordance with the rules”, but rather “one who has received [instruction] in accordance with the rules”. The translation of the Tibetan equivalent — *slab-pas-byin-pa* — is “given with the aid of instruction” where *bslab* means “teaching, instruction, knowledge”.

[86] Cf. above, *Mahāvvyūtpatti*, § 269, Nos. 8724, 8725.

[87] *Vinaya-vastu* of Mūlasarvāstivādins, section *Cīvaravastu* (“Gilgit Manuscripts”, vol. III, pt. 2), p. 95: *aparo'pi bhikṣurbhagavan-tamidamavocāt. icchāmyahaṃ bhadanta sarva nīlam cīvaraṃ dhārayitum. bhagavānāha. āgārika hyenam dhārayanti. tasmanna bhikṣuṇī sarvanīlam cīvaraṃ dhārayitavyam. purvavadyāvat sūtisaro bhavati. evam sarvāpītam sarvalohitamavadātam na kalpayatyeva* (“Yet another *bhikṣu* said to Bhagavan thus: ‘I, noble one, wish to make for myself an entirely blue *cīvara*’. Bhagavan said, ‘Only those who live in the [secular] world make themselves [such *cīvaras*]. Therefore, a *bhikṣu* should not make for himself an entirely blue *cīvara*. What was said [by you] earlier is a misdeed. One should also not make [one's *cīvara*] entirely light-yellow, entirely red, or entirely white’”). Cf. *Mahāvagga*, VIII, 29: *sabbanīlakāni sabbapītakāni sabbalohitakāni sabbamañjēṭhatakāni sabbakanhāni sabbamahāraṅgarattāni sabbamahānāmarattāni...* (“[One should not make *cīvaras*] entirely blue, entirely bright-yellow, entirely red, entirely brown, entirely black, brown-yellow or dark yellow...”).

### FOL. 80V

#### TRANSLITERATION

1. *p[ī]ta na sarvva lohita na sarvva avadātaka kasya kalpati bhikṣusya bhikṣuṇīya śikṣādinakasya śikṣā[dini]-*
2. *kāya śikṣamānāya śrāmanerasya śrāmanerikāya<sup>7</sup> || kim akṛtam na kalpati paṃca-bīja<sup>8</sup> jñātāni paṃcehi śrāmanak[e]-*
3. *bhi<sup>9</sup> akṛta na kalpatti<sup>10</sup> || daśa-cīvarā trihi daurvvarṇīkaranehi<sup>11</sup> adaurvvarṇakṛtyā<sup>12</sup> na kalpati aṣṭapā-*

<sup>7</sup> Instead of *śrāmanerikāya*.

<sup>8</sup> Instead of *bijāni*, here and hereafter.

<sup>9</sup> Instead of *paṃcabhi śrāmanakebhi*, here and hereafter.

<sup>10</sup> Instead of *kalpati + iti = kalpeti?*

<sup>11</sup> Instead of *tribhi durvvarṇīkaranebhi*, here and hereafter.

<sup>12</sup> Instead of *adurvarṇa-kṛtyā*.



Fig. 1

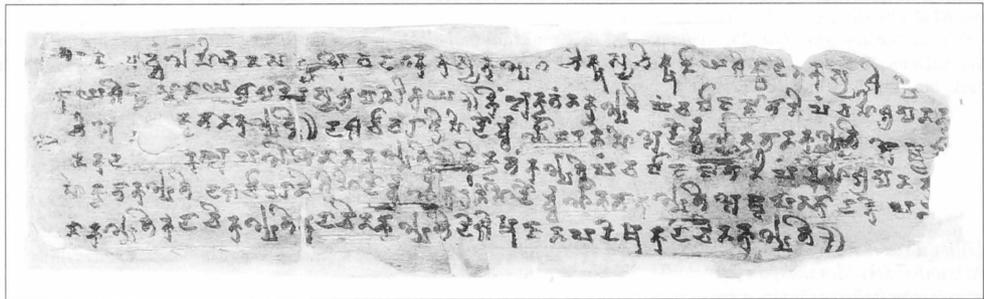


Fig. 2

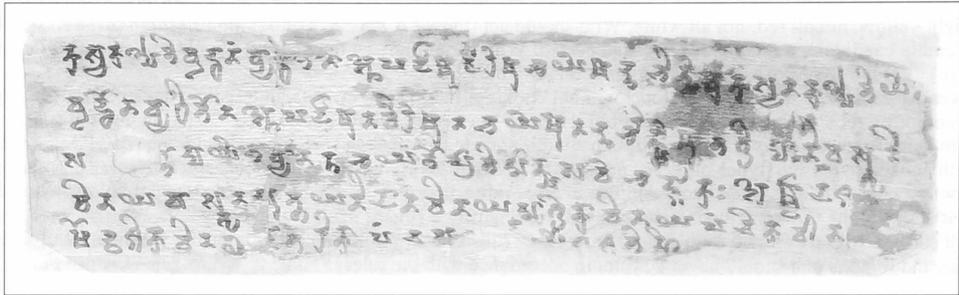


Fig. 3

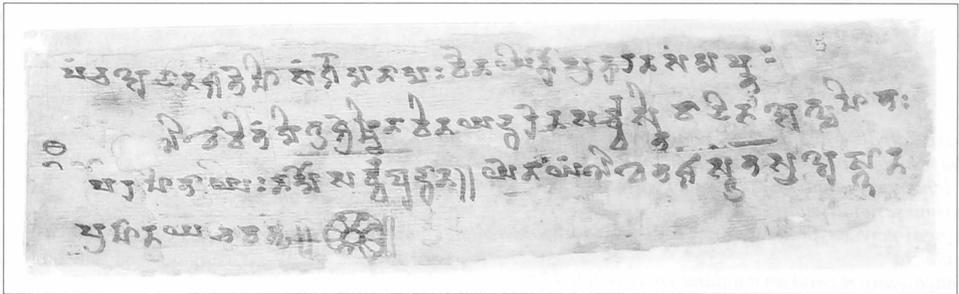


Fig. 4

4. *naka-dake apañibhinā*<sup>13</sup> *na kalpati* || *kiṃ kṛtaṃ kalpati pañca-*  
*bīja jñātāni pañcehi śramanak[e]-*
5. *hi kṛta kalpati daśa-cīvarāni*<sup>14</sup> *trīhi daurvvarṇī-karanehi daurvvar-*  
*ṇī*<sup>15</sup> *kṛtā kalpati aṣṭapānakā-dake*<sup>16</sup> *pañi[bhi]-*
6. *nā*<sup>17</sup> *kalpati kadāci kalpati kadāci na kalpati deśeṣu jana-*  
*padeṣu kadāci na kalpati* ||

## TRANSLATION

1. bright yellow, not all red, not all white. Who should act [thus]? A *bhikṣu*, a *bhikṣuṇī*, a *śikṣādinaka*, a *śikṣādinikā*,
2. a female candidate, a *śramanera*, a *śrāmaṇerikā*. Who should not act thus? [One should not colour] with uncooked [dye]<sup>[188]</sup>. Five [types of] seeds are known<sup>[189]</sup>. [With these] five
3. [dyes], *śramaneras* should not [colour] without cooking [them]. Ten *cīvaras*, unless they have been made unpleasant in colour by recolouring them [with one] of the three [methods], should not be used<sup>[190]</sup>. [If] in eight pot-
4. able waters they have not been rinsed, one should not use [the *cīvaras*]<sup>[191]</sup>. How should one act? [One must colour] with cooked dye. Five [types of] seeds are known. [With these] five [types], *śramaneras*,
5. having cooked them, should [colour]. Ten *cīvaras*, after they have been made unpleasant in colour by recolouring [with one] of the three [methods], can be used. Having rinsed [them] in eight potable waters,
6. one can use [the *cīvaras*]. When should one follow [this rule], [and] when should one not follow it? In [other] countries and regions one should never act [not in accordance with the rules]<sup>[192]</sup>.

## Commentary

<sup>[188]</sup> See *Mahāvagga*, VIII, 10, 2: "At that time, *bhikṣus* coloured their clothes with uncooked dye; their clothing acquired a foul odour. They told the Bhagavan about this: 'I enjoin, monks, that you cook the dye [and use] small pots for the dye'".

<sup>[189]</sup> This instruction is absent in other texts of the *Vinaya*.

<sup>[190]</sup> Cf. the "rule of the seven", fol. 78 v, n. 71, and the "rule of the *cīvara*", fol. 79 r(2—3), n. 78.

<sup>[191]</sup> See *Mahāvagga*, VIII, 11, 2: "At that time, the clothing (after dying) was tanned. They told Bhagavan about this. — 'I enjoin, monks, that you immerse the clothing in water [to remove the extra dye]'". There are no mentions of the "eight waters" in other texts of the *Vinaya*. *Pānaka-daka* — lit. "water for drinking". *apañibhinna* — cf. lines 5—6: *pañibhina*, in all likelihood, used in place of Skt. *apāñi-bhinna* and *pāñi-bhinna* (lit. "reshuffled, mixed with the hands" and "not mixed with the hands"); in the given context, it apparently refers to "unrinsed" and "rinsed".

<sup>[192]</sup> *deśeṣu janapadeṣu* in the present context — "in [other] countries [and] regions". The meaning of this instruction is apparently that during travel one should not forget the rules without special reason (see below).

## FOL. [81r]

## TRANSLITERATION

1. *kasya kalpati vṛdhānam*<sup>18</sup> *vyādhī[ā]nam*<sup>19</sup> *āpadīṣu vaireṣu*  
*bhayeṣu du[r]bhikṣeṣu kasya na kalpati yo [na]*
2. *vṛddho na vyādhito na āpadīṣu na vaireṣu na bhayeṣu na*  
*durbhikṣeṣu tatrimāni*<sup>20</sup> *vastuni*
3. *sa[ṅga]-mayitavyā na ubhayato prātimokṣa savibhaṅgakah*<sup>21</sup>  
*aṣṭadaśa*<sup>22</sup>
4. *vinaya-vastu na muktaya nidāna vinaya-mātrikā vinaya-*  
*pañcika vinaya-*
5. *ṣoḍaśika vinaya-utarikā pañca ... yo[ ] śatehi*<sup>23</sup>

<sup>13</sup> Instead of *apañibhinā*?

<sup>14</sup> Cf. line 3, *daśa-cīvarā*, masculine.

<sup>15</sup> Instead of *durvarṇī*.

<sup>16</sup> Instead of *aṣṭa pānaka-dake*, cf. line 4.

<sup>17</sup> Instead of *pāñibhinā*?

<sup>18</sup> Instead of *vṛdhānām*.

<sup>19</sup> Instead of *vyādhīnām*.

<sup>20</sup> Instead of *tatra-imāni*.

<sup>21</sup> Instead of *savibhaṅgakah*.

<sup>22</sup> Instead of *aṣṭadaśa*.

<sup>23</sup> Instead of *śatehi*.

## TRANSLATION

1. To whom should one be [indulgent]? To the old, the sick, [those] in misfortune, in hostility, in fear, [those] among evil monks. To whom should one not be [indulgent]? To him
2. who is not old, not sick, [is not] in misfortune, in hostility, in fear, among evil monks. For these cases
3. meetings should be gathered. [They] are not [cited] <sup>[93]</sup> neither [by] *Prātimokṣa-sūtra*, nor [by] the *Vibhaṅga*. [Nor are they cited by] the *Vinaya-vastu* [comprising] eighteen
4. sections <sup>[94]</sup>. [They] are also absent in the separate *nidāna* <sup>[95]</sup>, in the *Vinaya-mātrikā* <sup>[96]</sup>, in the *Vinaya-paṃcika* <sup>[97]</sup>, in the
5. *Vinaya-ṣoddaśika* <sup>[98]</sup>, in the *Vinaya-utarika* <sup>[99]</sup>.

## C o m m e n t a r y

<sup>[93]</sup> Indulgence here apparently refers only to questions of dying *cīvaras*. For other cases, the *Vinaya-vastu* gives instructions on sick monks, monks who have fallen into misfortune, a time of natural disasters, wars, etc.

<sup>[94]</sup> According to this text, the main part of the Sarvāstivādin *Vinaya* consists of three works, preserved also in Chinese and Tibetan translations. They are the *Prātimokṣa-sūtra* and commentaries on it: the *Vinaya-vibhaṅga* and *Vinaya-vastu*. As for the number of sections in the *Vinaya-vastu*, indicated in the text as 18, see our first publication of the manuscript in *Manuscripta Orientalia*, V/2 (1999), p. 29.

<sup>[95]</sup> One means the *Vinaya-nidāna*, the first chapter or introduction to the Chinese translation *Shi-sun-lü* (see the *Tripitaka Taisho*, No. 1144, translated by Vimalākṣa, A. D. 405—418).

<sup>[96]</sup> See *Vinaya-mātrikā* of the Sarvāstivādins, Chinese translation, *Tripitaka Taisho*, No. 1132, translator — Saṅghavarman, A. D. 445.

<sup>[97]</sup> *Vinaya-paṃcika* — “*Vinaya* in five sections”.

<sup>[98]</sup> *Vinaya-ṣoddaśika* — “*Vinaya* in sixteen sections”. The last two have not come down to us. But there are the similar *sūtras* for some other schools, see A. Ch. Banerjee, “The *Vinaya* texts in Chinese”, *IHQ* (1949), pp. 90—1.

<sup>[99]</sup> It might be an index to the Sarvāstivādin *Vinaya* — *Vinaya-utara-grantha*. It corresponds to the eighth part of the *Shi-sun-lü*. The same texts are included in the Pāli *Vinaya* and the Tibetan translation of the Mūlasarvāstivādin *Vinaya*.

FOL. 81V

## TRANSLITERATION

1. *paṃca adāna śatehi*<sup>24</sup> *saṃṅgama nāmaḥ vainayika prakaraṇa*<sup>25</sup> *samaptah*
2. *likhāvitam mitraśreṣṭhinā vinayaddharena sarvvastivādina*<sup>26</sup> *atmahitah*
3. *parahitāvyah nāmo sarvvabuddhāna[m]*<sup>27</sup> || *yena yaṃ likhata śāstram tasya ajñāna*
4. *prahānaya bhavatu* || □ ||

## TRANSLATION

1. The chapter on the collection of rules entitled “Gathering of the five -hundred [ *bhikṣus*] and no less than five -hundred” has been completed <sup>[100]</sup>.
2. Praise be unto he who ordered this copy with the aid of the “best friend”, expert in the *Vinaya*, [representative of the] Sarvāstivādin [school] <sup>[100]</sup> for his own benefit
3. [and] for the benefit of others [and] unto all buddhas. Who has copied this *sūtra*, may his ignorance disappear
4. for this reason.

## C o m m e n t a r y

<sup>[100]</sup> See *Manuscripta Orientalia*, V/2 (1999), p. 28.

<sup>24</sup> Instead of *śatebhi*.

<sup>25</sup> Instead of *prakaraṇa*.

<sup>26</sup> Instead of *sarvvastivādina*.

<sup>27</sup> Instead of *sarvvabuddhānām*.

<sup>[101]</sup> According to the opinion of Dr. Lore Sander, the Sarvāstivādin *Vinaya* texts “were handed down nearly unchanged from about the fifth century until the tenth century or even later, a fact which was promoted by the practice of copying”. See her “Early Prakrit and Sanskrit manuscripts from Xinjiang (second to fifth/sixth centuries C.E.)”, *Buddhism across Boundaries. Chinese Buddhism and the Western Region* (Taipei, 1999), p. 86.

### Notes

1. *Tripitaka Taisho*, No. 1435, vol. 23, pp. 1—470. Translation by Kumārajīva and Puṇyatara.

### 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. [80r], 19.0×5.0 cm.

**Fig. 2.** The same manuscript, fol. 80v, 19.0×5.0 cm.

**Fig. 3.** The same manuscript, fol. [81r], 19.0×5.0 cm.

**Fig. 4.** The same manuscript, fol. 81v, 19.0×5.0 cm.

---