
A Translation of the Quotations in Śamathadeva's
Abhidharmakośopāyikā-ṭīkā Parallel to the
Chinese *Samyukta-āgama* Discourses 212, 222, 223, 224, 225 and 229

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Abstract

This article contains annotated translations of quotations preserved in the Tibetan translation of the *Abhidharmakośopāyikā-ṭīkā* that parallel discourses nos. 212, 222, 223, 224, 225 and 229 in the Chinese translation of the *Samyukta-āgama* (T 99) translated by bhikkhu Anālayo in the same issue of this journal. It also includes a survey of references given in the same *Abhidharmakośopāyikā-ṭīkā* that are related to discourses no. 214, 225 and 229. The discourses are all found in the chapter on the six sense-bases of the *Samyukta-āgama* (T 99).

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Keywords

Abhidharmakośopāyikā-ṭīkā; Saḷāyatana-saṃyutta; Śamathadeva;
Samyukta-āgama; Saṃyutta-nikāya

Up 6061 – Discourse Parallel to SĀ 212¹

The narrative introduction is Sāvattḥī.²

* Date of submission: 2015/12/19; date of review: 2016/03/14.

Starting from the present instalment of my serialised translation of the canonical quotations parallel to the discourses in the *Samyukta-āgama* (T 99) I adopt as my base text the collated edition of the *Abhidharmakośopāyikā-ṭīkā* that I am preparing in collaboration with bhikṣuṇī Deyuan (釋德圓), including the Cone, Derge, Golden, Narthang and Peking editions. In addition to these, I also refer to the Sichuan or *bka' bstan dpe bsdur ma* that is based on but not identical with the Derge edition; I now refer to the *bka' bstan dpe bsdur ma* as ‘Si-T’ (Sichuan Tanjur), followed by the catalogue number of the *Abhidharmakośopāyikā-ṭīkā* (Si-T 3323), rather than Si 161 and 162 with reference to the volume numbers of the *Abhidharmakośopāyikā-ṭīkā* as in the previously published instalments. I note variant readings only when I give quotations of passages in my footnotes or the variants are significant enough to affect my renderings. As to the numbering of the quotations, I use, for instance, “Up 6061”, to refer to quotation no. 61 in the sixth chapter of the *Abhidharmakośabhāṣya* and *Abhidharmakośopāyikā-ṭīkā* according to the numbering convention established by Honjō 1984. For Pali texts, all references are to the editions of the Pali Text Society, unless otherwise indicated. For all text editions I have adjusted the sandhi, punctuation, capitalisation etc., and simplified some of the text-critical conventions for ease of reference. For the sake of editorial consistency with bhikkhu Anālayo’s translations of the Chinese parallels, I adopt Pali terminology throughout; cf. also Dhammadinnā 2012: 70 note 17. The renderings of passages in the Chinese *Samyukta-āgama* parallels in my footnotes generally follow Anālayo 2016 with occasional modifications. The reader should refer to Anālayo’s 2016 comparative notes; in my own annotation I take up differences and parallels only when they are especially significant. Previously published instalments are Dhammadinnā 2012 (also containing an overview of the *Abhidharmakośopāyikā-ṭīkā* as a primary source for early Buddhist discourses), 2013a, 2013b and 2014. I thank bhikkhu Anālayo, Liao Bensheng (廖本聖), Honjō Yoshifumi (本庄良文) and Peter Skilling for comments on my translations or parts of them.

¹ Identified in Honjō 1984: 96–97; cf. also Pāsādika 1989: 109 [no. 438] and Chung 2008: 74. Japanese translation in Honjō 2014: II.764–765. The text is found at C *nyu* 30b₃–31b₂, D 4094 *nyu* 30b₄–31b₃ [= Si-T 3323 *nyu* 818, ₁₁–820, ₁₃ with apparatus on p. on p. 986 (vol. 162)], G 3598 *thu* 79a₄–80b₁, N *thu* 67a₃–68a₄ and Q 5595 *thu* 67a₂–68a₃, including the canonical quotation from the *Abhidharmakośabhāṣya*: *slob pa la bag yod pa la bag yod par bya'o zhes bya ba la*; cf. *Abhidharmakośabhāṣya*, Pradhan 1967: 375, ₁₃ at *Abhidharmakośa* VI.58: *śaikṣasya cāpramādakarāṇīye 'pramādakarāṇīyaṃ vadāmītye*. Cf. also *Abhidharmakośavyākhyā*, Wogihara 1971: 588, _{20–23}: *śaikṣasya cāpramāda iti vistareṇa dvitīyaṃ sūtrapadaṃ jñāpakam arhattvān nāsti parihāṇīr iti. ayaṃ cāsyārthaḥ śaikṣasyāpramādanimitam apramādakarma praveda-yāmy apramādaḥ śaikṣeṇa kartavya iti.*

² Up 6061 and SĀ 212 at T II 53c₇ share the location of the discourse at Sāvattḥī. The narrative introduction in SĀ 212 is given in full, including the “thus have I heard”

[The Buddha said:] “Monks, in relation to the exercise of diligence, I do not say that all monks should be diligent; and, in relation to the exercise of diligence, I do not say to all monks that they should >not< be diligent.”³

Monks, of what sort of monk, in relation to the exercise of diligence, do I >not< say⁴ that he should be diligent? Of a monk who is an arahant, whose influxes have been destroyed, who has done what should be done, who has laid down the burden, who has obtained his goal, who has completely extinguished all fetters [binding to] existence,⁵ whose mind is rightly liberated through right wisdom,⁶ of such sort of monk I do not say that, in relation to the exercise of diligence, he should be diligent.⁷

Why is that? Those venerable ones, in relation to the exercise of diligence, have completed [the task] of being diligent. Those venerable

formula and the details of the location, i.e., Jeta’s Grove, Anāthapiṇḍika’s Park, whereas SN IV 124,²² places it at Devadaha. The same applies to Up 1018 (A), Up 1018 (B) and Up 1035 translated below.

³ The text (all editions) omits the negative particle in *dge slong thams cad la bag yod pa la bag yod par bya’o*, which I restore in the translation: *dge slong thams cad la bag yod *pa >med pa< la bag par bya’o*; this restoration is supported by the parallels SĀ 212 at T II 53c₉ and SN 35.134 at SN IV 125.¹, Up 6061 and SĀ 212 at T II 53c₈, unlike SN 35.134 at SN IV 124,²⁵ do not explicitly relate the cultivation (or non-cultivation) of diligence to the six bases for contact; a similar difference occurs throughout the discourse.

⁴ The text (all editions) omits the negative particle *mi in ji lta bu’i dge slong la bag yod pa la bag yod par bya’o zhes >mi< smra zhe na*, which I restore in the translation; cf. the recapitulation of the same declaration found at the end of the following passage, *’di lta bu’i rang bzhin gyi dge slong la bag yod pa la bag yod par bya’o zhes nga mi smra’o*, “I do not say to such a monk that, in relation to the practice of diligence, he should be diligent”, and the parallel passages in SĀ 212 at T II 53c₁₀out.

⁵ On Tibetan *srid pa kun du sbyor ba yongs su zad pa* as a rendering of *parikṣīnabhavasamyojana* cf. Lokesh Chandra 1959: 2459.

⁶ The description of right liberation in SĀ 212 at T II 53c₁₂ does not mention wisdom.

⁷ The module on the attainment of the highest realisation of the sort of monk who should not cultivate diligence differs slightly in SĀ 212 at T II 53c₁₁, which speaks of having become an arahant, having eradicated all the influxes, being free from the heavy burdens, having gained one’s own benefit, having eradicated all fetters of existence, and being endowed with a rightly liberated mind.

ones cannot become negligent at all. Because those venerable ones have rightly seen the fruit of diligence with regard to the exercise of diligence, I do not say that they should be diligent with regard to the exercise of diligence.

Of what sort of monk⁸ do I say that, in relation to the exercise of diligence, he should be diligent? Monks, a monk who has rightly attained to the stage of a disciple in training (*sekha*), who then dwells intensely aspiring for the fruit of the unsurpassed security from bondage, Nirvāṇa,⁹ of such sort of monk I say that, in relation to the exercise of diligence, he should be diligent.

Why is that? Such a venerable one has sharp faculties. Because he keeps to suitable lodgings, relies on, reveres and honours virtuous friends,¹⁰ then before long he will gradually attain liberation of the mind through the destruction of the influxes, will be liberated through wisdom, will dwell having directly realised that supreme knowledge, directly knowing here and now that ‘birth is destroyed, the holy life has been fulfilled, what had to be done has been done, and there will be no further experiencing of existence other than the present one.’

Why is that? Monks, [visual] forms to be cognised by the eye [can] lead to craving conjoined with delight,¹¹ they [can] be captivating, seductive and pleasurable. Having seen them, [such a monk] does not

⁸ I adopt the reading in GNP that adds *la* (not found in CD) in *dge slong ji lta bu'i rang bzhin gyi dge slong >la<*.

⁹ SĀ 212 at T II 53c₁₇ describes the monk who is a *sekha* as not having attained the supreme appeasement of the mind yet, proceeding towards becoming established in Nirvāṇa.

¹⁰ The first two qualities of such a type of monk in SĀ 212 at T II 53c₁₉ are training in (the development of) the faculties and gladdening the mind accordingly; the last two are more closely similar to Up 6061. For differences vis-à-vis SN 35.134, which does not mention these qualities, cf. Anālayo 2016: 37 note 72.

¹¹ According to SĀ 212 at T 53c₂₃ one might crave with delight visual forms cognised by the eye and become defiled by attachment therein, 可愛樂、染著之色。

delight in them, does not praise them, does not adhere to them, does not dwell in attachment to them.¹²

When he does not delight in them, does not praise them, does not adhere to them, does not dwell in attachment to them,¹³ he maintains his energy without slackening, and his body becomes fit for practice, pliable. He establishes unmuddled mindfulness, his mind becomes evenly balanced and singly focused, and he fully develops a boundless [mind] imbued with joy, well cultivated. In this manner, he attains the first meditative concentration (*samādhi*) which accomplishes relinquishment with regard to forms to be cognised by the eye.¹⁴

Monks, [sounds to be cognised by] the ear, [odours to be cognised by] the nose, [tastes to be cognised by] the tongue, [tactile objects to be

¹² This module comprises four items in both Up 6061 and SĀ 212 at T II 53c₂₄: (a) *mngon par mi dga' zhing* (b) *mngon par mi brjod la* (c) *mi zhen cing* (d) *lhag par mi zhen cing gnas te* and (a) 不喜、(b) 不讚歎、(c) 不染、(d) 不繫著住。This is expected given that these two versions stem from closely related Mūlasarvāstivāda traditions of reciters. For an occurrence in Sanskrit also affiliated with a Mūlasarvāstivāda tradition see, e.g., *Divyāvadāna*, Cowell and Neil 1886: 37,22: (a) *abhinandaty* (b) *abhivadaty* (c) *adhyavasaty* (d) *adhyavasāya tiṣṭhati* (the phrase is positive in this instance, without negative adverbs). The same module has three items in the Theravāda *Samyutta-nikāya*, e.g. SN 35.118 at SN IV 102,21 (this passage is not found in the parallel SN 35.134): (a) *nābhinandati* (b) *nābhivadati* (c) *nājjhosāya tiṭṭhati*.

¹³ All editions read *de de la mi dga' mngon par mi dga'*, in which the first occurrence of *mi dga'* is a dittograph either in the Sanskrit exemplar or in the exemplar of the Tanjurs, to be emended to *de de la <mi dga'> mngon par mi dga' zhing*.

¹⁴ Up 6061 terms the *samādhi* attained with the relinquishment of visual forms *ting nge 'dzin dang po*, lit. 'first' (Skt. *prathama*) or 'foremost', 'supreme' (Skt. *ādhi-, agra-*) *samādhi*. The text then abbreviates for the next four sense objects which would qualify for the 'second', 'third' etc. *samādhis* (sounds cognised by the ear, odours cognised by the nose etc.) and it terms the last *samādhi* attained with the relinquishment of *dharmas* cognised by the mind (the sixth class of sense objects) *ting nge 'dzin drug pa*, the 'sixth *samādhi*'. SĀ 212 at T II 53c₂₆ gives the text in full for visual forms and abbreviates for the other sense objects, 心安極住不忘，常定一心，無量法喜，但速得第一三昧正受，終不退減隨於眼色。於耳、鼻、舌、身、意識法亦復如是 (on the variant 退減 instead of 退滅 cf. Anālayo 2016: 37 note 73). Here the attainment of 第一三昧 can theoretically represent both the 'first' and the 'foremost' *samādhi*. SĀ 212 does not directly link the relinquishment of the various sense objects to the attainment of such a *samādhi*, however it does affirm that when this *samādhi* is attained there is certainty of non-regression by following sense objects with the sense organs. I come back to the significance of this *samādhi* in note 15 below.

cognised by] the body and [mind-]objects (*dharmas*) to be cognised by the mind [can] lead to craving conjoined with delight, they [can] be captivating, seductive and pleasurable. Having cognised them, [a monk] does not delight in them, does not praise them, does not adhere to them, does not dwell in attachment to them.

When he does not delight in them, does not praise them, does not adhere to them, does not dwell in attachment to them, he maintains his energy without slackening, and his body becomes fit for practice, pliable. He establishes unmuddled mindfulness, his mind becomes evenly balanced and singly focused, and he fully develops a boundless [mind] imbued with joy, well cultivated. In this manner, he attains the sixth meditative concentration (*samādhi*) which accomplishes relinquishment with regard to [mind-]objects to be cognised by the mind.”¹⁵

¹⁵ Up 6061 speaks of a sixth *samādhi* in connection with relinquishment of *dharmas* cognised by the mind (the sixth class of sense objects). The corresponding passage in SĀ 212 is abbreviated (“in relation to the ear ... the nose ... the tongue ... the body ... the mind *it is also like this*”), thus it is not possible to completely exclude that a ‘second’, ‘third’ etc. *samādhi* – rather than a repetition of 第一三昧 as the ‘foremost’ *samādhi* – was similarly envisaged by the reciters of the *Samyukta-āgama*; cf. note 14 above. It is open to question whether the listing according to a first, second etc. *samādhi* in Up 6061 could be the result of an understanding of the passage influenced by Abhidharma-type terminology used to refer to the sense-bases etc. according to listings of the first, second etc. This might have occurred in Sanskrit or when the text was translated into Tibetan. In the latter case the possibly original reading would have been *dang po* throughout, for all sense objects. The first occurrence would have been understood (or translated) as ‘first’ (Skt. *prathama*, the most common counterpart to Tib. *dang po*) with reference to a ‘first’ *samādhi* related to the ‘first’ sense object (visual forms) rather than a ‘foremost’ *samādhi*. Accordingly, the present occurrence of *ting nge ’dzin drug pa* would be a correction introduced to refer to a ‘sixth’ type of *samādhi* related to the sixth sense objects, in lieu of the same foremost (rather than first) *samādhi*, **ting nge ’dzin dang po*, in connection with the earlier relinquishment of visual forms. The foremost *samādhi* connected to boundless joy in the Dharma in SĀ 212 at T II 53c₂₆, 無量法喜・但逮得第一三昧正受, or the *samādhi* connected to development of a boundless mind imbued with joy in Up 6061, *dga’ ba dang lhan cig par gyur pa’i tshad med pa legs par bsgom pa*, is thus the meditative practice prescribed to those monks who are still in training and still have work to do with the exercise of diligence in regard to the six bases for contact. It brings the highest happiness born out of relinquishing delight in and craving for the six sense objects. In practice, it seems to refer to the experience of cessation of each and all of the six sense-bases, i.e., Nirvāṇa. On this passage cf. also Honjō 2014: II.765 note 1 (“眼に対応する。以下、第六の三昧 ... を得るに至る。”). Another terminological peculiarity of Up 6061 vis-à-vis SĀ 212 is that where Up 6061

Up 5017 – Reference to SĀ 214¹⁶

“In dependence on two [conditions], there is the arising of consciousness.”

speaks of attaining the relinquishment of the various sense objects (... *la spangs pa thob par 'gyur*) SĀ 212 enjoins not to follow them (thereby becoming unable to regress). This could be a mere difference in wording between the two Mūlasarvāstivāda sūtra recensions. Or, perhaps, the expression in Up 6061 could be explained by taking into account the broader context of the *Abhidharmakośabhāṣya*'s passage (for references to the location of the quotation in the *Abhidharmakośabhāṣya* cf. note 1 above). The context is a discussion of the notion and terminology of *prahāna* and (*parihāṇadharmā*) that are often included in Sarvāstivāda and Mūlasarvāstivāda scholastic debates. The *bhāṣya* takes up the case of a fully liberated one (*arhat*) who is nonetheless liable to retrogression or deterioration. *Parihāṇadharmā* literally stands for the characteristic of 'losing' or 'giving up'; the *Abhidharmakośopāyikā-tīkā* sūtra quotation illustrates this terminology by giving the case of the 'abandonment' or 'relinquishment' of sense objects.

¹⁶ Identified in Honjō 1984: 78–79; cf. also Pāsādika 1989: 97 [no. 377]. Japanese translation in Honjō 2014: II.673. This is not a proper excerpt but a reference to the discourse with an *uddāna* reference to the six sense-bases, followed by a cross-reference to the third *kośasthāna* of the *Abhidharmakośabhāṣya*. The text is found at C ju 274a₅–274a₇, D 4094 ju 274a₇–274b₁ [= Si-T 3323 ju 666,₂₁–667,₅ with apparatus on p. 743 (vol. 161)], G 3598 *thu* 21a₄–21a₅, N *thu* 19a₆–19b₁ and Q 5595 *thu* 18a₅–18a₆, including the canonical quotation from the *Abhidharmakośabhāṣya* (translated here): *gnyis pa brten te* (CD: *te*; GNP: *de*) *rnam par shes pa skye 'o zhes bya ba*; cf. *Abhidharmakośabhāṣya*, Pradhan 1967: 295,₁₄ at *Abhidharmakośa* V.25: *dvayaṃ pratītya vijñānasyotpāda ity* and SĀ 214 at T II 54a₂₃: 有二因緣生識; cf. Up 6057 and Up 9002 below. Cf. also *Abhidharmakośavyākhyā*, Wogihara 1971: 469,₁₁: *dvayād iti pūrvam kaṅṭhata uktaṃ iti pradārśitaṃ. idānim arthato na kaṅṭhata iti viśeṣaḥ. na dvayaṃ pratītya manovijñānam syāt. yad atītānāgatālaṃbanam iti viśeṣaḥ. tato vijñānam eva na syāt ālaṃbanābhāvād iti. vijñeṣe sati vijñānam iti kṛtvā. sādhanam cātra. sadālaṃbanam eva manovijñānam. upalabdhisvabhāvatvāt. cakṣurvijñānavad iti*; further parallels are referenced in Honjō 2014: II.673.

Up 6057 – Reference to SĀ 214¹⁷

“In dependence on two [conditions], consciousness arises.”

Up 9002 – Reference to SĀ 214¹⁸

“In dependence on two [conditions], consciousness arises.”

¹⁷ Identified in Honjō 1984: 94–95. Japanese translation in Honjō 2014: II.761–762. This is not a proper excerpt, but a reference to an exposition of two things (*gnyis bstan pa ni*) extracted from a discourse titled **Ṣaḍāyatanaṅipāta-sūtra* (*skye mched drug gi tshogs kyi mdo*) as already quoted in the third *kośasthāna* of the *Abhidharmakośabhāṣya*. The two things in question are cited as canonical references for the discussion in *Abhidharmakośabhāṣya*, Pradhan 1967: 371,¹⁴ at *Abhidharmakośa* VI.54: *dvayasaptasthānakauśaladeśanāvāt*; cf. also *Abhidharmakośavyākhyā*, Wogihara 1971: 581,¹³: *dvayasaptasthānakauśaladeśanāvāt iti. dvayadeśanāvāt. saptasthānakauśaladeśanāvāc ca. tadyathā vistaram uktvā tena hi bhikṣo dvayaṃ te deśayīṣyāmi tac chṛṇu sādhu ca suṣṭhu ca manasikuru bhāṣiṣye. dvayaṃ katamat? cakṣūrūpāṇi yāvan manodharmāś ceti. yattheha dvayasādharmyād dvayaṃ ity uktam.* The text is found at C *nyu* 29b₅–29b₇, D 4094 *nyu* 29b₆–29b₇ [= Si-T 3323 *ju* 816,₈–816,₁₄ with apparatus on p. 985 (vol. 162)], G 3598 *thu* 77b₆–78a₂, N *thu* 66a₃–66a₅ and Q 5595 *thu* 66a₂–66a₄, including the canonical quotation from the *Abhidharmakośabhāṣya* translated here: *gnyis la brten nas rnam par shes pa skye bar 'gyur zhes bya ba la* (= *Abhidharmakośabhāṣya*, Pradhan 1967: 295,¹⁴: *dvayaṃ pratītya vijñānasyotpāda ity uktam*); cf. SĀ 214 at T II 54a₂₃: 有二因緣生識, Up 5017 and Up 9002).

¹⁸ Identified in Honjō 1984: 116–117; cf. also Chung 2008: 74. Japanese translation in Honjō 2014: II.880. This is not a proper excerpt, but a reference to the discourse in the **Ṣaḍāyatana-nipāta* (*skye mched drug gi tshogs*), followed by cross-references to expositions in the fifth and third *kośasthānas* of the *Abhidharmakośabhāṣya*. The text is found at C *nyu* 80a₅–80a₆, D 4094 *nyu* 77b₇–78a₂ [= Si-T 3323 *nyu* 937,¹⁶–937,²⁰ with apparatus on p. 992 (vol. 162)], G 3598 *thu* 148b₂–148b₄, N *thu* 123b₅–123b₇ and Q 5595 *thu* 123a₇–123b₁, including the canonical quotation from the *Abhidharmakośabhāṣya* translated here: *gnyis la brten nas rnam par shes pa skye bar 'gyur zhes bya ba la*; cf. *Abhidharmakośabhāṣya*, Pradhan 1967: 464,¹⁰: *dvayaṃ pratītya vijñānasyotpādo bhavati, SĀ 214 at T II 54a₂₃: 有二因緣生識; Abhidharmakośabhāṣya*, Pradhan 1967: 295,¹⁴ and 6057 above. Cf. also *Abhidharmakośavyākhyā*, Wogihara 1971: 703,⁵: *dvayaṃ pratītyeti. dvayaṃ pratītya na tu trayam pratītyeti. ata idam utsūtram iti.*

Up 1018 (A) – Discourse Parallel to SĀ 222+223¹⁹

The narrative introduction is Sāvattī.²⁰

[The Buddha said:] “Monks, I shall give an exposition on the Dharma called ‘All that is to be directly known and fully understood.’²¹ Listen carefully and bear it in mind,²² I shall explain it [to you].

What is the exposition on the Dharma called ‘All that is to be directly known and fully understood’?²³ Monks, the eye is to be directly known and fully understood. [Visual] forms, eye-consciousness, eye-contact, any feelings arisen in dependence on eye-contact, be they pleasant, painful or neither-pleasant-nor-painful,²⁴ are also to be di-

¹⁹ Identified in Honjō 1984: 4–5; cf. also Pāsādika 1989: 22 [no. 13] and Chung 2008: 75. Japanese translation in Honjō 2014: I.91–92. The text is found at C *ju* 19a₅–19b₅, D 4094 *ju* 19a₅–19b₅ [= Si-T 3323 *ju* 44,14–45,16 with apparatus on p. 699 (vol. 161)], G 3598 *tu* 24b₆–25b₁, N *tu* 22a₅–23b₆ and Q 5595 *tu* 21a₈–22a₁, including the canonical quotation from the *Abhidharmakośabhāṣya*: *dge slong dag chos gcig mngon par shes shing yongs su ma* (CD; GNP do not have *ma*) *shes na zhes bya ba la*; cf. *Abhidharmakośabhāṣya*, Pradhan 1967: 10,²⁴ at *Abhidharmakośa* I.15: *nāham ekadhar-mam apy anabhijñāyāparijñāya duḥkhasyāntakriyāṃ vadāmiti*. Cf. also *Abhidharmakośavyākhyā*, Wogihara 1971: 37,³¹: *anabhijñāya laukikena mārgena aparijñāya lokottareṇa. atha vānabhijñāya darśanamārgena aparijñāya bhāvanāmārgenā. evam aprahāyety uktam iti sūtrāntaraṃ*. The first part of Up 1018 (A) is a parallel to SĀ 222, whereas its second part is a parallel to SĀ 223. The same pattern applies to Up 1018 (B), where the first part of the quotation only in part parallels SĀ 224 and the second part parallels SĀ 225; cf. notes 25 and 33 below.

²⁰ Up 1018 (A) has the same location as SĀ 222 at T II 53c₇, Sāvattī (the narrative introduction in SĀ 222 is given in full; cf. also Up 6061 above and Up 1018 (B) and Up 1035 below).

²¹ Cf. the discourse quotation in *Abhidharmakośabhāṣya*, Pradhan 1967: 465,³: *sarvābhijñeyam vo bhikṣavo dharmaparyāyāṃ deśayiṣyāmīti*. In SĀ 222 at T II 55a₂₈ the Buddha does not introduce the title of the exposition, but says to the monks that they should understand all things that are to be understood and all things that are to be cognised, 當知一切知法、一切識法。諦聽，善思，當為汝說。

²² I adopt the reading *yid la gzung shig* (GNP; CD: *yid la zung shig dang*).

²³ As above, SĀ 222 at T II 55a₂₉ speaks of all things that are to be understood and all things that are to be cognised; the same difference occurs in the refrains below.

²⁴ SĀ 222 at T II 55b₂ specifies that the feelings are experienced ‘within’, 內. The same difference in wording recurs also between other parallels; cf. notes 32 and 38 below.

rectly known and fully understood. Monks, the ear ... the nose ... the tongue ... the body ... the mind are to be directly known and fully understood. Mind-consciousness, mind-contact, any feelings arisen in dependence on mind-contact, be they pleasant, painful or neither-pleasant-nor-painful, are also to be directly known and fully understood.²⁵

Monks, without directly knowing and fully understanding one thing, I do not say that one will make an end of *dukkha*.²⁶ This is the exposition on the Dharma called ‘All that is to be directly known and fully understood.’

Monks, this is the exposition on the Dharma called ‘All that is to be directly known and fully understood.’ I have explained it in detail.”²⁷

²⁵ At this juncture all editions mistakenly repeat the entire passage from “the ear ...” to “... these are also to be directly known and fully understood”, which I omit in the translation. The exposition in SĀ 222 at T II 55b₃ is abbreviated and concludes at this point, with the monks delighting in the discourse. The following part of Up 1018 (A) parallels the opening statement found in the main body of the subsequent discourse in the *Samyukta-āgama*, SĀ 223 (which shares the same location at Sāvathī as SĀ 222), without being introduced by a new narrative setting. Thus what in the *Samyukta-āgama* are two distinct but consecutive discourses (SĀ 222 and SĀ 223), appear to be quoted as part of a single exposition in the *Abhidharmakośopāyikā-tīkā* (Up 1018 (A)). The same pattern is found in Up 1018 (B) vis-à-vis two consecutive discourses in the *Samyukta-āgama*, SĀ 224 and SĀ 225, cf. note 33 below.

²⁶ Cf. *Abhidharmakośabhāṣya*, Pradhan 1967: 10,²⁴ at *Abhidharmakośa* I.15: *nāham ekadharmam apy anabhijñāyāparijñāya duḥkhasyāntakriyāṃ vadāmiti*. In SĀ 223 at T II 55b; the Buddha announces to the monks that he does not say that without understanding and without cognising one thing, one attains the ultimate transcendence of *dukkha* (which in Up 1018 (A) and the *Abhidharmakośabhāṣya* is not qualified as ultimate, 究竟; cf. also note 34 below), 我不說一法不知、不識而得究竟苦邊。 This is followed by asking what such a thing is. The reply is that it is the eye and visual forms, eye-consciousness, eye-contact, painful, pleasant or neither-painful-nor-pleasant feelings arisen in dependence on eye-contact. The same (abridged) then holds for the other senses. The last question and answer exchange is not found in Up 1018 (A).

²⁷ SĀ 223 at T II 55b₂₀ concludes after the abbreviation for the ear, nose, tongue, body and mind with the monks rejoicing in the Buddha’s discourse, without an explicit recapitulation of the statement given at the beginning of the discourse.

Up 1018 (B) – Discourse Parallel to SĀ 224+225²⁸

The narrative introduction is Sāvattḥī.²⁹

[The Buddha said:] “Monks, I shall give an exposition on the Dharma called ‘All that is to be directly known and abandoned.’ Listen [carefully] and bear it in mind,³⁰ I shall explain it [to you].

What is an exposition on the Dharma called ‘All that is to be directly known and abandoned’?³¹ Monks, the eye is to be abandoned. [Visual] forms, eye-consciousness, eye-contact, any feelings arisen in dependence on eye-contact, be they pleasant, painful or neither-pleasant-nor-painful,³² are also to be directly known and abandoned. Monks, the ear ... the nose ... the tongue ... the body ... the mind are to be abandoned. Mind-consciousness, mind-contact, any feelings arisen in dependence on mind-contact, be they pleasant,

²⁸ Identified in Honjō 1984: 4–5; cf. also Pāsādika 1989: 22 [no. 13] and Chung 2008: 75. Japanese translation in Honjō 2014: I.92–93. The text is found at C *ju* 19b₅–20a₃, D 4094 *ju* 19b₅–20a₄ [= Si-T 3323 *ju* 45₁₇–46₁₆ with apparatus on p. 699 (vol. 161)], G 3598 *tu* 25b₁–26a₂, N *tu* 23b₆–23a₆ and Q 5595 *tu* 22a₁–22a₈.

²⁹ Up 1018 (B) has the same location as SĀ 224 at T II 55b₁₅, Sāvattḥī (SĀ 224 gives the narrative introduction in full; cf. also Up 6061 and Up 1018 (A) above and Up 1035 below). The first part of Up 1018 (B) is a parallel to SĀ 224, whereas its second part is a parallel to SĀ 225, following the same pattern of the first and second parts of Up 1018 (A), which parallel respectively SĀ 222 and SĀ 223; cf. note 25 above.

³⁰ I adopt the reading *yid la gzung shig* from GNP (CD: *yid la zung shig dang*).

³¹ In SĀ 224 at T II 55b₁₆ the Buddha does not introduce the exposition by giving its title, but says to the monks that all the things that are desirable should be abandoned, 一切欲法應當斷. The qualification of being desirable is repeated in the rest of SĀ 224. The same is not found at all in the *Abhidharmakośopāyikā-ṭīkā* and is also absent in the *Samyutta-nikāya* parallel, SN 35.24 at SN IV 15₃₂₀out (cf. also Anālayo 2016: 50 note 112). Another major difference between SĀ 224 and Up 1018 (B) is that the *Samyukta-āgama* discourse as well as its *Samyutta-nikāya* parallel speak throughout only of abandoning, whereas the *Abhidharmakośopāyikā-ṭīkā* has understanding and abandoning. The qualification of being desirable might simply be an addition to the *Samyukta-āgama* version; and the injunction to directly know before abandoning might likewise be an addition to the *Abhidharmakośopāyikā-ṭīkā* version.

³² SĀ 224 at T II 55b₁₈ specifies that the feelings are experienced ‘within’, 內. The same difference is found recurrently; cf. notes 24 above and 38 below.

painful or neither-pleasant-nor-painful, are also to be directly known and abandoned.³³

Monks, without directly knowing and abandoning each of these things, I do not say that one will make an end of *dukkha*.³⁴ This is the exposition on the Dharma called ‘All that is to be directly known and abandoned.’

Monks, this is the exposition on the Dharma called ‘All that is to be directly known and abandoned.’ I have explained it in detail.”

³³ SĀ 224 at T II 55b₂₀ concludes the exposition at this point, with the monks delighting in the discourse spoken by the Buddha. The following part of Up 1018 (B) parallels the opening statement found in the main body of the subsequent discourse in the *Samyukta-āgama*, SĀ 225 (which has the same location as SĀ 224). Thus what in the *Samyukta-āgama* are two distinct but consecutive discourses (SĀ 224 and 225), are quoted as part of a single exposition in the *Abhidharmakośopāyikā-tīkā* (Up 1018 (B)). The same pattern is found in Up 1018 (A) vis-à-vis SĀ 222 and 223; cf. note 25 above.

³⁴ In SĀ 225 at T II 55b₂₃ the Buddha announces to the monks that he does not say that without understanding and without abandoning one thing, one attains the ultimate transcendence of *dukkha* (which in Up 1018 (B) is not qualified as ultimate, 究竟; cf. also note 26 above), followed by asking what such a thing is, and then declaring that it is the eye and visual forms, eye-consciousness, eye-contact, painful, pleasant or neither-painful-nor-pleasant feelings arisen within in dependence on eye-contact, and the same (abridged) for the other senses. This detailed exposition is not found in the *Abhidharmakośopāyikā-tīkā*, where the Buddha simply recaps by stating the title of the exposition.

Up 9007 – Reference to SĀ 225³⁵

The Blessed One said: “All that is to be directly known and abandoned.”

Up 1035 – Discourse Parallel to SĀ 229³⁶

The narrative introduction is Sāvattthī.³⁷

Then the Blessed One called upon the monks and said: “Monks, I shall now give an exposition on things that have the nature to be with influxes and without influxes. Listen carefully and bear it in mind, I shall explain it [to you].

³⁵ Identified in Honjō 1984: 116–117; cf. also Pāsādika 1989: 124 [no. 504] and Chung 2008: 75. Japanese translation in Honjō 2014: II.888. This is not a proper excerpt, but a reference to the fifth discourse in the **Ṣaḍāyatana-nipāta* with an *uddāna* reference, followed by a cross-reference to the exposition in the first *kośasthāna* of the *Abhidharmakośabhāṣya*. The text is found at C *nyu* 83a₆–83b₁, D 4094 *nyu* 81a₂–81a₃ [= Si-T 3323 *nyu* 945₁₄–945₁₉ with apparatus on p. 993 (vol. 162)], G 3598 *thu* 153a₂–153a₄, N *thu* 127b₃–127b₅ and Q 5595 *thu* 127a₁–127a₃, including the canonical quotation from the *Abhidharmakośabhāṣya* translated here: *bcom ldan 'das kyis thams cad mngon par shes par bya ba dang yongs su shes par bya ba zhes bya ba la*; cf. *Abhidharmakośabhāṣya*, Pradhan 1967: 465₃₋₆: *sarvābhijñeyam vo bhikṣavo dharmaparyāyam deśayisyāmīty uktvā: cakṣurabhijñeyam rūpāṇi cakṣurvijñānam cakṣuḥsaṃsparśo yadapi tac cakṣuḥsaṃsparśapratyayamadhyātmam utpadyate veditām suhkham vā aduḥkhāsukham vā yāvat manaḥsaṃsparśapratyayam. ayam ucyate sarvābhijñeyaparijñeyo dharmaparyāyah iti*, SĀ 225 at T II 55b₂₃: 我不說一法不知、不斷而究竟苦邊。云何不說一法不知、不斷而究竟苦邊, and Up 1018 (B) translated above. Cf. also *Abhidharmakośavyākhyā*, Wogihara 1971: 704₁₄₋₁₅: *abhijñeyah pariññeyas ceti. tasmād vijñeyo 'py asau pudgalo na bhavati*.

³⁶ Identified in Honjō 1984: 8–9; cf. also Chung 2008: 75. Japanese translation in Honjō 2014: I.122–123. The text is found at C *ju* 34a₁–34a₆, D 4094 *ju* 34a₂–34a₇ [= Si-T 3323 *ju* 78₁₆–79₁₃ with apparatus on p. 701 (vol. 161)], G 3598 *tu* 44a₃–44b₅, N *tu* 38b₄–39a₂ and Q 5595 *tu* 37a₄–37b₃, including the canonical quotation from the *Abhidharmakośabhāṣya*: *de gsum zag bcas zag med ces bya ba la*; cf. *Abhidharmakośabhāṣya*, Pradhan 1967: 21₂₇ at *Abhidharmakośa* I.31: *sāsravānāsravā ete trayah. Cf. also Abhidharmakośavyākhyā*, Wogihara 1971: 63₂₁₋₂₂: *sāsravānāsravā ete trayā iti. eta eva trayah sāsravānāsravā ity avadhāraṇam*.

³⁷ Up 1035 has the same location as SĀ 229 at T II 56a₈, Sāvattthī (SĀ 229 gives the narrative introduction in full; cf. also Up 6061, Up 1018 (A) and Up 1018 (B) above).

What are things that have the nature to be with influxes? Monks, they are the eye and [visual] forms and in the same way eye-consciousness, eye-contact and in the same way any feelings arisen in dependence on eye-contact, be they pleasant, painful or neither-pleasant-nor-painful.³⁸ In the same way they are the ear ... the nose ... the tongue ... the body ... the mundane mind *up to* [mind-]objects (dharmas), mind-consciousness, mind-contact, any feelings arisen in dependence on mind-contact, be they pleasant, painful or neither-pleasant-nor-painful. This is called [being of a nature] to be with influxes.

What are things that have the nature to be without influxes? They are the supramundane mind, [mind-]objects, mind-consciousness, any feelings arisen in dependence on [supramundane] mind-contact, be they pleasant, painful or neither-pleasant-nor-painful. These are called things that have the nature to be without influxes.

Monks, I have given you an exposition on things that have the nature to be with influxes and without influxes. I have explained it in detail.³⁹

³⁸ SĀ 229 at T II 56a₁₁ specifies that the feelings are experienced ‘within’, 內. The same difference in wording recurs elsewhere; cf. notes 24 and 32 above.

³⁹ SĀ 229 at T II 56a₁₆ closes with the monks delighting in the discourse and does not have a concluding recapitulation of its content by the Buddha.

Up 4008 – Reference to SĀ 229⁴⁰

“What are things that have the nature to be with influxes?”

Up 8022 – Reference to SĀ 229⁴¹

“What are the things that have the nature to be with the influxes?”

⁴⁰ Identified in Honjō 1984: 52–53; cf. also Pāsādika 1989: 74 [no. 270]. Japanese translation in Honjō 2014: II.523. This is not a proper excerpt but an *uddāna* reference and a cross-reference to the first *kośasthāna* of the *Abhidharmakośabhāṣya*. The text is found at C *ju* 209a₇–209b₁, D 4094 *ju* 209a₇–209b₁ [= Si-T 3323 *ju* 510₁₆–510₂₀ with apparatus on p. 733 (vol. 161)], G 3598 *tu* 314a₆–314b₂, N *tu* 230a₄–230a₅ and Q 5595 *tu* 238b₈–239a₂, including the canonical quotation from the *Abhidharmakośabhāṣya* translated here: *gang yang mdo las ji skad du zag pa dang bcas pa'i chos rnams gang zhe na zhes bya ba la* (CD; GNP do not have *la*); cf. *Abhidharmakośabhāṣya*, Pradhan 1967: 197₉, at *Abhidharmakośa* IV.4: *yat tarhi sūtra uktam: sāsravā dharmāḥ katame? yāvad eva cakṣuḥ*, SĀ 229 at T II 56a₁₀: 云何有漏法?, Up 1035 translated above, and the quotation from the same discourse in Up 8022 below. Cf. also *Abhidharmakośavyākhyā*, Wogihara 1971: 355₂₅: *āsravāṇām anīśrayatvāt. na hy arhatsāṃtānikaṃ rūpaṃ bāhyaṃ cāsravāṇāṃ kleśānāṃ nīśraya iti. yady evaṃ yat tarhy aviśeṣeṇa sūtra uktaṃ: sāsravā dharmāḥ katame? yāvad eva cakṣur yāvad eva rūpāṇīti vistarāḥ. tat punar āsravāṇām apratipakṣatvāt sāsravam uktam.*

⁴¹ Identified in Honjō 1984: 112–113; cf. also Pāsādika 1989: 121 [no. 491]. Japanese translation in Honjō 2014: II.864. This is not a proper excerpt but a reference to a discourse in the **Ṣaḍāyatana-nipāta* (*skye mched drug gi tshogs kyis bsdus pa*) with an *uddāna* reference and a cross-reference to the first *kośasthāna* of the *Abhidharmakośabhāṣya* (that includes the citation “things with and without the influxes”, *zag bcas zag pa med chos rnams*; cf. *Abhidharmakośabhāṣya*, Pradhan 1967: 3₆, at *Abhidharmakośa* I.4: *sāsravā 'nāsravā dharmāḥ*). The text is found at C *nyu* 76a₅–76a₆, D 4094 *nyu* 74a₃–74a₄ [= Si-T 3323 *nyu* 927₁₄–927₁₇ with apparatus on p. 992 (vol. 162)], G 3598 *thu* 143a₂–143a₃, N *thu* 118b₇–119a₂ and Q 5595 *thu* 119a₁–119a₃, including the canonical quotation from the *Abhidharmakośabhāṣya* translated here: *zag pa dang bcas pa'i chos rnams gang zhe na zhes bya ba la*; cf. *Abhidharmakośabhāṣya*, Pradhan 1967: 439₁₆, at *Abhidharmakośa* VIII.9: *sāsravā dharmāḥ katame? cakṣur yāvad eva spraṣṭavyamīty*, SĀ 229 at T II 56a₁₀: 云何有漏法? Up 1035 translated above, and the quotation from the same discourse in Up 4008 translated above. Cf. also *Abhidharmakośavyākhyā*, Wogihara 1971: 675₇: *na tv anāsrave eveti. evam anayor anāsravatvaṃ. sāsravā dharmā iti vistarāḥ. sāsravā dharmāḥ katame? yāvad eva cakṣur yāvanti eva rūpāṇī yāvad eva cakṣurvijñānaṃ. yāvad yāvān eva kāyo yāvanty eva spraṣṭavyāni yāvad eva kayavijñānam iti.*

Abbreviations

C	Cone edition
CBETA	Chinese Buddhist Electronic Text Association
D	Derge edition (Tōhoku)
G	Golden Tanjur edition
N	Narthang edition
Q	Peking (‘Qianlong’) edition (Ōtani)
SĀ	<i>Samyukta-āgama</i> (T 99)
Si-T	<i>bstan ’gyur dpe bsdur ma</i> (‘Sichuan’) Tanjur edition
SN	<i>Samyutta-nikāya</i>
T	Taishō edition (CBETA, 2014)
Up	<i>Abhidharmakośopāyikā-ṭīkā</i>

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安止天所著《俱舍論註雜錄》(*Abhidharmakośopāyikā-ṭīkā*)
中對應漢譯《雜阿含經》第 212、222、223、224、225
及 229 經之譯註

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摘要：

本文是藏譯《俱舍論註雜錄》(*Abhidharmakośopāyikā-ṭīkā*)中對應漢譯《雜阿含經》(T 99)第 212、222、223、224、225 及 229 經之譯註。並且考察藏譯《俱舍論註雜錄》中與《雜阿含經》第 214、225 及 229 經相關的引文。這些經都出於《雜阿含經》六處品。

關鍵詞：

俱舍論註雜錄、六處相應、安止天、雜阿含經、相應部