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AN UIGHUR FRAGMENT OF THE 'COMMENTARIES ON ABHIDHARMAKOŚA-KĀRIKĀ (俱舍論頌疏)'

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Abstract

There are many Uighur texts with the contents of Abhidharma. First, we organize and list the Uighur Abhidarma texts. Second, among those texts, we deal with a fragment of 'Commentaries on Abhidharmakośa-kārikā (俱舍論頌疏) which is preserved at the Berlin Brandenburg Academy, with the text number U5491. We provide the transcription, translation and commentary of this text.

Keywords: Abhidharma, Uighur Abhidharmakośa-kārikā (U5491), transcription, translation, commentary.

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When the *Jñānaprasthāna*, which is based on the six *Padaśāstra*s, was composed, the prototype of *Sarvāstivādin* thought was established. From then on, the commentaries on the *Abhidharma* that centred on the *Jñānaprasthāna* blossomed. Finally, the *Mahāvibhaṣā* (The Great Commentary), an encyclopaedia of *Sarvāstivādin* thought, was compiled. This *Abhidharma* work was both very big and based on an ambiguous system, so it was very difficult for anyone to understand it completely. Subsequently, the compendiums of the *Sarvastivadin Abhidharm* were published one after another. Finally, *Vasubandhu*'s *Abhidharmakośabhāṣya*, which skilfully formalized the thought of the *Sarvāstivādin Abhidharma* into a compendium, appeared. Many commentaries on the *Abhidharmakośabhāṣya* were written in India, China, and Japan. Works with close ties to the *Abhidharmakośabhāṣya*, such as the *Abhidharmanyāyānusāra-śāstra* or the *Abhidharmasamayapradīpikā*, emerged, although they were not commentaries on it.

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1. The Uighur *Abhidharma* texts

Many Uighur texts belong to the *Abhidharma.* As shown below, we can differentiate six types:

(1) *Abhidharma-kośabhāṣya* (阿毘達磨倶舎論)[1]

(2) *Abidharmakośabhāṣya-ṭīkā Tattvārthā* (阿毘達磨倶舎論實義疏)[2]

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[1] a) Sixteen leaves are preserved at the Ethnographic Museum in Stockholm (1935-25~40, a total of 2066 lines). The publication of the text is in preparation by the author of this article; it is entitled *Uighur bhidharmakośabhāṣya* preserved at the Ethnographic Museum in Stockholm.).

b) A leaf is preserved at the Beijing Library (129 lines). The text appears in Zhang Tieshan and Wang Meitang (張鐵山・王梅堂 1994): 北京圖書館藏回鶻文阿毘達磨倶舎論殘卷研究 (A fragment of Uighur *Abhidharmakośabhāṣya* is preserved at the Beijing Library), 民族語文 (*Minzuyuwen*) 1994 No.2. pp. 63-70.

c) A leaf is conserved at the Gansu Museum (128 lines). The text is published in Geng Shimin (耿世民 1987): 回鶻文阿毘達磨倶舎論殘卷研究 (A Study on a fragment of Uighur *Abhidharmakośbhāṣya*), 中央民族學院學報 (*Zhongyangminzuxueyuan-xuebao*) 1987, No.4. pp. 86-89.

d) A fragmental leaf is held by the Fujii-yuurin-kan Museum (50 lines). The text is provided by Kudara (1984): ウイグル譯阿毘達磨倶舎論初探 (A Preliminary Study on a Uighur Version of the *Abhidharmakośbhāṣya* —A fragment preserved at the Museum of Fujii-Yūrinkan), 龍谷大學論集 (*Ryūkokudaigaku-ronshū*) No.425. pp. 65-87.

[2] *Abidharmakośabhāṣya-ṭīkā Tattvārthā* was written by *Sthiramati* (510-570 AD or 480-540 AD?) and includes commentaries based on the *Abhidharmakośabhāṣya*.

a) Two large books are preserved at the British Library (Or. 8212-75A/B, a total of 7015 lines). We have already completed studies of these books; see Shōgaito (1991-1993): 古代ウイグル文阿毘達磨倶舎論實義疏の研究 (*Studies in the Uighur Version of the Abhidharmakośabhāṣya-ṭīkā Tattvārthā*), I (1991), II-III (1993) 京都 松香堂 (Shōkadō Kyoto) and Shōgaito (2008).

b) A long fragmental scroll is kept at the Gansu Museum (1249 lines). The contents of this text are included in Or. 8212-75A of (a) above. Geng Shimin describes the relation between these two texts in Geng (2002): On the Lanzhou Version of the Uighur *Abhidharmakośabhāṣya-ṭīkā Tattvārthā*, *Splitter aus der Gegend von Turfan*, see Istanbul-Berlin. pp. 75-85. More recently, we discuss this relationship in more detail in Shōgaito (2008 pp. 50~65).

c) For these three leaves, see "North Grottoes of Mogaoku, Dunhuang" (*NGMD* vols. 1-3, nos. B52 乙-17, B128-13, B157-15, a total of 163 lines). Nos. B52 乙-17 and B157-15 are contracted texts, whose contents are included in Or. 8212-75A. The former text is discussed in Shōgaito (2000): ロシア所藏ウイグル語斷片の研究 2 (Some Uighur fragments preserved in Russia and China: Āgama sutra, 'Thousand Character Essay' and Tattvārthā), 『京都大學言語學研究』 (*Kyoto University Linguistic Research*) No.19 pp. 147-191) and Zhang (2002) : 敦煌莫高窟北區 B52 窟出土回鶻文－阿毘達磨倶舎論實義疏殘葉研究 (A Fragment of Uighur *Abhidharma-kośa-bhāṣya-ṭīkā Tattvārthā*

(3) *Abhidharmakośa-kārikā*（倶舎論本頌)[3]

(4) Commentaries on *Abhidharmakośa-kārikā* (倶舎論本頌疏)

(5) Commentaries on *Abhidharmāvatāra-prakaraṇa-śāstra* (入阿毘達磨論)[4]

(6) *Abhidharmanyāyānusāra-śāstra* (阿毘達磨順正理論)[5]

2. Commentaries on the *Abhidharmakośa-kārikā* (倶舎論頌疏)

There are five fragments that are commentaries on the *Abhidharmakośa-kārikā*:

Unearthed from No. 52 of the Northern Grottoes of Mogaoku, Dunhuang), 敦煌學輯刊 (*Dunhuangxuejikan*) No.41; the latter one is discussed in Mirkamal (2005): 敦煌莫高窟北區 B157 窟出土回鶻文阿毘達磨倶舎論實義疏殘葉研究 (On the Newly Unearthed *Abhidharmakośabhāṣya-ṭīkā Tattvārthā* Fragments from the Northern Grottoes of Mogaoku, Dunhuang), 京都大學言語學研究 (*Kyoto University Linguistic Research*) 24, pp. 1-14. For an analysis of B128-13, see Shōgaito (2004): ウイグル語譯阿毘達磨倶舎論實義疏斷片 1 葉 (An Uighur fragment of *Abhidharmakośabhāṣya-ṭīkā Tattvārthā*), *Approaches to Eurasian Linguistic Areas*, CSEL 7. pp. 261-270.)

[3] A leaf conserved at the library of Istanbul University (No. 13, 25 lines). The text appears in Kudara (1981): A fragment of a Uighur version of the *Abhidharmakośakārikā*, *Journal Asiatique*, CCLXIX. pp. 325-346.

[4] a) Eleven fragments of a scroll are preserved at the Institute of Oriental Manuscripts of the Russian Academy of Sciences (SI Kr. 1/24~34, a total of 314 lines). We discuss this text in Shōgaito (2004): ウイグル文入阿毘達磨論の注釋書斷片 (The Uighur fragments of 'Commentary on *Abhidharmāvatāra-prakaraṇa*'), *Approaches to Eurasian Linguistic Areas*, CSEL 7. pp. 271-295.

b) Three leaves are in the collection of the Ethnographic Museum in Stockholm (1935-21~23, a total of 221 lines).

c) Photographs of four leaves are housed at the Hanedas (a total of 204 lines). Kudara mentions the outlines of texts (b) and (c). Moreover, he includes some parts of these texts in Kudara (1980b)：入阿毘達磨論の註釋書について (On the Commentary books on *Abhidharmāvatāra-prakaraṇa*), 印度學佛教學研究 (*Journal of Indian and Buddhist Studies*) Vol. 29, No. 1. pp. 72-77.

[5] a) Two leaves are preserved at the Fujii-yuurin-kan Museum (a total of 71 lines).

b) Photographs of a leaf that is housed at the Hanedas (22 lines).

Both (a) and (b) are discussed in Kudara (1982c)：ウイグル譯『阿毘達磨順正理論』抄本 (A Uighur text of extracts from the *Abhidharmanyāyānusāra-śāstra*), 佛教學研究 (*Bukkyōgaku-kenkyū*) No.38 pp. 1-27. We speak about a leaf from Fujii-yuurin-kan in Shogiato (1981)：ウイグル文中阿含経断片四葉について (Four Uighur Fragments of *Mādhyamāgama*) 神戸外大論叢 (*Kōbegaidai-ronsō*) Vol. 32 No. 1, pp. 87-105, which includes material from the *Tattvārthā* in (2-a), mentioned above.

a) A leaf conserved in the Berlin collection (U5491, 18 lines).

b) Two leaves found in the Berlin collection (U5650, U5674, a total of 63 lines).

c) A leaf preserved at the library of Beijing University (D012V, 22 lines).

d) A leaf included in "North Grottoes of Mogaoku, Dunhuang" (*NGMD* vol. 3, 70 lines)

e) A page kept at the British library (Or. 8212-108, 13 lines).

The contents of texts (a) and (c) are in Chinese *Jū shè lùn song lùn běn* 倶舍論頌疏論本 (*Taisho tripitaka* No. 1823).[6] Here, we discuss text (a), namely, U5491 that is preserved at the Berlin Brandenburg Academy.

Jū shè lùn song lùn běn was written by *Yuán-huī* 円輝 in the Tang dynasty. It is composed of 30 volumes and includes commentaries on the *Abhidharmakośa-kārikā,* namely, the stanzas included in the *Abhidharmakośabhāṣya.*

In China and Japan, *Jū shè lùn song lùn běn* has widely read as a good introduction to the studies of the *Abhidharmakośabhāṣya*.

3. Transcribed text, translation and commentary of U5491

The contents of U5491 were identified with Chinese original passage by P. Zieme, who advised us of it in a personal letter, a few years ago.

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[6] Text (c) is included in Zhang (2001): 北京大學圖書館藏兩葉敦煌本回鶻文殘片研究 (A Study on Two Buddhist Sutra Pieces in Uighur Script from Dunhuang Collected in the Library of Peking University), 西北民族研究 (*Xibeiminzuyanjiu*) No.30, pp. 95-110.
Though the other texts, specifically, b, d, and e are obviously taken from commentaries on the *Abhidharmakośa-kārikā*, we cannot identify them with Chinese texts. The 22 lines of text (d) are published in Zhang (2003): 敦煌莫高窟北區出土三件回鶻文佛教殘片研究 (Three fragments of the Uighur Buddhist text Unearthed from the Northern Grottoes of Mogaoku, Dunhuang), 民族語文 (*Minzuyuwen*) 2003, No.6. pp. 49-52. Text (e) is found in Kudara (1980a) : ウイグル譯倶舍論頌註一葉 (A fragment of Uighur 'Commentary on *Abhidharmakośa-kārikā*'), 印度學佛教學研究 (*Journal of Indian and Buddhist Studies*) Vol. 28, No. 2. pp. 44-48, and text (b) is included in Shōgaito (2006): ウイグル文阿毘達磨倶舍論注釋書の斷片二葉 (The Uighur fragments of 'Commentary of *Abhidharmakośabhāṣya*), *Philological Studies on Old Central Asian Manuscripts*, CSEL 10. pp. 1-14.

U5491 is a fragment with broken parts in its script. However, we can fill in the missing parts, since it is bilingual text of Chinese and Uighur. Furthermore, the information contained in the studies of the Uighur *Abhidharma* texts, such as the *Abhidharmakośabhāṣya* or the *Abidharmakośabhāṣya-ṭīkā Tattvārthā*, is of invaluable help in reconstructing these lacunae.

3.1 Transcribed text

U5491 Seite 1

0) [法 救 執 法 有 轉 變 故 darmatrate baxšï nom-ta bar bolmaqïγ ägürilmäklig üčün ävrilmäk tägšilmäk 應置數論外道朋中 sanki taš azaq nomluγ-ta urγu kärgäk 以數論宗 sanki taplaγ-ï 執法有 nom-ta bar bolmaqïγ]

1) ägüril[mä]klig ü[č]ün 轉變[故也 ävrilmäk tägšilmäk]

2) 妙音所[立 go]šike baxšï-nïng s[öz]läm[iš] öd[int]ä :

4) 世相雜[亂 ö]dlär b(ä)lgüsi qadlïrs[ar bulγasar anï ü]čün

5) tesär 三世[皆]有 ü[č] ö[dlä]r-tä b[arč]a [bar] ü[čü]n

6) 三世相 [üč] ödlär[-ning bäl]güsi 覺天所立 [bud]a

7) -dive baxšï-n[ïng s]ö[zlämi]š [öd]in[t]ä 世還雜亂 [ödlär]

8) [yant]uru qadïlsar bul[γasar anï] ü[čün] t[esär 一世法中]

9) [bir öd-nüng] nom-ta 應[有三]世 [bar] bolγu [kärgäk]

Seite 2

1) [üč öd-lär] 謂過去世 qaltï ärtmiš ö[dt]ä 有多

2) [刹那 bar] üküš [kšan-lar] 前後刹那 öng[dünk]i

3) [kenki kšan-lar-qa 應名]去[來] atï bolγ[u kär]gäk

4) [ärtmiš öd käl]mät[ük öd tep] 中名現在 otraqï

5) [kšan-nïng atï] bolγu kärg[ä]k köz-unür öd tep 未

6) 來現在類 kälmätük ödki köz-ünü[r] ödki

7) [kšan-lar ärsär] öxšatïqï 亦應然 ymä [anču]layu

8) [oq bolγu kärgäk 故此四]中 anï[n bu] tö[rt]-dä 第三世友

9)~ [üčünč vasum]itr[e bax]š[ï-mïng 立世最善 sözlämiš ödi ang ädgü ärür]

3.2 Translation of text

'[The owner of argument', namely *Vasubandhu* (世親), comments as follows.] Seite1- 0) [The opinion of Master *Dharmatrāta* (法救) should be joined to that of the *Sāṃkhya* School, namely non-Buddhist philosophies,] since [his (opinion) is that to be bound by the presence of vicissitudes in *dharma* (when *dharma* endures three times, namely past, present, and future). The *Sāṃkhya* School also] 1) insists on the presence of vicissitudes in *dharma*. 2) ~ 6) The opinion of Master *Ghoṣaka* on these times: The characteristics of each time are confused because each characteristic is (found) in all three times. 6) ~ Seite 2-8) The opinion on these times of Master *Buddhadeva*: Times are confused by their rotations, which amounts to three times in a time. There are many *kṣaṇa*s in the past, and two of them, which are located before and behind, must be named the past and the future moreover *kṣaṇa* between the two is named the present. The future and the present can be explained in the same way. 8) ~ 9) Therefore, the third opinion of *Vasumitra* is the best.

Chinese text corresponding to Uighur passages

觀女名母　論主評云。法救執法有轉變故。應置數論外道朋中。以數論執法有轉變故也。妙音所立。世相雜亂。三世皆有三世相故。覺天所立。世還雜亂。三世法中。

應有三世。謂過去世。有多刹那。前後刹那。應名去來。中名現在。未來現在。類亦應然

故此四中。第三世友立世最善。以約作用位。　(Taisho vol. 42 p.929c *ll*. 8-15)

3.3 Commentary

The contents of the Uighur text explain the religious background of the Buddhist sects. Concretely, they elucidate the opinions of four masters who belonged to the *Sarvāstivādin* School on whether conditioned things exist as substances in the three time periods, namely past, present and future.

The contents are a commentary on the following two stanzas of the *Abhidharmakośabhāṣya*:

三世有由説　二有境果故

説三世有故　許説一切有　(Taisho vol.29 p.104b *ll*.3-4)

此中有四種　類相位待異

第三約作用　立世最為善　(Taisho vol.29 p.104b *l*.29-c1)

In the *Abhidharmakośabhāṣya,* the opinions of the four masters are explained as follows. The opinion of *Dharmatrāta*: The aspects change but the substances do not change when the *dharma*s exceed three times. This reality is compared to the fact that form is changed but colour is not changed when the golden vessel is destroyed and transformed into another thing. The opinion of *Ghoṣaka*: When the *dharma*s go beyond three times, the *dharma* of the past connects with the characteristic of the past, but it does not become free from those of the future and the present, and the *dharma* of the future connects with the characteristics of the future but does not liberate itself from those of the past and present; moreover the *dharma* of present connects with the characteristics of present but does not unchain itself from those of the past and the future. This situation is compared to the fact that a man can love more than one girl at the same time. The opinion of *Buddhadeva*: The times are only called by separate names in a complementary relation between before and after. This state can be compared to the fact that a woman is called mother or daughter. The opinion of *Vasumitra*: The *dharma*s are expressed as separate moments in times, such as the past, by reaching each stage when they surpass three times. This condition is compared to the fact that when a bead on an abacus is put on a unit's place, it is called 'one'; when it is put on the hundreds place, it is termed 'hundred'; and when it is put on the thousands place, it is called 'thousand'. (Cf. Taisho vol.29, p. 104c *ll*. 2-19, and Odani/Honjo (2007) pp.113-114.)

The notes of proper names and Buddhist terms are as follows.

Seite-1 0) darmatrate << Skt. *Dharmatrāta* '法救', sanki << Skt. *Sāṃkhya*, taš azaq 'nomluγnon-Buddhist philosophies' (外道).

1) ägüril[mä]klär is a peculiar form derived from agir, 'to surround'.

2) gošike < Skt. *Ghoṣaka* '妙音'.

4) qadlïr- bulγa- means 雜亂 'confuse'. For 雜亂 qadlïrïš- bulγaš- appears in the Uighur *Abhidharmakośabhāṣya* that is preserved in Stockholm: alqu öng nom-lar qadïlïšu bulγašu yüz yügärü bolur (25R34-35) or 'all material *dharmas* arise with confusion'. The Uighur sentence, which corresponds to the Chinese 以諸色法雜亂現前 世相雜亂 is translated into Uighur as [ö]dlär b(ä)lgüsi qadlïrs[ar bulγasar] 'The characteristics in each time are confused', which corresponds to Skt. *adhva-saṃkara*.

6)-7) [bud]a-dive < Skt. *Buddhadeva* '覺天'.

Seite-2 3). 去來 is translated into Uighur as ärtmiš öd käl]mät[ük öd 'past and future', which corresponds to Skt. *atītânāgata.*

7); Blurred writing that appears like *nwm* (nom) exists in the position of kšan 'kṣaṇa', but kšan is more suitable than nom 'dharma'.

9) [vasum]itr[e] < Skt. *Vasumitra* '世友'.

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