On the derivation of *samādapana-/samādāpana-* in the Saddharmapuṇḍarīka-sūtra

KASAMATSU Sunao

1. Should *samādapana-* in KP Be Emended to Read *samādāpana-*?

There are six occurrences of *samādāpana-* in the editions KN [ed. Kern and Nanjio] or WT [ed. Wogihara and Tsuchida] of Saddhp (→ **table I**). All of these are found in as a member of compounds as follows: KN II: 40,3 – 4 (= WT 37,6 – 8) *yad idaṃ tathāgatajñānadarśanasamādāpanahetunimittaṃ sattvānāṃ tathāgato 'rhan samyaksaṃbuddho loka utpadyate*, “That is, indeed, the *Tathāgata*, *Arhant*, *Samyaksaṃbuddha* is born in the world in order to incite people for the *Tathāgata*’s insight and knowledge.” As the final member of *Bahuvrīhis*, it is inflected using the gender that agrees with the noun which it qualifies as follows: KN II: 43,8–10 (= WT 40,4–8) *tatra Śāriputra ye śrāvakāḥ . . . imāṃ kriyāṃ tathāgatasya buddhayāna-samādapanāṃ na śrīvanti . . . na te Śāriputra tathāgatasya śrāvakā veditavyāḥ*, “Now, O *Śāriputra*, such disciples . . . who do not hear the *Tathāgata*’s activity inciting the people to [realize] the Buddha-vehicle . . . O *Śāriputra*, they should not be acknowledged as *Tathāgata*’s disciples.” Here the reading

Table I: Occurrences of *samādāpana-* and *samādāpaka-* in the Kashgar ms. and KN/WT

	Kashgar ms.	KN (WT)
(°) <i>samādapaka-</i>	47a4; 177a3; 190b6 ¹⁾	
° <i>samādapana-</i>	46b2, 48a5, 49a3, 50a2; 50b6; 83b5	
° <i>samādapanīm</i>	51b4–5.	
(°) <i>samādāpaka-</i>		40,11 (37,18); 200,4 (176,23); 466,8 (380,27)
° <i>samādāpana-</i>		40,3 (37,7); 41,5 (38,5); 41,16 (38,20); 42,7 (39,7) ²⁾ ; 42,17 (39,21); 77,12 (73,16)
° <i>samādāpanām</i>		43,8–9 (40,6)

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°*samādapanām* is doubtful. WT has emended it as °*samādāpanām*. This interpretation is tenable because only the form *samādāpaka-* is attested for the most part in BHS literature.³⁾

The same is true for the agentive noun *samādāpaka-* as follows: KN II: 40,11 (= WT 37,18–19) *tathāgatajñānadarśana-samādāpaka evāhaṃ Śāriputra*, “I am, indeed, the person who instructs [these people] in the *Tathāgata*’s insight and knowledge, O *Śāriputra*.” Edgerton’s BHSD 567l suggests that KP 14,4 °*samādapako* found in the prose portion is to be emended to °*dāpako*: KP 14,4–5 *pravrajyāsamādapako bodhisatvasya bhūtakalyāṇamitra sarvaku[ś](alamū)-lopastaṃbhāya*, “A person who incites people to *pravrajyā* is a good friend of the Bodhisattva and the one for supporting all good deeds.” His emendation may be appropriate because there is the form *samādāp°* in the prose portion of KP: KP 4,7–8 *yās ca satvān . . . tān sarvān uttarasyā(ṃ) samyaksambodh[au] samādāpa[y](a)*⁴⁾ . . . , “If they incite these people to the highest *samyaksambodhi*” Assuming these forms are derived from *sam-ā-dā*, we would expect the form °*dāp°*. Instead, the form °*dap°* in the verses: KP 14 2ab *pravrajya ye cāpi samādapenti te mitra mūlaṃ sugatasya vuktāḥ*, “And if there are those who incite people after their becoming a monk, they are said to be friends or a source [of merit].” Which forms we should adopt?

2. *Samādapana-*, *samādapaka-* in the Kashgar Manuscript

All the examples found in the Kashgar ms. show the peculiar readings as follows: Kashgar ms. II: 46b2 *tathāgatajñānadarśana-samādapana-hetunimittam*, “In order to incite [the people] to the *Tathāgata*’s insight and knowledge”; Kashgar ms. II: 47a4 *bodhisatva-samādapaka · evāhaṃ Śāradvatīputra*, “I am, indeed, the instructor of *Bodhisattvas*, O *Śāradvatīputra*”; Kashgar ms. II: 51b3–5 *ye . . . imā(ṃ) krriyāṃ tathāgatasya nirdiśato buddhayāna-samādapanīm na śrṇvaṃti . . .*, “If there are people who do not hear the [dharma-]proclaiming the *Tathāgata*’s activity inciting [the people to] Buddha-vehicle . . .” (cf. KN 43,8–10). It is noteworthy that the forms found in the Kashgar ms., *samādapana-* and *samādapaka-*, are same as the ones found in Pāli literature.

2.1. *Samādape-^{ti}* in Verses

Only the stem *samādape-^{ti}* is found in the verses of the Kashgar ms. and KN/WT as follows: Saddhp I 28ab (= KN 12,11, WT 10,15–16) *prāmodya-jātāḥ pravadanti dharmaṃ samādapento bahu-bodhisattvān*, “Joyfully, they [the *Bodhisattvas*] proclaim the law,

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inciting many *Bodhisattvas*"; Kashgar ms. I: 19a6–7 *prāmodyajātāḥ pravādanti dharmam samādapenti bahusatva bodhaya*, "Joyfully, they proclaim the law; they incite many people to enlightenment."

2.2. *Samādapaya*-^{ti} in the Prose Potion of the Kashgar Ms. against *Samādāpaya*-^{ti} in KN/WT

Though the Kashgar ms. shows the form *samādapaya*-^{ti}, the regular *samādāpaya*-^{ti} is used throughout KN/WT as follows: Kashgar ms. V: 136b6 *tad bhagavān bodhau samādapayati*; KN 137,9 (= WT 127,6) *taṃ bhagavān bodhau samādāpayati*, "Bhagavant incites him to enlightenment." There is a distinction between *samādapita-* of the Kashgar ms. and KN/WT's *samādāpita-*. The only exception that I can find is as follows: Kashgar ms. XXVIII: 457a4 *aśraddhās ca satvā ihāgradharṃeṣu samādāpayitavyāni*, "Here, the people who have no faith are to be incited to this foremost law"; KN XXVII: 485,4–5 (= WT 392,20–21) *ye cāśraddhāḥ sattvās te 'smin dharmaparyāye samādāpayitavyāḥ*, "As to the people who have no faith, they are to be incited to this law."

All occurrences of *samādāpe*-^{ti} or *samādāpaya*-^{ti} in the Kashgar ms. or KN/WT that I can find are shown in the following **table II**.

Table II

	Kashgar ms.		KN (/WT)	
	verses	prose	verses	prose
<i>samādapemi</i> (or °mī)	61b5, 62b7, 63b2–3		57,10 (56,12); 58,8 (57,13); 323,9 (275,10)	
<i>samādapemo</i>			56,4 (54,22) ⁵⁾	
<i>samādapeti</i> (or °tī)	31a2, 380a5		23,6 (20,24); 394,4 (333,16)	
<i>samādapenti</i>	19a6–7, 19b4		12,16 (11,1)	
<i>samādapentā</i>			51,8 (48,23)	
<i>samādapento</i>			12,11 (10,16); 64,7 (63,18)	
<i>samādapīṣye</i>	69a1–2			
<i>samādapinsu</i>	58a3			
<i>samādapayati</i>		136b6		
<i>samuda(pa)yet</i>		334a4		

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<i>samādapayīṣyāmi</i>		449b4		
<i>samādapayām āsa</i>		176a7		
<i>samādapiyamti</i>		76a7		
<i>samāda(pa)yitvā</i>		334a5		
<i>samādapita-</i>		8 times ⁶⁾		
<i>samādāpayati</i>				71,10 (69,10); 137,9 (127,6); 464,12 (379,24)
<i>samādāpayet</i>				347,8 (293,24) ⁷⁾
<i>samādāpayīṣyāmi</i>				476,6 (386,28–29)
<i>samādāpayitvā</i>				348,8 (293,24–25)
<i>samādāpayitavya-</i>		457a4		485,5 (392,21)
<i>samādāpitavas-</i>				182,10 (163,1)
<i>samādāpita-</i>				9 times ⁸⁾

3. Conclusion

What has been discussed above may be summarized as follows in **table III**.

Table III

	Pāli	Kashgar ms.		KN/WT	
		verses	prose	verses	prose
<i>samādape-^{ti}</i>	○	○		○	
(°) <i>samādapana-</i>	○		○		
° <i>samādapaka-</i>	○		○		
<i>samādapaya-^{ti}</i>			○		
<i>samādapita-</i>	○		○		
<i>samādāpaya-^{ti}</i>					○
(°) <i>samādāpana-</i>					○
° <i>samādāpaka-</i>					○
<i>samādāpita-</i>					○
<i>samādāpitavya-</i>			(1x)		

Usage seen in the Kashgar ms. is the same as that of Pāli literature. I would like to refer to one more example of a dative infinitive found in the Aśokan inscriptions:

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samādapayitave alaṃ capalaṃ samādapayitave, “to be able to incite unsteady people” (Delhi-Topra I 8, Allahabad Kausambi I 4, Radhia I 5, Rampurva I 4). It emerges from this survey that the stems *samādape-ti* found in the verse portion of BHS literature and *samādapaya-ti* in the prose portion of the Kashgar ms. are the same as the one found in Pāli literature and Aśokan inscriptions, i.e., Middle Indo-Aryan languages. Causative *samādape-ti* or *samādapaya-ti* are formed from the present stem like as Pāli *ādapeti*, *ṭhapeti* etc. (cf. *A Pāli Grammar* §180; Pischel [1981] §551). Passive *samādapiyaṃti* is constructed with *-īya-* from present stem (cf. *A Pāli Grammar* §176.2; Pischel [1981] §535; Edgerton BHSG §37.6). Future form *samādapiṣye* found in Kashgar ms. 69a1–2 would suggested that *samādap* is treated as *seṭ-*root. Thus it seems reasonable to assume that the nouns *samādapana-/samādapaka-* are formed from this pseudo-root *samādap* with *-ana-* or *-aka-* suffixes. It should be concluded, from what has been discussed above, that there must be *samādapana-/samādapaka-* as well as *samādāpana-/samādākapa-* in the BHS literature, especially in the Saddhp’s Kashgar manuscript.

Notes

- 1) Toda’s [1981] Index II (p. 361) admits *samādapaka-* at the end of 440b3. But there is only *samādapa*, **kaḥ* could presumably be added in the missing part of the leaf 440. Cf. its parallel KN 466,8 *tathāgatadarśana-samādāpakah*.
- 2) Khādaliq’s Fragment 6 (verso) reads . . . *mādapanam eva satvā[n](ā)[m]*.
- 3) Based on my personal experience, it is same as in the mss. of Saddhp. Cf. Watanabe [1975], Kotsuki [2014] and Jiang [1988]. According to Tsukamoto [1988], the only exception is *samādapanam* of T₆ ms. (MS. no. 412). Although BHSD 567l gives an entry for *samādapana-* in Śikṣ. XVIII: 337,1–2 but in fact the text reads *samādayanena* (cf. Bendall’s [1897–1902] Index II s.v. *samādāyi* and *samādāpanatā*).
- 4) **samādāpayati*. Filling up some missing syllables according to Śikṣ. 53,2–3.
- 5) Lüshun ms. reads *sa(m)ā(dape)m(o)*.
- 6) Kashgar ms. 114a2, 177b5, 179b1, 296b2, 298b1, 299a2, 300a3, 366a7.
- 7) Khādaliq’s Fragment 77 (verso) reads *samādapa* at the end of line 6.
- 8) KN (WT) 110,7 (102,27); 183,14 (164,2); 185,7 (165,6); 309,5 (262,9); 310,15–311,1 (264,2); 311,7 (264,11–12.); 312,4 (265,1); 380,4 (321,23); 464,13 (379,26).

Abbreviations

BHS: Buddhist Hybrid Sanskrit. **BHSD:** *Buddhist Hybrid Sanskrit Dictionary*. **KN:** Saddhp edited by Kern and Nanjio. **KP:** *Kāśyapa-Parivarta* edited by Vorobyova-Desyatovskaya. **ms.:** manuscript. **Saddhp:** Sanskrit text of *Saddharmapuṇḍarīka-Sūtra*. **Śikṣ.:** *Śikṣāsamuccaya* edited by Bendall. **WT:**

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