

A COMPARISON OF XUANZANG AND PARAMARTHAŚ
TRANSLATIONS OF THE GRAMMATICAL ELEMENTS IN
THE *ABHIDHARMAKOŚABHĀṢYA* XUANZANG AND
PARAMĀRTHA

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MAIN POINTS

- Were Sanskrit grammatical expressions identified by the medieval translators of Buddhist Sanskrit texts in their Chinese translations?
- If yes, how were those Sanskrit grammatical expressions translated into Chinese in the medieval Chinese translation of Buddhist Sanskrit texts?
- Can the modern translators of the Chinese translation of the Sanskrit Buddhist texts identify those Chinese expressions of the Sanskrit grammatical expressions in the medieval Chinese translation of Buddhist Sanskrit texts?
- Taking Xuanzang and Paramārtha translations of Abhidharmakośabhāṣya this study attempt to identify those Chinese expressions of the Sanskrit grammatical expressions in the medieval Chinese translation of Buddhist Sanskrit texts.



MEDIEVAL CHINESE KNOWLEDGE OF SANSKRIT GRAMMAR

□ The term “*vyākaraṇa*” grammar

毘伽羅 *pi-jia-luo* (by Dharmakṣema/*Mahāparinirvāṇa sūtra*)

毘耶羯刺訥 *pi-ye-jia-la-nan* (by Xuanzang)

Dharmakṣema:

「譬如長者唯有一子，心常憶念，憐愛無已，將詣師所，欲令受學，懼不速成，尋便將還。以愛念故，晝夜慇懃，教其半字，而不教誨毘伽羅論。何以故？以其幼稚，力未堪故。」

- For example, some elder with only one child would thought about him and pamper him tremendously. After sent his son to a teacher for education, the elder worried about the effectiveness of his learn and brought him back out of fatherly love to him. The elder taught his son day and time diligently the “half-word” [type of scripture] but not the *Pijaluo text*. Why is that? Because the son is still young and incapable [of understanding the latter].



MEDIEVAL CHINESE KNOWLEDGE OF SANSKRIT GRAMMAR

□ The term “*vyākaraṇa*” grammar

- 「毘伽羅論者，所謂方等大乘經典，以諸聲聞無有慧力，是故如來為說半字九部經典，而不為說毘伽羅論方等大乘。」

Commentary to the Huayan sūtra by Chengguan 澄觀

- It is because the ‘Hearer-disciples’ of the Buddha were lack of the power of wisdom that the Tathāgata preached only the Scriptures of the Nine-divisions, which is a ‘Half-teaching,’ but not the *Pijaoluo text*, which is a *Vaipulya Mahāyāna* text.
- Xuanzang: 毘耶羯刺訶, name of “*fanshu* 梵書 (Brahma-writing)” composed by one *fanwang* 梵王 (Brahmā) It is actually a work that gives exposition of the knowledge of words 聲明記論 (*śabdavidyavyākaraṇa*)



MEDIEVAL CHINESE KNOWLEDGE OF SANSKRIT GRAMMAR

□ Verbal Expressions

底彥多 *di-yanduo* = *tiñanta*

轉 *zhuan*/ 轉 *zhuan*/ 轉聲 *zhuansheng* = *vibhakti*, ie., nominal case endings

般羅颯迷 *boluosami* = *parasmai[pada]*

阿答末泥 *adamoni* = *ātmane[pada]*

□ Nominal expressions

蘇漫多 *sumanduo* = *subanda*

轉 *zhuan*/ 轉 *zhuan*/ 轉聲 *zhuansheng* = *vibhakti* ie., nominal case endings



MEDIEVAL CHINESE KNOWLEDGE OF SANSKRIT GRAMMAR

□ Kāraḥas , the event makers

- from Kuiji's commentary to the *Mind-only Treatise* composed by Xuanzang 《成唯識論掌中樞要》

Chinese transcription of kāraḥas ²²	Sanskrit kāraḥas
1. 利提勢 <i>nirdeśe</i> ²³ (probably means description here)	(<i>prātipadika-artha</i>)
2. 鄔波提舍泥 <i>upadeśane</i> (instruction?)	<i>karman</i>
3. 羯啞唎 迦囉泥 <i>karṭṛ karaṇe</i>	<i>karṭṛ karaṇa</i>
4. 三鉢囉陀爾雞 <i>sāmpradānike</i>	<i>sampradāna</i>
5. 褒波陀泥 <i>apādāne</i>	<i>apādāna</i>
6. 莎弭婆者爾 <i>svāmivacane</i> (the word indicates ownership)	<i>svasvāmibhāvād idambandha</i> ²⁴
7. 珊爾陀那囉梯 <i>saṃnidhānārthe</i> (a sense of vicinity or presence)	<i>adhikaraṇa</i>
8. 阿曼怛囉泥 <i>āmantraṇe</i> (addressing)	



MEDIEVAL CHINESE KNOWLEDGE OF SANSKRIT GRAMMAR

□ Kāraḥas , the event makers

- from the *Biology of Xuanzang* 大唐大慈恩寺三藏法師傳

Names of the Sanskrit karikas	Chinese expositions
<i>prātipadika-artha</i> meaning of the word in stem form	法體 the thing itself
<i>karman</i> object	所作業 the thing done
<i>karṭṛ karnaṇa</i> agent, instrument	作具及能作者 instrument and agent
<i>sampradāna</i> recipient	所為事 purpose of the event
<i>apādāna</i> point of departure	所因事 reason of the event
<i>svasvāmibhāvād idam bandha</i> relation between owner and owned	所屬事 the thing to which something else belongs
<i>adhikaraṇa</i> <i>locus</i>	事所依 the thing on which something else depends

MEDIEVAL CHINESE KNOWLEDGE OF SANSKRIT GRAMMAR

□ Nominal Compounds,

- The Sanskrit grammatical terminology, *ṣaḍ-samāsa*, transcribed into Chinese as *sha-san-mosa* 殺三磨娑, or translated as “six fold analyses of compounds” *liu-he-shi* 六(離)合釋
- 「西域相傳解諸名義皆依別論, 謂六合釋, 梵云殺三磨娑, 此云六合。」

- *Illumination of the Complex Meaning of the Mahāyāna Teaching* 大乘法苑義林章 By Kuiji (632-682)

According to the tradition in the West Region, the glossing of Buddhist terms is always based on **grammar** (*vyākaraṇa*), namely the “six analyses of compounds.” The Sanskrit **term** *shasanmosha* (*ṣaṭsamāsa*) is called *liu-he* 六合 in Chinese language.

Sanskrit compounds samāsa	Chinese translations
<i>karmadhāraya</i>	<i>chi-ye-shi</i> 持業釋 activity-bearing
<i>tatpuruṣasamāsa</i>	<i>yi-zhu-shi</i> 依主釋 master-dependent
<i>bahuvrīhi</i>	<i>you-cai-shi</i> 有財釋 property-possessing
<i>dvandva</i>	<i>xiang-wei-shi</i> 相違釋 mutual-distinct
<i>avyāyībhāva</i>	<i>lin-jin-shi</i> 隣近釋 adjacent
<i>dvigu</i>	<i>dai-shu-shi</i> 帶數釋 number-containing



VERBAL EXPRESSIONS

□ Future tense:

- The character 當 is used to translate the future tense, instead of “when” or “should”, which are its indigenous semantic meaning
- tān parastād upadekṣyāmaḥ
 - P: 此行相後 當說 [We] will discuss these modes of mental activities afterwards
 - X: 十六行相後 當廣釋 [We] will elaborate on these 16 modes of mental activities afterwards



VERBAL EXPRESSIONS

□ Passive voice

- Na hi tena caittā na **jñāyante**

The character **所** is used to translate the passive voice.

- P: 由此智他心法非**所**知故 with this knowledge, the mind of the other's cannot be known
- X: 非此不知他心**所**法 it is not the case that this does not know the mind of the other's.

Remark: Xuanzang render this passive-voiced sentence into active-voiced.



VERBAL EXPRESSIONS

□ Gerund:

- The character 已 to express gerund is placed after the verb, but not before:
- prayogaṃ kṛtvā
 - P: 作加行 已 having done the preparatory practices
 - X: 修加行 practice the preparatory practices

□ Past participle

- The character 已 to express past participle is placed after the verb
- nanu cōktam
 - P: 於前不 已 說耶 Was it not said previously?
 - X: 豈不前說 Was it not said previously?



VERBAL EXPRESSIONS

□ Past participle

▪ kṣīṇā me jātir

- P: 我生已盡 My life was exhausted.
- X: 我生已盡 My life was exhausted.

Remark: the character 已 expresses past time of the past participle is placed before the verb, cf., gerund 已.

▪ kṛtakṛtyataḥ

- P: 由事已辦 from having done the duty
- X: 事辦故 because the duty is done

▪ duḥkhaṃ me pariññātaṃ

- P: 苦諦我已知厭 I have understood the truth of suffering
- X: 我已知苦 I have understood suffering



VERBAL EXPRESSIONS

□ Future passive participle

- P uses “更”, Xuanzang “應更” to render the future sense of the future participle.
 - “更” should not be understood as expressing the sense of “moreover” or “furthermore”
 - na punaḥ pariñeyam
 - P: 不更知厭 not to be known again
 - X: 不應更知 not to be known again
- Remark: na punar bhāvayitavyaḥ
- P: 不更修習 not to cultivate again
 - X: 不應更修 not to be cultivated again

Optative

The character “應” used to translate the sense of obligatory “should” for optative verb “syāt”. Here “應” is not a grammatical expression.

- vigatarāgaṃ syāt
 - P: 應說名無欲 It should be named as non-greed
 - X: 應名離貪心者 it should be named as the greed-afarred one.

Remark:



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PARAMĀRTHA VS XUANZANG ON TRANSLATING THE GRAMMATICAL EXPRESSIONS

□ Nominal cases

- “*ātmānam eva tatra vāsinam paśyann ātmīyaṃ paśyati ity ātmadr̥ṣṭir evāsau dvimukhī athāham ity etasmāt **mameti** dr̥ṣṭyantaram syāt/ **mayā mahyam** ity etad api syāt /* (pañcamam kośasthānam, anuśayanirdeśaḥ)
- **P:** 於是處起我所見，是故此見皆是身見，由二門起。若汝計我是第一執，我所是第二執，若**我與帶物**稱我。此文應成別執。
 - If you consider “self” is the first taking, “my” is the other taking, when “with me” and “carrying-thing” called self, then these two should be a separated view of grasping.
- **X:** 諸有計我。於彼事中有自在力是我所見。此即我見由二門轉。是我**屬我**。若是別見**由我為我**見亦應別。
 - If [the views of] “self” and “of me” are separated views, then the views of “by me” and “for me” would be yet other separated views.
- **Puguang:** 『是我』是我見，第一轉聲。『**屬我**』是我所見，**第六轉聲**。『**由我**』謂由我如此，是**第三轉聲**。『**為我**』謂為我如此，是**第四轉聲**。於八轉聲中第一、**第六若**是別見，**第三、第四見**亦應別。三、四見既不殊，初、六見寧有異？」



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□ Instrumental case ending

▪ aprayoḅa

- P: 不由加行心 not through the mind of preparatory practice
- X: 不由加行 not through the preparatory practice

□ Ablative case ending

- The character “故” expressing reason, comes after the “reason”, not as the regular Chinese syntax, which comes before the reason.

▪ santīraᅇātmatvāt

- P: 決度尋覓為體性故 because of its nature of determination and searching
- X: 推度性故 because of its nature of investigation

Remark: the ablative “故” expressing reason, comes after the “reason”, not as the regular Chinese syntax, which comes before the reason.



CASE ENDINGS (VIBHAKTI)

□ Ablative case ending

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COMPOUNDS

□ Genitive bahūvrīhi compound

- If AB is a genitive bahūvrīhi compound, AB is understood as referring to or qualifying C.
- The meaning of the compound AB would, [C] taking A as B, or , [C] of which B is A.
- Chinese translation uses “[以 taking] A 為 as B to render the genitive bahūvrīhi compound.
- sarvānāsravaḥetukatvād
 - P: 以一切無流法為因故 because having the all non-outflowed dharmas as its cause through the non-outflowed knowledge one obtains such understanding thus
 - X: 一切聖道為因生故 having all noble path as its cause for production

Remark: “sarvānāsravaḥetuka” is a bahūvrīhi compound meaning “that of which the cause is the whole non-outflowed [knowledge] - sarvānāsravāḥ hetuḥ yasya saḥ [anutpādaḥ jñānaḥ]”



COMPOUNDS

□ Genitive bahūvrīhi compound

▪ **duḥkhādigocaram** dharmākhyam

- P: 欲苦等為境 法智 the dharm-knowledge, which takes desire, suffering, etc. as its mental object
- X: 法智 [及類智如次欲上界] 苦等諦為境 the dharm-knowledge..., which takes the truth of suffering, etc. as its mental object

Remark: 欲苦等為境 **expresses** bahūvrīhi compound, should be taken as an adjectival clause qualifying “dharma-knowledge”, ie., duḥkhādi gocaram yasya saḥ dharmākhyam [jñānaṃ]



TENTATIVE CONCLUDING REMARKS

- It is likely that the medieval Chinese translators of Sanskrit Buddhist texts were aware of and try to translate the Sanskrit grammatical expressions into Chinese
- The Chinese translations of the Sanskrit grammatical expressions could be identified, therefore we should translate those expressions in terms of their grammatical functions, in stead of their semantic meanings expressed in the Chinese language
- Although Paramārtha did not leave any expositive notes on Sanskrit grammatical expressions, unlike Xuanzang and his disciples did in their translations, we see here he recognized and translate the Sanskrit grammatical.
- If the above assumption is plausible, we could make use of some digital humanity tools to run through Paramārtha and Xuanzong's translations, as well as other medieval Chinese translators, of the Sanskrit grammatical expressions and produce a list of "Chinese glossaries of the Sanskrit grammatical expressions" in a statistically sounded way and have a better idea of the history of the medieval Chinese translation of the Sanskrit texts.

