

A FRAGMENT OF A UIGUR VERSION OF THE
ABHIDHARMAKOŚA-BHĀṢYA PRESERVED AT
THE MUSEUM OF FUJII YŪRINKAN

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INTRODUCTION¹

Among the Old Turkish Buddhist texts enearthed between the Turfan and the Dunhuang area, there are some fragments of Uigur versions of philosophical texts to be classified as Abhidharma literature². This

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1 In this paper, I romanize the Chinese characters by the system of the *Hanyū pinyin fāng'àn*, and use the following abbreviations.

BHSD = F. Edgerton : *Buddhist Hybrid Sanskrit, Dictionary*. (New Haven 1953), BTT I = G. Hazai - P. Zieme : *Fragmente der uigurischen Version des «Jin'gangjing mit den Gāthās des Meister Fu»*. («Berliner Turfan-Texte», I; Berlin 1971), Ch. = Chinese, Clauson = G. Clauson : *An Etymological Dictionary of Pre-Thirteenth-Century Turkish*. (Oxford 1972), DTS = *Drevnetjurkskij slovar'*. (Leningrad 1969), hend. = hendiadys, Kārikā = K. Kudara : «A fragment of a Uigur version of the Abhidharmakośa-kārikā», *Journal Asiatique* (at press), Kudara = K. Kudara : «gojyūni shinjo o toku uiguru yaku abidaruma ronsho danpen (A fragment of an unknown Abhidharma text in Uigur),» *Indogaku Bukkyōgaku Kenkyū* (Journal of Indian and Buddhist Studies), XXVI 2 (March 1978), p. 1003 (81) - 1000 (84), lit. = literally, MW = M. Monier-Williams : *A Sanskrit-English Dictionary*. (Oxford 1899), SH = W. E. Soothill - L. Hodous : *A Dictionary of Chinese Buddhist terms*. (London 1937), Skt. = Sanskrit, TT = *Taishō Tripitaka* (Taishō Shinshū Daizōkyō), The Tripitaka in Chinese, ed. J. Takakusu - K. Watanabe (Tokyo 1924-1935), TTT V = W. Bang - A. von Gabain : *Türkische Turfan-Texte. V*. (Berlin 1931), TTT VIII = A. von Gabain : *Türkische Turfan-Texte. Texte in Brāhmīschrift*. (Berlin 1954), Uig. = Uigur.

2 The Uigur Abhidharma texts hitherto studied are : —(1) *Kārikā* (see note 1); (2) Kudara (see note 1); (3) Ş. Tekin : *Abhidharmakośabhāṣya-īkā Tattvārtha-nāma. I. Text in facsimile with introduction*. (Sources of Oriental Languages and Literatures, I; New York 1970); (4) K. Kudara : «uiguru yaku kusharonju ichiyō (On a Folio of a

fact suggests that the Old Uigurs once attained a high degree Buddhist philosophical understanding. I have been mainly studying the Uigur translations of Abhidharma text, and in his paper I want to deal with a Uigur fragment of the *Abhidharmakośa-bhāṣya*.

The *Abhidharmakośa-bhāṣya* was written by the 5th century Indian scholar Vasubandhu³ as an auto-commentary to his *Abhidharmakośa-kārikā*⁴, and then was translated into Tibetan and Chinese respectively from its Sanskrit original⁵. Because this text was one of the essential works for the Northern Buddhists, it is natural that the Uigurs, the successors to Central Asian Buddhism in the 9th to 14th centuries, came to translate this text into their language.

I found the present Uigur fragment in a small collection of Central Asian materials preserved at the Museum of Fujii Yūrinkan (Kyoto, JAPAN). I should like to record here my thanks to Mr. Zenzaburō Fujii who is the curator of this Museum and kindly gave me a permission to study these materials.

The manuscript in question No. 16, as well as 24 other manuscripts (Uigur, Brāhmī, Tibetan, Mongolian scripts) and 2 blockprints (Uigur script), are said to have been enearthed in the Dunhuang area and bought from a Chinese collector, Li Shèngduó, around 1940. The size of the fragment is 13.5 cm in length and 16.6 cm in width. I regret that only one side of this manuscript is available for photographing, because it has been pasted on a white paper mount. However, by looking through

Uigur Commentary on the *Abhidharmakośa-kārikā*», *Indogaku Bukkyōgaku Kenkyū* (Journal of Indian and Buddhist Studies), XXVIII 2 (March 1980), P. 944 (44) - 940 (48); (5) K. Kudara : «nyūabidatsumalon no chūshakusho no tsuite (On a Commentary to the *Abhidharmāvātāra-sāstra*)», *Indogaku Bukkyōgaku Kenkyū* (Journal of Indian and Buddhist Studies), XXIX 1 (December 1980) p. 411 (72) - 406 (77).

3 About Vasubandhu and his date, see A. Hirakawa : *Index to the Abhidharmakośabhāṣya, Part I : Sanskrit-Tibetan-Chinese* (Tokyo 1973), p. I-X.

4 See V. V. Gokhale, «The text of the *Abhidharmakośakārikā* of Vasubandhu», *Journal of the Bombay Branch, Royal Asiatic Society*, New Series 22 (1946), p. 73-102.

5 The Sanskrit, Tibetan and Chinese texts are as follows :

Sanskrit text : P. Pradhan : *Abhidharmakośabhāṣya of Vasubandhu* («Tibetan Sanskrit Works Series», 8; Patna 1967).

Tibetan text : *Chos mnon pañi mdsod kyī bsad pa*, Tohoku Catalogue (*Sde dge* Edition) No. 4090, Otani Catalogue (Peking Edition) No. 5591.

Chinese texts : (1) *Āpidámójūshèshìlùn* [translated by Paramārtha in 564-567] TT No. 1559, Vol. 29 p. 161-310; (2) *Āpidámójūshèlùn* [translated by Xuánzàng in 651-654] TT No. 1558, Vol. 29 p. 1-160.

the other side of the mount, I contrived to read the lines. The photographed side is the original verso and the original leaf must have been in the shape of a Pustaka with more than 60 lines on each side. This manuscript is written in the Uigur calligraphic script with Chinese characters interspersed. The handwriting of the Uigur and Chinese indicates that the text must have been written vertically.

All Uigur Abhidharma texts presently known to us are translated *verbatim et litaretim* from the Chinese —mostly, from Xuánzàng's translations—, and contain occasional phrases. The present Uigur text is also a translation made from Chinese version of the *Āpidámójuśhèlùn* translated by Xuánzàng in 651-654 from its Sanskrit original. This is proved by the fact that the Chinese phrases (recto 10-11; verso 4, 8) are identical with those in Xuánzàng's version. These Chinese characters must have been extracted from the Chinese version for the purpose of lead words. The Chinese character *Yòu* 'or, also' (recto 9; verso 11) is also found interspersed and is accompanied by Uigur *ymä tir* «it is also said that.....» (recto 10; verso 12). This, however, is only a sign to indicate another possibility or probability of translation and this sort of notation is often found in other Uigur texts, too⁶.

The present fragment contains the commentary to the *kārikā*, or 'philosophical verses', 2-3, 5 of the second chapter, *Indriya-nirdeśa*, or «The elucidation of the (22) faculties (or organs)». The identification with Chinese and Sanskrit is as follows :

Uigur	Chinese [TT Vol. XXIX]	Sanskrit [Pradhan's ed.]
recto	p. 14a6-15	p. 39. 12-21
verso	p. 14a29-b9	p. 40. 10-15

⁶ For example, see S. Tekin's facsimile [note 2-(3)] folio Ia3, b1, 3, 13, IIa1, b11, 12 etc.

TEXT

recto

- 1 : üçün adın orun-t(aqı ät'öz ärklig-tin)
 2 : anın ät'öz ärklig-tin (a)dürüp uqıtmış ol ikigü
 3 : -ni tişi-lär-ning ä[t'ö]zin körkin [o]qşatıy-ın
 4 : ün-in yangqu-sın iş-in [kö]tügin köngül
 5 : -täki taplaγ-ın adırtaçı üçün adı bolmış ol
 6 : <tiş-i> tişi töz tip,, irkäk-lär-ning ät'özün körkin
 7 : oqşatıy-ın ün-in yangqu-sın iş-in
 8 : kötügin k[ö]ngül-täki taplaγ-ların birikdürmädäçi
 9 : [üçü]n adı bolmış [o]l irkäk töz ol tip, 又 ät'özi

0 The Text remaining in this fragment deals with a discussion on the classification of the 22 *indriyas* 'power, organ; sense-organ; faculty of sense'. The 22 *indriyas* are: — '(1) eye, (2) ear, (3) nose, (4) tongue, (5) body, (6) mind, (7) female organ, (8) male organ, (9) life, (10) suffering, (11) pleasure, (12) sorrow, (13), joy, (14) abandoning, (15) faith, (16) zeal, (17) memory, (18) meditation, (19) wisdom, (20) the power for learning (the Four Noble Truths), (21) the power of having learned (them), and (22) the power of perfect knowledge (of them)' [SH 21b-22a].

1 *boorun azqya öngi ärür* may be supplied in the missing line before *üçün*. About *orun* used as the equivalent of Ch. *chü* [SH 363b]: Skt. *āyatana* 'the field of sense, the cognition', see Kārikā note 14b (3).

2 *ät'öz ärklig* = Ch. *shēn gēn* [SH 245b]: Skt. *kāya-indriya* 'the organ of body, the faculty of touch'. See note 0 (5). About *ärklig* used as the equivalent of Ch. *gēn* [SH 327a]: Skt. *indriya* 'the faculty which is able to produce knowledge, beneficial faculty, sense-organ, the faculty of sense', see Xuanzan note 26 and Kārikā note 14a (1).

3 *körk oqşatıy* lit. 'form and similarity' = Ch. *Xing lei* [SH 236b+475b]: Skt. *ākṛti* 'form, figure, shape, appearance, aspect' [MW 127b].

4 *iş kötüg* lit. 'work and undertaking' = Ch. *zuò yè* [cf. SH 224b]: Skt. *ceṣṭā* 'gesture; action, activity; doing; behaving, manner of life' [MW 402a].

köngültäki taplaγ lit. 'satisfaction in the mind' = Ch. *zhì lè* [SH 237a + 438b]: Skt. *abhiprāya* 'aim, purpose, intention, wish' MW [66b]. About the wider meanings of *taplaγ*, see Xuanzan note 86.

5 *at-i bol- tip* '(something) is named (or termed)' = Ch. *ming (wéi)*. See Kārikā note 15a (1).

6 *tişi töz* lit. 'female nature' = Ch. *nü xìng* [SH 97a + 258b] 'female sex': Skt. *stri-tva* 'womanhood, wifehood' [MW 1260c].

9 *irkäk töz* lit. 'male nature' = Ch. *nán xìng* [SH 243a + 258b] 'male sex': Skt. *pums-tva* 'manhood, virility' [MW 630c].

- 10 : körki oqşadıγ-i bi[r] tæg ärmäz (üçün) ymä/tir 二性
 11 : 差別 iki tözlär-ning adırtı tişi i[r]käk
 12 : ärklig-lär uyrınta üçün anın sözlämiş ol tişi
 13 : irkäk-(lä)rig [i]ki tözlär-tä ärksintäci
 14 : [ärür ti]p qamaγ-iγ oqşadıγ-iγ ü[lät]mäk-tä isig
 15 : (öz ärklig)-ning bolur ärksinmäklig iş-i kkir
 16 : -ik(mäktä män)gi-tä ulatı biş täginmäk töz
 17 : -lüg (ärklig-lär)-ning [b]olur ärksinmäklig iş-i nä
 18 : [ü]çün tiptisär sudur-ta yrliqamış üçün mängi
 19 : (täginmäk-tä az) iyin ükliyür ämgäk täginmäk-tä
 20 : (övkä iyin) ükli(yü)r täng tägi[n]mäk-tä (bil)igsiz

11 *tişi irkäk ärkliglär* 'female and male organs' = Ch. *nü nän gen* [SH 98a + 243a]: Skt. *stri-puruṣa-indriya*. See note o (7) (8).

13 *ärksin-* lit. 'to have power, or authority' [Clouston 227b] is used for translation of Ch. *zēng shàng* [SH 431a] lit. 'to increase and raise': Skt. *ādhipatyā* 'supremacy, sovereignty, power' [MW 138c]; 'control, influence, mastery, prime motivation' [BHSD 95a: *ādhipateya*]. Cf. *ärksinmäklig iş*.

14 *qamaγ-iγ oqşadıγ-iγ ülätmäk* lit. 'the classification of community and similarity' = Ch. *zhòng tóng fēn* [SH 390a + 204a]: Skt. *nīkāya-sabhāga* 'class-generality', i.e. 'what is common to a class or category; the common element in a class; the common factor in the category of living beings' [BHSD 560a].

isig öz ärklig 'the vital power, the faculty of life' = Ch. *mīng gēn* [SH 252b]: Skt. *jīvita-indriya*. See note o (9).

16 *mängitü ulatı biş täginmäk tözliüg ärkliglär* 'the (five) organs based on the five sensations beginning with pleasure' = Ch. *lè dēng wū shòu* [cf. SH 22a, 115b]. The five sensations are:—(1) pleasure, Skt. *sukha*; (2) suffering, Skt. *duḥkha*; (3) sorrow, Skt. *daurmanasya*; (4) joy, Skt. *saumanasya*; (5) indifference, Skt. *upekṣā*. See note o (10)-(14).

About *-ta/tü ulatı* 'beginning with (something), (something) and so on' = Ch. *dēng*: Skt. *-ādi*; *-ādya*, see Kārikā note 12c.

About *täginmäk* 'sensation' = Ch. *shòu* [SH 251b]: Skt. *vedanā*, see Kārikā note 14c(1).

18 About three kinds of sensations—(1) pleasure, (2) suffering and (3) freedom from both—, see SH 61b and Kudara A 1. The third sensation i.e. Ch. *bù kǔ bú lè* 'neither suffering nor pleasure': Skt. *aduḥkha-asukha*, or Ch. *shě* [SH 351a]: Skt. *upekṣā* 'indifference' [BHSD 147b] is translated into *täng* [l. 20] 'equal, level' [Clouston 511a]. See Kudara B 10 and note (2) [Mahāklesabhūmika]-4: *täng* = *shě* = *upekṣā*. Cf. TTT VIII A 21, 34: (Skt.) *upekṣā* (Uig.) *tänlig*.

19 *az* (Ch. *tān* [SH 364a]), *övkä* (Ch. *chēn* [SH 439b]) and *biligsiz* (Ch. *wú míng* [SH 379b]) are my provisional stopgaps.

- 21 : (iyin ükliyür) tip arin-γurmaq-ta (ki)rtgünč-tä
 22 : (ulatı biş) ärklig-lär-[ning] bolur [ärksin]mäk-lig
 23 : iş-i nä üçün (tip) tisä[r] munung [kü]çi kösimi
 24 : u[γ]rınta kävip alq(u nizvani-larıγ) tar(t)ar üçün
 25 : (töz)ün yolqa /// /// ... ///

verso

- (26) 1 : ///
 (27) 2 : 1 kl... tapl(a)maqi-ning uyrınta
 (28) 3 : ärklig-lär-ning bar ärür m[u]ntaγ osuγ-luγ töz
 (29) 4 : -läri tip karik sözlär 心所依此別 köngül-kä
 (30) 5 : tayaq boltaç(i) bol(ar)-ni adirtaçi bolar-ni tuγurdaçi
 (31) 6 : bolar-ni kkirikdürd(äçi) bolar-ni yivätürdäçi bolar
 (32) 7 : arin-γurdaçi üçün bo ülg[ü]-nüng uyrınta uq[i]tmış
 (33) 8 : ol ärklig bolur tip 心所依者 köngül-kä ta(ya)[q]
 (34) 9 : boltaçi ärsär köztä ulatı altı ärkl(i)[g]-lär

21 *kirtgünčtä ulatı biş ärkliglär* 'the five faculties beginning with faith' = Ch. *xin děng wü gēn* [Cf. SH 22a, 121a]. They are: —(1) *kirtgünč* 'faith' = Ch. *xin*; Skt. *śraddhā*; (2) *qatıγlanmaq* 'diligence', Ch. *jīng jìn*; Skt. *vīrya*; (3) *ög* 'memory', Ch. *niàn*; Skt. *smṛti*; (4) *dyan* 'concentration', Ch. *dīng*; Skt. *samādhi*; (5) *bülgä bilig* 'intellect', Ch. *huì*; Skt. *prajñā*. See note 0 (15)-(19), Xuanzan = TTT VB 16 and Kudara note (1) [Mahābhūmika]-7, 8, 10; (2) [Mahākleśabhūmika]-1, 10.

27 About *tapla-* as the equivalent of Ch. *xū* 'to allow, permit, recognize': Skt. *iṣṭa*, see Kārikā note 14b (1).

28 In lines 28 and 36, *töz* is used for translation of Ch. *xiàng* [SH 309b] 'indication, characteristic'.

30 About *tayaq* as the equivalent of Ch. *soū yī* [SH 259b]: Skt. *āśraya* [BHSD 110a] 'that on which something depends; basis (of the consciousness)', see Kārikā note 17c.

31 *yivätür-* is a causative form from *yivät-* 'to supply, equip' [see DTS 260a *jevät-*; BTT I A₂ 24 *yiväd-*; Clauson 872b *yivit-*] and is used for translation of Ch. *zī liáng* [SH 413b]: Skt. *sambhāra* [BHSD 580a]. About similar translation, see *yivig* (*tüzig*).

34 *köztä ulatı altı ärkliglär* 'the six sense-organs beginning with eye' = Ch. *yan děng liù gēn* [cf. SH 22a, 135b]: Skt. *ṣaḍ-īndriya*. They are: —(1) *köz* 'eye', Ch. *yan*; Skt. *cakṣus*; (2) *quīγaq* 'ear', Ch. *ěr*; Skt. *śrotra*; (3) *burun* 'nose', Ch. *bí*; Skt. *ghrāna*; (4) *tül* 'tongue', Ch. *shé*; Skt. *jihvā*; (5) *ät öz* 'body', Ch. *shēn*; Skt. *kāya*; (6) *köngül* 'mind' Ch. *xīn*; Skt. *manas*. See note 0 (1)-(6) and Kārikā note 14a. (1).

Handwritten text in a cursive script, possibly Arabic or Persian, arranged in approximately 20 horizontal lines. The text is heavily obscured by a large, dark, irregular smudge or shadow on the left side of the page, which covers about one-third of the width. The remaining text is difficult to decipher due to the high contrast and grainy quality of the scan.

Handwritten signature or name in the bottom right corner, appearing to be in Arabic script.

A small rectangular stamp or box located in the bottom left corner, containing faint, illegible markings.

- (35) 10 : [âürür] bo iç[t]in sîngarqı altı (oru)[n]-lar [ârür] tînl[γ]
(töz)
- (36) 11 : -i (bo) tō[znü]ng ad[i]rti, 又 mu[n]ung tōz[i]
- (37) 12 : üz[ä]ki adirtı ymä/tir tiši irkäk ärkli[g]-l(ä)r
- (38) 13 : u_γur-înta ärür,, yänä isig öz ärkliḡ
- (39) 14 : [u]_γur-înta bolar bir [ö]şlänmäk(-intä) [t]urur
- (40) 15 : munung kkirikmäk-kä tükäl-lig bolmaq[i] biş]
- (41) 16 : täginmäk tözlüg ärkliḡ-lär-ning [u_γ](rînta)
- (42) 17 : bolur munung arînmaq-înga-qa (*sic!*) yivig [ti](zig)
- (43) 18 : bolmaqı kirtgünç-tä ulatı bişäḡü-nü(ng u_γur)-înta
- (44) 19 : ärür bolar-nîng arı_γ süzüḡ bolmaqı kin[k]i ü[ç]
- (45) 20 : ärkliḡ-lär [u]_γrînta ärür munung (u_γrînta uqıtmiş)
- (46) 21 : [ä]rkli[g]-lär-ning iş-[i] kö(tü)[gi] ba(rça birtämliḡ bolur)
- (47) 22 : anı üçün (tä)gim-lig ärmäz (tapla)_γalı (biligsiz-tä)
- (48) 23 : ulatı ulatı (söz sav-nîn)[g] yi[v]igin-tä [u]l(ati-lar)
- (49) 24 : ymä ok (uq)it[m]i(ş)....l är[k](lig) bolur tip [ol]a[r]
- (50) 25 : (-nîn)[g] yoq [ärür] (üçün ärkşin)[m]äk-lig (iş-i)
- (51) 26 : /// ... /// /// ...[lar]... ///

35 *içtin sîngarqı altı orunlar* 'the six cognition-bases situated in the interior (of human body)' = Ch. *nèi liù chù* [SH 130b + 137b; cf. SH 132b] : Skt. *ṣad-āyatana*. They are eye, ear, nose, tongue, body, and mind. See note 34.

39. *bir öşlänmäk* lit. 'one life' Ch. *yī qí* [SH 7a] 'a date, fixed time; a lifetime'. *öşlän-* ~ *özlän-* is a denominal verb from *öz* 'spirit, life' [see Clauson 278a] and seems to mean 'to live, subsist'.

44 *kinki üç ärkliḡlär* lit. 'the latter three *indriyas*' : Ch. *hòu sän gēn* means actually *üç aqı_γsiz ärkliḡlär* : Ch. *sän wú lòu gēn* [SH 380b] 'the three roots which produce pure knowledge' : Skt. *tri-anāsrava-indriya*. They are : —(1) Ch. *wèi zhī dāng zhī gēn* 'the power for learning (the Four Noble Truths)' : Skt. *anājñātām-ājjñāsyāmi-indriya*; (2) Ch. *yī zhī gēn* 'the power of having learned (the Four Noble Truths)' : Skt. *ājñāta-indriya*; (3) Ch. *jù zhī gēn* 'the power of perfect knowledge (of the Four Noble Truths)' : Skt. *ājñātāvīn-indriya*.

47 *biligsiztä ulatı* 'those beginning with ignorance' means the twelve *pratitya-samutpāda* [see SH 42b].

48 *söz savning yivigintä ulatılar* 'those beginning with an instrument of language' means the eleven *indriyas* maintained in the *Sāmkhya*-philosophy [SH 420b].

TRANSLATION

recto

1-3 Because (this cognition-base [i.e. sexual organ] is a little different from the *indriya* of touch situated) on other cognition-bases, therefore the two [i.e. female and male organs] are established separately from the *indriya* of touch. 3-6 Because (womanhood) is that which distinguishes the body, features [hend.], voice [end.], behavior [hend.] and mental inclination of women (from those of men), it is named the female nature [i.e. female sex]. 6-9 Because (manhood) is that which does not uniformize the body, features [hend.], voice [hend.], behavior [hend.], and mental inclination of men (with those of women), it is named the male nature [i.e. male sex]. —9-10 *Ydu* : or, «Because the body, features [hend.] (etc.) are not the same», may be said.—

7 For reference, I quote here the French translation made by Poussin from Tibetan version. L. de La Vallée Poussin : *L'Abhidharmaśāstra de Vasubandhu Tome I* (Reprint : «Mélanges chinois et bouddhiques» Vol. XVI; Bruxelles 1971), p. 108^a - 109^r and p. 110²¹ - 111¹⁰ :

«2 c-d. En raison de leur souveraineté en ce qui concerne la masculinité et la féminité, les deux organes sexuels, qu'il faut distinguer dans le corps.

A part dans l'organe appelé *kāyendriya*, organe du tact, les deux organes sexuels. Ces deux organes ne sont pas distincts du *kāyendriya* : ils connaissent le tangible. Mais il y a une partie du *kāyendriya* qui reçoit le nom d'organe mâle ou d'organe féminin parce que cette partie exerce souveraineté sur la masculinité ou la féminité. La féminité, c'est la forme physique (*ākṛti*), la voix (*svara*), la démarche (*ceṣṭā*), les dispositions (*abhiprāya*) propres à la femme. De même pour la masculinité. La différence des deux natures étant due à ces deux parties du corps, nous savons que deux parties sont souveraines par rapport à ces deux natures; elles constituent donc des *indriyas*.

3 En raison de leur souveraineté par rapport à la durée de l'existence, à la souillure, à la purification, on considère *indriyas* l'organe vital, les sensations, les cinq dont la foi est le premier.

1. L'organe vital est souverain en ce qui regarde la prolongation de l'existence depuis la naissance jusqu'à la mort, — mais non pas, comme le disent les Vaibhāṣikas; en ce qui regarde la connexion d'une existence avec une autre : cette connexion d'une existence avec une autre : cette connexion dépend en effet de l'esprit (*manas*).

2 Les cinq sensations sont souveraines par rapport à la souillure, car le Sūtra dit : «La concupiscence trouve son gîte dans la sensation de plaisir; la haine, dans la sensation de déplaisir; la confusion, dans la sensation d'indifférence. — Sur ce point les Sautrāntikas sont d'accord avec les Vaibhāṣikas.

3 Les cinq facultés dont la première est la foi —foi, force, mémoire, recueillement, discernement— sont souveraines quant à la purification, car, par leur force, les

10-11 *Èr xìng chā bié* : 11-14 Because the difference of the two natures [i.e. female and male] is caused by female and male *indriyas*, the female and male (*indriyas*) are said to be that which strengthens two natures.

14-15 As for the classification of commonalty and similarity (of living beings), there is a function of strengthening in the vital *indriya*.

15-17 As for the pollution (of living beings), there is a function of strengthening in the (*indriyas*) based on five sensations beginning with (pleasure). 17-18 Why? Because (the Buddha) preached in a *sūtra* :

18-21 «In a pleasure (sensation, a desire) increases in accordance with (it). In a suffering sensation, (an anger) increases (in accordance with it). In a different sensation, an ignorance (increases in accordance with it)».

21-23 As for the purification (of living beings), there is a function of strengthening in the (five) *indriyas* (beginning) with faith. 23-25 Why? Because, depending upon the power of this [i.e. the five *indriyas*], (this) weakens all (infections) and bring (a man) to the (holy) way.

2-4 (An *indriya* is acknowledged to be itself), because of the permission that in an *indriya* there are such characteristics as this [i.e. undermentioned].

4 The *kārikā* says, *Xīn suǒ yī cǐ bié* :

passions (*kleśas*) sont ébranlées (*viṣkambhyante*) et le Chemin amené (*āvāhyate*).»

«5 Le point d'appui de la pensée; ce qui subdivise, prolonge, souille ce point d'appui; ce qui prépare la purification et le purifie : voilà tout ce qui est *indriya*.

1 Le point d'appui (*āśraya*) de la pensée, à savoir les six organes de connaissance, de l'organe de la vue à l'organe mental (*manas*). Ce sont les six *āyatanas* internes, qui sont les constitutifs primaires de l'être vivant (*maula sattvadravya*).

2 Ce sextuple point d'appui est différencié en raison des organes sexuels.

3 Il dure pour un temps en raison de l'organe vital.

4 Il est souillé en raison des cinq sensations.

5 Sa purification est préparée (*vyavadānasambharana*) par les cinq facultés morales, foi, etc.

6 Il est purifié par les trois facultés pures.

Les *dharmas* qui possèdent ce caractère d'être souverains par rapport à la constitution, à la subdivision, etc. de l'être vivant, sont considérés comme *indriyas*. Ce caractère manque aux autres *dharmas*, à la voix, etc.»

4-8 That which becomes the basis of mind, that which discriminates these [i.e. living beings], /

That which causes these to exist, that which makes these dirty, /

That which causes these to be equipped (for purity), and that which purifies these; /

Based on this quantity, it is explained that there are the (22) *indriyas*. //

8 *Xīn suǒ yī zhé* : 8-10 That which becomes the basis of mind is the six *indriyas* beginning with eye. 10-11 These six internal cognition-bases [i.e. six organs] are the roots of living beings.

11-13 The discrimination of these characteristics —*Yòu* : or, «the discrimination on the characteristic of these [i.e. living beings]», may be said— is based on the female and male *indriyas*.

13-14 And, because of the vital *indriya*, these [i.e. living beings] exist in (their) one lifetime.

15-17 That this [i.e. living beings] becomes possessed of pollution is based on the (five) *indriyas* having the nature of five sensations.

17-19 That which becomes equipment [hend.] for the purification of this [i.e. living beings] is based on the five (*indriyas*) beginning with faith.

19-20 That these [i.e. living beings] become pure [hend.] is (based) on the three latter *indriyas*.

20-21 For this (reason), all the function [hend.] of the (22) *indriyas* (which have been established becomes complete). 22-24 Therefore it is not suitable to (permit) that those which begin (with ignorance) and then those which begin with an instrument of (language) become also *indriyas* which have been established. 24-25 For, in those [i.e. ignorance etc.], there is no (function of strengthening).

PARALLEL TEXTS

Chinese :

recto

此處少異餘處身根。故從身根別立爲二。女身形類音聲作業志樂差別。名爲女性。男身形類音聲作業志樂不同。名爲男性。二性差別由女男根。故說女男根於二性。增上於衆同分住中。命根有增上用。於雜染中樂等五受有增上用。所以者何。由契經說於樂受貪隨增於苦受瞋隨增於不苦不樂受無明隨增故。於清淨中信等五根有增上用。所以者何。由此勢力伏諸煩惱引聖道故。

verso

許根有如是相頌曰
心所依此別 此住此雜染
此資糧此淨 由此量立根
論曰。心所依者。眼等六根。此內六處是有情本。此相差別由女男根。復由命根。此一期住。此成雜染由五受根。此淨資糧由信等五。此成清淨由後三根。由此立根事皆究竟。是故不應許無明等及語具等亦立爲根。彼無此中增上用故。

recto

Sanskrit :

strīva-pumstvādhipatyāt tu kāyāt strī-puruṣendriye // 2 // kā-
yendriyād eva strī-puruṣendriye prthak vyavasthāpyete. nārthāntāra-

bhūte. kaścīd asau kāyendriya-bhāga upastha-pradeśo yaḥ strī-puruṣe=ndriyākhyāṃ pratilabhate. yathākramam strītvā-pumstvayor ādhipatyāt. tatra strī-bhāvaḥ strī-ākṛtiḥ svāra-ceṣṭā abhiprāyāḥ. etad hi strīyā strītvam. pum-bhāvaḥ puruṣāhṛtiḥ svāra-ceṣṭā abhiprāyāḥ. etad hi pumsaḥ pumstvām.

nikāya-sṭhiti-samkleśa-vyavadānādhipatyataḥ /

jīvitam vedanāḥ pañca śraddhādyās cendriyam matāḥ // 3 //
nikāya-sabhāga-sṭhitau jīvitendriyasyādhipatyam samkleśe vedanānām. tathāhi sukhāyāṃ vedanāyāṃ rāgo 'nuśete duḥkhāyāṃ pratigho 'duḥkhā = sukhāyāṃ avidyety uktam sūtre. vyavadāne śraddhādīnām pañcānām. tathāhi taiḥ kleśās ca viṣkabhyante mārgās cāvāhyate.

verso

yasmād iheṣṭam.

cittāśrayas tad-vikalpaḥ sṭhitiḥ samkleśa eva ca /

sambhāro vyavadānam ca yāvata tāvad indriyam // 5 //

tatra cittāśrayaḥ ṣaḍ-indriyāṇi. etac ca ṣaḍ-āyatanam maulam sattva-dravyam. tasya strī-puruṣa-vikalpaḥ strī-puruṣendriyābhyām. sṭhitiḥ jīvitendriyeṇa. samkleśo vedanābhiḥ. vyavadāna-sambharaṇam pañcabhir. vyavadānam tribhiḥ ato nāvidyādīnām indriyatvam iṣṭam.

GLOSSARY

a d i n	'another, other' Ch. <i>yú</i> : 1.
a d i r-	'to separate, distinguish' Ch. <i>bié</i> : Skt. <i>vikalpa</i> : 30. With Ablative, Ch. (<i>cóng</i>) ... <i>bié</i> : Skt. <i>prthak</i> : 2. With Accusative, <i>chā bié</i> : 5.
a d i r t	'distinction, difference' Ch. <i>chā bié</i> : Skt. <i>vikalpa</i> : 11, 36, 37.
a l q u	'all, every' Ch. <i>zhū</i> : 24.
a l t i	'six' Ch. <i>liù</i> : Skt. <i>ṣaṣ</i> : a. <i>ärkliglär</i> 34, a. <i>orunlar</i> 35.
a n i	'that' (Accusative of <i>ol</i>) ; a. <i>üçün</i> Ch. <i>shì gù</i> : Skt. <i>atas</i> : 47.
a n i n	'therefore' (Instrumental of <i>ol</i>) : <i>üçün</i> ... a. Ch. <i>gù</i> : 2, 12.
a r i y	'clean, pure' a. <i>süzük</i> Ch. <i>qīng jìng</i> : Skt. <i>vyavadāna</i> : 44.
a r i n	'to become clean' Ch. <i>jìng</i> : Skt. <i>vyavadāna</i> : 42.
a r i n y u r-	'to cleanse, purify' Ch. <i>qīng jìng, jìng</i> : Skt. <i>vyavadā-</i> <i>na</i> : 21, 32.
a t (ad)	'name, term' a.-i <i>bol-</i> Ch. <i>míng (wéi)</i> : 5, 9.
a z	'lust, desire, passion' Ch. <i>tān</i> : Skt. <i>rāga</i> : 19 (!).
ä m g ä k	'pain, suffering' Ch. <i>kū</i> : Skt. <i>duḥkha</i> : ä. <i>tägin-</i> <i>mäk</i> 19.
ä r -	'to be' ä.-ür : 14, 35, 35 (Ch. <i>shì</i>), 38, 44, 45. ä.-müz Ch. <i>bù</i> : 10, 47. ä.-sär 34. <i>bar är-</i> 28. <i>yoq är-</i> 50.
ä r k l i g	'sense-organ, faculty' Ch. <i>gēn</i> : Skt. <i>indriya</i> : 28, 33, 46, 49. <i>ät'öz ä.</i> 1(!), 2. <i>biş ä.-lär</i> 22. <i>biş täginmäk</i> <i>tözlüg ä.-lär</i> 17(!), 41. <i>isig öz ä.</i> 15(!), 38. <i>köztä</i> <i>ulatı altı ä.-lär</i> 34. <i>tışı irkäk ä.-lär</i> 12, 37. <i>üç</i> <i>ä.-lär</i> 45.

- ärksin- 'to have power, strengthen, increase' Ch. *zēng shàng* : Skt. *ādhipatya* : 13.
- ärksinmäklig 'strengthening, increasing' Ch. *zēng shàng* : Skt. *ādhipatya* : ä. *iš* 15, 17, 22, 50(!).
- ät öz 'body' Ch. *shēn* : Skt. *kāya* : 3, 6, 9. ä. *ärklig* 1(!), 2.
- bar 'existence, being' Ch. *yōu* : *bar är*- 28.
- barča 'all' Ch. *jiē* : 46.
- biligsiz 'ignorance, delusion' Ch. *wú míng* : Skt. *avidyā* : 20, 47(!).
- bir 'one' Ch. *yī* : 39. *b. tåg* Ch. *tóng* : 10.
- birikdür- 'to unite, uniformalize' *b.-mä-* Ch. *bù tóng* : 8.
- birtämlig 'complete' Ch. *jiū jìng* : 46(!).
- biš 'five' Ch. *wǔ* : Skt. *pañca*. *b. tågimäk* 16, 40. *b. ärkläglär* 22(!).
- bišägü 'five together' Ch. *wǔ* : Skt. *pañca* : 43.
- bo 'this' Ch. *ěi* : Skt. *tat* : 32, 35, 36(!). *b.-lar* 30, 30, 31, 31, 31, 39, 44.
- bol- (i) 'to become, come to' Ch. *wéi* : *atī b.-mäš ol ... tip* 5, 9. (ii) 'there is (are)' Ch. *yōu* 15, 17, 22. (iii) 30, 33, 34, 40, 42, 43, 44, 46(!), 49.
- ič 'internal, interior' Ch. *nèi* : *i.-tin singlarqī* 35.
- iki 'two' Ch. *èr* : 11, 13.
- ikigü 'two, both' Ch. *èr* : 2.
- irkäk 'male, man' Ch. *nán* : Skt. *pums puruṣa* : 6, 13. *i. töz* 9. *tiši i. ärkläglär* 11, 37.
- isig 'hot' *i. öz* 'life, living' Ch. *mìng* : Skt. *jīvita*. *i. ö. ärkläg* 15, 38.
- iš 'work, function, faculty' Ch. *yòng* : *ärksinmäklig i.* 15, 17, 23, 50(!). *i. kötüg* Ch. *zuò yè* : Skt. *ceṣṭā* : 4, 7. Ch. *shì* : 46.

iyin	'in accordance with' Ch. <i>súi</i> : Skt. <i>anu-</i> : <i>i. ükli-</i> 19, 20(!), 21(!).
karik	< Skt. <i>kārikā</i> 'verse' Ch. <i>sōng</i> : 29.
käv-	'to weaken, decrease' Ch. <i>fú</i> : Skt. <i>vi-SKAMBH-</i> : 24.
kinki	'last, subsequent, latter' Ch. <i>hòu</i> : 44.
kirtgünč	'faith, belief' Ch. <i>xin</i> : Skt. <i>śraddhā</i> : 21, 43.
kkirikdür-	'to make dirty, pollute' Ch. <i>zá rǎn</i> : Skt. <i>samkleśa</i> : 31.
kkirikmäk	'pollution' Ch. <i>zá rǎn</i> : Skt. <i>samkleśa</i> : 15, 40.
köngül	'mind' Ch. <i>xin</i> : Skt. <i>citta</i> : 29, 33. <i>k.-täki taplay</i> Ch. <i>zhì lè</i> : Skt. <i>abhiprāya</i> : 4, 8.
körk	'shape, form' <i>k. oqšatīy</i> Ch. <i>xíng lèi</i> : Skt. <i>ākṛti</i> : 3, 6, 10.
kösün	'strength, power' <i>küč k.</i> Ch. <i>shì lì</i> : 23.
kötüg	'undertaking, task, function' <i>iš k.</i> Ch. <i>zuò yè</i> : Skt. <i>ceṣṭā</i> : 4, 8. Ch. <i>shì</i> : 46.
köz	'eye' Ch. <i>yǎn</i> : 34.
küč	'strength, power' <i>k. kösin</i> Ch. <i>shì lì</i> : 23.
māngi	'pleasure, joy' Ch. <i>lè</i> : Skt. <i>sukha</i> : 16(!). <i>m. tāginmäk</i> 18.
muntay	'like this' <i>m. osuyluγ</i> Ch. <i>rú shì</i> : 28.
munung	'of this' Ch. <i>cǐ</i> : 23, 36, 40, 42, 45.
nä	'what?' <i>n. üčün tiptisär</i> Ch. <i>suǒ yǐ zhě hé</i> : 17, 23.
nizvani	'infection, impurity' Ch. <i>fán nǎo</i> : Skt. <i>kleśa</i> : 24(!).
ol	(i) Copula : 9. (ii) 'that, he' <i>o-lar</i> Ch. <i>bǐ</i> : 49. (iii) <i>-mǎš/mǎš o.</i> 2, 5, 9, 12, 33.
oqšatīy	(<i>oqšadīy</i>) 'resemblance, similarity' <i>körk o.</i> Ch. <i>xíng lèi</i> : Skt. <i>ākṛti</i> : 3, 7, 10. <i>qamaγīy o.-īy ülätmäk</i> Ch. <i>zhòng tóng fēn</i> : Skt. <i>nikāya-sabhāga</i> : 14.
orun	'place; cognition-base, sense-field' Ch. <i>chù</i> : Skt. <i>āyatana</i> : 1. <i>altī o.-lar</i> 35.

o s u γ l u γ	'kind of, sort of' <i>munta</i> γ o. Ch. <i>rú shì</i> : 28.
ö k	see <i>ymä</i> .
ö v k ä	'anger' Ch. <i>chēn</i> : Skt. <i>pratigha</i> : 20(!).
ö z	'self; spirit' <i>isig</i> ö. Ch. <i>mìng</i> : Skt. <i>jīvita</i> : i. ö. <i>ärklig</i> 15(!), 38.
ö ş l ä n-	'to live' Ch. <i>qí</i> : <i>bir</i> ö.- <i>mäk</i> 39.
q a m a γ	'all; group, community, common' Ch. <i>zhòng</i> : Skt. <i>nīkāya</i> : q.-iγ <i>oṣṣatī</i> -iγ <i>ülätmāk</i> Ch. <i>zhòng tóng fēn</i> : Skt. <i>nīkāya-sabhāga</i> : 14.
s a v	'speech' <i>söz</i> s. Ch. <i>yǔ</i> : 48 (!).
s i n g a r	'side' <i>içtin</i> s.- <i>qī</i> 35.
s ö z	'word, speech' s. <i>sav</i> Ch. <i>yǔ</i> : 48(!).
s ö z l ä-	'to say, speak' Ch. <i>shuō</i> , <i>yuē</i> : 12, 29.
s u d u r	< Skt. <i>sūtra</i> 'canonical text, canon' Ch. <i>qì jīng</i> : Skt. <i>sūtra</i> : 18.
s ü z ü k	'clean, pure' <i>ari</i> γ s. Ch. <i>qīng jìng</i> : Skt. <i>vyavadāna</i> : 44.
t a p l a-	'to allow, acknowledge' Ch. <i>xǔ</i> : Skt. <i>iṣṭa</i> : 27, 47(!).
t a p l a γ	'satisfaction, intention' <i>köngültäki</i> t. Ch. <i>zhì lè</i> : Skt. <i>abhiprāya</i> : 5, 8.
t a r t-	'to pull, draw' Ch. <i>yīn</i> : Skt. <i>ā-VAH-</i> : 24.
t a y a q	'support, basis of consciousness' Ch. <i>suǒ yī</i> : Skt. <i>āsraya</i> : 30, 33.
t ä g	'like, as' <i>bir</i> t. Ch. <i>tóng</i> : 10.
t ä g i m l i g	'worthy to, suitable' Ch. <i>yīng</i> : - <i>yalī</i> / <i>gāli</i> t. 47.
t ä g i n m ä k	'feeling, sensation, perception' Ch. <i>shòu</i> : Skt. <i>vedānā. biṣ</i> t. 16, 41. <i>māngi</i> t. 19(!). <i>ämgäng</i> t. 19. <i>täng</i> t. 20.
t ä n g	'equal, level, indifferent, mediocre' Ch. <i>bù kǔ bú lè</i> : Skt. <i>aduḥkhaasukha. t. täginmāk</i> 20.

- tīnlǚ 'living being' Ch. *yǒu qíng* : Skt. *sattva* : 35.
- tī- 'to say' *t.-p* 6, 9, 14, 21, 29, 33, 49. *ymä t.-r* 10, 36. *nä üčün t.-pt.-sär* 18, 23.
- tīši 'female, woman' Ch. *nü* : Skt. *stri* : 3, 6(!), 12. *t. töz* 6. *t. irkäk ärkläglär* 11, 37.
- tizig 'line, string'. See *yivig*.
- töz 'nature; base, basis, essence' Ch. *xìng* : Skt. *-tva,-bhāva* : *tīši t.* 6. *irkäk t.* 9. *iki t.-lär* 11. Ch. *xiàng* 'indication, characteristic' : 28, 36, 36. Ch. *běn* 'root, base' : Skt. *maula* : 35(!).
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- tözlüg 'having the nature of, based on' : 16, 41.
- tözün 'holy, noble' Ch. *shèng* : *t, yol* 25(!).
- tuyur- 'to produce, yield' Ch. *zhù* : Skt. *sthiti* : 30.
- tur- 'to stand, stay, remain' Ch. *zhù* : Skt. *sthiti* : 39.
- tükällig 'perfect; possessed of, having' Ch. *chéng* : with Dative, 40.
- uγ(u)r 'cause, reason' : with Genitive, *u.-inta* 'because of, based on' : Ch. *yóu* : 12, 24, 27, 32, 38, 39, 41, 43(!), 45, 45(!).
- ulatī (i) 'and' Ch. *jí* : 48. (ii) *-ta/tä u.* 'beginning with, etc.' : Ch. *děng* : Skt. *-ādi, -ādya* : 16, 22(!), 34, 43, 48, 48.
- uqīt- 'explain, express, establish' Ch. *lì* (*wéi*) : Skt. *vyava-STHĀ-* : 2, 32, 45(!), 49.
- üč 'three' Ch. *sān* : Skt. *tri* : 44.
- üčün 'because, for' Ch. *gù* : 5, 9, 18, 24, 32, 50. *ü. ... anin* Ch. *gù* : 1, 12. *anü üčün* Ch. *shì gù* : Skt. *atas* : 47. *nä ü. tiptisär* Ch. *suǒ yǐ zhě hé* : 18, 23.
- ükli- 'to become greater, increase' Ch. *suí* : Skt. *anu-ŚĪ-* : *iyin ü.-* 19, 20, 21(!).
- ülät- 'to divide, classify' Ch. *fēn* : Skt. *sabhāga* : *qama-yī- oqšatī-yī ü.-māk* Ch. *zhòng tóng fēn* : Skt. *nikā-ya-sabhāga* : 14.

ü l g ü	'measure quantity' Ch. <i>liàng</i> : 32.
ü n	'sound, voice' <i>ü. yangqu</i> Ch. <i>yīn shēng</i> : Skt. <i>svara</i> : 4, 7.
ü z ä k i	'situated upon' 37.
y a n g q u	'echo, sound' <i>üin y.</i> Ch. <i>yīn shēng</i> : Skt. <i>svara</i> : 4, 7.
y ä n ä	'and, again' Ch. <i>fù</i> : 38.
y i v ä t ü r-	'to cause to supply, to give equipment' Ch. <i>zī liáng</i> : Skt. <i>sambhāra</i> 31.
y i v i g	'equipment, supplies' Ch. <i>jù</i> : 48. <i>y. tizig</i> Ch. <i>zī liáng</i> : Skt. <i>sambharana</i> : 42.
y m ä	'and, also' <i>y. ök</i> Ch. <i>yì</i> : 49. <i>y. tir</i> Ch. <i>yoù</i> : 10, 37.
y o l	'way, road' Ch. <i>dào</i> : Skt. <i>mārga</i> : <i>tözün y.</i> 25.
y o q	'nothing' Ch. <i>wú</i> : <i>y. är-</i> 50.
y r l i q a-	'to preach; to deigne to' Ch. <i>shuō</i> : Skt. <i>ukta</i> : 18.