The Indic Versions of the *Dakṣiṇāvibhaṅga-sūtra

Some Thoughts on the Early Transmission of Āgama Texts

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Abstract

The article investigates the relationship of the Gandhari version of the *Dakṣiṇāvibhaṅga-sūtra* to its extant parallels in Indic and other languages. The Gandhari text is part of the Bajaur Collection of Kharoṣṭhī manuscripts that contains a large variety of texts from different genres of Buddhist literature in Gandhari language and Kharoṣṭhī script. The version of the *Dakṣiṇāvibhaṅga-sūtra* is the only *Āgama* text of this collection. Its relationship to other versions reveals the complex mechanisms that accompanied the genesis of canonical and school-specific versions of *Āgama* texts.

Contents

Introduction

So far, only few of the texts preserved in the extant corpus of literature from ancient Gandhara can be assigned to the *Madhyama-āgama*.[1] The majority of them belongs to the so-called Senior Collection, a collection of birch-bark scrolls that were allegedly put together, deposited in a ceramic water pot and buried in a Buddhist *stūpa*. All these scrolls contain *Āgama sūtra* texts and were written by the same scribe. According to Allon, these manuscripts were most probably conceived of as an integral collection of *Āgama sūtra*s, commissioned by one person and intended to be ritually buried in a *stūpa* in order to consecrate the place as a substitute for the Buddha's relics.[2]

In this regard, the Senior manuscripts represent a rather exceptional case. Most of the other larger collections—such as the British Library, the Bajaur and the Split Collections—seem to hail from a library or a similar monastic context.[3] Significantly, these monastic collections contain only very few *Āgama* texts.

Interpreting this evidence is not easy. On the one hand, this could indicate that *Āgama sūtra*s played only a marginal role in the daily monastic routine and the intellectual discourses of north-western monasteries. On the other hand, there is good reason to assume that *Āgama* texts—like *Vinaya* texts—were known by heart by a selected number of specialist reciters. Thus there was no particular need to put them in writing—contrary to new genres of texts that were mainly transmitted in this new mode of preservation, as e.g. Mahā-yāna *sūtra*s, commentarial texts and scholastic (Abhidharma) texts.

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[1] See Falk and Strauch 2014: 61–64.
[2] Allon 2007: 3–4; see also Allon and Silverlock 2017 in this volume.
[3] Cf. Strauch 2014b: 797–811.

The Bajaur Collection—discovered in 1999 in the ruins of a Buddhist monastery near the Afghan-Pakistan border in the Bajaur district (Khyber/Pakhtunkhwa province of Pakistan)—extends the scope of writing in a few cases to older, traditionally oral genres of literature.[4] Thus it contains two manuscripts with canonical *Vinaya* texts and one manuscript with a Gandhari version of a *sūtra* which is a parallel to the *Dakkhiṇāvibhaṅga-sutta* of the *Majjhima-nikāya* (MN 142).

Contrary to the Senior Collection, which contained several *sūtra*s with *Madhyama-āgama* parallels, the context of the Bajaur Collection cannot help to settle the question, whether this *sūtra* was perceived as part of a *Madhyama-āgama* collection or not. The task of evaluating the position of this Gandhari text within the broader context of canonical literature has therefore required researchers to concentrate on the shape of the text itself and its relation to the extant parallels.

The present contribution builds on my presentation given at the XVIth IABS conference at the Dharma Drum Buddhist College in Taiwan 2011 and the extended version of it published in 2014.[5] There I attempted to establish the relationship of the Gandhari version of this text to its direct and indirect parallels.[6] Moreover, I have taken a closer look at one specific portion that is frequently discussed with regard to its impact on our understanding of the role of the order of Buddhist nuns.

In the first part of this paper (sections I and II), I sum up the results of this comparative study in brief and apply them to the evidence of the few Sanskrit fragments of this *sūtra* that are preserved among the manuscripts from Central Asia and the Indian North-West.

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[4] For a survey of the Bajaur Collection see Strauch 2007/2008, Strauch 2008 and Falk and Strauch 2014.

[5] Strauch 2014a.

[6] A survey and short description of these parallels with more bibliographical information is found in Strauch 2014a: 22–27.

In the second, much shorter part (section III), I concentrate on a few selected passages and the particular wording and phrasing and its underlying terminology.

By addressing these two issues I hope to enhance our understanding of the complex processes that determined the evolution of the literary genre of *Āgama sūtra*s in general and of the specific textual shape they received once they became part of a written tradition. Of course, the present study represents findings from an individual case only, whose general applicability has to be ascertained by taking into account a broader textual basis.

I. The Overall Structure of the Text in Comparison to its Direct Parallels

For the purpose of the present paper, I limit my study to the direct parallels of the *sūtra*, i.e. to texts that contain complete or incomplete versions of the same story. In short, the direct parallels comprise the following texts:

> **Indic Versions**
> Pali *Dakkhiṇāvibhaṅga-sutta* ('Discourse on the Division of Gifts'), MN 142 at MN III 253–258
> Sanskrit Schøyen fragment MS 2379/15, unpublished
> Sanskrit Turfan fragment SHT III 979, ed. Waldschmidt 1971: 241–242
>
> **Chinese Versions**
> *Qutanmi jing* 瞿曇彌經 ('Discourse to Gautamī'), MĀ 180 at T I 721c21–723a7
> *Fenbiebushi jing* 分別布施經 ('Discourse on the Division of Gifts'), T 84 at T 903b23–904b23

Tibetan Version

Gau ta ma'i mdo (**Gautamī-sūtra*, 'Discourse to Gauta-mī'), Up 4103 at D 4094, *ju* 254a1–257a6 (= Q 5595, *tu* 289a8–293a3)[7]

A special case is represented by the Uighur *Maitrisimit*,[8] which belongs to the indirect parallels, but contains almost the entire text of the **Dakṣiṇāvibhaṅga-sūtra* in the context of Maitreya's prophecy.[9]

Table 1 below illustrates how these direct parallels relate to the Gandhari version with regard to the overall structure of the texts. The asterisk indicates the hypothetical character of school or group affiliation; within the frame are the complete versions.

If we look at this overall structure, it becomes clear that every single version—as long as it is complete—shares the complete inventory of the text's main elements, with the exception of the late Chinese translation T 84 that lacks the verses. Some of them, however, change the sequence of some sections. According to this feature, two groups can be distinguished:

1. The first group (A) starts introducing the dogmatic part (beginning with section 4) with the enumeration of the seven *saṅgha*-oriented gifts and continues with the fourteen individual gifts. All versions belonging to this group are commonly considered to be based

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[7] For the title of this version, supplied from Up 4108 at D 4094, *ju* 258a1 (= P 5595, *tu* 293b6), see Dhammadinnā 2016. I quote the Tibetan text after Bhikkhunī Dhammadinnā's preliminary edition of the *Madhyama-āgama* quotations in Śamathadeva's *Abhidharmakośopāyikā-ṭīkā*. I use this opportunity to thank Bhikkhunī Dhammadinnā for making the text of this edition available to me along with her richly annotated translation. I also want to thank Cristina Scherrer-Schaub for her valuable advice on the interpretation of some passages of the Tibetan text.

[8] Ed. Geng 1988: 191–209.

[9] See Strauch 2014a: 23.

on Sarvāstivāda or Mūlasarvāstivāda traditions.[10]

2. The second group (B) shows the reverse order of these elements by putting the fourteen individual gifts first and only then the seven *saṅgha*-oriented gifts. This second group comprises all remaining versions. Thus it seems probable that the specific sequence of group A is a distinctive feature of the Sarvāstivāda or Mūlasarvāstivāda traditions.

Table 1. Structure of the Direct Parallels

		Gandhari – Bajaur 1	Theravāda – MN 142	*Mūl – Up 4103	*Sarv – MĀ 180	T 84	Maitrisimit	*Sarv – Turfan SHT III 979	Schøyen fragment
0	*Nidāna*	0	0	0	0	0	0		
1	The Buddha refuses to accept Gautamī's gift	1	1	1	1	1	1		
2	Ānanda's intervention: the mutual services	2	2	2	2	2	2	2	
3	The actions calling for respect	3	3	3	3	3	3	3	

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[10] I intentionally use the expression 'based on' instead of 'belonging to', here. For a discussion on the *Maitreyasamitināṭaka* and *Maitrisimit* and the limited value of 'school affiliation' as a category of research, cf., e.g., Hartmann 2013 and Anālayo 2017 in this volume.

4	The fourteen individual gifts	4	4	6	6	4	6	6	4
	4.1–14	4. 1–14	4. 14–1	6. 14–1	6. 14–1	4. 1–14	6. 14–1	6. 14–1	4. 14–1
5	The fruits of these fourteen individual gifts	5	5	7	7	5	7		
	5.1–14	5. 1–14	5. 1–14	7. 1–14	7. 1–14	5. 1–14	7. 1–14		
6	The seven gifts to the order	6	6	4	4	6	4		
7	The fruits of the seven gifts made to the order	7	7	5	5	*7	5		
8	The four ways of purifying a gift	8	8	8	8	8			8
9	The *gāthā*s	9	9	9	9				
	9.1–5	9. 1–5	9. 1–5	9. 1–6	9. 1–6				
Groups		B II	B I	A	A	B II	A	A	*B I

If we narrow down our perspective, further differences become obvious.
1. Some of the versions change the sequence of elements in the part concerning the individual gifts (sections 4+5). This part consists of two lists: The first list enumerates the gifts, the second list repeats the enumeration by specifying the reward which is to be expected from the respective gift. Here, two subgroups can be distinguished: The first of them (I) starts the enumeration with the highest recipient and continues the subsequent reward list in the reverse order. This structure is found in all versions with the exception of the Chinese translation by Dānapāla (T 84) and the Gandhari version, which in-

stead start the enumeration with the lowest recipient. This parallelism, which sets these two versions apart from the others, possibly reflects a local or regional north-western tradition.[11]

2. The second type of difference consists of varying strategies of enlargement and abbreviation, mainly on the basis of certain stock phrases that are typical of canonical language. There is no consistent pattern among the extant versions. Thus it seems that certain parts of a *sūtra* text were on a microscopic level subject to a rather deliberate treatment which much depended on the individual choice of a reciter or scribe.[12] Alterations of this kind do not significantly affect the sense of the *sūtra*.

3. In certain cases, however, even the content of the *sūtra* is affected, as demonstrated with regard to the way the order of nuns is mentioned among the seven gifts. It is possible that such rather essential redactional changes were motivated by the specific historical and institutional context when this text was finally fixed;[13] on the other hand, an alternative possible explanation are unintentional errors and variations in oral transmission.

If we were to evaluate the position of the Gandhari version within the extant literary traditions of this *sūtra*, it is most closely related on the structural level to the rather late Chinese translation T 84 with which it shares both the (inherited) sequence of sections 4 to 7 (= Group B) and the changed sequence of the individual gifts in section 4 (subgroup II). Despite this general structural parallelism, both versions are nonetheless rather different from each other on a microscopic level and are not particularly closely related.[14]

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[11] Strauch 2014a: 33–36.

[12] As an example I refer to my analysis of section 3 (actions calling for respect) in Strauch 2014a: 27–33; on abbreviation practices see also Skilling 2017: 287–292 in this volume.

[13] See Strauch 2014a: 36–45

[14] Cf., e.g., the different treatment of the gifts to the order (Strauch 2014a: 42).

II. The Sanskrit Fragments

As important as translations of *Āgama sūtra*s into Chinese or Tibetan are, the language of translation, especially in the case of Chinese, often does not allow a reliable reconstruction of the underlying Indic version on which these translations are based. Thus the translations can provide valuable data for the structure of a text, but the testimony on other levels of the *sūtra* text is rather limited. Therefore, manuscript remains of other Indic versions of an *Āgama sūtra* that represent traditions different from the Pali canon are particularly valuable witnesses for a reconstruction of the textual history of a discourse.

In the following, I try to determine the position of the two small Sanskrit fragments of the *Dakṣiṇāvibhaṅga-sūtra* among the parallel versions.

II.1 Sanskrit Fragment SHT III 379

In the case of the Turfan fragment SHT III 979 the picture is rather clear. The manuscript was discovered by the Third Turfan expedition (December 1905–April 1907) in the so-called 'Handschriften-Höhle' ('Manuscripts Cave') in Šorčuq and is written in North-Turkestan Brāhmī, Type a-b (see Sander 1968: 182–183). Its text corresponds to sections 2–4 of the *Dakṣiṇāvibhaṅga-sūtra*:[15]

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[15] I quote the text according to Waldschmidt 1971: 241 and the correction made by Wille 2000: 186. I adjusted the labels 'V' and 'R' of Waldschmidt's edition to the structure of the text: 'V' = recto, 'R' = verso. Images of the fragment can be found in Waldschmidt 1971: Tafel 92 and in the database of the International Dunhuang project (http:// idp. bl.uk).

SHT III 379 recto

1 /// + + (bhaga)[vantaṃ] vījayamānaḥ athā[y]. + ///
2 /// + + .. yā bhaga(v)āṃ mā[tu]r=janetryā kā(la) ///
3 /// [praj]ā[pa]tyā [g]au[ta]myā .. ca ○ ///
4 /// (ma)[hāp]rajāpatī gau ○ ///
5 /// [n] .. ritaḥ aham=a[p]y=ā[na]nda ma(hā) ///
6 /// + + + (g)[au](ta)m[ī] bu[ddh]e a[bhip]rasannā dharme ///

SHT III 379 verso

1 /// + + + ... nti[kā bu]d[dh]e niṣkāṅkṣā dharm[e] ///
2 /// [ntī] ya ā[nan]da [p]u[dga]lo=[yaṃ] pu[d]. ///
3 /// + + (śara)[ṇa]ṃ [gacchat]i ○ ///
4 /// (ni)ṣ[k]ā[ṅk](ṣā) [bhava]ti duḥ[khe s]a ○ ///
5 /// + .. [ta]sya pu[d]gala[s]ya na sukaraṃ y[a] + ///
6 /// + + + (sa)ṅghagatā dakṣiṇā[ś=ca]tur[d](aśa) ///

Tables 2 and 3 in the subsequent pages illustrate the relationship of SHT III 979 to the Gandhari and Pali versions and to the Tibetan version to which it is most closely related.

Table 2 and 3. The Text of SHT III 979 in Relation to
the Gandhari, Pali and Tibetan Versions of the *Dakṣiṇāvibhaṅga-sūtra*

SHT III 979 (recto)	BajC1	MN 142	Up 4103
		Section 2	
(2) /// + + (bhaga)[vantaṃ] vijayamānaḥ athā[y]. + ///		(2) evaṃ vutte āyasmā ānando **bhagavantaṃ** etadavoca: patigaṇhātu bhante, bhagavā mahāpajā-patiyā gotamiyā navaṃ dussayugaṃ	(2) de'i tshe tshe dang ldan pa kun dga' [bo] **bcom ldan 'das kyi rgyab logs na rlung yab thogs te**	bcom ldan 'das la rlung yab gyob cing 'dug par 'gyur to || de nas tshe dang ldan pa kun dga' bos bcom ldan 'das la 'di skad ces gsol to ||
(2.1) /// + + . . yā bhaga(v)āṃ mā[tu]r=janetryā kā(la) ///	(2.1) /// (mahaprayava)[ti] go[dami] **madu janitri kalagada[e]** avaia [posi](ga) ///	(2.1) bahūpakārā bhante, mahāpajāpatī gotamī **bhagavato mātucchā** āpādikā posikā khīrassa dāyikā, bhagavantaṃ **janettiyā kālakatāya** thaññaṃ pāyesi.	(2.1) btsun pa skye dgu'i bdag mo chen mo gau ta ma'i ni bcom ldan 'das la phan pa mang po byed pa ste	**bcom ldan 'das btsas ma thag tu yum** sgyu ma **dus las 'das te**	rang gi nu ma bsnun cing gsos cher

SHT III 979 (recto)	BajC1	MN 142	Up 4103
[praj]ā[pa]tyā [g]au[ta]myā .. ca ○ //			bskyed pa lags kyis | bcom ldan 'das thugs brtse bar dgongs te gos sar pa gser gyi mdog lta bu zung gnyis po 'di **skye dgu'i bdag mo chen mo las** bzhes su gsol |
(2.2) (ma)[hā]prajāpatī gau ○ ///	**(2.2)**	**(2.2)**	**(2.2)** kun dga' bo de de bzhin te | **skye dgu'i bdag mo chen mo gau ta ma'i** ni nga la phan pa mang po byed pa btsas pa ma thag tu yum sgyu ma dus las 'das te rang gi nu ma bsnun zhing gsos cher bskyed pa yin mod kyi | **'on kyang nga yang skye dgu'i bdag mo chen mo** la phan pa mang po byed pa ste | de ci'i phyir zhe na |
/// [n] .. ritaḥ aham=a[p]y=ā[na]nda ma(hā) ///	**(ma)[ha]**prayavadi goda-mie bahokaro ta kiṣa hetu ma[ma] ///	bhagavāpi bhante, bahū-pakāro **mahāpajāpatiyā** gotamiyā.	

SHT III 979 (recto)	BajC1	MN 142	Up 4103
(2.2.1) /// + + + (g)[au](ta)m[ī] bu[ddh]e a[bhip]rasannā dharme ///	(2.2.1) --	(2.2.1) bhagavantaṃ bhante, āgamma mahāpajāpatī gotamī saraṇaṃ gatā, dhammaṃ saraṇaṃ gatā, saṅghaṃ saraṇaṃ gatā.	(2.2.1) kun dga' bo dge ba'i bshes gnyen nga dang phrad pas skye dgu'i bdag mo chen mo **sangs rgyas la mngon par dad cing chos dang** dge 'dun la mngon par dad pa dang

Section 2

SHT III 979 (verso)	BajC 1	MN 142	Up 4103
(2.2.2) --	(2.2.2) --	(2.2.2) bhagavantaṃ bhante agamma mahāpajāpatī gotamī pāṇātipātā paṭiviratā, adinnādānā paṭiviratā, kāmesumicchācārā paṭiviratā, musāvādā paṭiviratā, surāmeraya-majja-pamādaṭṭhānā paṭiviratā.	(2.2.2) sangs rgyas la skyabs su song chos dang dge 'dun las skyabs su song

SHT III 979 (verso)	BajC 1	MN 142	Up 4103
(2.2.3) /// + + + ... nti[kā bu]d[dh]e niṣkāṅkṣā dharm[e] ///	(2.2.3) --	(2.2.3) bhagavantaṃ bhante āgamma mahā-pajāpatī gotamī **buddhe** aveccapasādena sama-nnāgatā, **dhamme** ave-ccapasādena samannāgatā saṅghe aveccapasādena samannāgatā, ariyakantehi sīlehi samannāgatā.	(2.2.3) **sangs rgyas la gcig tu nges	chos dang dge ' dun la mtha'** gcig tu nges
(2.2.4) --	(2.2.4) /// (panadi)[pa](tade prati)[virata prati)[virata adiṃ]nadanade prativirada (kameṣu michacarade prativirada (mu)[ṣa]vadade pradivirada suramerea-majapramati[tha](nade prativirada)	(2.2.4) bhagavantaṃ bhante, āgamma mahāpajāpatī gotamī dukkhe nikkaṅkhā, dukkhasamudaye nikkaṅ-khā, dukkhanirodhe nikkaṅ-khā, dukkhanirodhagāmi-niyā paṭipadāya nikkaṅkhā. bhagavāpi bhante bahūpa-kāro mahāpajāpatiyā gota-miyāti. evam etaṃ ānanda, evam etaṃ ānanda,	(2.2.4) sangs rgyas dang chos dang dge ' dun la the tshom dang yid gnyis dang bral	sdug bsngal dang	kun 'byung dang	' gog pa dang lam la the tshom dang yid gnyis dang bral	bden pa mthong zhing phyir mi ' ong ba'i ' bras bu rtogs te

SHT III 979 (verso)	BajC 1	MN 142	Up 4103
Section 3			
(3.1) /// [ntī] ya ā[naṃ]da [p]u[dga]lo=[yaṃ] pu[d]. ///	**(3.1) (yo** ho **anaṃda pugalo) (pu)[ga]l(o)** agamo budha janati [dha]ṃ(ma janati saṃgha janati) (*anaṃda taṣa pugalaṣa na suka)[r](o paḍihato yam ida civara-piṃdavadaśenaṣano-gilanapraceabheṣajo-parikharo	**(3.1) yaṃ** hi **ānanda, puggalo puggalaṃ** āgamma buddhaṃ saraṇaṃ gato hoti, dhammaṃ saraṇaṃ gato hoti, saṅghaṃ saraṇaṃ gato hoti. imassānanda, puggalassa iminā puggalena na suppatikāraṃ vadāmi, yad idaṃ abhivādana paccu-tthāna-añjalikamma-sāmīcikamma-cīvara-piṇḍapāta-senāsana-gilāna-paccaya-bhesajja-pari-kkhārānuppadānena.	**(3.1) kun dga' bo gang zag gang zhig** gang zag gang zhig dang phrad pas sangs rgyas la mngon par dang	chos dang dge 'dun la mngon par dang	
(3.2) /// + + (śara)[ṇa]ṃ [gacchat]i ○ ///	**(3.2)** yo ho anaṃda pugalo pugalo agamo) /// (...) [anaṃda ta]ṣa [p]u[u)[g](alaṣa na s]u[karo] paḍihato yam	**(3.2)** yaṃ hānanda, puggalo puggalaṃ āgamma pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesu micchācārā paṭi-	**(3.2)** sangs rgyas la **skyabs su song**	chos dang dge 'dun la skyabs su song	

SHT III 979 (verso)	BajC 1	MN 142	Up 4103
ida civarapiṃḍavada-śenaṣano-gilanapracea-bheṣajoparikharo		virato hoti, musāvādā paṭi-virato hoti, surāmeraya-majja-pamādaṭṭhānā paṭi-virato hoti. imassānanda, puggalassa iminā pugga-lena na suppaṭikāraṃ vadāmi. yad idaṃ abhivā-danapaccutthāna-añjali-kamma-sāmīcikamma-cīvara-piṇḍapāta-senāsana-gilānapaccaya-bhesajja-parikkhārānuppadānena.	
(3.3) --	**(3.3)** yo ho anaṃda pugalo pugalo agamya budho nikaṃkṣo dhaṃmo nikakṣo saṃghe nikaṃkṣo ? (anaṃda ta)[ṣa] pugalaṣa na s(u)[karo] paḍi[ha]to yam i(da) civarapiṃḍavado-śenaṣanogilanapracea-bheṣajapari[kha](ro		**(3.3)** sangs rgyas la mtha’ gcig tu nges	chos daṅ dge ’dun la mtha’ gcig tu nges	

SHT III 979 (verso)	BajC 1	MN 142	Up 4103
(3.4) /// (ni)ṣ[k]ā[ṅk](ṣā) [bhava]ti duḥ[khe s]a ○ ///	**(3.4)** yo ho anaṃda pugalo pugalo agamya) /// (…) ///	**(3.4)** yaṃ hānanda, puggalo puggalam āgamma dukkhe **nikkaṅkho hoti, dukkhasamudaye** nikkaṅkho hoti, dukkhanirodhe nikkaṅkho hoti, dukkhanirodhagāminiyā paṭipadāya nikkaṅkho hoti.	**(3.4)** sangs rgyas dang chos dang dge ʾdun la **the tshom dang yid gnyis dang bral**	**sdug bsngal** ʾbyung dang ʾgog pa dang lam la the tshom dang yid gnyis dang bral	bden pa mthong zhing phyir mi ʾong baʾi ʾbras bu mngon par rtogs te	
[ta]sya pu[d]gala[s]ya na sukaraṃ y[a] + ///	(anaṃda **taṣa) pugalaṣa na (sukaro** paḍihato yam)[i](da) [cīvarapiṃḍava]doṣ(e)naṣanogīlanapra[c](e)[abhe]ṣajaparikha[r](e)[na	**imassānanda, puggalassa** iminā puggalena **na suppatikāraṃ** vadāmi. yad idaṃ abhivādanapaccuṭṭhāna-añjalikammasāmīcikamma-cīvarapiṇḍapāta-senāsanagilānapaccaya-bhesajjaparikkhārānuppadānena.	**gang zag de la** gang zag ʾdis ji srid ʾtshoʾi bar du ʾdi lta ste	chos gos dang bsod snyoms dang mal cha dang	stan dang	na baʾi gsos sman dang	nye bar byas pa thams cad kyis lan glan par **sla ba ma yin no** ||

SHT III 979 (verso)	BajC 1	MN 142	Up 4103
		Section 4	
(4) /// + + + (sa)ṅghagatā dakṣiṇā[ś=ca]tur[d]l(aśa) ///	(4) caü](daśa iśa) [anaṃ](da) [pa]dipo[galiga dha]kṣina kadara **caüdaśa** iśa anaṃda	(4) **cuddasa** kho paniṃ ānanda, pāṭipuggalikā dakkhiṇā. katamā cuddasa.	(4) kun dga' bo **dge 'dun du gyur pa'i yon gnas** bdun dang gang zag zag ni **bcu bzhi yod de**	dge 'dun du gyur pa yon gnas bdun gang zhe na	

As this survey shows, SHT III 979 shares an important feature with the texts of Group A (Chinese MĀ 180, Tibetan): the Sanskrit fragment contains an introductory phrase that mentions gifts to the order (saṅgha) before enumerating individual gifts. Only the versions of Group A (including the Uighur *Maitrisimit*) share this feature:

> SHT III 979
> Line 6v /// + + + (sa)ṅghagatā dakṣiṇā[ś ca]tur[d](aśa) ///
>
> Tibetan Up 4103
> *kun dga' bo <u>dge 'dun du gyur pa'i yon gnas bdun dang
> gang zag ni bcu bzhi</u> yod de |*
>
> Chinese MĀ 180
> 不得報恩。復次。阿難。<u>有七施眾。有十四私施。</u>
> 得大福。得大果。得大功德。得大廣報。

It can therefore be assumed that SHT III 979 followed the same sequence as the other versions of group A. Moreover, in all three versions of Group A, Ānanda is described as fanning the Buddha (section 2). Although this element is not unique in canonical literature,[16] its insertion into the narrative of the *Dakṣiṇāvibhaṅga-sūtra* is peculiar to the texts of Group A.[17] None of the other versions shares this specific phrase.

> SHT III 979
> Line 1r /// + + (bhaga)[vantaṃ] vījayamānaḥ athā[y]. + ///
>
> Tibetan Up 4103
> *de'i tshe tshe dang ldan pa kun dga' [bo] <u>bcom ldan 'das</u>*

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16 E.g., this attribute is found in the versions of the *Mahāparinirvāṇa-sūtra* in nearly all extant versions, including that of the Theravādins (DN 16 at DN II 73,22–23) (see Waldschmidt 1951: II.108); I owe this reference to Bhikkhunī Dhammadinnā.

17 As an exception, the Uighur *Maitrisimit* does not refer to this attribute.

> *kyi rgyab logs na rlung yab thogs te | bcom ldan 'das la rlung*
> *yab gyob cing 'dug par 'gyur to || de nas tshe dang ldan pa*
> *kun dga' bos bcom ldan 'das la 'di skad ces gsol to ||*

Chinese MĀ 180

尊者阿難立世尊後執拂侍佛。於是。尊者阿難白曰。
世尊。此大生主瞿曇彌於世尊多所饒益。世尊母命
終後乳養世尊。

Thus the relationship between the Sanskrit fragment SHT III 979
and the Tibetan and Chinese *Madhyama-āgama* versions is rather
obvious. In general, the Sanskrit text is nearly identical to the Ti-
betan translation, including the treatment of the actions calling for
respect (section 3) which is otherwise rather heterogeneous and
which is also different in the Chinese *Madhyama-āgama* version (T
26) that also belongs to group A.[18]

II.2 Sanskrit Fragment MS 2379/15 in the Schøyen Collection

More complicated is the case of the small fragment from the
Schøyen Collection.[19] Although the exact origin of the manuscripts

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[18] For further details see Strauch 2014a: 29–33. As the present survey
shows, my evaluation of the relation between SHT III 979 and the Ti-
betan text in Strauch 2014a was not quite correct. It rather seems that
the treatment of this topic is nearly identical in both versions, with the
sequence: 1) Three Jewels + *abhiprasanna* (Tib. *mngon par dad*), 2)
Three Jewels + *śaraṇaṃ gam-* (Tib. *skyabs su song*), 3) Three Jewels +
niḥkāṅkṣa (≈ Tib. *mtha' gcig tu nges* 'unwavering certainty'), 4) Three
Jewels + 4 Noble Truths + *niḥkāṅkṣa* (≈ Tib. *the tshom dang yid gnyis
dang bral* 'without uncertainty and doubt').

[19] This fragment was hitherto unpublished. Some years ago, Jens-Uwe
Hartmann provided me with the photographs and transliteration of the

belonging to this collection is not entirely clear, they can safely be ascribed to regions in the North-West of the Indian subcontinent, most probably to the area around Bamiyan (Afghanistan).[20] According to their palaeographical features, the manuscripts cover the time span from around the second c. AD to the eighth century AD. The *Vinaya* texts of this collection apparently belong to the Mahāsāṅghika(-Lokottaravāda) school.[21]

The present fragment does not seem to belong to any of the other preserved manuscript remains and is therefore the only remnant of this *sūtra* among the manuscripts of the Martin Schøyen Collection.[22] It is written in an early Gupta Brāhmī of the third-fourth century AD.[23] The language is a Buddhist Sanskrit that is still considerably influenced by Middle Indic phonology and grammar (cf. *dānaṃ deti* for Sanskrit *dānaṃ dadāti*, *(a)///[ra]hatvaphalaṃ* for Sanskrit *arhattvaphalaṃ*, *(tira)///[cch]ānugato* for Skt. *tiryaggata, tiryagyonigata*, *suścarite* for Sanskrit *sucarite*, probably analogous to *duścarita*).

The preserved text on side A corresponds to section 8 of our *sūtra* that enumerates the four ways of purifying a gift. The text on side B contains the beginning of section 4, the fourteen individual gifts.

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fragment. Already in 2002, Peter Skilling identified its text as a parallel to the *Dakkhiṇāvibhaṅga-sutta*. The fragment was also used by Anālayo 2011: 810–819 in his comparative analysis of this *sūtra*. I want to thank Jens Braarvig and Jens-Uwe Hartmann who allowed me to publish this fragment in this article. The presented text is based on the initial transliteration, which has been improved by my own readings.

[20] Braarvig 2000: xiii. For the assumed find-spot, the Zargaran caves 1.2 km east of the Bamiyan Buddhas, see Braarvig 2006: Plates I and II.

[21] Chung 2002 and 2006, Karashima 2000, 2002 and 2006.

[22] Another *Madhyama-āgama* manuscript in this collection is being studied by Vincent Tournier and Gudrun Melzer.

[23] The script is closely related to Sander's Gupta alphabets, group A, e-g (Sander 1968: 85–104, e.g., Tafel 9–20).

Considering the overall structure of the *sūtra* text, Side A is therefore the verso, Side B the recto of the fragment. In the following, I present the images of the fragment and the reconstructed text.[24]
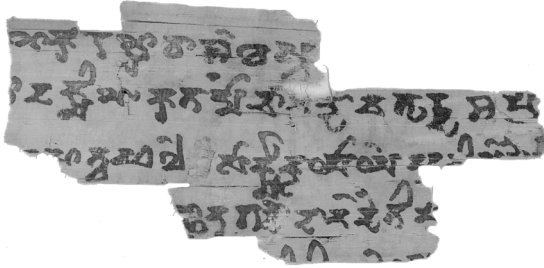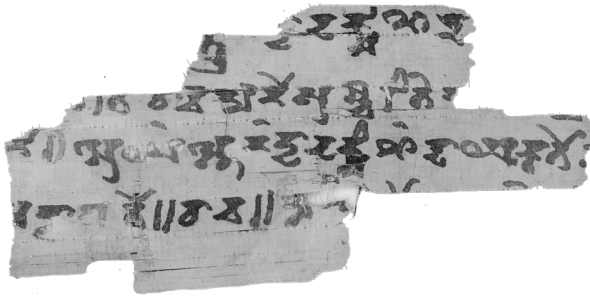
Figure 1. Fragment MS 2379/15 recto

Figure 2. Fragment MS 2379/15 verso

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[24] I follow here the transliteration conventions of the Series *Buddhist Manuscripts in the Schøyen Collection*; see Braarvig 2000: xvii. Uncertain reconstructions are additionally marked by an asterisk (*). High resolution images of the fragment can be accessed via Jens Braarvig's *Thesaurus Literaturae Buddhicae* (https://www2.hf.uio.no/polyglotta/index.php?page =library&bid=2, accessed April 14th, 2016).

MS 2379/15 recto

1   /// ṇa k[ā]r.ṇḍavā śaṃkhas[va] ///[25]
2   /// .. dakṣiṇā katamā cā[na]ndā caturdaśa pr[ā]-
    ///(*tipaudgalikā)
3   (a)///[ra]hatvaphalaṃ {{..}} sākṣīkṛyāyaṃ p[r]a[t]i-
    [pa]ṃ[n](*n)[26]e .. ///
4   + + + + (tira)///[cch]ānugato[27] dānaṃ deti [a][28] /// +
    + +
5   + + + + + + + /// .i .i + .e .. /// + + +

---

[25] It is presently not possible to give a satisfactory interpretation of the
    text of line 1 which does not correspond to any of the parallel versions.
    The preserved *akṣara*s can be reconstructed as *kāraṇḍavā* (see BHSD,
    s.v. kāraṇḍava) and *śaṃkhasvara*. The latter term is related to Pali *san-
    kassara* 'doubtful, wicked' (see PTSD, *s.v.*) and is attested in Buddhist
    Sanskrit in the compound *śaṅkhasvarasamācāra* 'of vile conduct'. The
    term is also found in the Mahāvyutpatti where it is translated by Tibetan
    lug pong ltar spyad pa (ed. Sakaki 1916–1925: no. 9141). Closely
    related is the following entry *saṃkasusamācāra* = Tibetan *lung rul ba
    lta bur gyur pa* (ed. Sakaki 1916–1925: no. 9142). Both translations are
    rather unsatisfactory attempts to represent the Sanskrit original. Cf. also
    Edgerton's discussion of this term in BHSD, *s.v. śaṅkhasvarasamā-
    cāra*). The preceding term *kāraṇḍava* 'chaff' can be used in the sense
    'dirt, impurity' (PTSD, *s.v.*). Both terms are perhaps meant to designate
    a wicked person. It is therefore possible that this line refers to a similar
    paraphrase in the original text as lines x and z of the verso (see below).
    In the present case, it is however unclear to which parallel text passage
    this text can be related.
[26] Cf. for this reconstruction the spelling *ānaṃnda* in line y verso.
[27] The peculiar form *(tira)[cch]ānugato* (Skt. *tiryaggata, tiryagyonigata*)
    seems to correspond to Gandhari *[cirīcanuga](da)[ṣa]*. Cf. also Pali *ti-
    racchānagate*, Buddhist Skt. *tiracchāna* (BHSD, *s.v.*).
[28] The remaining traces of this *akṣara* resemble an initial *a/ā* (for *ayaṃ* or
    ānaṃndā ?).

MS 2379/15 verso

w   + + + + (a)///tr(ānaṃn)d[ā] dakṣ[i]ṇa(ṃ) d[ā]///(ya-
        kato)

x   + + /// g. v[ā]ca mano suścarite .. /// + + /// .. ///

y   /// [t].|| ayaṃ ānaṃndā dakṣiṇaṃ dāyakato
        [ś]///(*udhyati)

z   (sam)///[ma]n[v]ā[g]ato|| vāca|| m[a][no] .. .o +
        + .e + + ///

Since the fragment is part of a palm-leaf manuscript, it should have
been shaped in the long *pothi* format that contains about five to six
lines of text. On both sides the complete height of only four lines is
preserved with a small part of the upper portion of line 5 on the recto.
Thus it is impossible to determine exactly the number of lines on
this manuscript. Theoretically it should be possible to roughly cal-
culate the length of a line on the basis of the recto side where we
clearly read the beginning of the enumeration of the fourteen indi-
vidual gifts (section 4), followed by the reference to the *arhattva-
phalasākṣīkriyāyāṃ pratipanna-* in line 3 and the *tiracchānugata-*
in line 4. The preserved text already makes it clear that according to
our grouping the fragment belongs to the group of texts that enumer-
ate the individual gifts in a descending order, a feature that is shared
by all extant version with the exception of the Gandhari version and
T 84. The three lines ought to have contained the entire list down to
the animals as its last entry.

The following tables 4 and 5 illustrate the relation of the pre-
served text of MS 2379/15 to its Indic parallels BajC 1 (here in reverse
order according to the structure of MS 2379/15) and the *Dakkhiṇā-
vibhaṅga-sūtta*.

Table 4. Reconstructed Text of MS 2379/15 Recto, Lines 2–5 in Relation to the Gandhari and Pali Parallels

MS 2379/15 (recto)	BajC 1	MN 142
	Section 4	
(4) ///.. dakṣiṇā katamā cā[na]ṇḍā caturdaśa pr[ā]///(*tipaudgalikā)	(4) [cau](daśa iśa) [anaṃ](da) [pa]di-po[galiga **dha]kṣina kadara caüdaśa iśa anaṃda**	(4) cuddasa kho panim, ānanda, pāṭi-puggalikā **dakkhiṇā. katamā cuddasa**
	(4.14) + + + (taṣa)[ga](da)[ṣa] (araha-daṣa samasabu)[dha]ṣa prac(e)adano det[i] (4.13) (praceabudhaṣa pracea-dano deti) (4.12) (arahadaṣa praceadano deti)	(4.1) tathāgate arahante sammāsam-buddhe dānaṃ deti, ayaṃ pathamā pāṭi-puggalikā dakkhiṇā. (4.2) paccekabuddhe dānaṃ deti, ayaṃ dutiyā pāṭipuggalikā dakkhiṇā (4.3) tathāgatasāvake arahante dānaṃ deti, ayaṃ tatiyā pāṭipuggalikā dakkhiṇā (4.4) **arahattaphalasacchi-kiriyāya paṭipanne** dānaṃ deti, ayaṃ catutthī pāṭipuggalikā dakkhiṇā.
(4.4) (a)///[ra]hatvaphalaṃ {{..}} sākṣīkryāyaṃ p[r]a[t]i[pa]ṃ[n](*n)e .. ///	(4.11) **(arahadae paḍivaṃṇeaṣa** pra)[ceadano deti]	
	(4.10) (anagamiṣa praceadano deti) (4.9) anaga[mi](dae) paḍivaṃṇeaṣa praceada[n](o deti) (4.8) (ṣaïdagamiṣa praceadan)[o] deti (4.7) [ṣaïda]ḻgami-[da] paḍi[vaṃṇe](aṣa praceadano deti)	(4.5) anāgāmissa dānaṃ deti, ayaṃ pañcamī pāṭipuggalikā dakkhiṇā. (4.6) anāgāmiphalasacchakiriyāya paṭipanne dānaṃ deti, ayaṃ chaṭṭhī pāṭipuggalikā dakkhiṇā.

MS 2379/15 (recto)	BajC 1	MN 142
	(4.6) (soda)[va]na《sa》 praceadano deti **(4.5)** (sodavanadae paḍivaṃvaṃneaṣa praceadano deti **(4.4)** iṣiṣa bahiragaṣa kamehi vidaragaṣa praceadano deti **(4.3)** śilavaṃ[ṭaṣa] man(u)ṣahoda[ṣa] praceadano de[ti] **(4.2)** duśilaṣa manuṣahodaṣa praceadano deti	**(4.7)** sakadāgāmissa dānaṃ deti, ayaṃ sattamī pāṭipuggalikā dakkhiṇā. **(4.8)** sakadāgāmiphalasacchakiriyāya paṭipanne dānaṃ deti, ayaṃ aṭṭhamī pāṭipuggalikā dakkhiṇā. **(4.9)** sotāpanne dānaṃ deti, ayaṃ navamī pāṭipuggalikā dakkhiṇā. **(4.10)** sotāpattiphalasacchakiriyāya paṭipanne dānaṃ deti, ayaṃ dasamī pāṭipuggalikā dakkhiṇā. **(4.11)** bāhirake kāmesu vītarāge dānaṃ deti, ayaṃ ekādasamī pāṭipuggalikā dakkhiṇā. **(4.12)** puthujjanasīlavante dānaṃ deti, ayaṃ dvādasamī pāṭipuggalikā dakkhiṇā. **(4.13)** puthujjanadussīle dānaṃ deti, ayaṃ terasamī pāṭipuggalikā dakkhiṇā. **(4.14)** **tiracchānagate dānaṃ deti**, ayaṃ cuddasamī pāṭipuggalikā dakkhiṇāti.
(4.14) + + + + (tira)//[cch]ānugato dānaṃ deti [a] /// + + +	**(4.1)** **ciričanugadaṣa pracea[dano] deti**	

Even if we concede that the text of MS 2379/15 contained a rather short form of this enumeration by only repeating *dānaṃ deti* (as the Gandhari version does), it is impossible to clearly place the missing text in even portions into these two lines.[29] Hence it seems that the text of MS 2379/15 contained an abbreviated version of this list. On the basis of the preserved text, it is not feasible to determine the exact character of this abbreviated version, that is, whether the text may reflect an oral or scribal abbreviation or else it belongs to a different, abridged version.

Unfortunately, the evidence on the verso is not much better. According to the preserved text in line 3, *ayaṃ ānaṃndā dakṣiṇaṃ dāyakāto,* this part must belong to section 8 of the *Dakṣiṇāvibhaṅga-sūtra* (four ways of purifying a gift). This phrase occurs in the parallel Indic versions in two different contexts of section 8 (see Table 5, marked as 8b.1 and 8b.4). If our reading of the last preserved letter (*ś.*) is correct, the preserved phrase should correspond to the entry 8b.1 (Gandhari *[aya anaṃda] dhakṣina dayato śujati,* Pali *evaṃ kho, ānanda, dakkhiṇā dāyakato visujjhati*).

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29 According to my hypothetical reconstruction of the missing Sanskrit (with the reading *dānaṃ deti* at the end of each entry) text line 2–3 would contain about 53 *akṣara*s and line 3–4 about 130 *akṣara*s. Even without *dānaṃ deti* (= 4 *akṣara*s) it is not possible to establish a reconstructed text that would correspond to the lost portions of the lines. Even if we assumed that the phrase /// + + + *(tira)[cch]ānugat[to] dānaṃ deti* .. + + + /// in line r4 of MS 2379/15 belonged to the subsequent section 5 where the rewards of the respective gifts are listed, this would not solve the problem, since this list starts with this entry. This option is also less probable, because both Indic versions use an absolutive form here (Gandhari *praceadano daïta,* Pali *dānaṃ datvā*).

Table 5. The Reconstructed Text of MS 2379/15 Verso in Relation to the Gandhari and Pali Parallels

MS 2379/15 (verso)	BajC 1	MN 142
	Section 8	
Line w: + + + + (a)///tr(ānaṃn)d[ā] dakṣ[i]ṇa(ṃ) d[ā]///(ya-kato)	catvarime anaṃda dhakṣina pariśodhi kadara catva[ri **(8a.1) ast[i] dhakṣina dayado** śujati na padigahado **(8a.2)** asti dhakṣina padigahado śujati na dayado **(8a.3)** asti dhakṣi[na] ṇevi dayado śujati na padigahato **(8a.4) asti dha[kṣ]ina dayato ca** padigahato ca śujati	catasso kho imā, ānanda, dakkhiṇā-visuddhiyo. katamā catasso: **(8a.1) atthānanda, dakkhiṇā dāyakato** visujjhati no paṭiggāhakato. **(8a.2)** atthānanda, dakkhiṇā paṭiggāhakato visujjhati. No dāyakato. **(8a.3)** atthānanda, dakkhiṇā neva dāyakato visujjhati nopaṭiggāhakato. **(8a.4) atthānanda, dakkhiṇā dāyakato** ceva visujjhati paṭiggāhakato ca.

MS 2379/15 (verso)	BajC 1	MN 142
Line x: + + /// g. v[ā]ca mano suścarite .. /// + + /// .. /// Line y: /// [t]. ‖ ayaṃ ānaṃmdā dakṣinaṃ dāyakato [ś]//(*udhyati)	**(8b.1)** kaṣa ca anaṃda dhakṣina dayado śujati na paḍigahato iśa anaṃda dayao **śilava bhoti kalanadhamo** paḍigahao duśilo bhoti [pava]dhamo **[aya anaṃda] dhakṣina dayato** śujati na paḍigahato	**(8b.1)** kathañ cānanda, dakkhiṇā dāyakato visujjhati no paṭiggāhakato. idhānanda, dāyako hoti **sīlavā kalyāṇadhammo,** paṭiggāhakā honti dussīlā pāpadhammā. **evaṃ kho, ānanda, dakkhiṇā dāyakato visujjhati** no paṭiggāhakato.
Line z: (saṃ)//[ma]ḥ[v]ā[g]ato ‖ vāca ‖ m[a][no]…o + + .e + + ///	**(8b.2)** kasaṃ ca anada dhakṣina paḍigahato śujati na dayato iśa anada paḍigrahao **śilava bhoti kalanadhaṃmo** dayao **duśilo bhoti pavadhaṃmo** aya anaṃda paḍigaheado śujati na dayato	**(8b.2)** kathañ cānanda, dakkhiṇā paṭiggāhakato visujjhati no dāyakato: idhānanda dāyako hoti **dussīlo papadhammo,** paṭiggāhakā honti **sīlavanto kalyāṇadhammā.** evaṃ kho, ānanda, dakkhiṇā paṭiggāhakato visujjhati no dāyakato.

MS 2379/15 (verso)	BajC 1	MN 142
	(8b.3) kasaṃ ca anaṃda dhakṣina nevi dayato śujati na paḍigahato iśa anaṃda [daya]o **duśi[l]o bh[(o)[ti pavadhaṃ]mo** paḍigahao ve **duśilo bhoti pavadhaṃmo** aya anaṃda dhakṣiṇa nevi dayato na paḍigahato śujati	**(8b.3)** kathañ cānanda, dakkhiṇā neva dāyakato visujjhati no paṭiggāhakato. idhānanda, dāyako ca hoti **dussīlo papadhammo**, paṭiggāhakā ca honti **dussīlā pāpadhammā**. evaṃ kho, ānanda, dakkhiṇā neva dāyakato visujjhati no paṭiggāhakato
	(8b.4) kasaṃ ca anaṃda dhakṣina dayato paḍigaha[t](o) [ca ś]ujati dayago vi **śilava bhoti kalanadhaṃmo** paḍigahao vi **śilava bhoti kalanadhaṃmo** aya anaṃda dhakṣina dayato vi paḍigahato vi śujati	**(8b.4)** kathañ cānanda, dakkhiṇā dāyakato ceva visujjhati paṭiggāhakato ca: idhānanda, dāyako ca hoti **sīlavā kalyāṇadhammo**, paṭiggāhakā ca honti **sīlavanto kalyāṇadhammā**. evaṃ kho, ānanda, dakkhiṇā dāyakato ceva visujjhati paṭiggāhakato ca. imā kho, ānanda, catasso dakkhiṇāvisuddhiyo ti.

The preceding text seems to refer to the section before. The preserved *akṣara [t]r.* probably corresponds to Sanskrit *atra*, which can be interpreted as an erroneous Sanskritisation of Middle Indic *atthānanda* (Pali) = *asti ānanda* (Gandhari). After the word *dakṣiṇa* the letter *d.* is clearly discernible. It should be the beginning of a following *dāyakato*. The thus reconstructed phrase *(a)tr(ānaṃn)dā dakṣ[i]ṇa(ṃ) d(āyakato)* would correspond to the beginning of either section 8a.1 or 8a.4 of the parallels (see Table 5).

The relation between MS 2379/15 and the parallel Indic versions is further complicated by the fact that the text of MS 2379/15 seems to insert elements that are not found in the Indic versions and most of the other parallels.

In lines x and z of the fragment we read the two apparently related text passages:

    x   + + /// g. v[ā]ca mano suścarite .. /// + + /// .. //
    z   (sa)///[ma]n[v]ā[g]ato // vāca // m[a][no] .. .o + +
         .e + + ///

This text is missing in most of the parallel versions, but a possible suggestion is that it somehow replaced or paraphrased the words that are used in the parallel Indic versions to describe the virtuous giver: Gandhari *śilava, kalanadhaṃmo*, Pali *silavanto kalyāṇadhammā*. By doing so, it made use of a different terminology which is also attested in the canonical language where we find the triad (Pali) *kāya-, vāci-, manosucaritam* 'good conduct with regard to body, speech and mind'. According to the parallels, these attributes belong to the second part of section 8 (= 8b).

Interestingly, one of Chinese parallels—the late translation T 84—seems to reflect the same terminology and contains in the parallel passages of section 8b the attributes 身業清淨, 口業清淨, 意業清淨,

which clearly translate the underlying Indic original and correspond to the Skt. text of MS 2379/15.[30] These attributes are used in all four entries in section 8b, either in a positive or in a negative sense. Since the text in line z is lacking a clear statement in this regard, it could belong to any of the four entries (8b.1–4).

It is difficult to determine the exact amount of missing text on MS 2379/15. On the one hand, the text of line y *ayaṃ ānaṃndā dakṣiṇaṃ dāyakato* [*ś*]. (8b.1) is preceded by these attributes in line x and separated from them by an entire missing line. On the other hand, an entire line separates the text of line y from the subsequent reference to these attributes in line z. Since the entry 8b.4 would not have been followed by such a further reference, our identification of line y with the entry 8b.1 gets further confirmation. In this case, however, the missing text between line x and y would be rather short, if related to the parallels. Since we have no means to determine the exact wording of the text of MS 2378/15 in this passage, the evidence is not sufficient to reliably establish the missing text and its exact relation to the extant parallels. It cannot even be excluded that the Sanskrit text used a completely different order to the extant parallels.[31]

This uncertainty makes it also impossible to formulate a clear statement about the amount of missing text in one line. Only such a statement, however, would allow us to safely establish whether the text of MS 2379/15 listed the fourteen individual gifts directly before the four purifications—as only the versions of group A do—or

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[30] Translated in Tsukamoto 1988: 1099; cf. also Anālayo 2011: 818, note 297: "T 84 at T I 904a27 deals with the same topic in terms of purity of bodily, verbal and mental action."

[31] Such a 'corrupt' treatment is, for example, found in T 84; cf. Anālayo 2011: 818, note 297: "the listing of the four types of purification in T 84 seems to have suffered from some textual error."

whether the missing portions of the fragment contained the seven gifts to the *saṃgha* between these two sections.

It is obvious that the text of MS 2379/15 does not parallel any of the preserved versions of the *Dakṣiṇāvibhaṅga-sūtra*. This observation can point to two different explanations: Either the text of the *Dakṣiṇāvibhaṅga-sūtra* was considerably different in the tradition represented by this manuscript, or the manuscript's text contains a commented version of the *Dakṣiṇāvibhaṅga-sūtra* or quotations from the *Dakṣiṇāvibhaṅga-sūtra* in the context of a commentary or scholastic treatise.

III. Differences in Idiomatic and Terminological Usages

The now extant four Indic versions of this *sūtra* (Pali, Gandhari, Buddhist Sanskrit, Sanskrit) together with their parallels in translations and some quotations in other works allow us to examine how the actual *sūtra* was treated on a more microscopic level, leaving aside the structural differences discussed above. In other words: How stable was an *Āgama sūtra* text with regard to its wording?

For the sake of brevity I limit this study to a few examples from sections 4 (fourteen individual gifts) and 5 (rewards of the individual gifts). As Table 1 (above) shows, at least parts of these interrelated sections are preserved in all extant versions, including the four Indic ones.

The first observation concerns the phrase *praceadano/pracea dano deti* that is used throughout sections 4 and 5 of the Gandhari version to describe the individual gift. If they contain that phrase at all, all other versions show here *dānaṃ dā-*:

Pali   *dānaṃ deti*
Tibetan   *sbyin pa sbyin par byed na*
Chinese   (布)施

Based on Gandhari phonology, there are two different ways to explain the element *pracea* in this phrase. The first possibility would derive Gandhari *pracea* from Sanskrit *pratyeka*. Accordingly, an interpretation of the Gandhari phrase as either *pratyekadānaṃ dadāti* or *pratyekaṃ dānaṃ dadāti*, i.e., 'gives an individual gift' or 'individually gives a gift' can be suggested.[32] On the other hand, the element *pracea* could also represent Sanskrit *pratyaya*. In this case *pracea* could be related to Pali *paccaya* 'requisites',[33] hence yielding the translation 'donation of a [personal] requisite' (*pratyaya-dāna*). Alternatively, the word could be connected to the postposition *prace* used in Central Asian Gandhari documents in the sense of 'concerning, with reference to' (with acc. or gen.).[34] The fact that the parallel passage concerning the gifts to the order does not use this or another postposition in order to designate the recipient of the gift and that the term *pratyayadāna* is completely unknown in Buddhist literature might speak in favour of the first explanation that derives the word from *pratyeka*. However, due to the phonological ambiguity involved here and the lacking parallels it seems presently impossible to offer a definite solution for this problem. Whatever

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[32] Cf. Gandhari *praceabudha* beside *pracegabudha* for Sanskrit *pratyeka-buddha*. Due to these two attested forms, the Gandhari evidence can hardly help to settle the question of the origin of this Buddhist term. For attempts to derive this word from older Ardhamāgadhī forms from Old Indian **prāpteyabuddha* or **pratyayabuddha*, see Norman 1983 and von Hinüber 2001: 193, with a reply in Anālayo 2010.

[33] See PTSD, *s.v.*

[34] Burrow 1937: 42; I am grateful to the anonymous reviewer who drew my attention to the interpretations based on *pratyaya-*.

might be the correct interpretation of this expression, it is not found in any of the other versions and can probably be explained as a Gandhari idiomatic usage.[35]

The Gandhari version differs also with regard to the terms that describe the aspirants to the different levels of awakening. The two preserved Indic versions as well as the Tibetan translation are based on the conventional terminology that uses °*phala-* + an oblique form of *sākṣīkriyā* + *pratipanna-*:

> Pali   *arahatta**phalasacchikiriyāya** **paṭipanne** dānaṃ deti*
>
> Sanskrit   *(a)///[ra]hatva**phalaṃ** {{..}} **sākṣīkṛyāyaṃ** **p[r]a-[t]i[pa]ṃ[n](*n)e***
>
> Tibetan   *dgra bcom pa'i **'bras bu mngon du bya ba'i phyir zhugs pa***

In the Gandhari version, the elements °*phala-* + *sākṣīkriyā* were replaced by an abstract noun on –*tā*, e.g.,

> BajC 1   *[ṣaïda]gami[**dae paḍivaṃnea](ṣa** praceadano deti)*

A comparable terminology can be observed in some of the 'Larger *Prajñāpāramitā*' texts, e.g. *sakṛdāgāmitāyai pratipannaka-* and *anāgāmitāyai pratipannaka-*.[36]

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[35]   It must be noted that in its introduction to section 4 the Gandhari version uses also the (inherited) term *[pa]ḍipo[galiga dha]kṣina* that corresponds to Pali *pāṭipuggalikā dakkhiṇā*. A Sanskrit counterpart was probably used by MS 2379/15: pr. /// line 2 recto).

[36]   *Pañcaviṃśatisāhasrikā Prajñāpāramitā* V, ed. Kimura 1992: 154,4–5; *Aṣṭādaśasāhasrikā Prajñāpāramitā*, ed. Conze 1962: 182,14–15. Instead of *arhattvaphalasākṣīkriyāyāṃ pratipanna-* both texts use *arhattva-pratipanna-*.

It is possible, but not sure, that this specific terminology is also based on a north-western usage.[37]

A different case of terminological change is probably represented by the last passage I want to discuss in this context:[38]

> BajC 1 (4.2) *duśilaṣa* **manuśahodaṣa** *pracea dano deti*
> Pali (4.13) **puthujjana**dussīle dānaṃ deti, ayaṃ tera-samī pāṭipuggalikā dakkhiṇā.

The Pali term *puthujjana* (Skt. *pṛthagjana*) corresponds to *manuśahoda* (= Skt. *manuṣyabhūta*)[39] in the Gandhari version.

The same terminology was also used in the subsequent section 5 where the fruits of these individual gifts are described. Here we observe still another substitution. The noun *dakkhiṇā* "gift" used by the Pali version corresponds to Gandhari *vivao* (Skt. *vipāka-*). In this case, this variant was obviously shared by other versions as the Tibetan equivalent *rnam par smin pa* shows.[40]

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[37] For the predilection of Gandhari for this type of abstract nouns, see, e.g., the recently published 'Copper Plates of Helagupta' (first century AD) with forms like *hidasuhadae* 'for his own well-being and happiness' (Skt. *hitasukhatāyai*), *ṇivaṇasabharadae* 'for the preparation of the *nirvāṇa*' (Skt. *nirvāṇasaṃbhāratāyai*), *metreasamosaṇadae* 'for a meeting with Maitreya' (Skt. *maitreyasamavadhānatāyai*), etc. (Falk 2014: 5).

[38] The Tibetan and the two Chinese versions cannot contribute to our discussion. The Tibetan *skyes bu gang zag* represents rather *puruṣapudgala*. According to the *Mahāvyutpatti*, Skt. *pṛthagjana* corresponds to Tibetan *so so'i skye bo* (ed. Sakaki 1916–1925: no. 7125). The Chinese parallels T 26 (施不精進人) and T 84 (二者於破戒人而行布施) only use the character 人 for translating the underlying Indic original.

[39] For another occurrence of this term in a Gandhari commentary, cf. Baums 2009: 438.

[40] The Chinese translations cannot support the reading *vipāka*. They use here the character 福, which corresponds to Skt. *puṇya* or *dakṣiṇā* (see

BajC1   (5.2) *duśila̠s̠a **manuśahoda̠s̠a** p(r)aceadano daï-ta ̠s̠aha̠s̠aüno **vivao** pa̠ḍiakṣidavo*

Pali   (5.2) ***puthujjana**dussīle dānaṃ datvā sahassa-guṇā **dakkhiṇā** pāṭikaṅkhitabbā.*

Tibetan   (7.2) *tshul khrims ’chal pa’i **skyes bu gang zag la** sbyin pa sbyin na **rnam par smin pa** stong ’gyur du re bar bya’o*

Remarkably, a quotation from the *Dakṣiṇāvibhaṅga-sūtra* in Vasubandhu’s *Abhidharmakośabhāṣya* shows the same two alterations in the text:

> *tathā hy uktaṃ bhagavatā tiryagyonigatāya dānaṃ dattvā śataguṇo **vipākaḥ** pratikāṅkṣitavyaḥ duḥśīlāya **manuṣya-bhūtāya** dānaṃ dattvā sahasraguṇa iti*[41]

This evidence could indicate that Vasubandhu was relying on a version of the *Dakṣiṇāvibhaṅga-sūtra* whose terminology was closely related to that attested in the Gandhari version of BajC 1. It is not possible to determine whether this was a specific north-western version which was the result of innovations during the process of transmission. It is equally possible that this version preserved some features of an older text, and that the innovations were made on the Pali side rather than by the other extant versions.

Conclusion

The analysis of the different versions of the *Dakṣiṇāvibhaṅga-sūtra* yields the following results:

Digital Dictionary of Buddhism, http://www.buddhism-dict.net/, *s.v.*).

[41] *Abhidharmakośabhāṣya* IV.117, ed. Pradhan 1967: 270,6–8.

1. On a macroscopic level, the inventory of the main structural units of the text is rather stable. Nearly all of the extant versions contain all the main elements, while certain versions change their sequence. This feature allows the identification of distinct recensions. In the case of the *Dakṣiṇāvibhaṅga-sūtra* the versions that are conventionally ascribed to Sarvāstivāda or Mūlasarvāstivāda traditions (Tibetan, Sanskrit SHT 979, MĀ 180) seem to form a distinct recension of the *Dakṣiṇāvibhaṅga-sūtra*. Among them, the texts of Tibetan and Sanskrit SHT 979 are more closely related to each other than to MĀ 180.

2. The same change of sequence can also be observed on a substructural level. According to this feature, the Gandhari version of BajC 1 and the late Chinese translation T 84 are more closely related to each other than to any of the remaining versions.

3. On a microscopic level, we observe different strategies. In certain passages the wording is nearly identical. In other cases, the text can be expanded or abbreviated by omitting or adding common stock phrases that belong to the 'canonical language' and are thus sanctioned by their occurrence in other texts on the same level of authority. Moreover, lexical and terminological material could be substituted by synonyms. Differences and agreements on this level are probably the result of various factors. In most cases, they seem to be based on specific recitation practices that may have been influenced by regional or communal habits. It can be assumed that the text remained relatively fluid on this level allowing for a rather large amount of flexibility with regard to the individual wording and elaboration of a certain passage within the more stable framework of the structure and substructure of the text.

I have intentionally avoided discussing these questions with regard to any assumed school affiliation of this text. In fact, it seems to me it is a more fruitful methodological approach to perceive these representations of a text rather as regional recensions or versions than as school specific variants of a given text. A specific version could of

course have become the authoritative text of a certain school, when this school decided to fix a 'canonical version' in a written or oral tradition. There is, however, no reason to assume that this need was already felt at the beginning of the transmission of *Āgama* texts, including the first centuries AD, nor that any of the early versions discussed here were ever perceived as school-specific or as belonging to a complete or closed *Madhyama-āgama* collection of a certain school. In other words, the relation between the literary shape of a given text and its school affiliation is far from certain. Thus the parallelism between the Gandhari version and the Chinese translation T 84 might well be the result of a geographical coincidence rather than pointing to the texts having a common school affiliation. On the other hand, the sometimes considerable differences between texts do by no means exclude the possibility that they were used by monks belonging to the same school.

Despite such a variety, it is however possible to distinguish certain clearly discernible groups of texts that are more closely related to each other than to the remaining parallels. In this regard, it seems useful to apply methods of textual criticism rather than to draw on categories of religious history, such as school affiliation. Such a text-critical approach does not aim at reconstructing an 'Urtext' of a given *sūtra* nor sees the establishment of a stemma as a really useful instrument. Given the multitude of agents in the transmission of Buddhist texts, spread throughout a large area over a long period of time, any attempt to reflect the complexity of this development with the help of a stemma will certainly fail. Instead, the strictly text critical approach can help to liberate our view on early Buddhist texts from the too narrow perspective of school affiliation and widen it to equally important factors in the genesis of texts, such as their geographical, linguistic and historical contexts. Processes that are related to the specific modes of text preservation, transmission and

performance, be it in oral, written or in a mix of oral and written ways must have played a decisive role in the genesis of texts. It can be assumed that the change from oral to written modes largely influenced the shape of texts and finally also contributed to the genesis of rather stable and homogeneous literary forms. At the same time, the new support material also allowed a much greater circulation of texts and could promote harmonizing processes between monastic communities in far-away locations all over the Buddhist cultural sphere. It is by then that school affiliation might have become a more determining factor rather than geographical location, by enabling monks to compare their respective versions of *Āgama sūtra*s and agree on a commonly accepted, 'canonical' shape.

We always need to bear in mind that our evidence is extremely selective—with only relatively few early manuscripts from a very limited geographical area and rather late traditions of 'canonical' collections that contain the results of the preceding developments in the form of standardized texts. The value of the early manuscripts from Gandhara lies in the fact that they allow a view into the initial stages of this development when texts were starting to be put in writing and coexisted with oral recitation practices. It probably took centuries of various negotiation processes among these different traditions and modes of transmission until canonical versions were finally fixed. The few preserved manuscripts can give us an idea about the shape of a particular *sūtra* in a specific place at a specific point of time. But they can hardly shed sufficient light on the complex history of these processes.

Abbreviations

BajC	Bajaur Collection, fragment no.
BHSD	*Buddhist Hybrid Sanskrit Dictionary* (Edgerton 1953)
DVS	**Dakṣiṇāvibhaṅga-sūtra*
MĀ	*Madhyama-āgama* (T 26)
MN	*Majjhima-nikāya*
MS	Martin Schøyen Collection, fragment no.
PTSD	Dictionary of the Pali Text Society
T	Taishō edition
Up	*Abhidharmakośopāyayikā-ṭīkā*

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