Remarks on the Sanskrit Fragments of the Abhidharmadharmaskandhapādaśāstra

Jikido Takasaki

I

The fragmentary Manuscripts to which I wish to refer are at present preserved in the Scindhia Institute Museum at Ujjain, India. They are reported to be brought from the Gilgit area, Kashmir, by an officer of the Indian Army in the early 1950s, but nothing is known to us about the name of the place of discovery and conditions of preservation. Dr. P. V. Bapat procured their photostat copies from the Institute for deciphering and editing by the staff members of the Dept. of Buddhist Studies, University of Delhi and Miss S. Sengupta, lecturer of the said University, was asked to work on them. She brought the typewritten manuscripts deciphered by herself into Roman script when she came to Japan in 1962 for two years’ study at the University of Tokyo. I was asked by her to see them and if possible find their equivalent works in Chinese or Tibetan Buddhist Texts. In her opinion, these fragments seem to belong to Abhidharma Buddhism, but no title is given in any folio. Furthermore, they are so fragmentary that it is difficult even to find the exact order among the folios. She stated also that the manuscripts are written in Gupta Brāhmī script whose date is probably in the 5th to 6th century A. D., and that they (67 folios in total) were divided into four groups according to paleographical characteristics when she received them.

With these informations in mind, I examined the fragments and found that they are to be grouped in three, instead of the four paleographical groups, according to the subject and line numbers in each folio, and that the group of folios of ten lines which occupies more than a half of
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the whole is to be identified with some parts of the Abhidharma-dharmaskandhapāda-śāstra, one of the fundamental texts of early Sarvāstivādin, of which only one Chinese version translated by Hsüan-tsang (Taisho. No. 1537:阿毘達磨法蘊足論) is known to us.

As for the other two groups, the one which has 18 folios of six lines and another, 9 folios of nine lines, I have not yet found any correspondence among works available in Chinese or Tibetan versions. Two folios among the first group (folios of 10 lines) of which no parallel passage is found in the Abhidharma-dharmaskandhapāda seem to be included, according to their contents, in the last group which has descriptions of devavimānas and other lokas.

In the following I will make some comments on the first fragments supposed to be identified with the Abhidharmadharmaskandhapāda.

II

First of all I will make a comparative table of the Sanskrit fragments and the equivalent Chinese version. (Folio numbers of the former is given by me and the pagination of the latter is according to the Taisho edition.)

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12 509b7-509c3 (ṣaḍāyatana-pratyayāḥ sparśah/)
13 509c3-509c28 (sparśa-pratyaya vedanā/)
14 509c28-510a21 (vedanā-pratyaya trṣṇā/)
15 510a21-510b23
16 510b23-510c27
17 510c27-511b14 (trṣṇā-pratyayam upādānam/)
18 511b14-511c12
19 511c12-511c29
20 511c29-512a23
21 512a24-512b14 ([upādānapratyayo] bhavaḥ/)
22 512b14-512c3
23 512c3-512c27 (bhava-pratyaya jātiḥ/)
24 512c27-512c29 C. has a great deal of omission.
25 512c29-513a14
26 513a15-513a18 C. has a great deal of omission.
27 513a18-28, 513b6-11 (jāti-pratyayam jarāmaranām/)
28 513b11-14, 513a29-513b6, 513b15-513c6 Skt. has some omission.
29 513c6-513c10; End of Chap. 21. End of the work in C.
(B) 453c6-454a1 Book 1. Beginning of Chap. 1: śikṣāpadāni.
30 454a1-454a25 (upāsaka)
31 454a25-454b13
32 454b13-454c19
33 454c9-17, 23-26, 455a 3-7, 13-18, 454c18-22, 454c27
34 454c27-455a2, 455a8-12, 455c14-16, 455a19-455b3, 455c17-20 (The first of the 5 śikṣāpadāni of upāsaka)
35 455c20-27, 455b4-18
36 455b18-455c14,
Till the first few lines of the 2nd śiṣṭāpada


As is seen in the table mentioned above, the fragments cover most parts of Chapter 21 (缘起品, pratiyāsatpaṭada-varga) and the beginning of Chapter 1 (學處品, śiṣṭāpada-varga) in continuity and two folios in the middle separately (a part of Chap. 12, 無量品, apramāṇa-varga). Curious enough is the fact that the beginning of the work in the Chinese version follows immediately after the very end of the work, and thus neither colophon nor title, together with a salutation verse which are expected from the Chinese version are found anywhere in the present manuscript. It puzzled us and made it difficult for us to imagine the whole structure of the work in Sanskrit even if available. As for the contents, however, we can trace word by word equivalence in most parts between the two versions. In some folios (e.g. folios 17, 24, 26, 28) the contents are abridged by omissions in either of the two versions. But these omitted sentences are mere repetitions of those mentioned in the previous part. Change of order within a subject is also found in folios 27, 33–36, and it may be an evidence to show the difference of recension between the present manuscript and the Sanskrit original used by Hsüan-tsang. But there is hardly found any addition in either of them. The only exception is the insertion of the ‘uddāna’ verse in the Sanskrit at the top of each aṅga of the pratiyāsatpaṭada up to ‘trśnāprapratyayam upādānam’, which is completely lacking in the Chinese translation. On the other hand the ‘uddāna’ verse, kept at the top of Chapter 1 in the Chinese translation and representing the table of the whole work, is not found in the Sanskrit manuscript due probably to the changes of order between chapters.

Thus examined, we came to a conclusion that, in spite of the lack of title, the present manuscript is no doubt a part of the Abhidharmadharmakandhapādaśāstra and that the two versions probably belong to different recensions. It is difficult, however, to decide which is closer to the original, although the Chinese translation has a better arrangement and seems
to show the original form of the work. (Date of the Chinese translation is about the middle of the 7th cent. A. D.) Any further comment seems difficult to make, unless we get many more fragments of the same text.

III

As for the paleographical characteristics, I have no right to make any comment as I have not seen the original manuscript kept at Ujjain. A few remarks on grammatical and lexicographical characteristics will be given here.

This manuscript contains special usages observed commonly in Indian Buddhist manuscripts such as the consonant after ‘t’ is reduplicated (e.g. karma—karma vartate—varttate), sattva is written as ‘satva’, nasal before consonant is always replaced by anusvāra (e.g. bhavanti for bhavantii) and so on; but otherwise the manuscript is written in Classical Sankrit. As for visarga, it is sometimes dropped before a consonant (e.g.—mithyāsmṛti prabhavatī, fol. 1), sometimes kept before a vowel (e.g.—dharmāḥ akusalā-, fol. 2), but there is observed no rule for such an irregular form. Generally speaking the rule of sandhi is sometimes confused due probably to mistakes of the ancient copyist. (Danda not used between sentences except for the end of a subject, and thus confusion is increased.)

Irregular forms of declension and conjugation are observed in such cases as ‘nāmasya’, gen. sg. of nāman, ‘samśṭihati’, 3 sg. ind. pres. of saṃvāste, ṅ. In the latter case, however, the classical form ‘sāṃtiṣṭhate’ is used side by side, and there is no difference in meaning in both cases. Such irregularity is, however, commonly observed in Buddhist Sanskrit texts and not peculiar to this text. Also there are found some terms unique to Buddhist texts such as ‘dahra’ (for dahara, young) (fol. 7), ‘dhanvāṃ’ (for dhandham, slowly) (fol. 18);aihidarśika (aihipasyika, ehipasyika, wrong form?), etc.—(The last one is not recorded in Edgerton’s BHS Dictionary.)

Among names of bhikṣu and others, who appear in quotations as questioners to Buddha, or names used for the title of canons, we find such names as ‘svāti bhikṣu kāvartaputra’ (C. sātibihikkhu kevettaputta), ‘mahā-
nāman licchavī (C. 大名離垢毘，Pāli mahāli in SN equivalent passage),
‘ghośila grhapati (C. 瞿史羅長者，Pāli ghosita), ‘nādika’ (C. 那地迦，Pāli nāgita),
‘phalguna’ (C. 頹勒毘那，Pāli phagguna), ‘pātāleya’ (C. 險坑，Pāli pārileyya), ‘paurṇamāśika’
(C. 滿月，Pāli puṇṇama), etc. (In the manuscript, kaivartaputra is written as ‘kevalaprasnam’
‘kovattapratvi?nam’, ‘kevandapra?nam’, ‘kaivartapurvenam’, etc., but in the light of Pāli, the Sanskrit
form must be ‘kaivartaputra.’) In most cases, Chinese translation of the
name supports the manuscript reading, although linguistic equivalence with
Pāli is sometimes uncertain. (‘pātāleya’ is rendered in Ch. by the word
with a sense of ‘dangerous hall’, while Sanskrit derivation is rather ob-
scure. Is it derived from ‘pātāla’; neither world?)

IV

The text has many quotations from the Āgamas. Especially in the chap-
ter on ‘pratityasamutpāda’, sources are various and in most cases their
titles are mentioned. The following is a list of Āgamas quoted and their

(A) Pratītyasamutpāda-varga

1. Source unknown:
   1) fol. 1: evam uktam bhagavatā / avidyā, bhikṣavo hetuḥ samrā-
gaya… (C. 言，世尊說，慈能照知……)

2. Title unknown ——cf. C. 雑 28. 2, 3; SN 45. 1. (Avijjā)
   1) fol. 1: api khālva evaṁ hy uktam bhagavatā / avidyā bhikṣavo
   pārvamgamam pārvanimitam… (C. 復次如世尊說……) (SN vol. 3,
p’ 1) (C. 雑 28. 2)
   2) fol. 1: api khālva evaṁ uktam bhagavatā / ye kecid, bhikṣavo.
   ‘nekavidhāḥ pāpakā akuśalā dharmāḥ saṁbhavanti… (cf. 雑 28. 3)

3. Kumbhopolam-vyākaraṇa ——SN 12. 51; C. 雑 12. 10
   1) fol. 2: api khālva evaṁ uktam bhagavatā kumbhopame vyāka-
rane / puṇyān eva saṁskārān… (C. 復次愛喻經中佛作是說) (SN vol. 2,
p. 82)
   2) fol. 5: api khālva… / tasya puṇyān saṁskārān (ibid. 2, p. 80 f)
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4. Nādikāvāda vyākaraṇa—AN 5. 30 (Nāgīta); cf. 難 47.
   1) fol. 6: *api khalv evam uktam bhagavata nādikāvavāde vyākaraṇe / priyāṇāṁ, nādika, jñātīnaṁ*…… (C. 復次故説那地迦經中佛作是說……) (AN vol. 3, p. 32)

5. Phalgunāvāda vyākaraṇa—SN 12.12 (Phagguna); C. 難 15. 10
   1) fol. 6: *api khalv evam uktam bhagavata phalgunāvavāde vyākaraṇe / vijñānaṁ, phalguṇa, ahāram*…… (C. 復次故説頤勒憲那經中佛作是說……) (cf. SN vol 2, p. 13)
   2) fol. 8; 4) fol. 9; 4) fol. 11; 5) fol. 22. (ibid.)

6. Svāty [avavāda vyākaraṇa]—MN 38 (Mahātaṇhāsaṅkhāyasutta);
   C. 中 201 (諸帝經)
   1) fol. 6–7: *api khalv evam uktam svātiṁ bhikṣunī, kaivartaputraṁ arabhya / trayāṇāṁ saṁnipatāṁ mātuḥ*…… (C. 復次故説莎底經中佛作是說……) (MN vol. 1, p. 265)
   2) fol. 8; 3) fol. 9; 4) fol. 11 (ibid.)

7. Mahānīṇānaparyāya-vyākaraṇa (Mahānīṇānapavāda vy., Mahānīṇānapāda? vy., Mahānīṇāna vy.) (C.大因緣經)……cf. DN 15 (Mahānīṇānāsuttanta); C. 長 13 (大緣方便經); etc.
   2) fol. 8: *api khalv evam uktam bhagavatā mahānīṇānapavāde / *vijñānaṁ ced, ānanda, nāmarūpapratiṣṭhitam*…… (cf. DN vol 2, p.63)
   3) fol. 12: *api khalv evam uktam bhagavatā mahānīṇānapāde yasmin vyākaraṇe āyusmate ānandāya / asti pratyayam, ānanda, sparśa iti vistareṇa yāvat*……
   4) fol. 14: *api khalv……ānandāya / asti pratyam, ānanda, vedanā*……
   5) fol. 17: *api khalv……mahānīṇānaparyāye āyusmatyānande* (sic.) / tatrānanda, yā ca bhava-trṣṇā……
   6) fol. 22: *api khalv……mahānīṇāne vyākaraṇe āyusmatyānande*
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(sic.) / asti pratyayam ānanda, ’pādānam……

7) fol. 23: api khalv…….nidānāpādaye? vyakarane āyuṣmatyānande
(sic.) / asti pratyayam, ānanda, bhavo……

8) fol. 27: api khalv……mahānīḍānāpādaye? vyakarane āyuṣ-
matye (sic.) ānande / asti pratyayam, jātir……

9) fol. 27-8: api khalv……mahānīḍānāpādaye? vyakarane āyu-
ṣmatyānande / asti pratyayam, ānanda, jāramaṇam……

8. Title unknown——SN 35. 129 (Ghosita), C. 雑 17.5

1) fol. 13-4: api khalv evam uktam ānande ghoṣilasya gṛhapate-
ter, anye ca gṛhapate, cakṣa ādhātur……(C. 復次如契經說尊者慶喜告瞿史羅龍者言……) (SN vol. 4, p.113-4)

9. Pancopādānaskandhika vyākaraṇa——SN 22. 27-8 (Assādo 2, 3) : C. 雑 1. 13-4

1) fol. 15: api khalv evam uktam bhagavatā pāncopaḍānaskandhike
vyākaraṇe / rūpasyāhāṃ, bhikṣava, āsvādaṃparyesānam……(C. 復次取議
經中佛作是說……) (SN vol. 3, p. 29)

2) fol. 15 api khalv……/ rūpe ced, bhikṣava, āsvādaś cen na ba-
aven (SN vol. 3, p. 29-30)

10. Saḍāyatanika vyākaraṇa——SN 35. 15-18: C. 雑 9. 17-8

1) fol. 15: api khalv evam uktam bhagavatā saḍāyatanike vyākara-
ñe / cakṣusāhāṃ, bhikṣava, āsvādaṃparyesānām……(C. 復次六處經中佛作
是說……) (SN vol. 4, p. 8-9 (35. 15))

2) fol. 15-6: api khalv……/ cakṣusā, bhikṣava, āsvādaś cen na bhaven……(SN 35. 17, vol. 4, p. 10-12)

3) fol. 16: api khalv……/ rūpasāhāṃ, bhikṣava, āsvādaṃparyesā-
nam (SN 35. 16, vol. 4, p. 9-10)

4) fol. 16: api khalv……/ rūpe ced, bhikṣava, āsvādo na bhaven
……(SN 35. 18, vol. 4, p. 12-3)

11. Title unkown……SN 22. 60 (Mahāli) ; C. 雑 3. 32

1) fol. 16-7: api khalv evem uktam bhagavatā mahānāmānaṃ lic-
chavim āgamyā / rupaṃ ced, mahānāma, ekāntaduhkhām bhaven……(C. 復次佛為大名離垢毘說……) (SN vol. 3, p. 68-71)
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12. Paurnamāsika vyākaraṇa——SN 22. 82 (Puṇṇamā); C. 雑 2.26
   1) fol. 17: api khalv evam uktam bhagavatā paurnamāsike vyākaraṇe| yad, bhikṣavo, rūpam pratitotpadyate sukham…… (C. 復次滿月經中佛作是說……) (SN vol. 3, p. 102-3)

13. Pātāleya-vyākaraṇa——SN 22. 81 (Pārileyya); C, ŽG 2.25
   1) fol. 17-8: api khalv evam uktam bhagavatā pātāleye-vyākaraṇa| deśitā, vo bhikṣavo, māyā dharmāḥ skandhānāṁ pravicayaya…… (C. 復次陰坑經中佛作是說……) (SN vol. 3, p. 96-7)
   2) fol. 18-9: nahaiva rūpam ātmataḥ samanupaśaty, api tu…… (SN vol. 3, p. 98-9)

(B) Sikṣāpada-varga

14. Title unknown——AN 5. 174
   1) fol. 29: evam mayā śrutam…… / yasya kasya cid, bhikṣavah, paṇca bhayāni vairāgy aśāntāni bhavaṃti…… (AN vol. 3, p. 204-5)

15. Title unknown——MN 41. (Sāleyyaka-sutta)
   1) fol. 34: evam hy uktam bhagavatā | prāṇatīpāti khalv ihaiko bhavati (C. 如世尊說，有殺生者……) (MN vol. 1, p. 286)
   2) fol. 36: evam hy uktam bhagavatā | adattādai khalv ihaiko bhavati…… (C. 如世尊說，有不與取者……) (MN vol. 1, p. 286)

16. Source unknown
   1) fol. 36: yathā cāha |
        samantānvāsravi lokam diśa [ś ca] sarvam tritah |
        icched bhavanam ātmānām nādhigacched anisritam ||
   (C. 如有頌言，普隨順世間，周遍屈方邑，欲求於勝我，無所證無依)

It is notable that most of these Āgamas are called ‘vyākaraṇa’ probably in the same sense as ‘dharma-paryāya’ or ‘sūtra’, used as a general term for the Āgama. The relation between this use of the term vyākaraṇa and that of the the third āṅga of navāṅga-buddhavacana (九分教) will be a theme of further investigation.

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