
A Translation of the Quotations in Śamathadeva's
Abhidharmakośopāyikā-ṭīkā Parallel to the Chinese
Samyukta-āgama Discourses 8, 9, 11, 12, 17 and 28

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Abstract

This is the first in a series of instalments providing annotated translations of the parallels to the discourses in the Chinese *Samyukta-āgama* (雜阿含經, T 99) as preserved in Śamathadeva's *Abhidharmakośopāyikā-ṭīkā*, a compendium of the canonical quotations cited in Vasubandhu's *Abhidharmakośabhāṣya*. These instalments are intended as companions to the translations of the discourses of the *Samyukta-āgama* published by Bhikkhu Anālayo in the *Dharma Drum Journal of Buddhist Studies* starting from the present volume. The discourse quotations in the *Abhidharmakośopāyikā-ṭīkā* stem from a Mūlasarvāstivāda lineage of transmission closely related to that of the *Samyukta-āgama*, though not identical to it. This article, before turning to the translation of the quotations counterpart to the Chinese *Samyukta-āgama* discourses, first introduces the *Abhidharmakośopāyikā-ṭīkā* as a primary source for the study of the early Buddhist discourses.

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Keywords

Abhidharmakośopāyikā-ṭīkā; Mūlasarvāstivāda; Śamathadeva; Saṃyukta-āgama

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1. The *Abhidharmakośopāyikā-ṭīkā* as a Primary Source for the Study of the Early Buddhist Discourses¹

The *Abhidharmakośopāyikā-ṭīkā* (hereafter: *Upāyikā*),² supplements brief sūtra quotations found in the *Abhidharmakośabbāṣya* with the corresponding passage in full or even with the whole discourse from the Mūlasarvāstivāda *Āgamas*. It is thus an indispensable companion reader to the *Abhidharmakośabbāṣya*. As explained by Skilling (2009: 424), in general, "there is a complex intertextual relationship between Buddhist *sūtras* and their commentaries. In rare cases like Śamathadeva's *Abhidharmakośa-upāyikā-ṭīkā*, *sūtras* are cited in full as commentary—or as a source-book—on a *śāstra*, the *Abhidharmakośa-bhāṣya*." The colophon itself informs us that Śamathadeva set out to compose his *Upāyikā* in order to supply the text of the canonical quotations in the *Abhidharmakośabbāṣya*.³ In fact the order of the quotations in the *Upāyikā* follows chapter by chapter that of Vasubandhu's *tractatus*. The *raison d'être* of the *Upāyikā* is well captured by one of the stanzas that close this work, in which Śamathadeva poetically explains:

An exposition of the Treasury [of the Abhidharma]
that is unadorned, bereft of the *āgamas*, such as the
sūtras and other [scriptures],

1 This introduction to the translations was originally published in Martini 2012: 49f. I am indebted to the editors of the *Indian International Journal of Buddhist Studies* for kindly granting their permission to republish it here (with a number of modifications).

2 *Chos mngon pa'i mdzod kyi 'grel bshad nye bar mkho ba*, D 4094, Q 5595, Si 161+162, etc., with the Sanskrit title given in the colophon as: *Abhidharmakośopāyikā-nāma-ṭīkā*, which might be rendered in English as the "Commentary titled 'Essential Companion to the Treasury of the Abhidharma'."

3 D 4094 *nyu* 95a5-7 [= Si 162 *nyu* 981,4-8] or Q 5595 *thu* 144a3-5: *bal po'i yul du skye ba rab tu thob par gyur pa'i dge slong zbi gnas lba yis ni, ji ltar dran pa bzbin du mdzod la mkho ba yongs su rdzogs par yang dag bsdus // mdo gzhan gang yang bdag gis yongs su ma dran 'di ni yang dag ma bsdus pa // de dag gang zbig dran pas yang dag bsdur bar mdzod ces gsol ba bdag 'debs so*; cf. also Mejer 1991: 64 and references *ibid.*: note 291.

Even though it may be stainless, it does not capture
the heart, like a moonless night,

And so by virtue of any goodness that there may
arise from decorating with the *āgamas*, jewels by
nature, such an exposition,

May the world be adorned with an unblemished
intellect.⁴

The *Upāyikā* remains, to date, little studied outside Japan. Honjō Yoshifumi (本庄 良文), the scholar who has devoted most of his scholarly life to its study, has published an annotated Japanese translation in instalments over several decades starting from the 1970s, and has also made available a privately circulated revised translation of this work.⁵ Along with the translation and other articles, Honjō (1984) has produced a most valuable survey of the *āgama* quotations in the *Upāyikā*.⁶ As regards translation into Western languages, only a handful of the discourses found in this work have been translated into English.⁷

As to the dating of the text, whose Sanskrit original is now lost, according to Skilling and Harrison (2005: 699), it "may have been composed at any time between the 5th century and the as yet unknown date of its Tibetan translation." They further add that the

4 D 4094 *nyu* 95a4-5 [= Si 162 *nyu* 980,21-981,4] or Q 5595 *thu* 144a2-3 (on *Abhidharmakośabbāṣya* ed. Pradhan 1967: 473,23): *mdo sogs lung dang bral zhing rgyan med gyur pa'i mdzod kyi rnam par bshad pa ni, gang phyir dri med gyur kyang zla bas stong pa'i mtsban bzbin yid 'phrog byed pa min, de phyir rin chen rang bzbin lung gis rnam par bshad pa rab tu brgyan byas las, dge ba gang yod de yis 'jig rten dri med blo yis rab tu brgyan* (N reads: *rgyan*) *gyur cig*.

5 The complete list of Honjō's translations of the *Upāyikā* quotations is too long to be given here. Fortunately, however, his revised *opus magnum* is due for publication in the near future.

6 A survey of parallels to the discourses in the *Majjhima-nikāya* is found in Anālayo 2011a: 1037f.

7 Skilling 1978a, 1978b, 1978c, 1979, 1980, 1992, 1996, 1998, 2012: 22, Anālayo 2011b, and Martini 2012.

Upāyikā might have been translated into Tibetan in the eleventh century in Kashmir, but that "we really have no information to go on." Mejer (1991: 64) suggests that "it is probable that the Indian translator [of the *Upāyikā*], Jāyaśrī, is the same person as the Kashmirian logician Jāyaśrī who lived in the second half of the eleventh century. This would fit well with the fact that the translation was made in Kashmir, in one of the most important Buddhist centres of the eleventh century." The Tibetan translation, located in the Tanjur division of the Tibetan Tripiṭaka, appears to be mentioned for the first time in Bu-ston's *History of the Dharma* (composed in 1322 or 1323).⁸

Regarding the school affiliation of the *Upāyikā*, research has shown that the quotations found in this work correspond to texts that are reckoned to be Mūlasarvāstivāda.⁹ The *Vinaya* passages quoted by Śamathadeva can be traced back to the Mūlasarvāstivāda *Vinaya*.¹⁰ The discourse material in the *Upāyikā* stems from a tradition very close to that of the Chinese *Samyukta-āgama* (T 99, 雜阿含經), generally assigned to the Mūlasarvāstivāda tradition, and the *Vastusamgrahani* of the *Yogācārabhūmi*.¹¹ On the other hand, investigation of the relationship between the discourses of

8 The *Upāyikā* is listed under the section on "Hinayāna treatises" (*theg chung gi bstan bcos*), and both the author and the Indian translator are described as Nepalese (*bal po*), cf. Nishioka 1980: 59,6 [§490] and *Chos 'byung* 230,2: *bal po zhi gnas lbas mdzad pa'i chos mngon pa'i mdzod la nye 'gyur* [reference from Skilling and Harrison 2005: 699 and 682 note 7].

9 In view of the existence of multiple and diverse Sarvāstivāda and Mūlasarvāstivāda communities with their own bodies of transmitted texts, at the present stage of research it remains difficult to assess the precise relationship between the Sarvāstivāda and the Mūlasarvāstivāda textual traditions: recent discussions are found in Skilling 1997: 96f, Enomoto 1998, Enomoto 2000 reviewed by Skilling 2002: 374f and with a critical response by Yao 2007 and Wynne 2008 (cf. also Deleau 2006: 215 note 70), and Chung 2008: 11f; on the existence of separate transmission lineages of the Mūlasarvāstivāda *Vinaya* cf. Clarke 2012.

10 Honjō 1987 and Clarke 2001: 88-89; cf. also Martini 2012: 63 note 45.

11 Mukai 1985. On the school affiliation of the Chinese *Samyukta-āgama* cf. Lü 1963: 242, Waldschmidt 1980: 136, Mayeda 1985: 99, Enomoto 1986: 23, Schmithausen 1987: 306, Choong 2000: 6 note 18, Hiraoka 2000, Harrison 2002: 1, Oberlies 2003: 64, Bucknell 2006: 685, Chung 2008: 11f, and Glass 2010.

the *Madhyama-āgama* collection extant in Chinese translation (T 26, 中阿含經), generally attributed to the Sarvāstivādins,¹² and the *Madhyama-āgama* quotations in the *Upāyikā* has highlighted some important divergences.¹³ Moreover, structural differences between the Chinese *Madhyama-āgama* and the *Madhyama-āgama* collection as known in the *Upāyikā* and in the Mūlasarvāstivāda *Vinaya* have been found.¹⁴ On the same line of research, an example indicating the Mūlasarvāstivāda affiliation of the *Upāyikā* is the agreement of its list of the thirty-two marks of the great man (*mahāpuruṣalakṣaṇa*) with that of the Gilgit manuscript of the *Sanḅhabhedavastu*, against for example the Chinese *Madhyama-āgama* of the Sarvāstivādins and the lists transmitted by various other early schools.¹⁵

In addition to being a central resource for the study of early Buddhist discourses, the *Upāyikā* also provides information for the study of the structure of the Sūtraṭīka of the Mūlasarvāstivādins – or, more precisely, of that transmitted by one of the ancient Mūlasarvāstivādin textual lineages – through the summary stanzas (*uddānagāthā*) it has preserved.¹⁶ Furthermore, closer philological studies of the *Upāyikā* may prove quite useful for the reconstruction of a relative chronology of the all-important and still undated or inexactly dated Sarvāstivāda/Mūlasarvāstivāda Abhidharma works extant in Chinese and Tibetan translation, in that comparative investigation of the discourse quotations featuring in the *Upāyikā* vis-à-vis those witnessed by

12 On the school affiliation of the Chinese *Madhyama-āgama* cf. the references in Anālayo 2011a: 7 note 64 and Bingenheimer 2012. According to Chung and Fukita 2011: 13f the current consensus on the Sarvāstivāda origin of the Chinese *Madhyama-āgama* cannot be considered established, a position critically reviewed by Anālayo 2012a: 516f.

13 Sakurabe 1969: 38f; cf. also Schmithausen 1987: 338.

14 Honjō 1985: 63f, Enomoto 1984: 98 and 107 note 40, and Enomoto 1986: 22.

15 Skilling 1997: 136 note 107.

16 On the types of *uddānas* used in Mūlasarvāstivāda literature cf. Skilling 1997: 91, note 4; on the *uddānas* in the Tibetan Mūlasarvāstivāda *Vinaya* cf. Clarke 2002: 49f and 59, Clarke 2004: 84, note 25, and Panglung 1979.

these works can provide clues on the stage of development of the discourse material in question as transmitted within the Sarvāstivāda/Mūlasarvāstivāda Abhidharma treatises.

2. Translations¹⁷

17 As with the language of the *Samyukta-āgama* manuscript used for translation in the case of the Chinese version (T 99), cf. de Jong 1981: 108, the language of the now lost original of Śamathadeva's *Abhidharmakośopāyikā* was Sanskrit. However, in my translation I have chosen to adopt Pali for proper names and doctrinal terms. Whereas the Pali corpus is the most completely and best preserved for early Buddhist literature, the uncertainty or simple unavailability of attested Sanskrit words corresponding for instance to Tibetan proper names would often result in the adoption of historically unattested or linguistically wrong forms. Pali terminology also facilitates parallel reading of the translation of the Chinese *Samyukta-āgama* discourses published by Anālayo in the same volume of the *Dharma Drum Buddhist Journal*, as well as of the more widely known Pali counterparts and their available English translations. As regards significant extant parallels to the discourse quotations, these are surveyed in Anālayo's article, and, with the exception of Sarvāstivāda and Mūlasarvāstivāda discourse parallels and the quotations in the *Abhidharmakośabbāṣya* and *Abhidharmakośavyākhyā*, I do not duplicate the information here. Parallels to individual phrases and passages are collected in Chung 2008 (for the relevant pages see my footnotes below). My annotation focuses on significant differences, with no attempt to provide thorough coverage of all the minor variations. With regard to the *Upāyikā*'s discourse quotations, I give, each time, reference (a) to the quotation number as established in Honjō 1984 and successive supplementations in his publications (for example, "Up 9001", which stands for quotation number 1 in chapter IX of the *Abhidharmakośabbāṣya* and *Upāyikā*), as well as (b) to the beginning and end of the quotation in the Derge, Peking and collated edition of the Tanjur (also known as the 'Sichuan' edition, published by the China Tibetology Research Institute, Beijing), which is based on the Derge edition and provides an apparatus containing the variant readings from the Peking, Narthang and Cone editions. I take the Peking edition as my main text. In quoting texts editions, on occurrence, I have adjusted the *sandhi*, punctuation, capitalisations, etc., and simplified some of the text-critical conventions for ease of reference. In the case of Sanskrit fragment parallels I follow the same principles of simplification adopted above by Anālayo 2012b: 10 note 3. All references to Pali texts are to the PTS editions. I am indebted to Honjō Yoshifumi (本庄 良文) for having generously put at my disposition a revised draft of his Japanese translation of the *Upāyikā*. I regret that the highly polished style of this translation and my insufficient proficiency in this language still do not allow me to make full use of his work. Thus I limit myself to giving reference to his previously published translations for the benefit of the interested reader, and for the time being I only consult Honjō's work in case of particularly obscure passages, giving credits accordingly in each case.

Up 9001 – Discourse Quotation Parallel to SĀ 8¹⁸

The narrative introduction is Sāvattthī¹⁹

"Monks, bodily form – past and future – is not-self."²⁰ What to say

18 The parallel has been identified by Honjō 1984a: 177 and translated by him into Japanese in Honjō 1983: 55; cf. also Chung 2008: 43. The discourse quotation runs from D 4094 *nyu* 77b4-7 [= Si 162 *nyu* 937,2-14] or Q 5595 *thu* 123a3-7, including the canonical quotation from the *Abbidharmakośabbāṣya*: *de lta* (D reads: *ltar*) *mod kyi ci bcom ldan 'das kyiṣ gzuṣ bdag ma yin no zhes bya ba la*, cf. *Abbidharmakośabbāṣya* ed. Pradhan 1967: 464,5-6: *kiṃ tarhi bhagavat uktam rūpam anātmā yāvad vijñānam anātmē ti*.

19 In the *Upāyikā* the equivalent to the Sanskrit *śrāvastyāṃ nidānam* or Pali *sāvattbīnidānam* (*gleng gzhi ni mnyan du yod pa na'o*) occurs as a rule after the canonical quotation and/or the title of the discourse (when present) as found in the *Abbidharmakośabbāṣya*. The purpose of the *Upāyikā* is that of supplying discourse quotations, which in my opinion implies that this work is not preoccupied with indicating the location where the discourses were collected. Judging from the placement of the narrative introduction (*nidāna*) in the discourse quotations, be it given as an abbreviated form as here or in full, I doubt that Śamathadeva and the tradition he relied on would provide them for any reason other than giving reference to the location where the discourses were originally delivered, regardless, needless to say, of their historical accuracy (on the lack of concern for accuracy in narrative passages cf. Schopen 1997/2004: 395f and id. 1998/2004: 283 note 59 and Anālayo 2011a: 887 note 138). This observation seems to corroborate Anālayo's suggestion above in notes 4, 45, 88 and 150.

20 As noted above by Anālayo 2012b: 19 note 43, both SĀ 8 at T II 1c22 (parallel to SN 22.9 at SN III 19,14) and fragment SHT IV 30a R7, ed. Sander 1980: 78: (*evaṃ duḥkham śūnyam-anātmā*, indicate that in the same way three more discourses are to be developed by replacing "impermanence" with "*dukkha*", "empty" and "not-self", as is indeed found in SN 22.10 at SN III 19,32 (considered by Akanuma 1929/1990: 26 as parallel to SĀ 8) and SN 22.11 at SN III 20,13, which apply the presentation in three times respectively to *dukkha* and *anattā*; cf. also the similar case of SĀ 1, Anālayo 2012b: 11 note 7. Up 9001 takes up the characteristic of not-self and does not contain any reference to other discourses to be recited based on the other two characteristics plus emptiness, and is therefore a direct parallel to SN 22.11 at SN III 20,13. The discourse quotation in the *Abbidharmakośabbāṣya*, ed. Pradhan 1967: 464,5, is on the treatment of the aggregates by way of not-self, *rūpam anātmā yāvad vijñānam anātmā* and thus directly parallels Up 9001 and SN 22.11. The quotation in the *Abbidharmakośavyākhyā*, ed. Wogihara 1932–1936: 702,31-33, depending on the passage in the *Abbidharmakośabbāṣya*, also has a treatment based on not-self: *yady evaṃ rūpāṇi no veti: na vaktavyaḥ kiṃ tarhi etad bhagavatoktam rūpam anātmēti. yāvad vijñānam anātmēti. evaṃ hi bruvato*

of presently arisen [bodily form]?²¹ Monks, a learned noble disciple who contemplates in this way, will be equanimous²² with regard to past bodily form, will not take delight in future bodily form, will be disenchanted with presently arisen bodily form, and will become free from desire.²³

"Monks, feeling, perception, formations and consciousness, past and future, are not-self. What to say of present[ly arisen feeling, perception, formations and consciousness]? Monks, a learned noble disciple who contemplates in this way, will be equanimous with regard to past bodily form, will not take delight in future bodily form, will be disenchanted with presently arisen bodily form, and will become free from desire."²⁴ Thus it was said.

vaktavya eva pudgalo nāvaktavya iti darśitam bhavati. On the tendency to add a reference to emptiness to listings of impermanence, *dukkha*, and not-self in the *Āgamas* cf. de Jong 2000: 177, Baba 2004, and Anālayo 2011a: 154 note 616; cf. also Anālayo 2012b: 11 note 9 and 19 note 42. Whereas judging from its mention in the Sanskrit fragment SHT IV 30a R7 it can be surmised that the Central Asian tradition this recension stems from did include 'empty' (*śūnyam*) as a fourth characteristic, in the case of the Mūlasarvāstivāda tradition of the *Upāyikā*, this information is not available, due to the absence of a similar reference to presentations according to the other characteristics noted above.

21 For the Sanskrit parallel (with the treatment according to impermanence) cf. Anālayo 2012: 18 note 39.

22 Here and below SĀ 8 at T II 1c23+27 speaks of being not concerned: 不顧, instead of being equanimous: *btang snyoms su 'gyur*.

23 Cf. SHT IV 30a R5, ed. Sander 1980: 78: *ti pratyutpannasya rūpasya nirvide virāgāya nirodhāya [pra]*. Here and below SĀ 8 at T II 1c26+28-29 adds that the learned noble disciple will "rightly progresses towards cessation": 正向滅盡, parallel to the text preserved in the Sanskrit fragment; for this standard formula in Sanskrit cf. also, e.g., *Nidāna-samyukta* 24.11 ed. Tripāṭhi 1962: 201,5-7: *bhikṣur nirvi(de vir)āgāya nirodhāya pratipanno bhavati*.

24 In this last instruction, instead of the repetition of bodily forms (*gzugs*), feeling, perception, formations and consciousness would be expected in parallel to the preceding sentence, where the other four aggregates have been introduced; therefore the Tibetan text is probably the result of a transmission error. Cf. also SHT IV 30a R6, ed. Sander 1980: 78: *paśyaṃ śrutavān āryaśrāvakaḥ aṭṭe vijñāne anapekṣo bhava(t)ty*.

Up 6005 – Discourse Quotation Parallel to SĀ 9²⁵

The narrative introduction is Sāvatti²⁶

[At that time the Blessed One said to the monks:]²⁷ "Monks, bodily form is impermanent. What is impermanent, that is *dukkha*. What is *dukkha*, that is not-self.²⁸ What is not-self should be seen with right wisdom²⁹ as 'this is not me, this cannot be grasped as mine, this cannot be grasped as my own self.'³⁰

25 The parallel has been identified by Honjō 1984a: 84 and translated by him into Japanese in Honjō 1989: 7; cf. also Chung 2008: 43. The discourse quotation runs from D 4094 *nyu* 4b3 to 4b6 (= Si 162 *nyu* 754,8-19) or Q 5595 *thu* 36a2-6, including the canonical quotation from the *Abhidharmakośabbāṣya*: *gang mi rtag pa de ni sdug bsgal ba'o zhes bya ba la*, cf. *Abhidharmakośabbāṣya* ed. Pradhan 1967: 329,8: *yad anityam tad duḥkham*. The quotation is followed by an *uddāna*, on which cf. note 34 below.

26 For the Sanskrit parallel cf. Anālayo 2012b: 20 note 45.

27 Cf. SĀ 9 at T II 2a3 and for the Sanskrit parallel Anālayo 2012 b: 20 note 46.

28 Cf. Kha ii 1d/10c/12a, ed. Chung 2008: 311,4: *rūpaṃ bhikkhavo 'nityam yad anityam tad duḥkham*; SHT IV 30a R7, ed. Sander 1980: 78: *rūpaṃ bhikkhavaḥ anītyaṃ yad anīti*; cf. also Pradhan 1967: 329,8: *yad anityam tad duḥkham iti*, and *Vyākhyāyukti* ed. Lee 2001: 234,9-11: *gzhang du na ni nyan thos dag dang ldan 'dra bar gang mi rtag pa de ni sdug bsgal lo. gang sdug bsgal ba de ni bdag med pa'o*.

29 SĀ 8 at T II 2a6-7 is more specific in that it affirms that "one who contemplates like this is reckoned to be contemplating truly and rightly", 如是觀者，名眞實觀， similar to Kha ii 1d/10c/12a, ed. Chung 2008: 311,9: *evam etad yathābhūtaṃ samyakprajñayā draṣṭavyaṃ* and SHT IV 30a R8, ed. Sander 1980: 78: *[samyakprajñayā draṣṭavyā]*, as well as to the Pali parallel SN 22.15 at SN III 22,13, which similarly enjoins that this should be seen like this with right wisdom as it really has come to be: *evam etam yathābhūtaṃ sammappaññāya dattabbam*. The same variation occurs in the case of SĀ 11 and Up 2071, translated below.

30 Cf. Kha ii 1d/10c/12a, ed. Chung 2008: 311,5: *yad duḥkham tad anātmā, yad anātmā taṃ naitan mama naiṣo 'ham asmi naiṣa me ātmeti, and Bimbisāra-sūtra* ed. Waldschmidt 1932: 137: *(e)ṭ(an ma)ma eṣo 'ham asmi eṣa ma ātmeti*; and cf. also SN 22.15 at SN III 22,14: "what is not-self, that is not mine, I am not this, this is not my self", *yad anattā taṃ netaṃ mama neso 'ham asmi, na me so attā ti*. The presentation in SĀ 9 at T II 2a3-4 is worded in a less elaborated manner: "bodily form is impermanent, what is impermanent is *dukkha*, what is *dukkha* is not-self, what is not-self is not mine", 色無常，無常即苦，苦即非我，非我者亦非我所 (on the passage in SĀ 9 cf. Anālayo 2012: 20 note 48). The same variation occurs in the case of SĀ 11 and Up 2071, translated below.

"Monks, a learned noble disciple who contemplates in this way will become disenchanted with bodily form and will likewise become disenchanted with feeling, perception, formations and consciousness.³¹ One who has become disenchanted, will be free from desire. When he is free from desire, he will be liberated. When he is liberated, knowledge and vision of liberation [arise, namely that]³² 'Birth for me has been exhausted. The holy life has been fulfilled. What had to be done has been done. Existence other than the present one shall not be known [by me]'.³³ Thus it was said.³⁴

31 As indicated by Anālayo 2012b: 21 note 53, the Sanskrit fragment at this point brings in the seven dharmas related to awakening, cf. Kha ii 10c, ed. Chung 2008: 312,8: *evam jānato bhikkava evam paśyataḥ śrutavata āryaśrāvakaśya saptānām bodhipakṣyānān dbarmānām bhāvanānvayā; rnam par grol ba* (D reads: *pa'i ye sbes mibong ba* renders and underlying Sanskrit *vimuktijñānadarśana*, cf. Negi 1993–2005: s.v.

32 For the Sanskrit parallels cf. Anālayo 2012b: 21 notes 54 and 55.

33 For the Sanskrit parallels cf. Anālayo 2012b: 21 note 56.

34 The quotation is followed by an *uddāna* referring to the second *saḍāyatana-varga-uddāna-gāthā*, 5th discourse, for the same treatment with regard to the six senses, cf. D 4094 *nyu* 4b6-7 [= Si 162 *nyu* 754,19-21] or Q 5595 *tbu* 36a6-7: *skye mched drug gi tsbogs kyi sdom gyi tsbigs su bdad pa gnyis pa'i mdo lnga pa las gzugs la sogs pa'i gnas rnam dang mig la sogs pa nang gi bdag nyid kyi skye mched rnam su byas nas de ltar 'don to*. On the basis of this reference it can be assumed that the Mūlasarvāstivāda tradition as received by Śamathadeva knew (a) a set of two discourses on impermanence applied respectively to the internal and to the external, parallel to the *Ajjhattānicca-sutta* and *Bābirānicca-sutta* in the *Salāyatana-samyutta* of the *Samyutta-nikāya* (SN 35.1 at SN IV 1,1 and SN 35.4 at SN IV 2,27) and possibly, (b) a set of two discourses on the internal and the external as impermanent in the three times, parallel to the *Dutiyaajjhāttānicca-sutta* and the *Dutiyaabābirānicca-sutta* of the same *Salāyatana-samyutta* (SN 35.7 at SN IV 4,1 and SN 35.10 at SN IV 5,11), judging from the discourse with the treatment of the internal as not-self in three times witnessed by Up 9001, which parallels the two discourses on not-self by the internal and the external and the two discourses on the internal and the external as not-self in the three times in the same division of the *Salāyatana-samyutta*; cf. also the *uddāna* of the *Anicca-vagga* at SN IV 6,19-23: *aniccam dukkham anattā ca tayo ajjhāttābāhirā, yadaniccena tayo vuttā te te ajjhāttābāhirā*.

Up 2071 – Discourse Quotation Parallel to SĀ 11³⁵

The narrative introduction is Sāvattḥi.

"Monks, whatever the causes and whatever the conditions for the arising of bodily form, these are just impermanent. How could bodily form that have come into being in dependence upon impermanent causes and conditions themselves be permanent?³⁶ Whatever the

35 The parallel has been identified by Honjō 1984a: 26 and translated by him into Japanese in Honjō 1984b: 9f; cf. also Chung 2008: 44. The discourse quotation runs from D 4094 *ju* 95a4 to 95b2 [= Si 161 *ju* 226,7 to 227,3] or Q 5595 *tu* 108b4 to 109a3, including the canonical quotation from the *Abhidharmakośabbāṣya*: *gzugs bskyed pa'i rgyu gang yin pa dang rkyen gang dag* (D omits: *dag*) *yin pa de dag kyang zbes bya ba la*, cf. *Abhidharmakośabbāṣya* ed. Pradhan 1967: 91,15-16: *ye betavo ye pratyaḥ rūpasotyopādāya te 'py anityāḥ anityān anityān, khalu betupratyaḥ prāṭhyotpannam rūpaṃ kuto nityaṃ bhaviṣyati*. The source given for this quotation at D 4094 *nyu* 78b1-2 [= Si 162 *nyu* 939,2-8] or Q 5595 *thu* 124a1-2 is: "skandha" (*pbung po*), 7th and 8th discourses of the 2nd *uddānagāthā*. I regard Up 2071 as a complete parallel to SĀ 11 and a partial parallel to SĀ 12 in so far as the first part of the two Chinese discourses is nearly identical. Up 2071 follows closely both SĀ 11 and SĀ 12 up to the statement that what is impermanent is *dukkha*, what is *dukkha* is not-self and what is not-self is not to be grasped as 'me' etc. (a statement which is more elaborated in the Tibetan version, cf. above note 30). Then, the progression of emancipation from the five aggregates, birth, old age, disease, death, worry, sorrow, pain and vexation in SĀ 12 is not found in the Tibetan version, which instead follows closely the sequence of disenchantment, non-delight, liberation and knowledge of liberation found in SĀ 11.

36 Cf. Pradhan 1967: 91,15-16: *ye betavo ye pratyaḥ rūpasotyopādāya te 'py anityāḥ, anityān khalu betupratyaḥ prāṭhyotpannam rūpaṃ kuto nityaṃ bhaviṣyati*. Both SĀ 11 and SĀ 12 and their Pali parallel (SN 22.18 at SN III 23,9; cf. also SN 22.19 at SN III 23,24 and SN 22.20 at SN III 24,5, which apply the same treatment by way of *dukkha* and not-self) mention the causes and conditions for the arising of bodily form etc., but the causal relationship between such an arising and its causes and conditions is not worded in terms of "dependence upon": cf. SĀ 11 at T II 2a22-24ult and SĀ 12 at T II 2b5-7ult: "[visual] form is impermanent. The causes and conditions for the arising of all [types] of [visual] form are also impermanent. All [types] of [visual] form that have arisen from impermanent causes and impermanent conditions, how could they be permanent?", 色無常若因若緣生諸色者, 彼亦無常, 無常因, 無常緣所生諸色, 云何有常? (with the same treatment applied to the other sense experiences); and SN 22.18 at SN III 23,11-12: *yopi betu yopi paccayo rūpassa uppādāya, sopi anicco*. Up 2071 is thus the only versions that introduces this particular terminology of causality relationship: *rgyu dang rkyen mi rtag pa las* (D reads: *la*) *bren nas byung ba'i gzugs la rtag* (N reads: *brtag*) *par ga la 'gyur*. The term "in dependence upon" (*bren nas*), corresponding to Skt. *prāṭhya* and Chin. 依 (cf. Pali *paṭicca*), occurs also in the *Abhidharmakośabbāṣya* citation, cf. ed. Pradhan

1967: 91,15-16: *ye betavo ye pratyaṃ rūpasyoṭpādāya te 'py anityāb. anityān khalu betupratyaṃ prafityān prafityoṭpannam rūpaṃ kuṭo nityam bhaviṣyati* (nor in its two Chinese translations by Paramārtha's and Xuanzang's (玄奘), respectively T 1559 at T XXIX 191b15-17: 云何說是因是緣。能令色生皆是云何說。是因是緣能令色生皆是無常? 若色依無常因緣生。此色云何得常住? 乃至識亦爾。 and T 1558 at T XXIX 33c24-25: 何處經說。如有經說。諸因諸緣能生色者皆是無常。無常因緣所生諸色如何是常? 廣說乃至識亦如是: or in the Tibetan translation, D 4090 *ku* 93b4-5 (Q not presently accessible to me): *gzugs skyed pa'i rgyu gang dag yin pa dang rkyen gang dag yin pa de dag kyang mi rtag pa yin na rgyu dang rkyen mi rtag pa dag la bten nas byung ba'i gzugs lia rtag par ga la 'gyur*); the same holds for the *Abhidharmakośavyākhyā* ed. Wogihara 1932–1936: 218,17-24. It is possible that the presence of this phraseology mirrors an interest in the relationships of causality in the discourses handed down by the Mūlasarvāstivādins community that transmitted the *Upāyikā*, which, in historical terms, may either reflect developments in Abhidharma thought or else signal incipient Abhidharmic developments within the discourse material. In any case, the difference in this respect evidenced between two distinct Mūlasarvāstivāda lines of transmission (*Upāyikā* versus *Samyukta-āgama*) is noteworthy. A similar pattern is observable in the discourse quotation translated below, Up 9004, as well as in an unsourced quotation in the *Upāyikā*, Up 9003 (D 4094 *nyu* 78a2 [= Si 162 *nyu* 937,20] or Q 5595 *thu* 123b1), cf. D 4094 *nyu* 78a4-5ult [= Si 162 *nyu* 938,7-12ult] or Q 5595 *thu* 123b3-5ult: *mig gi rgyu dang gzugs kyi rkyen la bten nas mig gi nmam par shes pa skye bar 'gyur te. de ci'i pbyir zhe na? mig gi nmam par shes pa gang ci yang rung ba de thams cad ni mig dang gzugs la bten te byung ba'o*, "eye consciousness arises in dependence upon the eye as cause and form as condition. For what reason? Because all eye-consciousness, without exception, occur in dependence upon the eye and forms" (with the same treatment applied to the other types of consciousness). Up 9003 has a parallel in a discourse in the *Samyukta-āgama* (SĀ 238 at T II 57c14; cf. also Honjō 1984a: 117) which also does not employ an expression of "dependence upon", cf. SĀ 238 at T II 57c16-19: 'due to which cause, due to which condition, does eye-consciousness arise?' ... 'with eye as a cause and [visual] form as a condition, eye-consciousness arises. How is that? It is because eye-consciousness arises with any types of eye and [visual] forms as causes and conditions', 何因何緣眼識生? ... 眼因緣色。眼識生。所以者何? 若眼識生。一切眼色因緣故。Now, Up 9003 is the source of the quotation in the *Abhidharmakośabhāṣya* ed. Pradhan 1967: 464,11: "in this way, monk, the eye is the cause, and forms the condition for the arising of eye-consciousness", *tathā caṣkur bhikṣo betū rūpāni pratyaṃś caṣkurvijñānasyoṭpāda* (cf. also the Chinese translations of the *Abhidharmakośabhāṣya*, T 1559 at T XXIX 305b12-14: 復有別經。亦違此軌。經云比丘眼是因色是緣。能生眼識。 and T 1558 at XXIX 153c21-22: 又契經說。苾芻當知。眼因色緣能生眼識。 as well as the Tibetan version, ed. Lee 2005: 61,8-9: *de bzhin du dge slong mig gi nmam par shes pa skyed pa la, rgyu ni mig yin no, rkyen ni gzugs nmams yin no*); cf. also *Abhidharmakośavyākhyā* ed. Wogihara 1932–1936: 703,7-9: *caṣkur bhikṣo hetur iti vistarab. hetur āśannāḥ pratyaṃś. viprakṛṣṭas tu pratyaṃś eva. janako hetuḥ. pratyaṃś tv ālamabana-mātram ity āpare. paryāyāv etāv ity āpar*: Equivalent phrases are in fact found in several places in the early Buddhist discourses, e.g. MN 18 at MN I 111,35-36ult: *cakkuṇi ca ... paṭicca rūpe ca uppajjati cakkuviññāṇam* and its parallel MĀ 115 at T I 604b25ult: 因眼。因色。因眼識 (with the same treatment applied to the other sense experiences). Kalupahana 1975: 62 (who was not aware of Up 9003) quite correctly notes that "[i]t is quite evident that there is a difference between the statement in the *Abhidharmakośa-bhāṣya* and its Chinese versions on the one hand and the statement in the Pāli Nikāyas and the Chinese Āgamas on the other. The

causes and whatever the conditions for the arising of feeling, perception, formations and consciousness, these are just impermanent. How could consciousness that has come into being in dependence upon impermanent causes and conditions be permanent?³⁷

Abhidharmakośa-bhāṣya version presents the visual organ (*cakṣu*, *yen*) as the *betu* (*yin*) and the external object as *pratyaya* (*yüan*). But no such distinction is implied in the Pali Nikāya and the Chinese Āgama versions." He then adds that "[t]his leads us to conclude that if the Sarvāstivādins were actually quoting from the sūtras (included in the Nikāyas and the Āgamas), they changed the statement found in the sūtras to suit their own theory of causation." Such a conclusion needs to be revised in the light of the evidence provided by the quotation in the *Upāyikā*. In fact, Up 9003 is perhaps the only known early Buddhist discourse that differentiates between the terms *betu* and *pratyaya* in the presentation of conditionality applied to the senses (the eye as cause and form as condition etc.), as noted also by Peter Skilling (personal communication). This constitutes a noteworthy innovation on the part of the discourse recension preserved in the *Upāyikā*, in agreement with the quotations in the *Abhidharmakośabhāṣya* and *Abhidharmakośavyākhyā*, especially considering that *Upāyikā* and the *Samyukta-āgama* versions (Up 9003 and SĀ 238) stem from two closely related Mūlasarvāstivāda lineages of transmission. Thus, although it remains open to question whether Up 9003 reflects or else anticipates a new scholastic development, it provides in any case evidence for a direct source of the *Abhidharmakośabhāṣya* quotation in a collection transmitted by the Mūlasarvāstivādins. Therefore it is not necessary to postulate an intentional manipulation of the statement in question that the tradition would have implemented so as to fit their new theory of causation. Cf. also Skilling 1998, who discusses the importance of another brief discourse quotation in the *Upāyikā* (together with its *uddāna*), in relation to subsequent developments in the Sarvāstivāda and Mūlasarvāstivāda-Vaibhāṣika Abhidharma. In this quotation, four types of conditions are mentioned, Up 2081 on *Abhidharmakośabhāṣya* ed. Pradhan 1967: 98,3: *catvaraḥ pratyayā uktāḥ*, at D 4094 *ju* 100a3-4 [= Si 161 *ju* 238,4-6] or Q 5595 *tu* 114a8-114b1: *mḍo las rkyen nyid ni bzhi ste zhes bya ba la sogs pa la, bzhi las 'phros pa'i mḍo las, rab tu rig dang rkyen dang ni*, (D, C add: *zhes*) *bya bar gleng gzhi ni mnyan du yod pa na'o*. 'don pa lta bu'o. Skilling shows that the discourse was most likely located in an *Ekottarika-āgama* collection transmitted by the Mūlasarvāstivādins: "[t]he fact that the (Mūla-)Sarvāstivādins enshrined the four conditions in a *sūtra* transmitted in one of their canonical collections, the *Ekottarika-āgama*, had far-reaching consequences in the development of theories of causation. ... By limiting the number of conditions to four, the *Pratyayasūtra held a position of primary importance in the development of theories of causation and relations" (p. 147). Again, the presence of the four conditions in an early discourse – apparently unique vis-à-vis the rest of the *Āgamas/Nikāyas* corpus – raises the question to what extent this may reflect or else anticipate Abhidharmic developments, and exemplifies the complexity of the relationship of intertextuality existing between the Sarvāstivāda and Mūlasarvāstivāda discourses and their Abhidharma commentaries and treatises.

37 Cf. *Abhidharmakośabhāṣya* ed. Pradhan 1967: 91,19: *ye betavo ye pratyayā vijñānasyoṭpādāya te 'py anityā*; cf. also Pradhan 1967: 464,13-14 and notes 35 and 36 above.

"Monks, bodily form, feeling, perception, formations and consciousness are impermanent. Whatever is impermanent, that is *dukkha*. What is impermanent,³⁸ that is *dukkha*. What is *dukkha*, that is not-self. What is not-self should be seen with right wisdom³⁹ as 'this is not me, this cannot be grasped as mine, this cannot be grasped as my own self.'⁴⁰

"Monks, a learned noble disciple who contemplates in this way will become disenchanted with regard to bodily form, and will likewise become disenchanted with regard to feeling, perception, formations and consciousness. When he has become disenchanted, he will be free from desire. When he is free from desire, he will be liberated. When he is liberated, knowledge and vision of complete liberation [arise, namely that] 'Birth for me has been exhausted. The holy life has been fulfilled. What had to be done has been done. Existence other than the present one shall not be known [by me].' Thus it was said."

Up 9004 – Discourse Quotation Parallel to SĀ 11 & SĀ 12⁴¹

38 Translation after the addition in D: *gang mi rtag pa de*.

39 Cf. note 29 above.

40 Cf. note 30 above.

41 The parallel has been identified by Honjō 1984a: 116 and translated by him into Japanese in Honjō 1983: 56 and 1998: 92; Chung 2008: 44. The very brief discourse quotation runs from D 4094 *nyu* 78b1 to 78b2 [= Si 162 *nyu* 939,2-8] or Q 5595 *thu* 124a1 to 124a2, including the canonical quotation from the *Abbidharmakośabbāṣya*, ed. Pradhan 1967: 464,13-14: *ye hi betavo ye pratyayā vijñānasyotpādāta te 'py anityā iti sūtre vacanāt* and the reference to the "*skandha*" with the citation of an *uddānagāthā*: *de yang phung po las 'don te, 'das pa yis ni bzhi* (*N* reads: *gzhi*) *dag dang, skyo dang yongs su grol ba dang, rgyu yis rnam pa gnyis byed cing, gnyis po gzhan ni ro myong* (*D* reads: *myang*) *bas*, followed by a reference to the 2nd, 7th and 8th discourses and to the second chapter of the *Abbidharmakośabbāṣya*: *zbes bya ba'i sdom gyi tshigs su bcad pa gnyis pa'i mdo bdun pa dang brgyad pa las 'byung ba, 'di nyid kyi gnas gnyis par, 'dus ma byas la de dag* (*D* adds: *med*), *ces bya bar bris pa blta bar bya'o*. For the relevant line in the *Abbidharmakośabbāṣya* cf. ed. Pradhan 1967: 91,5: *nāsaṃskṛtasya* te; cf. also the sub-commentary, *Abbidharmakośavyākhyā* ed. Wogihara 1932–1936: 703,10-20.

"Consciousness arises in dependence upon whatever causes and conditions."

Up 1021 – Discourse Quotation Parallel to SĀ 17⁴²

The narrative introduction is Sāvattṥi.

Then a certain monk emerged from meditative seclusion⁴³ and went to the place where the Blessed One [was abiding], arrived to [that] place, paid homage with his head at the feet of the Blessed One and sat to one side. Sitting to one side, that monk asked the

42 The parallel has been identified by Honjō 1984a: 6 and translated by him into Japanese in Honjō 1999: 2f; cf. also Chung 2008: 46. The discourse quotation runs from D 4094 *ju* 21a3 to 22a6 [= Si 161 *ju* 49,3-51,21] or Q 5595 *tu* 23b1 to 24b7, including the canonical quotation from the *Abbidbarmakośabbāṣya*: 'dod pa yang nam pa gsum ste zbes bya (D adds: ba) la, mdor bsdus pa 'dod pa'i dpe ni, cf. *Abbidbarmakośabbāṣya* ed. Pradhan 1967: 14,12: rucir api trividbā. samkṣiptamadhyavistaragrantharucitvāt. The *Abbidbarmakośabbāṣya* continues by explaining that the teaching on the aggregates is suitable for the first category of listeners, the teaching on the sense bases (*āyatana*) for the second, and the teaching on the elements (*dhātu*) for the third (ed. Pradhan 1967: 14,12-13) , cf. also the commentarial elaboration in the *Abbidbarmakośavyākhyā* ed. Wogihara 1932–1936: 48,10-13: rucirapi trividbā iti. pūrvābhyāsa-yogād ruces traividhyaṃ. atba vā śamatha-caritānām samkṣiptaruciḥ. śamatha-vipaśyanā-caritānām madhyā ruciḥ. vipaśyanā-caritānām visīrṇā rucir iti. The discourse quotation is followed by an *uddāna*, at D 4094 *ju* 22a6-7 [= Si 161 *ju* 52,3] or Q 5595 *tu* 24a7-8. Although Honjō 1984a: 6f and apparently the editors of the Sichuan edition consider what follows the *uddāna* of Up 1021 as belonging to the same discourse, in fact a quotation from another discourse begins here, clearly introduced as such: 'dir mdor bsdus pa (D reads: par) 'dod pa'i dpe gzhan yang. The interlocutor of this discourse is the venerable Rgyal-ba'i bu, whom the Buddha addresses as "clansman" (*rigs kyi bu*, Skt. *kūlaputra*). Rgyal-ba'i bu is unable to keep the precepts, and the Buddha advises him that he should train in the threefold training. This discourse is parallel to the *Vajjiputta-sutta*, AN 3.83 at AN I 230, where the interlocutor is *aññataro vajjiputto bhikkhu*, whom the Buddha addresses as "*bhikkhu*" rather than "*kūlaputta*".

43 SĀ 17 at T II 3b29 only mentions that a certain monk rose up from his seat, without specifying that he emerged from meditative seclusion: 有異比丘從坐起.

Blessed One this question:⁴⁴ "It would be good if the Blessed One would teach me the Dharma with a brief discourse in such a way that, having heard the Dharma in the form of a brief discourse in the presence of the Blessed One, I shall go to abide by myself, alone and in solitude, [with an] immeasurable [mind] and free from longing, collected in meditation.⁴⁵ Once I have gone to abide by myself, alone and in solitude, [with an] immeasurable [mind] and free from longing, collected in meditation, Blessed One, please show me [how to accomplish] the aim for whose sake a clansman's son shaves off his hair and beard and puts Dharma robes on his body, and out of faith rightly having gone forth from the home life into homelessness, living the unsurpassed holy life, knows in this present lifetime by himself that what had to be realised has been realised, that supreme knowledge [has been attained, namely that] 'Birth for me has been exhausted. The holy life has been fulfilled. What had to be done has been done. Existence other than the present one shall not be known [by me]'. That monk asked [the Blessed One] this question [and the Blessed One] replied: "It is well, monk, it is well! The monk replied with these words: "It is well, it is well!"⁴⁶

44 This is a standard description of a monk going to see the Buddha; for a Sanskrit parallel cf., e.g., *Nidāna-samyukta* 17.1 ed. Tripāṭhi 1962: 44,5-8: *anyataro bhikṣur yena bhaḡavāms tenopajagāma, upetya bhaḡavatpāḡau śirasā vanditvaikānte 'stbhā, ekāntasthitāḡ sa bhikṣur bhaḡavantam idam avocet*. The corresponding formula in the Chinese parallel differs compared to the *Upāyikā*, cf. SĀ 17 at T II 3b29: "a certain monk rose up from his seat, bared his right shoulder and with palms together said to the Buddha", 有異比丘從坐起, 偏袒右肩, 合掌白佛言 (cf. also, e.g., SĀ 19 at T II 4a29, etc.).

45 Here and in the repetitions below the intention and description of retiring to a secluded spot in order to practice in earnest are expressed quite differently in SĀ 17 at T II c4b1-2ult: "on having heard the Dharma, I shall alone and in a quiet place reflect on it with energy. Being established in it without negligence ...", 我聞法已, 當獨一靜處, 專精思惟, 不放逸住。A somewhat important difference is that the Chinese version exhorts to reflect on the teaching, an exhortation absent in the Tibetan as well as Pali parallel, cf. SN 22.69 at SN III 78,19: "I might dwell alone, withdrawn, diligent, ardent and resolute", *eko vūpakaṭṭho appamatto ātāpi pabittatto vibareyyan ti* (abbreviated at SN III 78,19; text supplied from SN III 73,23-24).

46 In addition to the divergence pointed out in note 45 above, this back and forth exchange between the monk and the Buddha is worded slightly differently in SĀ 17.

[The Blessed One asked:] "Monk, are you speaking like this, [asking the Blessed One:] 'Blessed One, please give me an exposition of the Dharma in a brief form so that after having heard the Dharma in a brief form in the presence of the Blessed One, I shall go to abide by myself, alone and in solitude, [with an] immeasurable [mind] and free from longing, collected in meditation. Once I have gone to abide by myself, alone and in solitude, [with an] immeasurable [mind] and free from longing, collected in meditation, [I shall accomplish] the aim for whose sake a clansman's son shaves off his hair and beard and puts Dharma robes on his body, and out of faith rightly having gone forth from the home life into homelessness, living the unsurpassed holy life, knows in this present lifetime by himself that what had to be realised has been realised, that supreme knowledge [has been attained, namely that] 'Birth for me has been exhausted, the holy life has been fulfilled, what had to be done has been done, existence other than the present one shall not be known [by me]'?" [The monk replied:] "Yes, just like this, venerable sir."

[The Blessed One said to the monk:] "Therefore, monk, listen carefully and keep [it] in mind, and I shall explain [it]. Monk, something that is not you should be relinquished by you.⁴⁷ If you relinquish such a condition,⁴⁸ for a long time there will be welfare, benefit and happiness. [Then the monk said to the Blessed One:] "I understood, Blessed One, I understood, Well Gone One."

47 SĀ 17 at T II 3c11-12 (and all further occurrences below) speaks of prompt eradication and relinquishment: "whatever things do not belong to you, they should quickly be eradicated and relinquished", 非汝所應之法, 宜速斷除; *Abhidharmakośavyākhyā* ed. Wogihara 1932–1936: 48,2 speaks only of eradication: *yad bhikṣo na tvaṃ sa te dharmāḥ prabāṭavya iti*, in agreement with Up 1021 as well as with SN 22.68 at SN III 77,30 (although the Pali version here stands on its own vis-à-vis all the other parallels in that it speaks specifically of desire for what is not-self that should be given up): *yam ... anattaniyam, tatra te chando pabāṭabbo 'ti*, not followed by the indication that this will result in the monk's peace and happiness, etc.

48 "Thing" (*chos*) in lieu of "condition" (*don*) would have been expected here, parallel to the same term used in the preceding phrase. Possibly *don* appearing in the second part of this sentence in the sense of 'welfare' (*don de* (D reads: *te*) *khyod*

[Then the Blessed One] asked [the monk]: "Monk, are you able to grasp in full detail the meaning of the teaching I have given in brief?"⁴⁹ [The monk] replied: "Venerable sir, bodily form is not me,⁵⁰ if I relinquish such a thing,⁵¹ for a long time there will be welfare, benefit and happiness.⁵²

Feeling, perception, formations, consciousness surely are not 'me'.⁵³ On relinquishing such things, for a long time there will be welfare, benefit and happiness. Venerable sir, in this way I understand in full detail the meaning of the teaching given in brief by the Blessed One."

"It is well, monk, it is well! It is well, monk, that you are able to grasp in full detail the meaning of the teaching I have given in brief. What is the reason? Monk, bodily form is not-self. You have to abandon such a thing. When such a thing is abandoned by you, for a long time

kyis spangs na yun ring po'i don dang phan pa dang bde bar 'gyur ro) caused an intrusive anticipation of the same word earlier on in the sentence. The parallels use equivalents of "thing", cf. SĀ 17 at T II 3c11+12: 法, and *Abbidbarmakośavyākhyā* ed. Wogihara 1932–1936: 48,2: *dbarmaḥ*.

49 Cf. *Abbidbarmakośavyākhyā* ed. Wogihara 1932–1936: 48,3: *yathā katham asya bhikṣo samkṣiptenōktasyārtham ājānāsi*.

50 Here and in the same treatment applied to the other aggregates, the Tibetan version employs a word that designates the person, one's own self proper so-called (*bdag*), followed by the negative particle *ma* and the honorific for the subject, *lags* (*gzugs bdag ma lags te*). This phrase gives thus a rather poignant answer to the actual question as worded by the Buddha ("something that is not you should be abandoned by you", *khyod ma yin pa'i chos de khyod kyis spang bar bya'o*), instead of resorting to standard phrases on bodily form being not-self, such as *gzugs bdag med pa* or *gzugs bdag ma yin* (the latter features just below in the same Tibetan version: "monk, bodily form is not-self", *dge slong gzugs bdag ma yin*). SĀ 17 at T II 3c15 has similarly: "bodily form does not belong to me", 色非我所應; whereas at the same junction SN 22.68 at SN III 78,3-4 continues with the theme of abandoning desire: *rūpaṃ kbo ... anattā, tatra me chando pabātabbo*.

51 Cf. *Abbidbarmakośavyākhyā* ed. Wogihara 1932–1936: 48,4: *rūpaṃ bhadanta nāhaṃ, sa me dbarmaḥ prabhāṭavya iti vistaraḥ*.

52 In Up 1021 the benefits of relinquishment are repeated twice, after bodily form and then again after the rest of the aggregates, whereas they are stated only once in SĀ 17, after bodily form and the other aggregates.

53 Cf. also the exposition on the five aggregates in Up 1009 at D 4094 *ju* 12a3-12b3 [= Si 161 *ju* 27,13-28,17] or Q 5595 *tu* 13a7-13b8 (parallel to SĀ 55 and SN 22.48).

there will be welfare, benefit and happiness. Feeling, perception, formations, consciousness are not-self. You have to abandon such things. When such things are abandoned by you, for a long time there will be welfare, benefit and happiness."

Then, on hearing what the Blessed One had said, that monk was greatly delighted in his mind, and after paying homage with his head at the Buddha's feet, he left the presence of the Blessed One.

Then after the Blessed One had instructed that monk with this teaching in a brief form, [that monk] went to abide by himself, alone and in solitude, [with an] immeasurable [mind] and free from longing, collected in meditation. While abiding by himself, alone and in solitude, [with an] immeasurable [mind] and free from longing, collected in meditation, [he accomplished] the aim for whose sake a clansman's son shaves off his hair and beard and puts Dharma robes on his body, and out of faith rightly goes forth from the home life into homelessness, living the unsurpassed holy life, knowing in this present lifetime by himself that what had to be realised has been realised, that supreme knowledge [has been attained, namely that] 'Birth for me has been exhausted, the holy life has been fulfilled, what had to be done has been done, existence other than the present one shall not be known [by me], that venerable one became an arahant, endowed with complete liberation of the mind.

Up 2078 – Discourse Quotation Parallel to SĀ 28⁵⁴

The narrative introduction is Sāvatthī.

⁵⁴ The parallel has been identified by Honjō 1984a: 26 and translated by him into Japanese in Honjō 1984b: 12f; cf. also Chung 2008: 47. The discourse quotation runs from D 4094 *ju* 97b₃ to 98a₄ [= Si 161 *ju* 232,6 to 233,13] or Q 5595 *tu* 111b₁ to 112a₄, including the canonical quotation from the *Abhidharmakośabbāṣya*: *mdo las mthong ba'i chos la mya ngan las 'das pa thob pa'i dge slong zhes bya ba la*, cf. *Abhidharmakośabbāṣya* ed. Pradhan 93,21: *dr̥ṣṭadharmanirvāṇaprāpto bhikṣuḥ ityuktam sūtre*; cf. also *Abhidharmakośavyākhyā* ed. Wogihara 1932–1936: 221,12–13: *dr̥ṣṭadharmanirvāṇaprāpta iti sopadbiṣeṣanirvāṇastba ity arthaḥ*.

At that time a certain monk arising from deep meditation went to the place where the Blessed One was abiding, arrived, paid homage with his head at the Buddha's feet and sat to one side. Sitting to one side, he addressed the Blessed One with the following words:⁵⁵ "Venerable sir, a monk attains nirvāṇa here and now. Just in what measure is a monk declared one who attains nirvāṇa here and now? Venerable sir, how is it that a monk attains nirvāṇa here and now? Just in what measure the Well-gone One has made the declaration that a monk is one who attains nirvāṇa here and now?"⁵⁶

[That monk] asked this question and the Blessed One replied with these words to that monk: "It is well, monk, it is well. Monk, you ask a question like this, to what extent the declaration is made earlier of one who is said to attain nirvāṇa here and now. Monk, is this the question you ask?" "Yes, venerable sir."

[The Blessed One said:] "Therefore, monk, listen carefully and keep [it] in mind, and I shall explain [it]. A monk turns away from form, is free from desire [for it], [proceeds towards] cessation, has no clinging, and abides [having attained] complete liberation of the mind from the influxes⁵⁷ – such a one can be defined a monk who attains nirvāṇa here and now. [A monk] turns away from form, feeling, perception,

55 Cf. note 44 above.

56 The question of the monk in SĀ 28 at T II 6a1 is more concise and does not entail three sentences as does the Tibetan version: "as the Blessed One has spoken about attaining nirvāṇa here and now – how does a monk attain nirvāṇa here and now?"; 如世尊所說，得見法涅槃，云何比丘得見法涅槃？(cf. Anālayo 2012b: 50 note 127. cf. *Abhidharmakośabbāṣya*, ed. Pradhan 1967: 93,21: *drṣṭadbarmanirvāṇaprāpto bhikṣur ity uktam*; cf. also SN 22.116 at SN III 164,7: *kittāvatā diṭṭhadhammanibbānappatto boṭi ti?* (where the topic of attaining nirvāṇa here and now is also worded similar to SĀ 28 and to the quotation in the *Abhidharmakośabbāṣya*, although it comes as the third of three questions raised by the monk). However when below the Buddha takes up the query by repeating it and asking the monk whether that was the question he had just been asking, only the main point is repeated again, i.e., "to what extent the declaration is made earlier of one who is said to attain nirvāṇa here and now."

57 SĀ 28 at T II 6a7+9: "the mind is rightly liberated", 心正解脫。

consciousness, is free from desire [for them], [proceeds towards] cessation, has no clinging, and abides [having attained] complete liberation of the mind from the influxes—such a one can be defined a monk who attains nirvāṇa here and now. Monk, just in this measure a monk is declared one who attains nirvāṇa here and now. Monk, just in this measure the Well-gone One has made the declaration that a monk is one who attains nirvāṇa here and now."

Then, on hearing what the Blessed One had said, that monk was greatly delighted in his mind, and after paying homage with his head at the Buddha's feet, he left the presence of the Blessed One.

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List of Abbreviations

AN	<i>Aṅguttara-nikāya</i>
C	Cone edition
D	Derge edition (Tōhoku)
f	following page(s)
MĀ	<i>Madhyama-āgama</i> (T 26)
MN	<i>Majjhima-nikāya</i>
N	Narthing edition
PTS	Pali Text Society
Q	(Qianlong) Peking edition (Ōtani)
SĀ	<i>Samyukta-āgama</i> (T 99)
SHT	Sanskrit Handschriften aus den Turfanfund
Si	(Sichuan) Beijing edition
SN	<i>Samyutta-nikāya</i>
T	Taishō edition (CBETA, 2011)
Up	<i>Abhidharmakośopāyikā-tīkā</i> (Q 5595)

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安止天所著《俱舍論註雜錄》(*Abhidharmakośopāyikā-ṭīkā*) 中與漢譯《雜阿含經》第 8、9、11、12、17、28 經對應之譯註

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摘要：

本文為安止天所著《俱舍論註雜錄》(*Abhidharmakośopāyikā-ṭīkā*) 系列譯註的第一篇。此《俱舍論註雜錄》引文為根本說一切有部的傳承。我們發現此引文與現存漢譯《雜阿含經》相當。因此本文選擇翻譯的是與漢譯《雜阿含經》(《大正藏》經號 99) 相當的部分。目的是作為無著比丘的英譯《雜阿含經》(《法鼓佛學學報》出版) 之對照，以及進一步的比較研究。本文有兩部分，第一部分介紹此《俱舍論註雜錄》研究早期佛教經典的重要性，第二部分為譯註正文。

關鍵詞：

安止天、俱舍論註雜錄、雜阿含經、根本說一切有部