Fo-ê-p'i-t'ân-ching-ch'ê-u-chia-hsiang-p'in
佛阿毘昙經出家相品：its relation with
Śālistambhasūtra and Catuspariṣatsūtra

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Fo-ê-p'i-t'ân-ching-ch'ê-u-chia-hsiang-p'in (Taisho No. 1482, XXIV, 958a–972b, translated by Paramartha, 真諦) consists of three quotations, one each from the Sūtra, the Abhidharma and the Vinaya. Although it is included in the vinaya section in the Taishō Daizōkyō, its content is not limited to vinaya topics. Up to now, there has been no particular study of this text. I would like to introduce some of my findings concerning this text.

(I)

The first quotation in the Fo-ê-p'i-t'ân-ching-ch'ê-u-chia-hsiang-p'in (FCh) is from the Sūtra, which belongs to the group of the Śālistambhasūtra. The existing materials of the Śālistambhasūtra are as follows. The Sanskrit text edited by Gokhale, five Chinese translations, Tibetan translation and the Sanskrit text reconstructed by de la Vallée Poussin based on the Tibetan translation¹). Among them, the Liao-pên-shêng-ssû-ching 了本生死經 (Taishō No. 708, XVI, 815), which is the oldest of the Chinese translations, has a different structure from the others, and the quoted Sūtra in FCh corresponds almost exactly to it. Before detailed explanation, I will give an outline of the Śālistambhasūtra and the Liao-pên-shêng-ssû-ching (LCh). Since the general contents of all the materials of Śālistambhasūtra except LCh and the Gokhale’s edition are almost same, I will call them collectively group 1. (hence force abbreviated as G-1)

Outline of G-1

a. Seeing a stem of rice, the Buddha said “A man who sees the Pratītyasamutpāda (origination by dependence) will see the Dharma. A man who sees the Dharma will see the Buddha.”

— 854 —
b. Śāriputra, who could not understand the meaning of this sermon, asked the Bodhisattva Maitreya about it.

The above, a and b, is the introduction of this Sūtra², and Maitreya elucidates the meaning of the Buddha’s sermon in the subsequent parts.

c. The Pratītyasamutpāda is the relational dependence in twelve conditions, from ignorance (avidyā) to old age and death (jāraṃarāṇa). The Dharma is the eightfold noble path (āryāṣṭāṅgamārga). The Buddha is a man who has the noble eyes of wisdom and the body in spiritual form and has seen the way to obtain enlightenment³.

d. There are two kinds of Pratītyasamutpāda, that is, Pratītyasamutpāda about primary causes (hetu) and about co-operating causes (pratyaya), and also another two kinds, external (bāhya) and internal (ādhyātmika).

e. The external Pratītyasamutpāda about primary causes concerns a change of condition in a plant, from seed to fruit.

f. The external Pratītyasamutpāda about co-operating causes concerns the effects of six kinds of elements, that is, earth, water, fire, wind, emptiness and season (rtu).

g. The internal Pratītyasamutpāda about primary causes concerns the relational dependence in twelve conditions, from ignorance to old and death.

h. The internal Pratītyasamutpāda about co-operating causes concerns the effects of the six kinds of elements, that is, earth, water, fire, wind, emptiness and knowledge (vijñāna)⁴.

i. Definition and explanation of the twelve conditions⁵.

j. To the man who sees the Pratītyasamutpāda as aviparīta (not false), ajāta (not produced) etc., various wrong ideas never occur⁶.

Outline of LCh

1. The Buddha said “A man who sees the Pratītyasamutpāda will see the Dharma. A man who sees the Dharma will see the Buddha.”⁷

— 853 —
In the subsequent parts, Śāriputra elucidates the meaning of this sermon to many monks.

2. Classification of the Pratītyasamutpāda. (similar to d)

3. Explanation of the external Pratītyasamutpāda about primary causes.

4. The external Pratītyasamutpāda about co-operating causes concerns the effects of the five kinds of elements, that is, earth, water, fire, wind and emptiness.

5. Explanation of the internal Pratītyasamutpāda about primary causes (similar to g), and detailed definition of the twelve conditions (similar to i).

6. The internal Pratītyasamutpāda about co-operating causes is, for example, a combination of the eye, object, light and emptiness, which causes a sense of sight. The other five senses also similarly occur by combinations of co-operating causes. The five natures of internal Pratītyasamutpāda.

7. A man who sees the Pratītyasamutpāda in this way will see the Dharma or the four Noble Truths. A man who sees the Dharma will see the Buddha, just like seeing a fine picture, one knows that the painter is skillful.

The important differences between G-1 and LCh are as follows:

i. In LCh, the equivalent of b, c and the description in a that the Buddha saw a stem of rice are lacking, and is likewise in FCh. Therefore, in both LCh and FCh (group 2, abbreviated as G-2), there are no descriptions of the stem of rice, the Bodhisattva Maitreya and the noble eight ways. Because the word Śālistamba (a stem of rice) which is origin of the Sūtra’s name in G-1 does not appear in G-2, it is obvious that G-1 and G-2 belong to different recensions. Although Gokhale’s edition lacks a, b, c completely, it is not proper to include it in G-2, since it is a revised text by some Mādhyamika. G-2, in 5, enumerates each of the twelve conditions in order, on the other hand G-1, in g, uses an abbreviated form, because G-1 has enumerated them previously in c. The equivalent of Gokhale’s edition gives the abbreviated form like G-1, and thus it seems to have had the same structure as G-1 before the revision.
ii. In f, G-1 gives six kinds of elements and G-2, in 4, gives only five, leaving out season (rtu).

iii. The contents of the co-operating causes in the internal Pratītyasamutpāda in G-1 (h) and LCh (6) are different. The description of the six kinds of elements which appears in G-1 (h) is used in LCh (5) for explaining avidyā, the first of twelve conditions. And the description of the six senses in LCh (6) appears in the explanation of the twelve conditions in G-1 (i) having no relation to co-operating causes. The quotation from the Sūtra in FCh does not have an equivalent in LCh (6, 7). However the first half of the next quotation, from the Abhidharma, corresponds to this section\(^{15}\). Originally, this must have been a part of the first quotation and, by mistake, it was included in the subsequent one. Therefore, also here, we can suppose two groups, G-1 and G-2.

Then what is the relationship between G-1 and G-2? G-1 seems to lack consistency by comparison with G-2. For example, (1), Although G-1 defines the Pratītyasamutpāda in c as relational dependence in twelve conditions, it says, in g, that the relational dependence in twelve conditions is the internal Pratītyasamutpāda about primary causes. (2), G-1, in h, has finished explaining the four kinds of Pratītyasamutpāda, but after that, it still gives detailed definitions of the twelve conditions which have been already explained in g.

It seems that, in G-1, different explanations are mingled: one construes the twelve conditions as the whole Pratītyasamutpāda and the other construes them as only the internal Pratītyasamutpāda about primary causes. As against this, G-2 has only the latter explanation. Probably, G-2 which is more consistent is the original and G-1 is its developed form.

As stated above, the first half of the second quotation in FCh was originally a continuation of the first quotation. Thus the original quotation from the Abhidharma is only the second half of the second quotation. It describes the four fruitions of monkhood (四沙門果), but its source is unknown.

\textbf{(II)}

The third quotation in FCh is from the Vinaya\(^{16}\). Its content is as follows:
1. Words of praise to the Buddha

2. King Bimbisāra goes to the Buddha and listens to his sermon with the people of Rājagṛha and then becomes a lay-disciple.

3. Upātiśya and Kolita who heard about the Buddha from Āśvajit go to the Buddha with their pupils and become his disciples.

4. The people of Rājagṛha censure the Buddha for his making many young men his disciples. To them, the Buddha points out the error of envy at a man who gains people in the right way, and convinces them.

5. A heretic named Vātsīputra listens to the Buddha's sermon and becomes his disciple. In connection with this episode, a rule is laid down, that is, heretics have to pass the probationary period for four months before ordination.

6. Words of praise to the Buddha. (similar to 1)

7. Many prescriptions about ordination.

The construction of this quotation, namely, prescriptions about ordination are put after the Buddha's biography, is a peculiar one to the Pravrajyāvastu of the Vinaya. In the existing materials of the Vinaya, Ssu-fen-lü, Wu-fen-lü, and the Vinayapiṭaka of the Pali school preserve this construction, but none of them correspond to this quoted portion. Therefore, I compared only the part of the Buddha's biography with other materials, and as a result, I found that it exactly corresponds with the Catuspariṣatsūtra (CPS). Part of the SaṅghabhedaVastu and the Pravrajyāvastu of the Mūlasarvāstivādavinaya almost parallels CPS, but FCh quotes not the Mūlasarvāstivādavinaya (MSV) but CPS.

The reason is as follows:

i. SaṅghabhedaVastu (SBV), I, 154.

On the way to the residence of the Buddha, the march of King Bimbisāra halts on account of troubles. Both FCh and CPS lack this episode.

ii. SBV, I, 154.

atha rājā māgadhāḥ śrenyo bimbisāro bhagavataḥ pādau śirasā vanditvā ekānte niṣaññāḥ; eke māgadhakā brahmānagṛhapatayo bhagavataḥ pādau śirasā vanditvā
ekānte niṣāṇṇāḥ; eke bhagavatā sārdham saṃmukhaṃ saṃmodaniṃ saṃrañjanīṃ vividhāṃ kathāṃ vyatisārya ekānte niṣāṇṇāḥ; eke yena bhagavāṁs tenāñjalinī praṇamayyā ekānte niṣāṇṇāḥ; eke bhagavantuṃ dūrd dva drṣṭvā tūṣṭim ekānte niṣāṇṇāḥ.

CPS, III, 340.

(atha rājā māgadhāḥ śraṇyo ṛmbhasaro bhagavatpādau śirasā va)ṇditvaikānte nyan(l) ekatya māgadhakāḥ brāhmaṇaṅgṛhapatayo bhagavatpādau śirasā vandi tvaiṃekante nyaśidan. ekatya māgadhakāḥ brāhmaṇaṅgṛhapatayo bhagavatā sārdhaṃ saṃmukhaṃ) sammodaniṃ saṃrañjanīṃ vividhāṃ ka(thāṃ vyatisāryaikānte nyan(d)dan. ekatya māgadhakāḥ brāhmaṇaṅgṛhapatayo yena bhagavāṃ(s tenāñjalinī praṇamayākā)n(te nyaśidan. ekatya māgadhakāḥ brāhmaṇaṅgṛhapatayo bhaga-vantuṃ dūrd e)va drṣṭvā tūṣṭim ekānte nyaśidan.

In FCh, the word 摩伽陀國婆羅門居士 is used for each of underlined parts like CPS30).

iii. SBV, I, 157.

athāyuṣmān urubilvākāṣyapo bhagavataḥ pādau śirasā vanditvā ekānte niṣāṇṇāḥ.

Both FCh and CPS lack the underlined part31).

iv. Pravrajyāvastu (PrV)32)

Hearing about the Buddha from Āśvajit, Upatiṣya and Kolita depart for the Buddha with their pupils and on the way they meet Āśvajit again. After hesitating to salute him before meeting the Buddha, they do so and then continue on. This episode of the second meeting is unique to MSV and both CPS and FCh lack it33).

v. PrV34).

The Buddha makes Upatiṣya and Kolita his disciples by the way of “ehibhi-ṅṣukā”. But in CPS and FCh, there is no description about ehibhikṣukā35).

The Sarvāstivādins had originally an old style Vinaya (original Sarvāstivādavinaya, abbreviated as OSV) like the Ssū-fēn-lū or the Vinayapiṭakaṃ of the Pali school. Now there are two Sarvāstivādavinaya existing, the Shih-sung-lū 十誦律 and MSV, the former was made from OSV by removing narratives and on
the other hand the latter was made from OSV by adding narratives. And CPS is the biography of the Buddha separated from OSV\(^{36}\). Therefore it would follow that the quoted Vinaya which has the same biography as CPS is OSV, but this inference seems to be wrong. It is true that some prescriptions about ordination in FCh coincide with only MSV, but some descriptions counter the idea that the quoted Vinaya in FCh is OSV. For example, (1), the episode of Vatsiputra in 5 is not found in the Pravrajyāvastu of any other Vinaya. (2), the words of praise to the Buddha in 1 and 6 are peculiar to this quoted Vinaya and they seem to be unnatural in this context. This Vinaya may belong to another school of Sarvāstivāda.

It is an important point that FCh quotes both the original Sūtra of the Śālistambasūtra which has a strong relation with Madhyamika and the Vinaya of Sarvāstivāda. FCh will offer us some new information about the relationship between Sarvāstivāda and Mahāyāna.

7) T. 708, 815b1–b7.
8) T. 708, 815b7–b10.
9) 3 and 4. T. 708, 815b10–b27.
12) T. 708, 816c6–c11.
13) Gokhale, p. 108.
14) Gokhale, p. 110, 1. 3.
15) T. 1482, XXIV, 959b10–c16.
16) T. XXIV, 960a4.
17) T. XXIV, 960a4–a25.
19) T. XXIV, 961c20–962c11.
20) T. XXIV, 962c11–963a10.
22) T. XXIV, 965b22–c18.
30) T. XXIV, 960b.
32) Sanskrit manuscripts are lost. Waldschmidt, pp. 411–412.
34) Sanskrit manuscripts are lost. Waldschmidt, p. 393.
36) Concerning this problem, I will set forth in another paper.

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