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#: paper partly written in Japanese.

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Gilgit Manuscripts in the National Archives of India, vol. II.1. *Prajñāpāramitā Texts (I)*
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Sanskrit Fragments of Abhidharma Texts Found in Dunhuang

YE Shaoyong, PENG Jinzhang, LIANG Xushu¹

(Photograph by LIANG Xushu, WANG Haiyun)

The Sanskrit fragments presented here were formerly among the private collection of Ren Ziyi (任子宜, 1901–1972). He obtained some manuscripts in Dunhuang in the 1930s and 1940s during his office as head of the House of Public Education and the Bureau of Education in Dunhuang. Xiang Da (向达), who visited Dunhuang in 1942 and 1944, mentioned this collection (1950, reprint 2011, 38):

曾观其所藏，凡见写经六卷，残片三册——其残片大都拾自莫高窟，为之熨帖整齐，装成三册，写本刊本不一而足。汉字残片外，回鹘、西夏以及西域古文纷然并陈。

I saw his collection, which includes six scrolls of Chinese manuscripts and three albums of fragments. Most fragments were gathered from the Mogao Caves; they are manuscripts and prints, pressed flat and bound into three albums. Beside Chinese fragments, there are also fragments written in Uighur, Xixia (Tangut) and other ancient languages from the west regions.

It is not known in which place of the Mogao Caves Ren Ziyi found these fragments. Yet the location is most likely in the northern grottoes, due to the fact that the Library Cave in the southern part had been reported as empty of any movable artifacts early in the 1940s, whereas in the northern part, fragments in different languages were still found during an archeological investigation from 1988 to 1995 (cf. Peng and Wang, 2000–2004).

In the early 1950s, Ren Ziyi donated the six scrolls of Chinese manuscripts to the Museum of Dunhuang county (now Dunhuang Museum), and donated the other fragments to the Dunhuang Institute for Culture Relics (敦煌文物研究所), predecessor of the Dunhuang Academy. From then on, under the label “ancient texts from the western regions,” these fragments had been buried deep in the storage and neglected until the spring of 2014 when Peng Jinzhang, Liang Xushu and Wang Haiyun of the Dunhuang Academy rediscovered them.

Among these findings there are seven Sanskrit fragments; all are presented in this paper. These fragments are made of hemp paper and written in a Northern Brāhmī script. In a private conversation, Dr. Tatsushi Tamai suggests a paleographic date of the 8th century. Fragments D0866 and D0867 (nos. given by the Dunhuang Academy) can be pieced together, and therefore we have in fact six fragments, numbered here from 1 to 6. A seal with Ren Ziyi’s name is printed on fragments 1, 2 and 6.

¹ The author’s thanks are due to Mr. Diego Loukota who took the trouble of checking our English.

The first fragment turned out to be part of the **Nyāyānusāra* of Saṅghabhadra, a Sarvāstivādin contemporary of Vasubandhu. This work is an extended commentary and critique of Vasubandhu's *Abhidharmakośabhāṣya*. Its complete form is only available in Xuan Zang's Chinese translation. Some of the original Sanskrit is preserved in citations of later works, and in fragments in the *Sanskrihandschriften aus den Turfanfunden* (SHT VII 1746; VIII 1885, 1886 + 1899, 1887, 1889 + 1892 + 1895 + 1977, 1890 + 1891, 1894, 1898, 1900, 1917; X, 3534, 4061, 4191; XI, 4556, etc., Northern Brāhmī script). The SHT fragments, mainly from the fourth chapter of the work, probably belong to one and the same manuscript with five lines on each side. Yet our fragment is from a manuscript with six lines. Some cursive *akṣaras* are inserted between lines. One phrase, *kāyendriyā* is obviously Sanskrit; others are remain unclear. The text preserved in our fragment covers parts of the discussion on the tangible objects (*sprṣṭavya*) from the first chapter. Sanskrit passages of the same topics in Sthiramati's *Pañcaskandhakavibhāṣā* show great similarity and close relation to the *Nyāyānusāra*.

The other five fragments are not yet identified. Apparently they belong to Abhidharma texts. In fragment 5, e.g., the word *Sarvāstivāda* appears. Duan Qing (2003) edited an unidentified Sanskrit fragment also found in northern grottoes of Mogao which probably belongs to the same class of texts.

Fragment 1 (D0201) 15.5 × 11.7cm

Nyāyānusāra (T29, no. 1562, 334b29–335a5)

recto

- 1 /// [dhi]patyaphalam iti || sprāśyam ekadaśātma[ka]m² ekadaśa
«ṭṭ»
- 2 /// (spr)śya[n]te .. ta]t sprśyatīti³ kṛtvā • sprśaty eva kāyedriyaṃ
«śā»
- 3 /// (ya)dāśritaṃ vijñāna[m] viṣayaṃ upalabhate tena sa viṣaya[h] ..
«pṛthv[ī]i»
- 4 /// .. ṇa⁴ na sa[m]spr[śyanta] iti niya[maḥ] na hi tenāśraye
«mu kāyendriyā»
- 5 /// .. [gh]ātād dṛṣṭaś cāśrayānugrahopaghātād āśritasyānu[gra]
«corśā»
- 6 /// .. tasaukumāryāyāṃ tu viparitā ity ato bhūtopaghā

《阿毘達磨順正理論》卷1 (T29, no. 1562, 334b29–c16) :

此雖增上果而亦有差別，故唯大種勢力所生，亦是有情增上果攝。已說香處，當說觸處。觸謂所觸，十一為性，即十一實以為體義，謂四大種及七造觸。滑性、澁性、重性、輕性、及冷、飢、渴。若爾身根應成所觸，此既能觸彼，彼定觸此故。有說身根唯能觸非所觸，譬如眼根唯能見非所見。復有說者，無有少法能觸少法，所依所緣無間生時，立觸名想，若依此識能得彼境，此於彼境假說能觸，境非識依故非能觸。即由此因，唯說地等名為所觸，依彼色等定非所觸。此中意顯依身根識，不緣彼境而生起故。若彼色等非所觸者，如何華等由身觸時色等變壞？由彼所依被

2. Cf. AbhiK-Bh 7.8 (Kārikā I.10d) *sprśyam ekadaśātmakam*.

3. (spr)śya[n]te .. ta]t sprśyatīti: for (yac ca yena spr)śyate tat tat sprśatīti (cf. PSkV) or (yāni ca yena spr)śyante tāni tat sprśantīti?

4. .. ṇa: presumably (kāyendriye)ṇa.

損壞故。現見所依有損益故，能依損益非此相違。如地方所甘澤潤沃，稼穡叢林鮮榮滋茂，烈日所迫與此相違。故知所依大種被損，能依色等變壞非餘。

Cf. PSkV 17.13–18.4 *nanu ca kāyendriyeṇa spr̥śyata iti ślakṣṇatvādi spraṣṭavyam ucyate | yac ca yena spr̥śyate niyogāt tad api tat spr̥śatīti kāyendriye 'pi spar̥śatvaprasaṅgaḥ | na hi kenacit kiñcit spr̥śyate | [...]* (17.18) *tasmād viṣayendriyayor niranantarotpattau yadāśritaṃ vijñānaṃ viṣayam upalabhate, tena sa viṣayaḥ spr̥śta ity upacaryate, na tu viṣayeṇa vijñānāśrayaḥ | ata eva kāyendriyeṇa bhūtāny eva spr̥śyanta ity upacaryate, na tadāśritā rūpādayaḥ, kāyavijñānenāgrahaṇāt | puṣpādiṣu ca varṇādyupaghātas tadāśrayopaghātāt, na kāyasamsparsād iti |*

verso

- 1 /// + d iti tu nirdeśyamte tatra ślakṣṇam eva ślakṣṇatvaṃ ya[thā] pṛtha
- 2 /// [k](a)rkaśatvaṃ • rūkṣaparūṣam asukumāram iti paryāyā[h] girya
- 3 /// [la]ghuḥ samsthānapṛthutve (')pi sati yatsadbhāvāt sukham ā
- 4 /// yate tad iti śitam upaghātānugrahakatvād āsuga
- 5 /// annan vai prāṇā iti ca yadvāt*⁵ ye (')py anye (')nuktā mūrccāba
- 6 /// yo yathāyogaṃ pratipāday[i]tavya[h] athaiśām ślakṣṇatvādī
«bo»

《阿毘達磨順正理論》卷1 (T29, no. 1562, 334c16–335a5) :

如是義言後當廣辯，此中大種至次當說，今應略釋滑澁等相。滑即是性故言滑性，如別即性故言別性。訓釋詞者，可相逼觸，故名為滑，即是軟煖堪執持義。此有澁用，故名有澁，如有毛者說為有毛。澁即是性故言澁性，是力龜燥、堅硬異名。能為鎮壓，故名為重，是能成辦摧伏他義。重即是性故言重性。毘婆沙說：“令稱權昇故名為重，易可移轉故名為輕。現見世間，物形雖大，而有輕故，易令遷動。”輕即是性故言輕性。毘婆沙說：“不令稱首墜故名輕。”由彼所逼希煖欲生，故名為冷。又令凝結及易了知，故名為冷，是彼損益疾可知義。食欲名飢，飲欲名渴，豈不欲是心所法故違觸相耶？以於因中立果名故，無相違失。如言河樂，階墮亦樂，食為人命，草為畜命。餘所未說，悶、力、劣等攝在此中，故不別說。悶不離滑，力即澁重，劣在軟煖，輕性中攝。如是其餘所觸種類，隨其所應十一中攝。何緣滑等展轉差別？所依大種增微別故。

Cf. PSkV 18.6 *ślakṣṇatvaṃ mṛdv aparūṣam āliṅganakṣamam ity arthaḥ | ślakṣṇam eva ślakṣṇatvam | karkaśatvam iti karkam asyāstīti karkaśam, lomaśavat | karkam iti balasyākhyā | karkaśam eva karkaśatvam | rūkṣam parūṣam asukumāram ity arthaḥ | guruḥ sāndra ity arthaḥ | gurv eva gurutvam | yena bhāvās tulyante, avanamanti | laghutvaṃ yena bhāvā nāvanamanti | samsthānapṛthutve 'pi yasya sadbhāvāt sukham āhriyate | tulāyā jaghanāvanatikāraṇam ity arthaḥ | yadabhyāhatasyoṣṇābhilāṣo bhavati tac chītam | [...]* (19.1) *jighatsā bhojanābhilāṣakṛt | pipāsā pānābhilāṣakṛt | na hi caitasiko dharmāḥ kāyendriyaviṣayo 'stīti | ataḥ kāraṇe kāryopacāraṃ kṛtveha nirdeśo jighatsā pipāseti | [...]* (19.6) *anye 'pi mūrccābaladaurbalyādayaḥ spraṣṭavyaviśeṣā vidyante | eteṣv evāntarbhutā [sic] iti pṛthag noktāḥ |*

Fragment 2 (D0865) 17.8 × 10.5cm

Unidentified, discussing Sāṃkhya theory

folio 41

A

- 1 ṣṇās tathā abhuñjānāpi dāsayācanakās satṛṣṇā ///
- 2 rodhaḥ prasajyate • avyantāt pradhānāt kathaṃ mahām jāya ///
- 3 vanti • evaṃ sati teṣām guṇānām avaśyam ○ ///
- 4 na kvacil lokam dr̥ṣṭam yugapad ekasmiṃ ○ ///

5. *yadvāt**: for *yadvat*.

- 5 bandho bhavati • ālokāndhakāravat* • ○ ///
- 6 va prakāreṇa guṇānām samudāyaṃ pradhānaṃ bhava ///
- 7 iti ce(ta)ḥ sāvaya<va>tvādiprasaṅgāt* e[vaṃ] sati pradhā[n]. ///

B

- 1 kam a[bh](y)u[pa]gamyate • taṃ pratyāha • iti cet na • pra ///
- 2 tvam sādhayati • sāmkhya āha • yady api guṇā[h] sva ///
- 3 naiva bhavet* • jāteś cānucchedatve sa ○ ///
- 4 ha • cen narasāmye sati puruṣārthe saṃ ○ ///
- 5 śavan nityaṃ • evaṃ sati nityaṃ guṇānām ○ ///
- 6 bhogaṭṣṇā parisamāpyate tadā mokṣa[h] prāpyate • taṃ .r. ///
- 7 ṣo jāyata eva • tasmād viṣayaparibhogena ṭṛ .i ///

Fragment 3 (D0866 + 0867) 25 × 10.5 cm

Unidentified

A

- 1 /// + + .[i]matkāryatvaprasaṅg[o j]ā[t]ijā[t]. .ā [dh]armī ta .. jātidharmaḥ kāryaṃ evam anen. + + + ///
- 2 /// + + + .ā[v]o duḥkhān nānyaṃ jāti[va]d (v)iruddhānām cānyataropapatter ubhayābhāvā .. + ///
- 3 /// + .. n[ai]va jāyate ity anyonyaviruddhatvād u(bha)yābhāvah prasajyate • evaṃ tayor dha(r)m. ///
- 4 /// + + lakṣaṇas tad idānīm bhāvā katham abhāvaṃ [s]ādhayed abhāvaś ca katham sādhyas syāt* .. ///
- 5 /// + (ga)myamāne evaṃ ta{ṃ}yos saṃbandho (')nuktarūpo bhavi[ṣ]yati • kaś ca tayos saṃbandhaḥ āha .. + ///
- 6 /// .. vanā copapadyate • evam anena prakāreṇa nirodhasya (d)[u]ḥkhena saṃbandho bhava[ti] + ///
- 7 /// + [vi]dho (')sau mokṣaḥ kṣemasukhātma[ka] ity apadiśyate • punar anyena prakāreṇa .i + ///

B

- 1 /// yo yujyata ity āśaṅkyāha • naiṣa doṣa ityādi • ya[d]y apy atītapratyut[p](anna) + ///
- 2 /// [ya]s sadā utpadyante • nirodhalābhāt tu kleśaprāptaya(ś ch)idyante • evaṃ kleśānām trai[dh]. + ///
- 3 /// [tī]tānām kleśānām āngabhāvaṃ sabhāgahetu(n)ā na śa[k]tim utstsādyā nāsayitvā [a] + ///
- 4 /// + ptiḥ kleśavirodho sa eva nirvāṇam a[s]tu [•] taṃ pratyāha • na • anityā sā ca prāptiḥ .. ///
- 5 /// + .. [ta]tprāptyutpāde • viśamyogaprāptyutpādena kiṃñcit sāmārthyaṃ paśyāmaḥ yasmān nirvāṇam .. ///
- 6 /// + + kanirvāṇaprāpakamārgaṃ [bh]āvayati yoginaḥ tasmāj janmata eva kāritrā[kh]. + ///
- 7 /// (i)dānīm kiṃ karī ity āśaṅkyā[ha] • k[l]eśaprāptir ityādi nirvāṇaprāptiḥ kle[ś]. + + ///

Fragment 4 (D0868) 9 × 10.5 cm

Unidentified

A

- 1 /// kiṃ gaur asti nāstīti vaktavyaṃ ya ///
- 2 /// prayojanaṃ kiṃ nimittaṃ bhavati[ti] ///
- 3 /// te • śāstrakāra āha • iti (v). ///
- 4 /// sattā tenotpannānāṃ dharmaṇā[m] .r. ///
- 5 /// .. kaikaṃ viśeṣaṇa[m] dṛṣṭvā tad u .. + ///
- 6 /// sāmānyatvadravyasamūha .. + ///
- 7 /// tvaṃ • gojāter api nānātvam .. + ///

B

- 1 ///.. dravyād anyā gojātir nāstī(t). + ///
- 2 /// anya[h] paṭa[h] anyam tasya nī(latvam) ///
- 3 /// [pi] doṣo bhavati • yāsau vaiśe[ṣ]i + ///
- 4 /// .. dravyād anyat tasya kiñcid viśeṣ. .. ///
- 5 /// dārthasyaitat sāmānyam iti • śās(tra) .. ///
- 6 /// r apy anyam doṣam pradarśayitu kā ///
- 7 /// .. teḥ katham iti • vaiyyākaraṇā .. ///

Fragment 5 (D0869) 7.5 × 10.5 cm

Unidentified

A

- 1 /// nti skandhake : nā + + + + ///
- 2 /// .. tam iti paśyāmaḥ || prati
- 3 /// + durākhyātabāhyaśas(t)r. ///
- 4 /// (sa)rvāstivādaparamā ///
- 5 /// + .ā .ā saḥ atra tu trī[ny] e ///
- 6 /// + siddham vastu nadaupa + ///
- 7 /// + saṃdṛśyate : tatphal. ///

B

- 1 /// + .. s saṃsiddhaḥ devadattasthā ///
- 2 /// + .. nuṣyaḥ pañcamaṃ bī .. ///
- 3 /// + .ā eva niruktijñāna .. ///
- 4 /// + maṃ prahāṇam nānyad i .i ///
- 5 /// + .. ti • sugamatvāt tu na .. ///
- 6 /// ṣṭāsu skandhakeṣu suvi + ///
- 7 /// skandhake karma s. .. .ā .. + ///

Fragment 6 (D0871) 10 × 9.2 cm

Unidentified

A

- 1 /// [ya]dā tu tryaṇusaṃyogī .. + + + ///
- 2 /// saṃghātānāṃ pa<ra>sparasamghaṭṭe + ///
- 3 /// .. śakyante ghaṭa iti • avaśyaṃ tatr. .. ///

- 4 /// ++ .. [y]ā ghaṭanāmnī ekatvapratya .. ///
 «samvṛtṭyasatya»
- 5 /// +++ + (d)ārtho bhavati • asaty a[p]i ///
- 6 /// +++ + .. [ba]huṣu tantuṣu bahu .. ///
- 7 /// +++ + + + .. ḥ [yath]ā .e .[ā] .. ///

B

- 1 /// + + + + + .. ta + + + + + ///
- 2 /// + + + + .. mahānto bhavanti • ā ///
- 3 /// + + + + .. paṃ parihartukāma ā ///
- 4 /// + + + [ka]tham āha • pañca paramāṇa ///
- 5 /// th. na na yujyante • tasmād yathā baud(dh)ā .. ///
- 6 /// yās trayah proktā rūpakalpapa .. + + ///
- 7 /// .[ya]te • tena jñāyate as(t)i + + ///

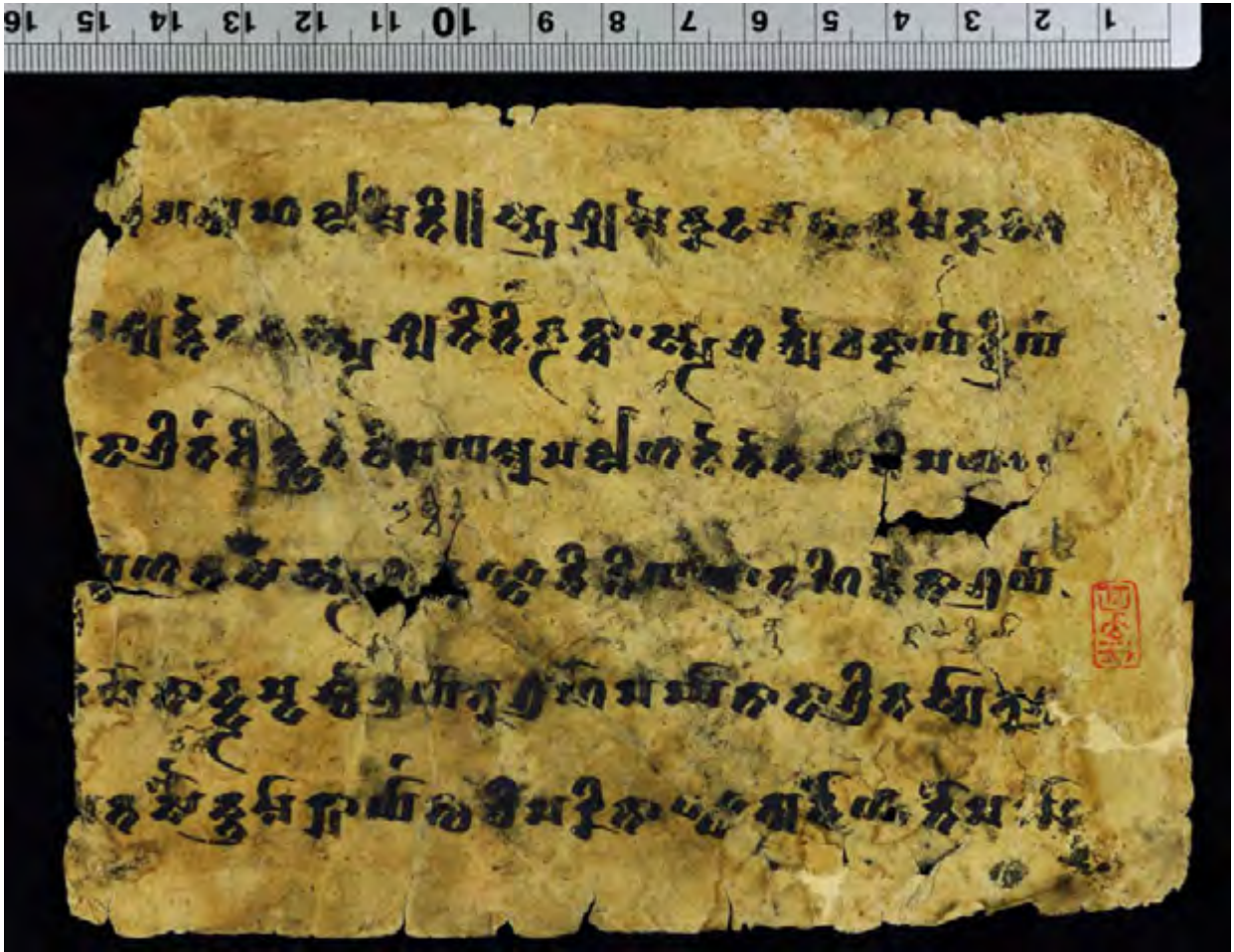
Symbols Used in the Transliteration

- () restored *akṣara*(s)
- [] *akṣara*(s) whose reading(s) is(are) uncertain
- < > omitted (part of) *akṣara*(s) without gap in the manuscript
- « » interlinear insertion
- { } superfluous *akṣara*(s)
- + one lost *akṣara*
- .. one illegible *akṣara*
- . illegible part of an *akṣara*
- * *virāma*
- dot for punctuation
- : *visarga* used as punctuation
- (˙) *avagraha* (not written in the manuscript)
- string hole
- ḥ *upadhmānīya*

Bibliography and Abbreviations

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Fragment 1 (D0201): recto



Fragment 1 (D0201): verso

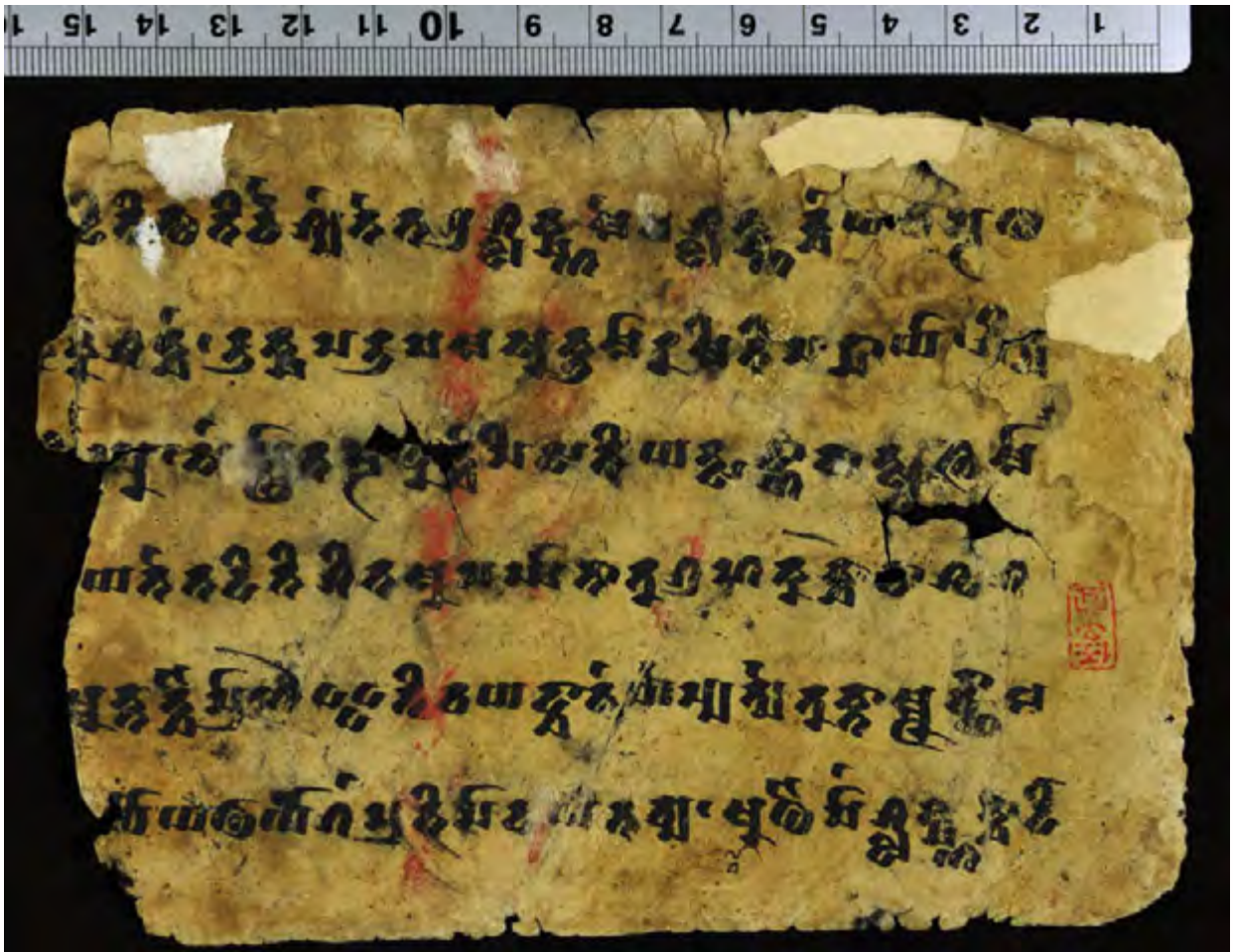
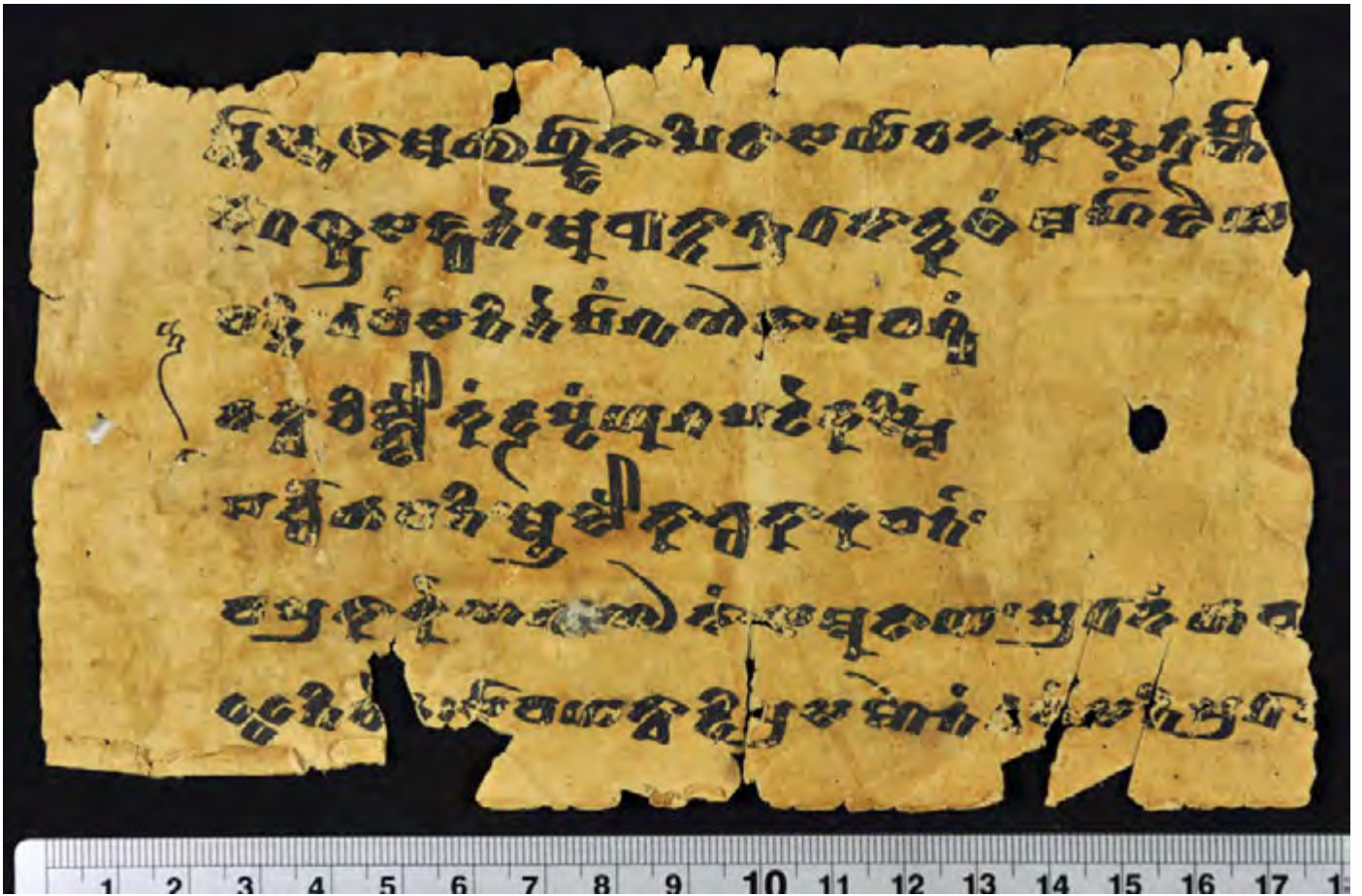
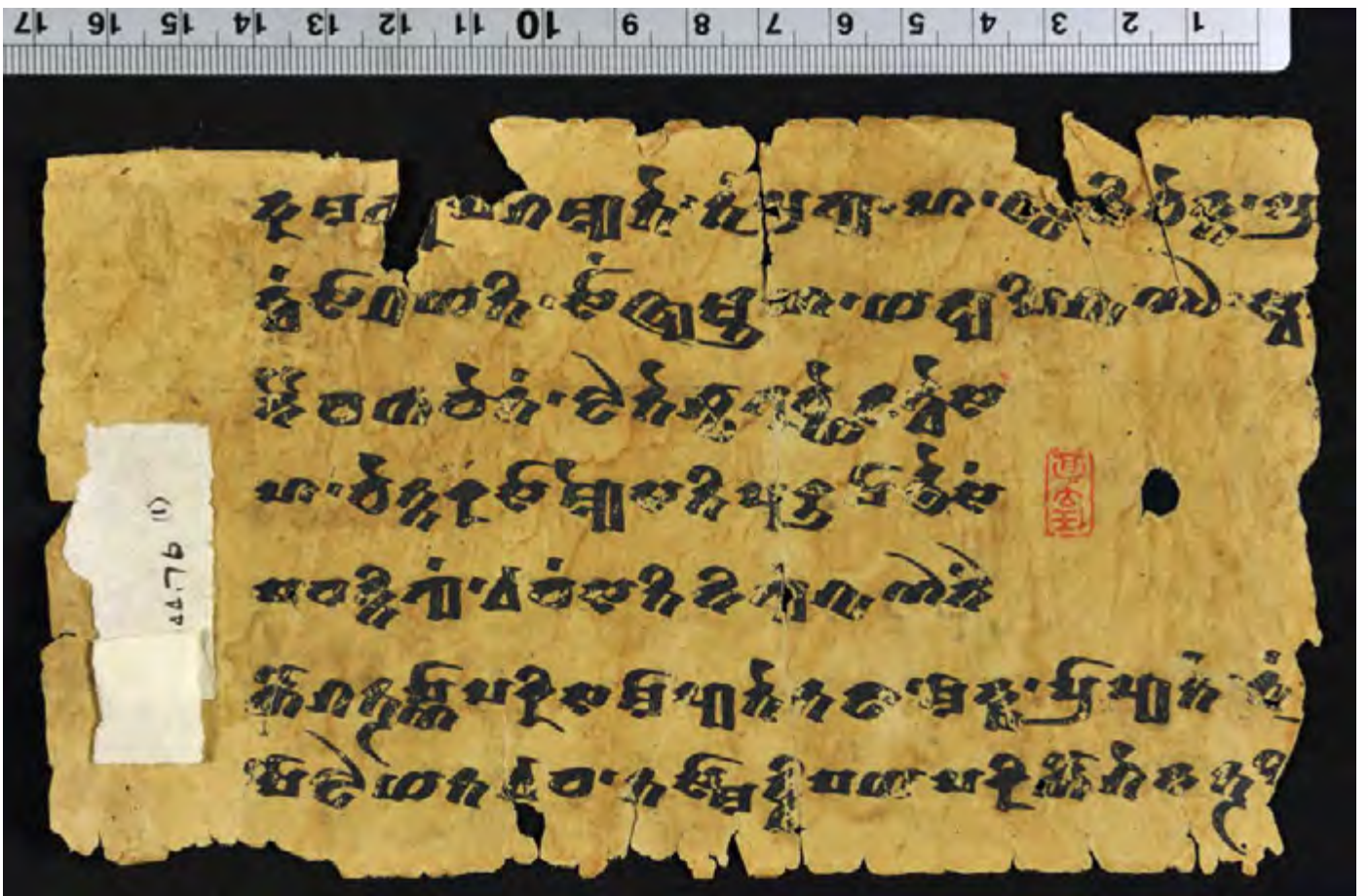


PLATE 13

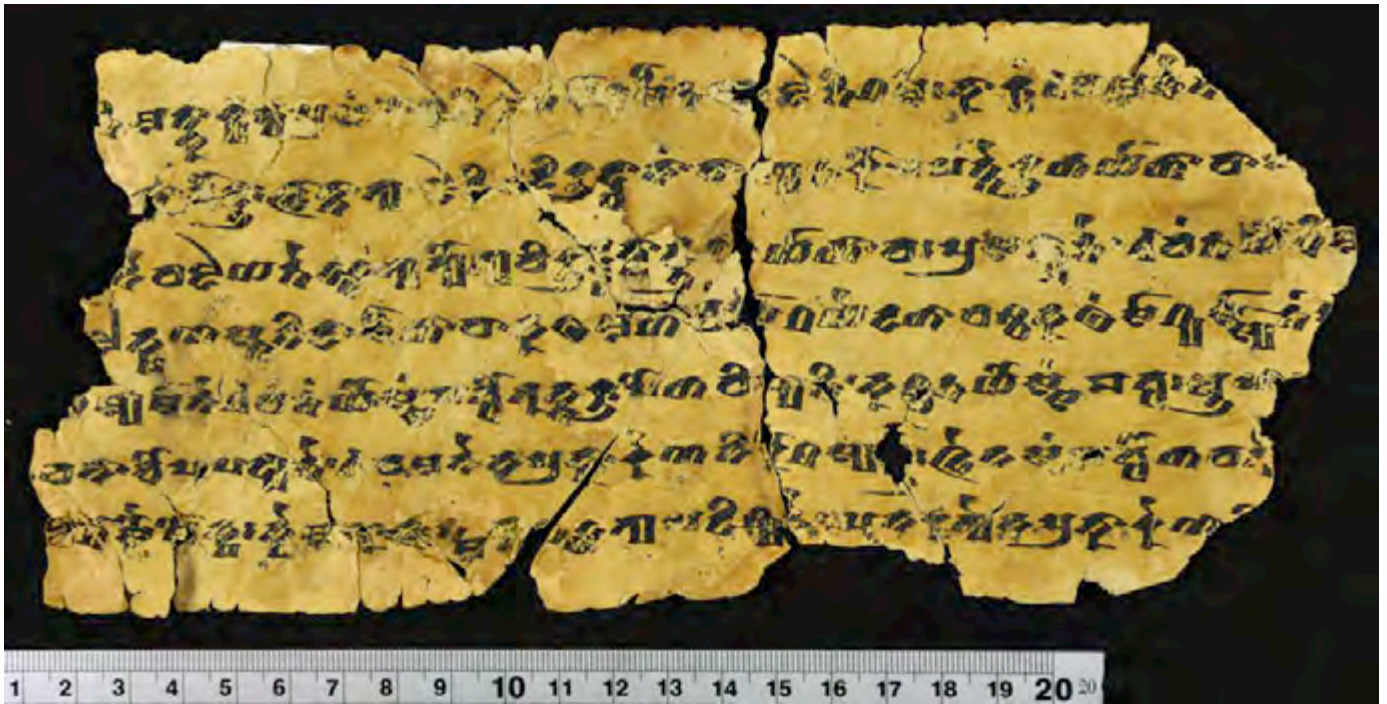
Fragment 2 (D0865): A



Fragment 2 (D0865): B



Fragment 3 (D0866+0867): A



Fragment 3 (D0866+0867): B

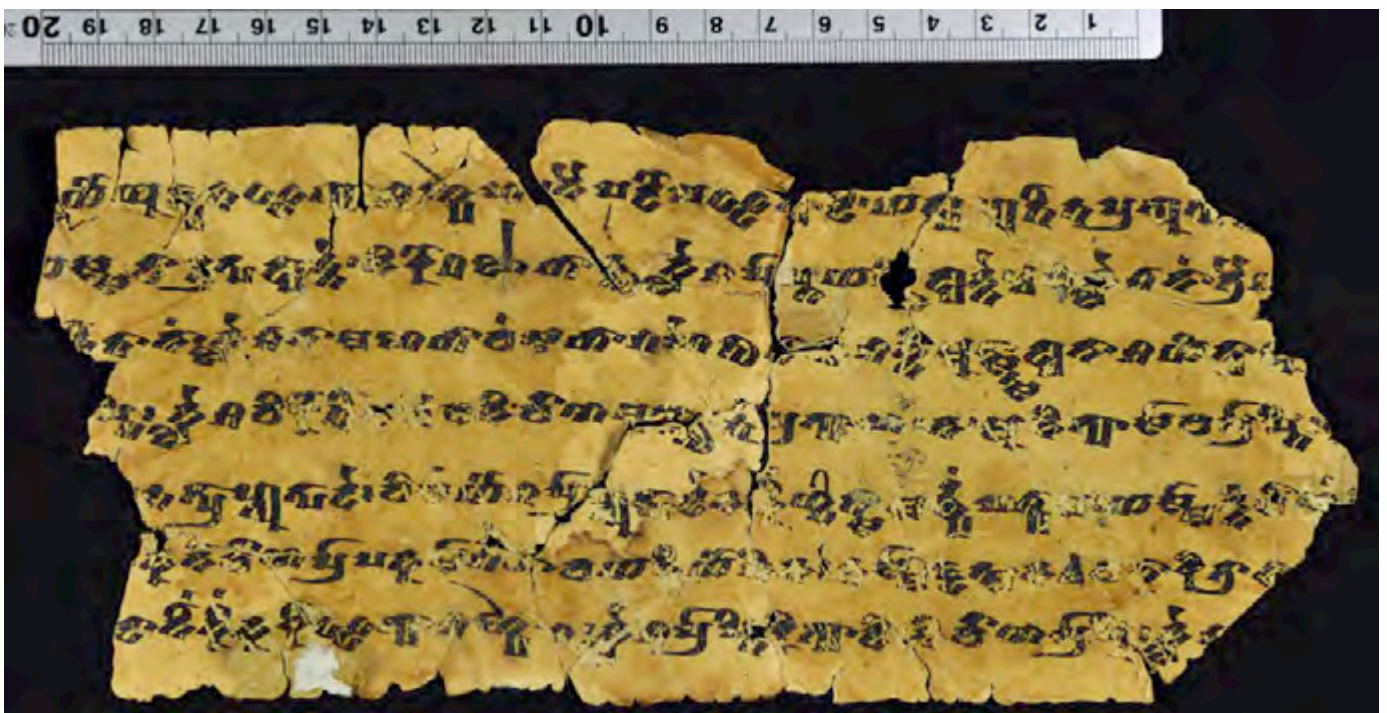
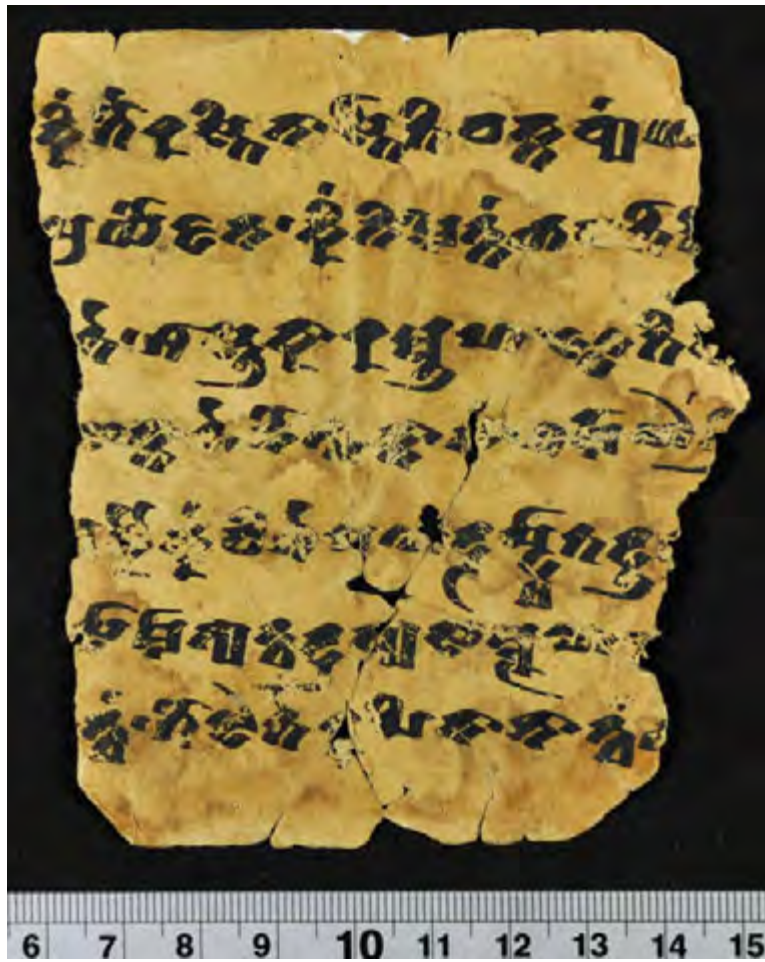


PLATE 15

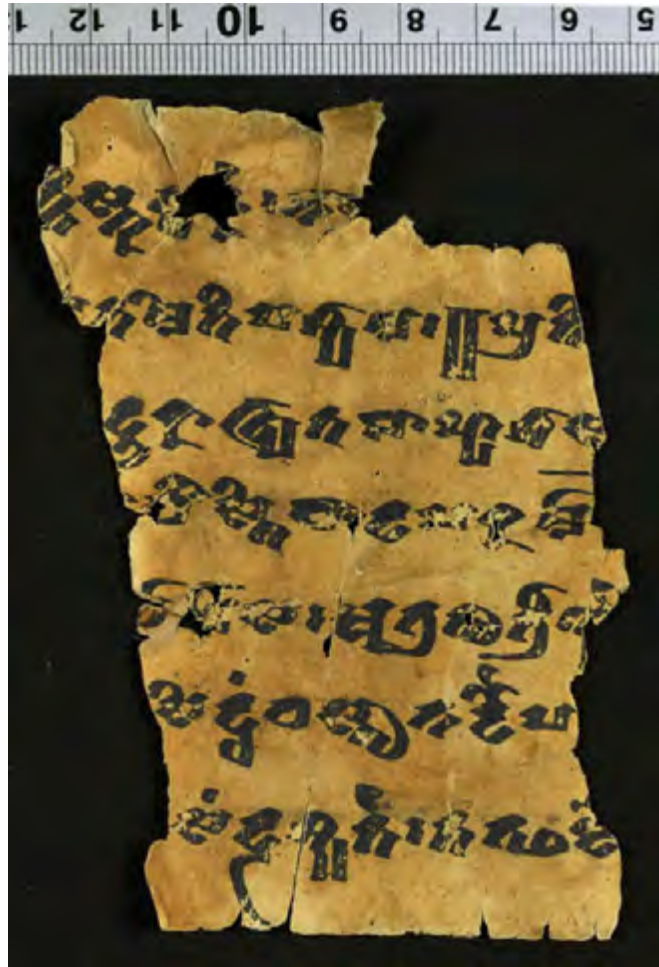
Fragment 4 (D0868): A



Fragment 4 (D0868): B



Fragment 5 (D0869): A



Fragment 5 (D0869): B

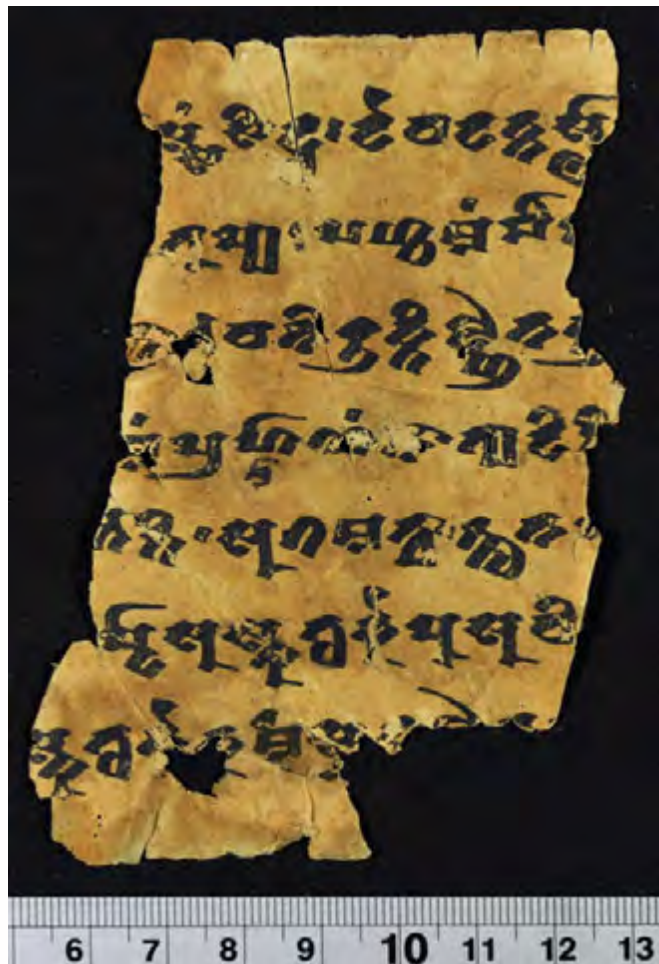
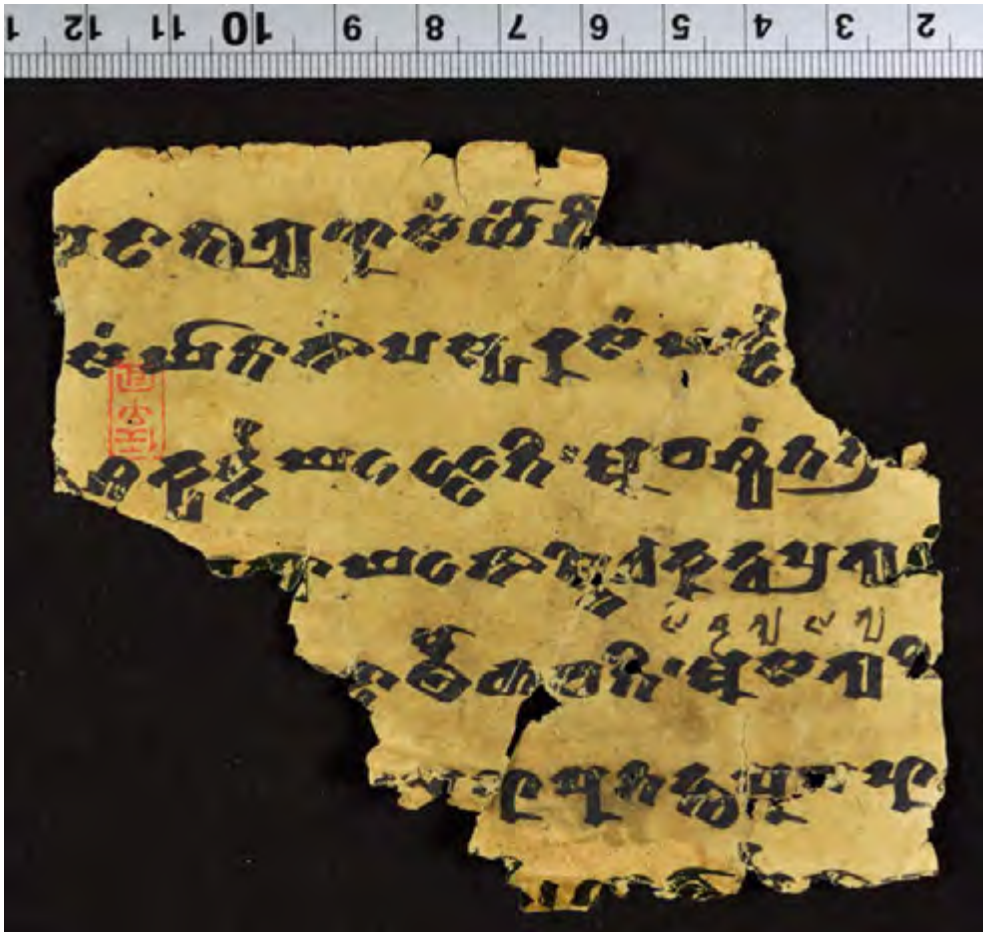


PLATE 17

Fragment 6 (D0871): A



Fragment 6 (D0871): B

