
A Translation of the Quotations in Śamathadeva's
Abhidharmakośopāyikā-ṭīkā Parallel to the Chinese
Samyukta-āgama Discourses 61, 71, 73, 77, 79 and 81

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Abstract

This article contains an annotated translation of the discourse quotations parallel to the Chinese *Samyukta-āgama* discourses nos. 61, 71, 73, 77, 79 and 81, as found in Śamathadeva's *Abhidharmakośopāyikā-ṭīkā*.

Contents

Up 1016 – Discourse Parallel to SĀ 61

Up 2047 – Discourse Parallel to SĀ 61

Up 5006 – Discourse Parallel to SĀ 71

Up 9023 – Discourse Parallel to SĀ 73

Up 2074 – Discourse Parallel to SĀ 77

Up 5016 – Discourse Parallel to SĀ 79

Up 6016 – Discourse Parallel to SĀ 81

Keywords

Abhidharmakośopāyikā-ṭīkā; Five Aggregates; Śamathadeva; Samyukta-āgama

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Up 1016 – Discourse Parallel to SĀ 61¹

The setting is at Sāvattthī.

[The Buddha said to the monks:] “Monks, there are five aggregates of clinging. What are the five? They are the bodily form aggregate

1 Up 1016 refers to quotation no. 16 in the first chapter of the *Abhidharmakośabhāṣya* and of the *Abhidharmakośopāyikā-ṭīkā* according to the numbering system established by Honjō 1984a and successive supplementations in his publications. I am indebted to Honjō Yoshifumi (本庄 良文) for having generously put at my disposal a revised draft of his Japanese translation of the *Abhidharmakośopāyikā-ṭīkā*. However, I regret that the highly polished style of this translation and my insufficient proficiency in Japanese still do not allow me to make full use of his work. I also thank Peter Skilling for having passed on to me his reading notes on the *Abhidharmakośopāyikā-ṭīkā*. I adopt the text published in the collated edition of the Tanjur, the *bka' bstan dpe bsdur ma* edition, also known as the ‘Sichuan’ edition, as my base text. The *dpe bsdur ma* is based on the Derge edition and provides an apparatus containing the variant readings from the Peking, Narthang and Cone editions. I note variant readings only when I give quotations of passages in my footnotes and when the variants are significant and affect my renderings. For Pali texts, all references are to the editions of the Pali Text Society. On occasion, I have adjusted the sandhi, punctuation, capitalisation, etc., and simplified some of the text-critical conventions found in text editions for ease of reference. For the sake of editorial consistency with Anālayo’s translations, I adopt Pali terminology, cf. also Dhammadinnā 2012: 70 note 17. The renderings of passages in the Chinese *Samyukta-āgama* parallels in my footnotes follow Anālayo 2013. The reader should refer to Anālayo’s comparative notes there; in my own annotation I take them up only when necessary for especially significant cases. The present discourse quotation, Up 1016, is identified in Honjō 1984a: 4–5; for other parallels cf. also Pāsādikā 1989: 22 [no. 11], Chung 2008: 53 and Anālayo 2013: 7 note 5. The discourse has been translated into Japanese by Honjō 1985: 4–6. For an annotated translation of SĀ 61 cf. Anālayo 2013: 7–9. For other parallels to SĀ 61 cf. also Up 2047, translated below. The discourse quotation Up 1016 runs from D 4094 *ju* 18a2–19a5 [= Si 161 *ju* 41,17–44,13] or Q 5595 *tu* 20a2–21a8, including the canonical citation from the *Abhidharmakośabhāṣya*: *mḍo las ni bcom ldan 'das kyis sems pa'i tshogs drug go zhes bshad do zhes bya ba la*, cf. *Abhidharmakośabhāṣya* ed. Pradhan 1967: 10,19: *ṣaṭ cetanākāyā iti*; cf. also *Abhidharmakośavyākhyā* ed. Wogihara 1932: 37,16: *saṃskāraskandhaḥ katamaḥ? ṣaṭ cetanākāyā iti*. Another partial parallel, or, more appropriately, a reference to a discourse parallel to SĀ 61, simply mentioning the six classes of intentional volition, *sems pa'i* (N and Q read: *dpa'i*) *tshogs drug*, is identified in Honjō 1984a: 80–81 as Up 5027 and runs from D 4094 *ju* 281b7–282b7 [= Si 161 *ju* 684,8–684,18] or Q 5595 *thu* 26b3–27b5 (which includes the canonical citation from the *Abhidharmakośabhāṣya*: *ci'i phyir lta ba gsum por zhes bya ba la sogs pa la* (cf. *Abhidharmakośabhāṣya* ed. Pradhan 1967: 10,19), a reference to an *uddāna*, an actual *uddānagāthā*, and the location of the quotation in the *Abhidharmakośabhāṣya*).

of clinging, the feeling, the perception, the formations and the consciousness aggregate of clinging.

“And what is the bodily form aggregate of clinging? Whatever bodily form there is, it is entirely [made up of] the four great elements and that which is derived from the four great elements. This is called the bodily form aggregate of clinging.

“The bodily form aggregate of clinging is impermanent, *dukkha*, and completely of a nature to change. The relinquishment without remainder of the bodily form aggregate of clinging, its complete extinction, its overcoming, its extinguishing, its fading away,² its cessation, its appeasement, its disappearing, and the non-taking up of any other bodily form aggregate of clinging, the non-clinging, the non-arising – this is excellent, viz., the complete emancipation from all clinging, the destruction of craving, dispassion, cessation, *nirvāṇa*.

“And what is the feeling aggregate of clinging? It is the six classes of feeling, namely, feeling arisen from eye-contact, ear[-contact], nose[-contact], tongue[-contact], body[-contact] and feeling arisen from mind-contact. This is called the feeling aggregate of clinging. *In the same way, [the relinquishment without remainder of] the feeling aggregate of clinging ... as earlier, up to nirvāṇa.*³

“What is the perception aggregate of clinging? It is the six classes of perception, namely, perception arisen from eye-contact, ear[-contact], nose[-contact], tongue[-contact], body[-contact] and perception arisen from mind-contact. This⁴ is called the perception aggregate of

2 Here and for similar occurrences in this and in other discourse quotations in the *Abhidharmakośopāyikā-ṭīkā* I render ‘*dod chags dang bral ba*, lit., ‘becoming devoid of passion’ (cf. Pali and Sanskrit *vigatārāga*, *vītarāga*) in the sense of ‘fading away’ rather than literal ‘dispassion’, following Anālayo’s rendering of 離欲 in SĀ 61 at T II 15c19 etc., corresponding to *virāga*, cf. Anālayo 2013: 7 note 6. Throughout, I retain the rendering ‘dispassion’ for ‘*dod chags dang bral ba* when it appears as part of the *nirvāṇa* sequence, for example in this same paragraph, etc.

3 Throughout the translation, the passages in italics indicate abbreviations in the original.

4 The translation follows the integration > ‘*di ni* < based on the preceding and subsequent occurrences of the same passage applied to the other aggregates of clinging.

clinging. *In the same way, [the relinquishment without remainder of the perception aggregate of clinging] ... as earlier, up to nirvāṇa.*

“What is the formations aggregate of clinging? It is the six classes of intentional volition,⁵ namely intentional volition arisen from eye-contact, ear[-contact], nose[-contact], tongue[-contact], body[-contact] and intentional volition arisen from mind-contact. This is called the formations aggregate of clinging. *In the same way, [the relinquishment without remainder of the formations aggregate of clinging] ... as earlier, up to nirvāṇa.*

“What is the consciousness aggregate of clinging? It is the six classes of consciousness, namely eye-consciousness, ear-, nose-, tongue-, body- and mind-consciousness. This is called the consciousness aggregate of clinging. *In the same way, [the relinquishment without remainder of the consciousness aggregate of clinging] ... as earlier, up to nirvāṇa.*

“Monks, one who discriminates and develops patient acceptance with regard to all these *dharmas* with limited wisdom⁶ completely

5 SĀ 61 at T II 15c28 defines the formations aggregate of clinging in similar terms as the six classes of intentional volitions: 云何行受陰? 謂六思身, cf. Anālayo 2013: 8 with note 7. This fits in with the *Abhidharmakośabhāṣya* etc. passages quoted in note 1 above (cf. also, for the *Yogācārabhūmi*, Yokohama and Hirosawa 1996: 1117: *ṣaṭcetanākāyāḥ*). For a discussion of the close relationship between volitional formations, *saṅkhārās*, and intentional volitions or intentions, *cetanā*, cf. Dhammadinnā 2014.

6 Here SĀ 61 at T II 16a6 speaks only of ‘wisdom’, 智慧, whereas the following paragraph, SĀ 61 at T II 16a8, has ‘superior wisdom’, 上智慧, which parallels the ‘great wisdom’, *shes rab chen pos*, of the subsequent paragraph of the description of the characteristics of a Dharma-follower in the Tibetan version. Up 2047, the other parallel to SĀ 61 translated below, however, speaks of meditating while developing patient acceptance with ‘limited wisdom’, *shes rab chung ngus bsgom par bzod pa ni*, for both the faith-follower and the Dharma-follower. Another difference in wording between Up 1016 and SĀ 61, apparent throughout the two versions, is that the former uses consistently the plural to mark *dharmas* to be contemplated (*chos 'di rnams*, with ‘*di*’ omitted in C and D in one instance, cf. p. 699, note 43.2 in the apparatus to the *dpe bsdur ma* collated edition) whereas the latter does not mark the *dharma* as plural but has ‘this *dharma*’, 此法. This variation does not occur in the partial parallel to SĀ 61 translated below, Up 2047, where the singular is employed: ‘this *dharma*’, *chos 'di*.

transcends the state of a worldling, achieves the condition of being assured of the right path, attains the fruit of a stream-entrant,⁷ and does not meet the moment of passing away in the interval [between death and the following birth] without having attained the fruit of a stream-entrant. This [person] is called a ‘faith-follower’.

“Monks, one who discriminates and develops patient acceptance with regard to all these *dharmas* with great wisdom⁸ achieves the condition of being assured of the right path. *In the same way as earlier up to being established in the fruit of a stream-entrant.*

“Monks, one who sees all these *dharmas* as they really are with wisdom⁹ eradicates and fully understand the three [lower] fetters, viz., identity view,¹⁰ holding rules of conduct and behaviours as if these were paramount [in leading to liberation] and perplexity [towards the Buddha, the Dharma and the Saṅgha]. This person [is] a stream-entrant, has the characteristic of not failing to [attain] the final goal of awakening, is endowed with a determined condition, one who has attached himself to the highest. After having reappeared seven times [at most] in the condition of a human or as a *deva*, he will make an end of *dukkha*. This person is called ‘one who has attached himself to the highest, one with seven lives [at most remaining]’.

“Monks, one who sees all these *dharmas* as they really are with right wisdom reduces sensual passion, aversion and delusion. Because he will make an end of *dukkha* after having come back to this world only once, this [person] is called a ‘once-returner’.¹¹

7 The translation chooses to leave out the intrusive negative adverb > *ma* < in *rgyun tu zhugs pa 'i 'bras bu ma thog pa la*.

8 On variations of the degree of wisdom cf. note 6 above. At this point the phrase *so 'i skye bo 'i sa las yang dag par 'das te*, “completely transcends the state of a worldling”, could be expected, based on the formulaic passage of the definition of the faith-follower above as well as in SĀ 61 at T II 16a5, transl. Anālayo 2013: 8.

9 Here and below, SĀ 61 at T II 16a11+15 qualifies wisdom as ‘right’, 正慧.

10 Literally, in Tibetan, ‘view of the disintegrating aggregates [as if these were the self]’, *'jig tshogs la lta ba* (Sanskrit *satkāyadr̥ṣṭi*, Pali *sakkāyadīṭṭhi*).

11 SĀ 61 does not present the characteristics of a once-returner and a non-returner, but proceeds directly from the stream-entrant to the arhat.

“Monks, one who sees all these *dharmas* as they really are with wisdom¹² attains perfect knowledge and the eradication of the remaining five fetters belonging to the lower world, viz., identity view, sensual passion, aversion, holding rules of conduct and rituals as if these were paramount [in leading to liberation] and perplexity [towards the Buddha, the Dharma and the Saṅgha]. This [person] upon being reborn will attain nirvāṇa there. Because of his condition of not coming back to this world, he is called a ‘non-returner’.

“Monks, one who sees all these *dharmas* as they really are with wisdom attains the supreme vision, is without clinging, and becomes liberated on attaining liberation of the mind from the influxes – he has done what had to be done, has laid down the burden, has accomplished his goal, has completely exhausted the fetter of existence, and has attained complete liberation with right wisdom.”

Up 2047 – Discourse Parallel to SĀ 61¹³

[The Buddha said to the monks:] “Monks, one who meditates and develops patient acceptance with regard to this *dharma* with limited

12 Notably, while the once-returner has ‘right wisdom’, *yang dag pa* ‘i *shes rab*, here the non-returner has simply ‘wisdom’, *shes rab*.

13 The discourse quotation is identified in Honjō 1984a: 20–21 and has been translated into Japanese by Honjō 1989b: 11–12. For an annotated translation of the parallel passage in SĀ 61 at T II 16a5–11, cf. Anālayo 2013: 7–9. For other parallels to SĀ 61 cf. Anālayo 2013: 7 note 5 and also note 1 above. For a more extended parallel to SĀ 61 cf. also Up 1016 translated above. The discourse quotation runs from D 4094 *ju* 75a3–75b3 [= Si 161 *ju* 178,9–179,14] and Q 5595 *tu* 84b4–85a7, including the canonical citation from the *Abhidharmakośabhāṣya*: *mithong ba* ‘i *lam dang zhes bya ba la*, cf. *Abhidharmakośabhāṣya* ed. Pradhan 1967: 75,3: *darśanamārga*. Here the title of the discourse referred to as ‘Discourse on Analysis’, *rnam par ’byed pa* ‘i *mdo*, **Vibhaṅga-sūtra* (**Vibhāga-sūtra* according to the reconstruction in Honjō 1984a: 21) in the third *uddānagāthā* of the chapter on the aggregates of the *Samyukta-āgama*: *rnam par ’byed pa* ‘i *sdom gyi tshigs su bcad pa gsu mpa* ‘i *phung po las bslab pa* ‘i *sdom rab tu dga’ ba* ‘i *ched du brjod pa rnam par ’byed pa las ji skad du*. The references to the title ‘Discourse on Analysis’ and to the third *uddānagāthā* of the chapter on the aggregates of the *Samyukta-āgama* tally with the reconstructed title of the parallel SĀ 61 based on the *Samyukta-āgama* (T 99) *uddāna* found after SĀ 64, as well as with the location of the Chinese parallel in the chapter on the aggregates, cf. Anālayo 2013: 2 note 1. A reference to the location

wisdom is called a ‘faith-follower’,¹⁴ achieves the condition of being assured of the right path, completely transcends the state of a worldlyling, and does not pass away in the interval [between death and the following birth] without having attained the fruit of a stream-entrant.

“Monks, one who discriminates and develops patient acceptance with regard to this *dharma* is called a ‘Dharma-follower’ ... *as earlier, from ‘achieves the condition of being assured of the right path ...’ up to ‘and does not pass away in the interval [between death and the following birth] without having attained the fruit of a stream-entrant’.*”

Up 5006 – Discourse Parallel to SĀ 71¹⁵

The setting is at Sāvattthī.

[The Buddha said to the monks:] “Monks, I shall teach [you] identity, the arising of identity, the cessation of identity and the path leading to cessation of identity. Listen and bear in mind what I shall expound [to you].

“What is identity? It is the five aggregates of clinging.¹⁶ What are

in the *Abhidharmakośabhāṣya* of another citation from the same discourse and to another *uddānagāthā* is provided at the end of the present discourse quotation: *mdo 'di yang mdzod kyi gnas dang por, 'du byed phun po bzhi las gzhan zhes bya bar bcom ldan 'das kyi mdo drug pa las ji skad du bshad par der* (Q reads: *des) bris pa bzhin no.*

14 For variations in comparison with Up 1016 and SĀ 61 cf. note 6 above.

15 The discourse quotation is identified in Honjō 1984a: 76–77, cf. also Chung 2008: 55. For the parallels cf. Anālayo 2013: 29 note 54. Up 5006 has been translated into Japanese in Honjō 1982a: 24–26. For an annotated translation of SĀ 71 cf. Anālayo 2013: 29–32. The discourse quotation runs from D 4094 *ju* 268b1–269b2 [= Si 161 *ju* 652,17–653,18] or Q 5595 *thu* 11b4–12a4, including the canonical citation from the *Abhidharmakośabhāṣya*: *'jig tshogs ni nye bar len pa'i phung po lnga'o zhes bya ba la*, cf. *Abhidharmakośabhāṣya* ed. Pradhan 1967: 281,20: *satkāyaḥ pañcopādānaskandhāḥ.*

16 Cf. *Abhidharmakośabhāṣya* ed. Pradhan 1967: 281,20: *satkāyaḥ pañcopādānaskandhāḥ.*

the five? They are the bodily form aggregate of clinging, the feeling, the perception, the formations and the consciousness aggregate of clinging.

“What is the arising of identity? It is craving conjoined with delight and passion that makes for further becoming leading to renewed existence, relishing here and there.

“What is the cessation of identity? It is when craving conjoined with delight and passion that makes for further becoming leading to renewed existence, relishing here and there, has been completely left behind, has been exhausted, has faded away, has ceased, has been appeased and has disappeared.

“What is the path leading to the cessation of identity? It is the noble eightfold path, namely right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.

“Monks, this is called an exposition in detail of [the statement] ‘I shall teach [you] in detail this exposition of identity, the arising of identity, the cessation of identity and the path leading to cessation of identity.’”¹⁷

[This] is explained in different words, letters and terms in the ‘Discourse by Dhammadinnā’.¹⁸

17 This statement has a parallel in SĀ 71 at T II 18c9 but not in SN 22.105, cf. Anālayo 2013: 30 note 57. Up 5006 does not contain the closing formula of the monks’ delight at the Buddha’s teaching found in SĀ 71 at T II 18c10.

18 Instead of a reference to the (Sanskrit) **[Bhikṣuṇī-]Dharmadinnā-sūtra*, SĀ 71 at T II 18c13 first refers to a discourse to be recited in the same way but in place of of identity etc. the topic is the understanding of identity etc., and then refers to three other discourses, again with a number of substitutions in the recitation. For references to the **[Bhikṣuṇī-]Dharmadinnā-sūtra* in the *Abhidharmakośopāyikā-ṭīkā* cf. Dhammadinnā 2013: 73 note 1.

Up 9023 – Discourse Parallel to SĀ 73¹⁹

The setting is at Sāvattḥī.

[The Buddha said to the monks:] “Monks, I shall teach [you] the burden,²⁰ the assuming of the burden, the relinquishment of the burden and the one who carries the burden.²¹ Listen and bear in mind what I shall expound [to you].²²

“What is the burden? It is the five aggregates of clinging. What are the five? They are the bodily form aggregate of clinging, the feeling, the perception, the formations and the consciousness aggregate of clinging.²³

“What is the assuming of the burden? It is craving conjoined with delight and passion that makes for further becoming leading to

19 The discourse quotation is identified in Honjō 1984a: 120–121, cf. also Pāsādika 1984: 128 [no. 518], Chung 2008: 55 and Anālayo 2013: 33 note 63. The quotation is translated into Japanese in Honjō 1983: 63 and Honjō 1998: 101. For an annotated translation of SĀ 73 and other Sanskrit parallels cf. Anālayo 2013: 33 note 63. The canonical quotations run from D 4094 *nyu* 85b4–86a4 [= Si 162 *nyu* 957,3–958,6] or Q 5595 *thu* 132a7–132b7, including the canonical citation from the *Abhidharmakośabhāṣya*: *dge slong dag khur dang khur len pa dag ces bya ba la*, cf. *Abhidharmakośabhāṣya* ed. Pradhan 1967: 468,2: *bhāraṃ ca vo bhikṣavo deśayisyāmi bhāradānaṃ ca bhāranikṣepaṇaṃ ca bhārahāraṃ ceti ... yo 'sāv āyusmān evaṃ nāmā yāvad evaṃ cirasthitika evaṃ āyuhpariyantaḥ*, cf. also *Abhidharmakośavyākhyā* ed. Wogihara 1971: 706,3.

20 SĀ 73 specifies that the burden is ‘heavy’, 重, in the corresponding passage at T II 19a16, etc.

21 Cf. *Abhidharmakośabhāṣya* ed. Pradhan 1967: 468,2: *bhāraṃ ca vo bhikṣavo deśayisyāmi bhāradānaṃ ca bhāranikṣepaṇaṃ ca bhārahāraṃ ceti* (= *Abhidharmakośavyākhyā* ed. Wogihara 1971: 706,3). Up 9023 agrees with SĀ 71 at T II 19a16 against SN 22.22 at SN III 25,15 and EĀ 25.4 at T II 631c12 as far as the sequence of the listing here and in the actual exposition is concerned, cf. also Anālayo 2013: 33 note 64.

22 Cf. *Abhidharmakośavyākhyā* ed. Wogihara 1971: 706,4: *tac chṛṇuta sādhu sa suṣṭhu ca manasikuruta bhāṣiṣye*.

23 Cf. *Abhidharmakośavyākhyā* ed. Wogihara 1971: 706,5: *bhāraḥ katamaḥ? paṃcopādānaskamdhāḥ*.

renewed existence, relishing here and there.²⁴

“What is the relinquishment of the burden? It is when craving conjoined with delight and passion that makes for further becoming leading to renewed existence, relishing here and there, has been completely left behind, has been exhausted, has faded away, has ceased, has been appeased and has disappeared.²⁵

“Who carries the burden? ‘The person’, it should be answered: the venerable one²⁶ whose name is such, whose clan is such, whose diet is such, who experiences this kind of pleasure or pain, whose life is just so long or short, whose life span is so much.²⁷

“Monks, I have expounded in detail what I meant when I stated ‘I shall teach [you] the burden, the assuming of the burden, the relinquishment of the burden and the one who carries the burden.’ As I announced at the outset when I stated ‘I shall teach [you] the burden, the assuming of the burden, the relinquishment of the burden and the one who carries the burden’ – I have [now] explained this in detail.”

The Blessed One spoke these words and after the Well-gone One

24 Cf. *Abhidharmakośavyākhyā* ed. Wogihara 1971: 706,6: *bhārādānaṃ katamat? tṛṣṇā paunarbhavikī nandīrāgasahagatā tatratrābhinandinī*. Up 9023 agrees with SĀ 71 against SN 22.22 at SN III 26,3, which mentions the three types of craving, cf. Anālayo 2013: 28 note 51 and 34 note 67.

25 Cf. *Abhidharmakośavyākhyā* ed. Wogihara 1971: 706,7: *bhāranikṣepaṇaṃ katamat? yad asyā eva tṛṣṇāyāḥ paunarbhavikyā nandīrāgasahagatāyāḥ tatratrābhinandinyāḥ aśeṣaprahāṇaṃ pratinihsargo vyantībhāvāḥ kṣayo virāgo nirodho vyupaśamo śtaṅgamah*.

26 Up 9023 applies the identifying an individual by means of different aspects to a certain venerable, *tse dang ldan pa*, as does SN 22.22 at SN III 25,23 mentioning a venerable one, *āyasmā*, whereas SĀ 71 at T II 19a22 speaks of a person in general, 謂土夫是, 土夫者.

27 Cf. *Abhidharmakośabhāṣya* ed. Pradhan 1967: 468,5: *yo śāv āyuṣmān evaṃ nāmā yāvad evaṃ cirasthītika evaṃ āyūhpariyantaḥ* and *Abhidharmakośavyākhyā* ed. Wogihara 1971: 706,10: *pudgala iti syād vacanīyaṃ. yo śāv āyuṣmān evaṃ nāmā evaṃ janya evaṃ gotraḥ evaṃ āhārah evaṃ sukhaduḥkhapratisaṃvedī evaṃ dīrghāyur evaṃ cirasthītika evaṃ āyuṣmanta iti*. Up 9023 is similar to SĀ 73 and EĀ 25.4 at T II 631c19 in being more detailed, against a shorter definition in SN 22.22 at SN III 25,22, cf. Anālayo 2013: 34 note 69.

had spoken these words, he made this utterance by way of further explanation:

“When one has set down a very heavy burden,²⁸
One should not take up any more burdens.
To carry burdens is painful,
but to let them go is happiness.²⁹
One should abandon all craving,
extinguish all fetters.³⁰
Fully understanding what should be cultivated,³¹
one will no more revolve in further existence.”

Up 2074 – Discourse Parallel to SĀ 77³²

The setting is at Sāvathī.

[The Buddha said to the monks:] “Monks, abandon sensual lust and

28 Unlike previous occurrences, here Up 9023 qualifies the burden as a very heavy one: *shin tu lci ba'i khur*. The parallel SĀ 73 at T II 19a26 calls the burden heavy as in previous occurrences, 重.

29 SĀ 73 at T II 19a27 speaks of a great delight, 大樂.

30 SĀ 73 at T II 19a28 says that one should eradicate all formations, 則盡一切行; all formations, (*saṃskāra*), appear also in the Sanskrit fragment parallel SHT IV 30b V4 given in Anālayo 2013: 35 note 72. note 69. In fact *kun sbyor thams cad* can translate all activities and conditioned, compounded formations in a general sense, as well as the ten fetters (*saṃyojana*).

31 The corresponding line in SĀ 73 at T II 19a29 does not mention cultivation but fully understanding existence and the remainder of the mental sphere, 曉了有餘境.

32 The discourse quotation is identified in Honjō 1984a: 26-27, cf. also Pāsādika 1989: 44 [no. 124] and Chung 2008: 77. The quotation is translated into Japanese in Honjō 1984b: 10–11. For the parallels cf. Anālayo 2013: 41 note 98. The discourse quotation runs from D 4094 *ju* 95b5–96a1 [= Si 161 *ju* 227,15–228,5] or Q 5595 *tu* 109a7–109b3, including the canonical citation from the *Abhidharmakośabhāṣya*: *gzugs la 'dun pa dang 'dod chags gang yin pa de spongs shig ches bya ba la sogs pa la*, cf. *Abhidharmakośabhāṣya* ed. Pradhan 1967: 92,20: *yo rūpe cchandarāgas taṃ prajāhīta. cchandarāge prahīṇe evaṃ vas tad rūpaṃ prahīṇaṃ bhaviṣyati pariñātaṃ vistareṇa yāvad vijñānaṃ iti*; cf. also *Abhidharmakośavyākhyā* ed. Wogihara 1971: 219,33: *yo rūpe chandarāga iti. chando 'nāgate 'rthe prārthanā. rāgas tu prāpte 'rthe 'dhyavasānaṃ. vistareṇa yāvad vijñānaṃ iti*.

passion for bodily form! When you abandon sensual lust and passion for bodily form you will also at once fully understand it as having been abandoned, just like a talipot palm cut at the root will never appear again and by nature cannot grow again.

“Monks, you should abandon any type of sensual lust and passion for feeling, perception, formations and consciousness. When you abandon sensual lust and passion [for feeling, perception, formations and consciousness.] you will also at once fully understand [them] as having been abandoned,³³ just like a talipot palm cut at the root will never appear again and by nature cannot grow again.”

Up 5016 – Discourse Parallel to SĀ 79³⁴

The setting is at Sāvattthī.

[The Buddha said to the monks:] “Monks, bodily form, past as well as future, is impermanent. What need is there to say of bodily

33 This passage appears to be corrupted in all the editions available to me (I have not yet been able to consult the Golden (Ganden) Tanjur edition): *'dun pa dang 'dod chags spangs na khyod kyis 'dun pa dang 'dod chags yongs shes pa dang* (N and Q omit: *yongs shes pa dang*) *yongs su spangs par* (C reads: *spang bar*) *'gyur te*. The translation follows the tentative emendation: < *'dun pa dang 'dod chags spangs na khyod kyis tshor ba dang 'du shes dang 'du byed dang rnam par shes pa de lta bu yang spangs pa dang yongs su shes par yang 'gyur te* > based on the earlier treatment of the abandonment of sensual lust and passion applied to bodily form: *'dun pa dang 'dod chags spangs na khyod kyis gzugs de lta bu yang spangs* (N reads: *spang*) *pa* (N reads: *na*) *dang yongs su shes par yang 'gyur te*.

34 The parallel is identified in Honjō 1984a: 78–79, cf. also Honjō and Akimoto 1978: 100 [§ 1], Pāsādika 1989: 97 [no. 376], Chung 2008: 57 and Anālayo 2013: 43 note 101. The quotation is translated into Japanese in Honjō 1982b. For an annotated translation of SĀ 79 cf. Anālayo 2013: 43–45. The discourse quotation runs from D 4094 *ju* 273b7–274a7 [= Si 162 *ju* 665,18–666,20] or Q 5595 *thu* 17b4–18a5, including the canonical citation from the *Abhidharmakośabhāṣya*: *dge slong dag gzugs 'das pa zhiḡ yod par ma gyur na zhes bya ba la*, cf. *Abhidharmakośabhāṣya* ed. Pradhan 1967: 295,9: *atītaṃ ced bhikṣavo rūpaṃ nābhaviṣyan*; cf. also *Abhidharmakośavyākhyā* ed. Wogihara 1971: 468,29: *atītaṃ ced bhikṣavo rūpaṃ nābhaviṣyan*.

form arisen in the present?³⁵ Monks, learned noble disciples³⁶ who examine in this way attain equanimity with regard to past bodily form,³⁷ do not relish future bodily form,³⁸ become disenchanted with and free from desire for bodily form arisen in the present and attain cessation.³⁹

35 Cf. *Abhidharmakośavyākhyā* ed. Wogihara 1971: 468,29: *rūpam anityam atītānāgatam, kaḥ punar vādaḥ pratyutpannasya?*; *Abhidharmadīpa* ed. Jaini 1959: 265,1: *rūpam anityam atītānāgatam, kaḥ punar vādaḥ pratyupannasya?*; SN 22.9 at SN III 19,15: *rūpaṃ bhikkhave, aniccaṃ atītānāgataṃ, ko pana vādo paccuppannassa?* Up 5016, SĀ 79 and the other quotations in the family of the Sarvāstivāda Abhidharma works correspond to the Pali version, SN 22.9, only for the first part of the discourse, in that SN 22.9 omits the detailed part on the existence of past, present and future manifestations of the aggregates. The discussion of the existence of the aggregates in the three times in Up 5016, SĀ 79 and in the quotations in the Sarvāstivāda Abhidharma works signals a possible Sarvāstivāda/Mūlasarvāstivāda influence on the transmission of these versions, cf. Honjō 1982b. The character of this exposition – explanatory in nature and thus naturally ‘Abhidharmic’ – makes it difficult to determine whether in this case the transmission of the discourse reflects the beginning of the development of Abhidharmic thought or else it incorporates an Abhidharmic explanatory module that had gained currency among Sarvāstivāda/Mūlasarvāstivāda transmitters who were exposed to the scholastic developments in question. For another example of this type of ‘Abhidharmic’ anticipation or else intromission in the *Abhidharmakośopāyikā-ṭīkā* cf. Dhammadinnā 2012: 75–77 note 36.

36 Plural and singular subjects, “learned noble disciple(s)”, *’phags pa nyan thos thos pa dang ldan pa’di ltar mthong ba (dag)*, alternate within this discourse quotation, cf. paragraphs below.

37 Throughout the discourse, a slight variation in wording with regard to the attitude to past instances of bodily form and of the other aggregates is apparent between Up 5016 and SĀ 79, in that Up 5016 speaks of having attained equanimity with regard to the aggregates: *btang snyoms su bya ba thob cing*, instead of being unconcerned, 不顧, found in SĀ 79 (which might however be a simple style peculiarity of the Chinese version ?); cf. also SN 22.9 at SN III 19,17: *anapekho hoti, Abhidharmakośavyākhyā* ed. Wogihara 1971: 468,30: *’napekṣo bhavati*, and *Abhidharmadīpa* ed. Jaini 1959: 265,2: *’napekṣo bhavaty*.

38 Cf. *Abhidharmakośabhāṣya* ed. Pradhan 1967: 295,10: *’īte ced bhikṣave rūpaṃ nābhaviṣyan na śrutavān āryaśrāvako ’īte rūpe ’napekṣo ’bhaviṣy, yasmāt tarhy asty atītaṃ rūpaṃ tasmāc chrataṃ vān āryaśrāvako ’īte rūpe ’napekṣo bhavati, Abhidharmakośavyākhyā* ed. Wogihara 1971: 468,30: *evaṃ darśī śrutavān āryaśrāvakaḥ atīte rūpe ’napekṣo bhavati anāgataṃ rūpaṃ nābhinandati*, and *Abhidharmadīpa* ed. Jaini 1959: 265,2: *evaṃ darśī śrutavān āryaśrāvako ’īte rūpe ’napekṣo bhavaty anāgataṃ rūpaṃ nābhinandati*.

39 Cf. *Abhidharmakośavyākhyā* ed. Wogihara 1971: 468,31: *pratyutpannasya rūpasya nirvide virāgāya nirodhāya pratipanno bhavati, Abhidharmadīpa* ed. Jaini 1959: 265,3: *pratyutpannasya rūpasya nirvide virāgāya nirodhāya pratipanno bhavati*

“Monks, were there no past bodily form, it would not be the case that a learned noble disciple could attain equanimity with regard to past bodily form.⁴⁰ There being past bodily form, a learned noble disciple could thereby attain equanimity with regard to past bodily form.⁴¹

“Monks, were there no future bodily form, it would not be the case that learned noble disciples could attain equanimity with regard to future bodily form. There being future bodily form, a learned noble disciple could thereby attain equanimity with regard to future bodily form.⁴²

“Monks, were there no present bodily form, it would not be the case that learned noble disciples could be disenchanting with and free from desire for present bodily form and attain cessation. There being present bodily form, learned noble disciples could thereby be disenchanting with and free from desire for present bodily form and attain cessation.

“Monks, in the same way, were there no [past, future, present] feeling, perception, formations and consciousness ... *as recited earlier.*

and the standard module in SN 22.9 at SN III 19,18: *nibbidāya virāgāya nirodhaya paṭipanno hoti*. On the rendering of 'dod chags dang bral ba cf. note 2 above. SN 22.9 concludes at this point and does not have a counterpart to the remainder of SĀ 79 and Up 5016, cf. Anālayo 2013: 43 note 105. While agreeing on the content, there is a minor structural divergence between Up 5016 and SĀ 79, in that the first places the (abbreviated) treatment of the other four aggregates after the comprehensive treatment of the aggregate of bodily form, whereas the second introduces the (abbreviated) treatment of the other four aggregates already in this part of the discourse, and then again later in the part on the existence in the three times.

40 Cf. *Abhidharmakośavyākhyā* ed. Wogihara 1971: 468,32: *atītaṃ ced bhikṣavo rūpaṃ nābhaviṣyan na aṛutavān āryaśrāvako atīte rūpe 'napekṣo 'bhaviṣyat. yasmāt tarhy asty atītaṃ rūpaṃ. tasmāc chrutavān āryaśrāvako atītarūpe 'napekṣo bhavati, and Abhidharmadīpa* ed. Jaini 1959: 265,4: *atītaṃ ced rūpaṃ nābhaviṣyan na śrutavān āryaśrāvako 'īte rūpe 'napekṣo 'bhaviṣyat.*

41 The translation is based on the emendation of *ma 'ongs pa'i gzugs la* to < 'das pa'i gzugs la >.

42 Cf. *Abhidharmakośabhāṣya* ed. Pradhan 295,12: *anāgataṃ ced rūpaṃ nābhaviṣyat na śrutavān āryaśrāvako 'nāgataṃ rūpaṃ nābhyanandiṣyat, and Abhidharmakośavyākhyā* ed. Wogihara 1971: 469,1: *anāgataṃ ced rūpaṃ nābhaviṣyan na aṛutavān āryaśrāvako 'nāgataṃ rūpaṃ nābhyanandiṣyat. yasmāt tarhy asty anāgataṃ rūpaṃ. tasmāc chrutavān āryaśrāvako 'nāgataṃ rūpaṃ nābhinadati.*

Monks, it would not be the case that learned noble disciples could attain equanimity with regard to past ... consciousness ... *as recited earlier.*”

Up 6016 – Discourse Parallel to SĀ 81⁴³

The Blessed One was staying at the Monastery of the Monkey Pond at Vesālī.⁴⁴ At that time a Licchavi by the name of Mahānāma⁴⁵ would [go to] see the Blessed One every day and would make a point of paying respects [to him].

The Licchavi Mahānāma reflected, ‘If I were to approach the Blessed One to see [him] and pay respects [to him] right now in the morning hours, the Blessed One would be in meditative seclusion without having emerged yet, and the monks as well would be in meditative seclusion without having yet emerged.⁴⁶ It is better for me to go to the Park of the Seven Mango Trees of the Ājīvakas.’ Then the Licchavi Mahānāma went to the Park of the Seven Mango Trees of the Ājīvakas.

At that time Pūraṇa Kassapa was staying at the Park of the Seven Mango Trees of the Ājīvakas, having a community of followers, possessing a group of followers, being the teacher of a group of

43 The discourse quotation is identified in Honjō 1984a: 86–87, cf. also Pāsādika 1989: 103 [no. 406], Chung 2008: 58 and Anālayo 2013: 48 note 123, and translated into Japanese in Honjō 1989a: 12–16. For an annotated translation of SĀ 81 cf. Anālayo 2013: 48–52. The discourse quotation runs from D 4094 *nyu* 7b6–10a7 [= Si 162 *nyu* 762,11–767,18] or Q 5595 *thu* 40a2–42b5, including the canonical citation from the *Abhidharmakośabhāṣya*: *ming chen gzugs gcig tu sdug bsngal ba zhes bya ba la sogs pa la*, cf. *Abhidharmakośabhāṣya* ed. Pradhan 1967: 332,11: *rūpaṃ cen mahānamann ekāntaduḥkham abhaviṣyan na sukhaṃ na sukhānugatam*.

44 On the Monkey Pond, Markaṭahradaṭṭira in Sanskrit sources, cf. Edgerton 1953: 420, sv. This location appears to be unknown in the Pali canon, cf. Skilling 1997: 406–407 and Anālayo 2013: 48 note 124 with references.

45 In SN 22.60 the first name of the Licchavi is Mahāli, whereas SĀ 81 has 摩訶男, in agreement with Up 6016.

46 SĀ 81 at T II 20b29 specifies that the meditating monks yet to emerge from seclusion are those “known to me” (i.e., to Mahānāma), 我知識.

followers, regarded by many as having the countenance of a holy man, attended by a large entourage,⁴⁷ the leader of five hundred Ājīvakas.⁴⁸

47 The translation of the passage *dge 'dun gyi grangs kyis bgrang zhing 'phags pa ltar bcom pa'i skye bo mang po dang chen por bgrang ba dag gis mdun du byas te* in Up 6016 is partly ungrammatical and incorrect, in that it gives a garbled version of a standard module attached to narratives involving non-Buddhist teachers (for an edition and annotated translation of the teachings of the six non-Buddhist teachers in the *Pravrajyāvastu* of the Mūlasarvāstivāda Vinaya and its Chinese counterpart see Vogel 1970). The Tibetan rendering, garbled both in syntax and vocabulary, can be clarified on the basis of the correct module attested elsewhere in parallel passages in Mūlasarvāstivāda texts in Sanskrit. The Sanskrit manuscript available to the Tibetan translators must have been corrupt; therefore my translation restores the text to the corrected underlying original. This is based on the following sources: a) the parallel to the *Śrāmanyaphala-sūtra* included in the *Saṅghabhedavastu* ed. Gnoli 1978: 217,17 has: *saṅghī ca gaṇī ca gaṇācāryaś ca sadhurūpasammatō bahujanasya, mahatā ca gānena saṃpuraskṛtaḥ*; b) the Tibetan translation of the *Saṅghabhedavastu*, D 1, 'dul ba gzhi, nga 259a3 and Q 1030, 'dul ba gzhi, ce 239a1, corresponds very closely to the Sanskrit of the *Saṅghabhedavastu*: 'dus pa can tshogs can tshogs kyi slob dpon skye bo mang pos gzugs bzang por bkur ba tshogs chen po'i mdun gyis bltas pa (cf. also DN 2 at DN I 47,15 and Meisig 1987 for a synoptic presentation of the Sanskrit and Pali versions and a translation of the Chinese parallels, DĀ 27 at T I 107b8 and EĀ 43.7 at T II 762a20). In the passage as it appears in Up 6016: *dge 'dun gyi grangs kyis* corresponds to *saṅghī ca gaṇī*; *bgrang zhing 'phags pa* corresponds to *gaṇācāryaś ca* (pointing to a corrupted underlying manuscript reading **gaṇārya* (*bgrang* = *gaṇa* + 'phags = *ārya*), i.e., *ācārya* must have read *ārya* in the Sanskrit manuscript); *ltar bcom pa'i* should be corrected to *ltar bcos pa'i* (for *ltar bcos pa* as a rendering of *pratirūpaka* cf. Negi 1998: 1834, sv; cf. also Chandra: 663, sv, for *bcos pa* rendering *pratirūpaka*); *skye bo mang po dang* corresponds to *bahujanasya* with *sādhurūpasammatō bahujanasya* seeming to be only partly represented by *ltar bcos pa'i skye bo mang po*; *mahatā ca gānena* is represented by *chen por bgrang ba dag gis*; *mdun du byas te* represents *saṃpuraskṛtaḥ*; *'tsho ba pa lnga brgya tsam gyis tso bor byas te* corresponds to *pañcamātrāṇām ājīvikaśatānām pramukhaḥ*. In sum, there appear to have been two problems: the Sanskrit text before the eyes of the translators was corrupt, and the translators were not familiar with the formulaic module in question, misinterpreting its elements, for example interpreting the noun *gaṇa* as (apparently) verbal forms of $\sqrt{\text{gaṇ}}$ to get *grangs*, *bgrangs*, *bgrang*, all of which correspond to *gaṇa* in the original module. This furnishes us with a paradigmatic example of the philological problems posed by the *Abhidharmakośopāyikā-ṭīkā*: (1) correct translation of faulty readings in the Sanskrit manuscript (possibly from philological rigor and loyalty to the transmitted text); (2) wrong translation of correct manuscript readings (due to unfamiliarity with Āgama literature, its modules and usages); (3) ambiguities created by the compounding of (1) and (2). The passage in the Chinese parallel, SĀ 81 at T II 20c5, is worded differently: "being the leader of an assembly of heterodox practitioners, was surrounded on all sides by five hundred heterodox practitioners, who were making a loud clamour discussing worldly things."

48 Cf. *Saṅghabhedavastu* ed. Gnoli 1978: 217,10: *pañcamātrāṇām ājīvikaśatānām pramukhaḥ*.

The leader of the five hundred Ājīvakas was sitting together with members of his following who were making a loud clamour and chattering raucously, whilst discussing vulgar topics gathered together, sitting. Pūraṇa Kassapa saw the Licchavi Mahānāma approaching from afar. He turned towards his assembly, urging them to lower [the sound of their] voice: “You there, quieten down a little! [Over there,] you, stop talking! Here a disciple of the recluse Gotama by the name of Licchavi Mahānāma is arriving. Among those who are white clothed disciples dwelling at home, in Vesālī the Licchavi Mahānāma is foremost. They seek quietude, delight in quietude, are disciplined in quietude, commend quietude, and whenever they come to know there are quiet assemblies, they consider those should be approached.”⁴⁹ He spoke in this way and the members of his following quietened down.⁵⁰

Then the Licchavi Mahānāma approached the place where Pūraṇa Kassapa was staying. He arrived, exchanged various types of agreeable and pleasant words with Pūraṇa Kassapa, and sat to one side. Seated to one side, he addressed these words to Pūraṇa Kassapa:⁵¹ “Pūraṇa, I have heard that Pūraṇa gives these teachings to [his] disciples: ‘Beings are defiled without a cause and without a condition. Without a cause and without a condition is the defilement of beings. Beings are purified without a cause and without a condition. Without a cause and without a condition is the purification of beings.’⁵²

49 Cf. *Saṅghabhedavastu* ed. Gnoli 1978: 219, 35: *alpaśabdanirataḥ alpaśabdasaṃtuṣṭaḥ alpaśabdatāyāś ca sa varṇavādī; tasya parśad alpaśabdaiva*; cf. also [*śa*]bdavinīā (quite probably **alpaśabdavinīā*) in a Sanskrit parallel most likely from the same formulaic module attached to the non-Buddhist teachers, SHT III 886 B5 in Waldschmidt 1971: 136. The same module in SĀ 81 at T II 20c9 is worded differently: “they always delight in quietude and commend quietude. He approaches quiet assemblies, therefore you should be quiet.”

50 This sentence is not found in SĀ 81.

51 The module describing Mahānāma’s approach to the gathering lead by Pūraṇa Kassapa is slightly shorter in SĀ 81 at T II 20c11, cf. note 55 below.

52 Up 6016 agrees with SĀ 81 in ascribing the view in question to Pūraṇa Kassapa rather than to Makkhali Gosāla, as does the parallel to the *Śrāmaṇyaphala-sūtra*

“Pūraṇa, if someone should speak these words and propound such an exposition [attributing it] to you, Pūraṇa, would he be censurable, a speaker of falsehood? Would [such a one] be a propounder of your teaching (*dharmā*), Pūraṇa, one who gives an exposition of your teaching in accordance with the *dharmā*? If someone [like this] were to come and speak such a teaching in accordance with the *dharmā* in the midst of [your] assembly, would such a teaching incur blame?”⁵³ Mahānāma spoke these words.

[Pūraṇa said:] “If someone were to propound such an exposition, he would be blameless, he would not be speaking falsehood. He would be speaking the *dharmā*, what he stated would be in accordance with the *dharmā*. If someone like this were to come and speak such a teaching in accordance with the *dharmā*, such a teaching would not incur blame. Why is that? Mahānāma, I hold this view and I declare this: ‘Beings are defiled without a cause and without a condition. Without a cause and without a condition is the defilement of beings. Beings are purified without a cause and without a condition. Without a cause and without a condition is the purification of beings.’”

Then the Licchavi Mahānāma, showing neither resentment towards nor applauding the exposition of Pūraṇa Kassapa,⁵⁴ rose from his seat and left. Then the Licchavi Mahānāma went to the place where the

included in the *Sanḅhabhedavastu* ed. Gnoli 1978: 221,28, cf. also Anālayo 2013: 49 note 126.

53 The question in SĀ 81 at T II 20c15 is worded differently, “In the world, is there such a doctrine? Is this truly yours? Or is this a saying by an outsider to discredit you? Is this composed by people in the world, is this your teaching or is this not your teaching? Are there people in the world who have discussed this with you, closely questioned you about it, and criticized it?”, as is the repetition of the question in Pūraṇa’s response to Mahānāma at T II 20c18, “It is true that there is such a doctrine [by me], it is not handed down wrongly in the world. I have established this doctrine, this doctrine is in accordance with my teaching and doctrines. I proclaim this teaching, it is all in line with my teaching and no person in the world has come and, closely questioning, criticized it”.

54 SĀ 81 at T II 20c22 says that Mahānāma was unhappy in his mind and (mentally) disapproved of the exposition of Pūraṇa Kassapa: 心不喜樂, 呵罵已。

Blessed One was staying. He arrived, paid homage with his head at the feet of the Blessed One and sat to one side. Seated to one side,⁵⁵ the Licchavi Mahānāma reported his conversation with Pūraṇa Kassapa to the Blessed One in full detail. When he had done so, the Blessed One said to the Licchavi Mahānāma:

“Mahānāma, Pūraṇa Kassapa is one who says what has not been carefully thought out and who gives a teaching without full discrimination,⁵⁶ in that he maintains this out of foolishness and delusion, that beings are defiled without a cause and without a condition, that the defilement of beings is without a cause and without a condition, that beings are purified without a cause and without a condition, that the purification of beings is without a cause and without a condition. Why is that? Mahānāma, there is a cause, there is a condition for the defilement of beings, there is a cause, there is a condition whereby beings are defiled. There is a cause, there is a condition for the purification of beings, there is a cause, there is a condition whereby beings are purified.

“Mahānāma, what is the cause, what is the condition, for the defilement of beings? What is the cause, what is the condition whereby beings are defiled? Mahānāma, if bodily form were entirely *dukkha*, beings would not develop attachment to bodily form, and also there would be no pleasure [in it], it would not be connected to pleasure. Were it not in line with a degree of pleasure and happiness, a cause for pleasure itself would not be experienced.⁵⁷ Mahānāma,

55 As in the case of the module describing Mahānāma’s approach to Pūraṇa Kassapa, cf. note 51 above, here too the description of Mahānāma’s approaching the Buddha is slightly longer than in SĀ 81 at T II 20c23.

56 SĀ 81 at T II 20c25 adds that what Pūraṇa had said and, giving vent to his ideas, is not worth being remembered, 不足記也。

57 Cf. *Abhidharmakośabhāṣya* ed. Pradhan 1967: 332,11: *rūpaṃ cen mahānāmann ekāntaduḥkham abhaviṣyan na sukhaṃ na sukhānugatam ity* and, more closely, *Abhidharmakośavyākhyā* ed. Wogihara 1971: 521,11: *rūpaṃ cen mahānāmann ekāntaduḥkham abhaviṣyat na sukhaṃ na sukhānugatam na saumanasyaṃ na saumanasyānugatam na sukhaveditāṃ hetur api na prajñāyate rūpe saṃrāgāya*.

that being the case, bodily form is not entirely *dukkha*, is devoid neither of pleasure nor happiness, and is in line with⁵⁸ some pleasure and happiness.⁵⁹ Due to the experience of pleasure, beings develop attachment to bodily form. On being attached, they become tied to it. On being completely tied to it, they become defiled.⁶⁰

“Mahānāma, if feeling ... perception ... formations ... consciousness were entirely *dukkha*, beings would not develop attachment to consciousness, and also there would be no pleasure [in it], it would not be connected to pleasure. Were it not in line with a degree of pleasure and happiness as well, a cause for pleasure itself would not be experienced. Mahānāma, that being the case, consciousness is not entirely *dukkha*, is neither devoid of pleasure nor happiness, and is in line with a degree of pleasure and happiness. Due to the experience of pleasure, beings develop attachment to consciousness. On being

58 The translation of this clause (and its counterpart below in the (abbreviated) treatment of the other aggregates) follows the integration of the negative adverb < *mi* > in the sentence *bde ba dang yid bde ba chung ngu las < mi > 'das te* proposed by Honjō 1989a: 15f. Literally *las < mi > 'das* means ‘not removed from’, ‘not parted from’, ‘not apart from’; thus, worded positively, the sentence ‘not removed from (*las mi 'das*) [at least] a small degree of (*chung ngu*) pleasure and happiness’, would become ‘in line with a degree of pleasure and happiness’, ‘connected to some pleasure and happiness’, as in SĀ 81 at T II 21a6: 隨樂, 樂所長養, ‘[bodily form] is followed by pleasure and nourishes pleasure’ (SN 22.60 at SN III 69,15 is shorter, in that the presence of pleasure there only entails a single element, *anavakkantam sukhena*, instead of the longer strings in Up 5016 and SĀ 81). The rendering in a partial quotation of the same discourse in the **Mahāvibhāṣa* (阿毘達磨大毘婆沙論), T 1545 at T XXVII 310a4, reflects a Sanskrit original that must have been quite similar to that of the *Abhidharmakośopāyikā-tīkā*: 無少樂喜所隨逐 = *yid bde ba chung ngu las < mi > 'das te*. The *Abhidharmakośopāyikā-tīkā* thus seems to be closer to the Mūlasarvāstivāda textual lineage witnessed by the **Mahāvibhāṣa* rather than to that of the Chinese *Samyukta-āgama*.

59 This entire exposition on the defilement of beings here and in the passages below differs slightly in wording from both SĀ 81 at T II 21a_{ult} and SN 22.60 at SN III 69,14_{ult}, cf. also note 58 above.

60 Cf. *Abhidharmakośavyākhyā* ed. Wogihara 1971: 521,13: *yasmāt tarhi asti rūpaṃ sukhaṃ sukhānugataṃ pūravavad ato rūpe hetuḥ prajñāyate yad uta samrāgāyeti*. Here and in the following paragraph Up 6016 agrees with SN 22.60 at SN III 69,19 and all the parallels in lacking any reference to vexation as a consequence of being tied, against SĀ 81 at T II 21a_s: 繫故有惱.

attached, they become tied to it. On being completely tied to it, they become defiled. Mahānāma, this is the cause, this is the condition for the defilement of beings. This is the cause, this is the condition whereby beings are defiled.

“Mahānāma, there is a cause, there is a condition for the purification of beings.⁶¹ There is a cause, there is a condition whereby beings are purified. What is the reason? Mahānāma, if bodily form were entirely pleasant, beings would not become disenchanted with bodily form, and also there would be no *dukkha* [in it], it would not be connected to *dukkha*. Were it not in line with a degree of *dukkha* and unhappiness, a cause for *dukkha* itself would not be experienced. Mahānāma, that being the case, bodily form is not entirely pleasant and is *dukkha*, is in line with *dukkha*, and is in line with a degree of *dukkha* and unhappiness, and a cause for *dukkha* is experienced. That being the case, beings become free from desire for bodily form. They are liberated [from it]. On being liberated, they are purified.⁶²

“Mahānāma, if ... feeling ... perception ... formations ... consciousness were entirely pleasant, beings would not become disenchanted with consciousness and also there would be no *dukkha* [in it], it would not be connected to *dukkha*. Were it not in line with a degree of *dukkha* and unhappiness, a cause for *dukkha* itself would not be experienced. Mahānāma, that being the case, consciousness is not entirely pleasant and is *dukkha*, is in line with *dukkha*, is in line with a degree of *dukkha* and unhappiness, and a cause for *dukkha* is experienced. For that reason, beings become free from desire for consciousness. Because of being free from desire, they are liberated. On being liberated, they are purified. Mahānāma, these are the

61 Up 6016 like SĀ 81 does not have at this point a question by the Licchavi Mahāli about the causes and conditions as found in SN 22.60 at SN III 69,12, cf. Anālayo 2013: 50 note 127.

62 Here and in the following paragraph SĀ 81 lacks the reference to purification as a by-product of liberation, which is, however, given at SN 22.60 at SN III 70,22+35: *visujjhanti* (SN 22.60 however does not explicitly bring in liberation).

causes, these are the conditions for the purification of beings.”⁶³

Then the Licchavi Mahānāma greatly delighted and rejoiced at what the Blessed One had said, paid homage with his head at the feet of the Blessed One and left the Blessed One’s presence.

63 The translation of the last sentence leaves out the intrusive > rgyu < in *sems can rnams kyi kun nas nyon mongs pa > rgyu < 'di dag gis rgyu dang bcas shing rkyen dang bcas so.*

Abbreviations

C	Cone edition
D	Derge edition (Tōhoku)
E ^c	European (Pali Text Society) edition
MN	<i>Majjhima-nikāya</i>
N	Narthang edition
Q	(Qianlong) Peking edition (Ōtani)
SĀ	<i>Samyukta-āgama</i> (T 99)
SHT	<i>Sanskrihandschriften aus den Turfanfunden</i>
Si	Sichuan (<i>dpe bsdur ma</i>) edition
SN	<i>Samyutta-nikāya</i>
T	Taishō edition (CBETA, 2011)
Up	<i>Abhidharmakośopāyikā-ṭīkā</i>

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安止天所著《俱舍論註雜錄》中對應漢譯《雜阿含經》
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摘要：

本文是安止天所著《俱舍論註雜錄》(*Abhidharmakośopāyikā-ṭīkā*)
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