

A Translation of the Quotations in Śamathadeva's  
*Abhidharmakośopāyikā-tīkā* Parallel to Chinese  
*Samyukta-āgama* Discourses 231, 238, 240, 245, 252 and 255

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## Abstract

This article contains annotated translations of canonical quotations in the Tibetan *Abhidharmakośopāyikā-ṭīkā* that parallel discourses nos. 231, 238, 240, 245, 252 and 255 in the chapter on the six sense-bases of the Chinese translation of the *Samyukta-āgama* (T 2, no. 99). The quotations presented here are part of an ongoing project of translation and comparative study of the quotations in the *Abhidharmakośopāyikā-ṭīkā* in light of the Mūlasarvāstivāda Āgama transmission.

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## Keywords

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

# Up 1010 – Discourse Parallel to SĀ 231<sup>1</sup>

\* Date of submission: 2017/10/14; date of review: 2018/04/23.  
Previous instalments of my serialised translation of quotations in the *Abhidharmakośopāyikā-ṭīkā* parallel to discourses in the Chinese *Samyukta-āgama* have appeared in earlier volumes of this journal (2012, 2013a, 2013b, 2014 and 2016). I adopt as the base text for my translation a collation based on the Cone, Derge (with the *bka' bstan dpe bsdur ma*), Golden, Narthang and Peking editions. For the quotations numbering I adopt the system established by Honjō Yoshifumi, *A Table of Āgama Citations in the Abhidharmakośa and the Abhidharmakośopāyikā*, Kyoto, 1984 (privately published). The references I give are inclusive of the canonical citation from the *Abhidharmakośabhāṣya* as given in *Abhidharmakośopāyikā-ṭīkā*, the discourse quotation itself, and any *uddāna* or other textual references provided by Śamathadeva. For all text editions I have adjusted the sandhi, punctuation, capitalisation, etc., and simplified some of the text-critical conventions for ease of reference. In my annotations to the translation, I note variant readings only when I quote the Tibetan in the footnotes or when the variants are significant and affect my renderings, and I take up differences and parallels selectively, with a focus on the Sarvāstivāda and Mūlasarvāstivāda sūtra transmission. Thanks are due to Bhikṣuṇī Deyuan 釋德圓 for her collaboration in preparing the collated edition of the *Abhidharmakośopāyikā-ṭīkā*, and Bhikkhu Anālayo and Śrāmaṇerikā Jiangzhong 講鐘法師 for corrections and suggestions. Last, I need to alert the reader to the changed editorial and referencing style as per the present instalment of my translation in order to meet the journal's requirements.

<sup>1</sup> Identified in Honjō, *Table*, pp. 2–3 [no. 10]; cf. also Jin-il Chung, *A Survey of the Sanskrit Fragments Corresponding to the Chinese Samyuktāgama* 雜阿含經相當梵文斷片一覽, Tokyo: The Sankibo Press, 2008, pp. 75–76. Japanese translation in Honjō, Kusharon chū Upāyikā no kenkyū, Tokyo: Daizō-shuppan, 2 vols., 2014, vol. I, pp. 77–78. The text is found at C, *mngon pa, ju* 12b3–13a2; D 4094, *mngon pa, ju* 12b3–13a2; G 3598, *mzod 'grel, tu*, ff. 16a4–b4; N, *mngon pa, tu*, ff. 14b2–15a1; P 5595, *mngon pa'i bstan bcos, tu*, ff. 13b8–14a6; Si-T 3323, *mngon pa, ju*, pp. 28,17–29,15 (with apparatus in vol. 161, p. 698). For the canonical quotation from the *Abhidharmakośabhāṣya*, 'jig pas 'jig rten no zhes bya ba la, see AKBh, p. 5,16 on AK 1.8: *lujyata iti lokah* (*lujyata* is my reading for *lakṣyata*); D 4090, *mngon pa, ku*, f. 29b4 and P 5591, *mngon pa'i bstan bcos, gu*, f. 31a5: 'jig pas na 'jig rten no; T 29, no. 1559, p. 162c29: 破壞故，名世間; T 29, no. 1558, p. 2b2: 亦名世間，可毀壞故 (translation in Louis de la Vallée Poussin, *L'Abhidharmakośa de Vasubandhu, traduit et annoté*, Bruxelles: Institut Belge des Hautes Études Chinoises, 1980, vol. I, p. 14). Cf. also the elaboration in AKVy, pp. 23,5–10: *lujyata iti loka iti. asmīn eva rohitāsva vyāmamātre kalevare lokam prajñāpayāmi lokasamudayaṃ ceti sūtram. lujyate pralujyate tasmāl loka iti ca bhagavataivoktam. lujyate vinaśya tīty arthah. lujir iha grhūto na lokah. nairuktena tu vidhānena gākārasya sthāne kakārah kṛtaḥ. tasmāl loka iti bhavati;* MVy (Sakaki), vol. I, p. 217 [no. 3061] and MVy (Ishihama and Fukuda), p. 156 [no. 3058]: *lujyata iti lokah, 'jig pas na 'jig rten; Akṣayamatīnirdeśa* (underlined) with *Akṣayamatīnirdeśa-ṭīkā*, ed. Jens Braarvig, *Akṣayamatīnirdeśasūtra*, Oslo: Solum Forlag, 1993, vol. II: *The Tradition of Imperishability in Buddhist Thought*, p. 253 note 1: *phung po zhes bya ba, de ni 'jig rten te zhes bya ba la phung po zhes bya ba ni 'jig rten la bya ste, 'jig rten gyi mtshan nyid gang kyang yin zhe na?*

“Because it breaks up, it is called ‘the world’.”

The narrative introduction is Śrāvastī.<sup>2</sup>

Then the venerable \*Smṛti<sup>3</sup> approached<sup>4</sup> the Blessed One. Having approached, he paid homage with his head at the Buddha’s feet and sat down to one side.<sup>5</sup> Being seated to one side, the venerable \*Smṛti said thus to the Blessed One: “Venerable Sir, it is called ‘the world’, ‘the world’. In what way is it called ‘the world’?”

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*de’i phyir ’jig rten kyang ’jig pa’i mtshan nyid do zhes smras te, ’jig rten gyi mtshan nyid ni skad cig ma re re la ’jig pa’i mtshan nyid do.* The discourse parallel in the *Samyukta-āgama* is SĀ 231 at T 2, no. 99, p. 56b11–20 (with its Pali counterparts SN 35.82 at SN IV 52,3–15 and SN 35.84 at SN IV 53,10–31), to which Up 1010 is a complete parallel. However, unlike SĀ 231 and its closest Pali parallel SN 35.84, Up 1010 does not explain the world to be “of the nature” to be broken up and destroyed, 危脆敗壞法, or of the nature to be destroyed, *palokadhamma*, by employing the expression “of the nature” (an expression that recurs also in the *Akṣayamatīnirdeśa* with the *Akṣayamatīnirdeśa-ṭīkā*, *’jig rten kyang ’jig pa’i mtshan nyid*), but speaks of being broken up and completely broken up, *rab tu ’jig cing rab tu ’jig pas*. Therefore in this respect Up 1010 is closer to SN 35.82, which speaks of being broken up, *lujjati*. For another example of exegetical etymology in the *Abhidharmakośopāyikā-ṭīkā*, in this case explaining the names of the five aggregates of clinging, see Up 1014 (parallel to SĀ 46) translated in Dhammadinnā, “A Translation of a Discourse Quotation in the Tibetan Translation of the Mūlasarvāstivāda *Vinaya* Parallel to Chinese *Samyukta-āgama* Discourse 36 and of the Discourse Quotations in Śamathadeva’s *Abhidharmakośopāyikā-ṭīkā* Parallel to Chinese *Samyukta-āgama* Discourses 39, 42, 45, 46, 55, 56, 57 and 58,” *Dharma Drum Journal of Buddhist Studies* 14 (2014), pp. 92–100.

<sup>2</sup> The location corresponds with that in SĀ 231 at T 2, no. 99, p. 56b11–12, which gives it in full, Śrāvastī in Jeta’s Grove, Anāthapiṇḍada’s Park.

<sup>3</sup> The monk’s name in SĀ 231 at T 2, no. 99, p. 56b12 is given as 三彌離提, which points to an underlying orthography \*Samṛddhi or \*Saṃriddhi (corresponding to regular Sanskrit Samṛddhi). 三彌離提 is attested as a counterpart to Pali Samiddhi elsewhere in the *Samyukta-āgama*, e.g., SĀ 230 at T 2, no. 99, p. 56a25, parallel to SN 35.65 at SN IV 52,31. It is possible that the Sanskrit manuscript of the *Abhidharmakośopāyikā-ṭīkā* had a corrupted form similar to *smṛti*, which was then translated literally as *dran pa*. The two Pali parallels SN 35.82 at SN IV 52,4 and SN 35.84 at SN IV 53,11 have as their respective protagonists an unnamed monk, *añña-taro bhikkhu*, or the venerable Ānanda.

<sup>4</sup> Adopting the reading *nye bar song ste* in CD; GNP omit *nye bar*.

<sup>5</sup> Adopting the reading *’dug go* in CDGP; N omits *go*.

[The Buddha said:] “It breaks up, \*Smṛti, it totally breaks up.<sup>6</sup> It is called ‘the world’ because it breaks up, it totally breaks up. What is breaking up, totally breaking up?

\*Smṛti, the eye is breaking up, totally breaking up,<sup>7</sup> [visual] forms, eye-consciousness, eye-contact, any feelings arisen in dependence on eye-contact,<sup>8</sup> be they painful, pleasant, or neither-painful-nor-pleasant, all of that is also breaking up, totally breaking up.

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<sup>6</sup> Adopting the reading *rab tu 'jig pa ste* in CDNP; G omits *pa ste*. Here *'jig cing rab tu 'jig pa ste* probably renders a phrase similar to *lujyate vā pralujyate vā*; cf. *lujyate pralujyate* in AKVy, p. 23,7–8. Interestingly, the statement is reframed through Mahāyāna lenses in a passage in the *Aṣṭasāhasrikā Prajñāpāramitā*, where according to the perfect wisdom of the Tathāgatas the five aggregates have been declared as being the world because they do *not* break up, do *not* totally break up, having emptiness – which cannot break up nor totally break up – as their inherent nature; see ed. Rajendralala Mitra, *Aṣṭasāhasrikā, A Collection of Discourses on the Metaphysics on the Mahāyāna School of the Buddhists*, Calcutta: Asiatic Society of Bengal, G.H. Rouse, Baptist Mission Press, 1888, p. 256,5–16 (cf. ed. P.L. Vaidya, *Aṣṭasāhasrikā Prajñāpāramitā, with Haribhadra's Commentary Called Āloka*, Darbhanga: The Mithila Institute of Post-Graduate Studies and Research in Sanskrit Learning, 1960, p. 126,15–23): *subhūtir āha: katham bhagavaṃs tathāgatānāṃ prajñāpāramitayā pañca skandhā darśitāḥ? kiṃ vā bhagavan prajñāpāramitayā darśitam? evam ukte bhagavān āyusmantam subhūtim etad avocat: na lujyante na pralujyante iti subhūte pañca skandhā loka iti tathāgatānāṃ prajñāpāramitayā darśitāḥ. tat kasya hetoḥ? na lujyante na pralujyante iti darśitāḥ. śūnyatāsvabhāvā hi subhūte pañca skandhāḥ. asvabhāvatvāt na ca subhūte śūnyatā lujyate vā pralujyate vā. evam iyaṃ subhūte prajñāpāramitā tathāgatānāṃ arhatāṃ samyak sambuddhānāṃ asya lokasya saṃdarśayitrī*; Tibetan in P 734, *sher phyin, mi*, ff. 150b7–151a8 and D 12, *shes phi, ka*, ff. 140a7–141a1; Chinese in T 8, vol. 224, p. 499a2–11; T 8, no. 225, p. 491b3–8; T 8, no. 227, p. 557c11–16; T 7, no. 220, 814c4–17 and 893b4–11; T 8, no. 228, p. 628c10–23 (the Gandhari and Sanskrit Kuṣāṇa period manuscripts, as well as Zhu Fonian's 竺佛念 Chinese translation, do not have this part). Cf. also Wogihara Unrai, *Abhisamayālaṃkāṛ'āloka Prajñāpāramitāvākyāḥ, The Work of Haribhadra*, Tokyo: Sankibo Buddhist Bookstore, 1973, p. 537,15–19.

<sup>7</sup> Adopting the reading *mig rab tu 'jig cing 'jig pa dang* in CDGP; N reads *'jigs pa* for *'jig pa*.

<sup>8</sup> Adopting the reading *gang gi tshes yang mig gi 'dus te* in DGNP; C reads *mig gis* for *mig gi*. SĀ 231 at T 2, no. 99, p. 56b17 specifies that the feelings are “experienced within”, 內覺, a difference in wording the *Samyukta-āgama* and the *Abhidharmakośopāyikā-tīkā* exhibit also elsewhere; cf. Dhammadinnā, “A Translation of the Quotations in Śamathadeva's *Abhidharmakośopāyikā-tīkā* Parallel to the Chinese *Samyukta-āgama* Discourses 212, 222, 223, 224, 225 and 229,” *Dharma Drum Journal of Buddhist Studies* 18 (2016), p. 72 note 24, p. 74 note 32 and p. 77 note 38.

The ear ... the nose ... the tongue ... the body ... the mind is breaking up, totally breaking up, and any mind-object, mind-consciousness, mind-contact, any feelings arisen in dependence on mind-contact, be they painful, pleasant, or neither-painful-nor-pleasant, all of that is also breaking up, totally breaking up.<sup>9</sup>

It is breaking up, totally breaking up, and it is because of such breaking up, totally breaking up, \*Smṛti, that it is called ‘the world’.

The Blessed One spoke these words and the venerable \*Smṛti was delighted at and rejoiced in what the Blessed One had said.

## Up 9003 – Discourse Parallel to SĀ 238<sup>10</sup>

“Thus, monks, it is in dependence on the eye as cause and [visual] forms as condition.”

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<sup>9</sup> SĀ 231 at T 2, no. 99, p. 56b18 abbreviates more at this juncture.

<sup>10</sup> Identified in Honjō, *Table*, pp. 116–117 [no. 3]; cf. also Bhikkhu Pāsādika, *Kanonische Zitate im Abhidharmakośabhāṣya des Vasubandhu*, Göttingen: Vandenhoeck & Ruprecht, 1989, p. 123 [§ 500], Chung, *Survey*, pp. 76–77 and Ejima in Jong Cheol Lee, *Abhidharmakośabhāṣya of Vasubandhu, Chapter IX: Ātmavādapratīṣedha*, Tokyo: The Sankibo Press, 2005, p. 60 note 125. Japanese translation in Honjō, Kusharon chū Upāyikā, vol. II, pp. 880–881. The text is found at C, *mngon pa, nyu*, ff. 80a6–b5; D 4094, *mngon pa, nyu*, ff. 78a2–b1; G 3598, *mzod 'grel, thu*, ff. 148b4–149a5; N, *mngon pa, thu*, ff. 123b7–124b1; P 5595, *mngon pa 'i bstan bcos, thu*, ff. 123b1–124a1; Si-T 3323, *mngon pa, nyu*, pp. 937,21–939,1 (with apparatus in vol. 162, p. 993). For the canonical quotation from the *Abhidharma kośa bhāṣya*, *de bzhin du dge slong dag mig gi rgyu dang gzugs kyi rkyen la brten te zhes bya ba la*, see AKBh, p. 464,11–13 and Lee, *Abhidharmakośabhāṣya*, p. 60,8–10: *tathā caḥṣur bhikṣo hetu rūpāni pratayaś caḥsurvijñāna syot pādāya. tat kaśya hetoh? yat kīmcit bhikṣo caḥsurvijñānaṃ sarvaṃ tac caḥsuḥ pratīya rūpāni ce ti*; D 4090, *mngon pa, khu*, f. 84b6–8 and P 5591, *mngon pa 'i bstan bcos, nyu*, f. 97a1–2 in Lee, *Abhidharmakośabhāṣya*, p. 61,9–12: *de bzhin du dge slong mig gi rnam par shes pa skyed pa la rgyu ni mig yin no. rkyen ni gzugs rnams yin no. de ci 'i zhe na? mig gi rnam par shes pa gang ci yang rung ba de thams cad ni mig dang gzugs rnams la brten nas skye 'o shes gsungs so*; T 29, no. 1559, p. 305b12–14: 復有別經，亦違此執。經云：比丘！眼是因，色是緣，能生眼識；T 29, no. 1558, p. 153c21–22: 又契經說：苾芻！當知。眼因色、緣能生眼識 (translation in de la Vallée Poussin, *L'Abhidharmakośa*, vol. V, p. 241). Cf. also the elaboration in AKVy, p. 703,7–9: *caḥsur bhikṣo hetur iti vistarāḥ. hetur āsannaḥ pratayaḥ. viprakṣṣas tu prataya eva. janako hetuḥ. pratayas tv ālambanamātram ity apare. paryāyāv etāv ity apare*. The discourse parallel in the *Samyukta-āgama* is SĀ 238 at T 2, no. 99, p. 57c14–23; Up 9003 corresponds with p. 57c14–21.

The narrative introduction is Śrāvastī.<sup>11</sup>

Then a certain monk approached the Blessed One. Having approached, he paid respect with his head at the feet of the Blessed One and sat down to one side. Being seated to one side, he said thus to the Blessed One: “Venerable sir, what is the cause, what is the condition for the arising of eye-consciousness?<sup>12</sup> Venerable sir, what is the cause, what is the condition for the arising of ear- ... nose- ... tongue- ... body- ... mind-consciousness?”

[The Buddha said:] “Monk,<sup>13</sup> eye-consciousness arises in dependence on the eye as cause and [visual] forms as condition.<sup>14</sup> Why is that?

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<sup>11</sup> The location in SĀ 238 at T 2, no. 99, p. 57c14 is Vaiśālī, the Hall with the Peaked Roof by the side of the Monkey Pond.

<sup>12</sup> Adopting the reading *nam par shes pa skye ste* in GNP; CD omit *ste*.

<sup>13</sup> At this juncture the vocative “monk”, *dge slong*, is in the singular, whereas it shifts to the plural, *dge slong dag*, in the remainder of the discourse

<sup>14</sup> The parallel passage in the *Samyukta-āgama* does not explicitly speak of the eye as cause and (visual) forms as condition, but of them being the cause and condition, see SĀ 238 at T 2, no. 99, p. 57c16ult. 何因何緣眼識生? ... 眼因緣色, 眼識生 (with 眼因緣色 emended to read 眼色因緣, in line with the phrasing found in the same discourse for the other sense doors), “what is the cause, what is the condition for the arising of eye-consciousness? ... The eye and forms are the cause and condition for the arising of eye-consciousness”. A distinction between the eye as cause (*hetu*) and (visual) forms as condition (*pratya*) is not the regular presentation in the early discourses, which rather describe the arising of sense-consciousness as taking place in dependence on (*paṭicca/pratītya*) eye and visual forms, e.g., MN 18 at MN I 111,35–36: *cakkhuñ ca paṭicca rūpe ca uppajjati cakkhuvīññāṇaṃ, tiṇṇaṃ saṅgati phassa*, “dependent on eye and forms, eye-consciousness arises, the concurrence of the three is contact”, with its parallel MĀ 115 at T 1, no. 26, p. 604b25–26: 因眼、因色、因眼識, 有更觸施設更觸者, 必有此處. According to the early Buddhist cognitive model, an engagement by way of attention, *samannāhāra*, has to be present for the appearance of any type of consciousness corresponding to each sense organ and sense object, e.g., MN 28 at MN I 190,20ult, with its parallel MĀ 30 at T 1, no. 26, p. 467a1ult. The early discourses tend to use the terms *paccaya/pratyaya* and *hetu* interchangeably, but with the development of the Abhidharma, *paccaya/pratyaya* “specifically denotes the types of the relationships of causal conditioning” and *hetu* “signifies one of these relationships only”, in the words of Noa Ronkin, *Early Buddhist Metaphysics, The Making of a Philosophical Tradition*, London and New York: RoutledgeCurzon, 2005, p. 213. Thus it is open to question whether the phrasing in Up 9003 might point to an Abhidharma mode of presentation; cf. also Dhammadinnā, “A Translation of the Quotations in Śamathadeva’s *Abhidharmakośopāyikā-ṭīkā* Parallel to the Chinese *Samyukta-āgama* Discourses 8, 9, 11, 12, 17 and 28,” *Dharma Drum Journal of Buddhist Studies* 11 (2012), pp.

Whatever eye-consciousness arises, all of it has arisen in dependence on the eye and [visual] forms.

Ear-consciousness arises in dependence on the ear as cause and sounds as condition. Why is that? Whatever ear-consciousness arises, all of it has arisen<sup>15</sup> in dependence on the ear and sounds.

Monks, nose-consciousness arises in dependence on the nose as cause and odours as condition. Why is that? Whatever nose-consciousness arises, all of it has arisen in dependence on the nose and odours.

Tongue-consciousness arises in dependence on the tongue as cause and flavours as condition. Why is that? Whatever tongue-consciousness arises, all of it has arisen in dependence on the tongue and flavours.

Body-consciousness arises in dependence on the body as a cause and tangibles as a condition. Why is that? Whatever body-consciousness arises, all of it has arisen in dependence on the body and tangibles.

Mind-consciousness<sup>16</sup> arises in dependence on mind as cause and mind-objects as condition. Why is that? Whatever mind-consciousness arises, all of it has arisen in dependence on the mind and mind-objects.”<sup>17</sup>

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75–77 note 36. The canonical quotation in the *Abhidharmakośabhāṣya* speaks of the arising of eye-consciousness in dependence on the eye and (visual) forms as causes (AKBh, p. 464,11–13: *caḥsur bhikṣo hetū rūpāni pratīyayaś caḥsur vijñānasyotpādāya*), whereas the *Abhidharmakośavyākhyā* explains *pratīyaya* in relation to the object (AKVy, p. 703,7: *pratīyayaś tv ālambanamātram*). The relation of causal conditionality that appears to be implied by Up 9003 is what the Abhidharma classifies as an object condition (*ālambana-pratīyaya*). The six fields of sense objects (*rūpa*, etc.) are related each to its corresponding modality of awareness or consciousness (*caḥsur vijñānadhātu*, etc.) as a supporting object. Supporting objects condition consciousness – which is contingent upon them – in that they are related to it as their object conditions. As summed up by Ronkin, *Early Buddhist Metaphysics*, p. 214, such an “object condition, then, establishes a subject-object relationship”.

<sup>15</sup> Adopting the reading *byung ba* in GNP; CD read *'byung ba*.

<sup>16</sup> Adopting the reading *yid kyi rnam par shes pa* in CDG; NP read *shes par* for *shes pa*.

<sup>17</sup> SĀ 238 at T 2, no. 99, p. 57c21–23 continues with a recapitulation of the preceding exposition and the monks' delight at the Buddha's words.

## Up 3053 – Discourse Parallel to SĀ 240<sup>18</sup>

“The Blessed One said thus everywhere.”<sup>19</sup>

Indeed, [in a discourse] from the final *uddāna* in [the ‘Chapter on] the Aggregates’ —

[A monk asked:] “Venerable sir, is it the case that the aggregates are the same as clinging? Or else is clinging something different from the aggregates?”<sup>20</sup>

<sup>18</sup> Identified in Honjō, *Table*, pp. 40–41 [no. 53]; cf. also Pāsādika, *Kanonische Zitate*, p. 62 [no. 211]. Japanese translation in Honjō, Kusharon chū Upāyikā, vol. I, p. 391. The text is found at C, *mngon pa, ju*, f. 156a1–4; D 4094, *mngon pa, ju*, f. 155b2–4; G 3598, *mzod 'grel, tu*, f. 233a2–5; N, *mngon pa, tu*, f. 167b5–168a1; P 5595, *mngon pa 'i bstan bcos, tu*, f. 179b1–5; Si-T 3323, *mngon pa, ju*, pp. 376,19–377,6 (with apparatus on vol. 161, p. 701). For the canonical quotation from the *Abhidharmakośabhāṣya*, see AKBh, p. 140,17–18 on AK III.27: *evam hi bhagavatā sarvatrākyātām: upādānaṃ katamat? yo 'tra cchanda-rāgaḥ*; D 4090, *mngon pa, ku*, f. 131b1–2 and P 5591, *mngon pa 'i bstan bcos, gu*, f. 152a7–8: *bcom ldan 'das kyis thams cad las ji skad du: nye bar len pa gang zhe na? 'di la 'dun pa 'i 'dod chags gang yin pa 'o*; T 29, no. 1559, p. 208b13–14: 何以故。此義於一切處，世尊皆作此釋。如經言：何者為取？於中貪欲；T 29, no. 1558, p. 51b19–20: 故薄伽梵諸經中釋云：何為取？所謂欲貪 (translation in de la Vallée Poussin, *L'Abhidharmakośa*, vol. II, p. 87). Cf. also AKVy, p. 300,20–22: *chandarāga iti. aprāpteṣu viṣayeṣu prārthanā chandaḥ. prāpteṣu rāgaḥ. teṣu kāmādiṣu yaḥ chandarāgaḥ. tad upādānaṃ*. The discourse parallel in the *Samyukta-āgama* is SĀ 240 at T 2, no. 99, p. 58a1–6 with its Pali counterpart SN 35.110 at SN IV 89,12–22; Up 3053 corresponds with p. 58a2–5. SĀ 240 at T 2, no. 99, p. 58a1–2 gives Vaiśālī in the Hall with the Peaked Roof by the side of the Monkey Pond as the discourse location, whereas the other discourse quotation that also parallels SĀ 240, Up 5025 translated below, gives Śrāvastī as the location of the discourse; cf. also note 24 below. On the sources of this quotation see also note 19.

<sup>19</sup> As a possible source for the canonical quotation in the *Abhidharmakośabhāṣya*, de la Vallée Poussin, *L'Abhidharmakośa*, vol. II, p. 87 with note 4 suggests a *Sarva(-varga)*: “Comme Bhagavat l’a dit dans le Sarva : «Qu’est-ce que l’upādāna ? C’est le chandarāga. »” (« Dans le Sarva », j’entends dans le Sarvavarga, on the basis of 一切處 (T no. 1559), 諸經 (T no. 1558) and *thams cad las* (Tibetan translation of the *Abhidharmakośabhāṣya*). He notes, however, that no parallel is to be found in the *Sabba-vagga* of the *Samyutta-nikāya*. Śamathadeva himself provides two sources for this quotation: a discourse in the *Skandha-samyukta* and one in the *Ṣaḍāyatana-samyukta*.

<sup>20</sup> SĀ 240 does not record the monk’s question that occasions the discourse, but it begins directly with the Buddha’s exposition. The other discourse quotation that parallels SĀ 240, Up 5025 translated below, similarly does not record the monk’s question.

[The Buddha said:] “Monks, the aggregates are not the same as clinging, nor is clinging something different from the aggregates. However, the lust with delight [therein], that is called clinging.

In the same way, from the sixth *uddāna*<sup>21</sup> in [the ‘Chapter on] the Six Sense Bases’, from eye and [visual] forms ... *up to* ... mind and mind-objects; these are called [things] that are clung to. Whatever lust with delight [therein], is called things that are clinging.”<sup>22</sup>

These two discourses are to be explained as in the fifth and seventh chapter of the *Kośa*.

## Up 5025 – Discourse Parallel to SĀ 240<sup>23</sup>

“Lustful desire is said to be clinging.”

The narrative introduction is Śrāvastī.<sup>24</sup>

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<sup>21</sup> I emend *drag po'i sdom* to read *drug po'i sdom*; cf. also the Japanese translation in Honjō, Kusharon chū Upāyikā, vol. I, p. 391: 同様に、六処品の第六摂偈に〔説く〕。

<sup>22</sup> SĀ 240 at T 2, no. 99, p. 58a5–6 closes with the monks’ delight at the Buddha’s words.

<sup>23</sup> Identified in Honjō, *Table*, pp. 80–81 [no. 25]; cf. also Chung, *Survey*, p. 77. Japanese translation in Honjō, Kusharon chū Upāyikā, vol. II, pp. 687–688. The text is found at C, *mngon pa, ju*, f. 280b2–5; D 4094, *mngon pa, ju*, f. 280b6–281a2; G 3598, *mzod 'grel, thu*, f. 29a5–b2; N, *mngon pa, thu*, ff. 26a6–b2; P 5595, *mngon pa'i bstan bcos, thu*, ff. 25a6–b2; Si-T 3323, *mngon pa, ju*, pp. 681,14–682,3. For the canonical quotation from the *Abhidharmakośabhāṣya*, 'dun pa'i 'dod chags ni nye bar len pa zhes gsungs zhes bya ba la, see AKBh, p. 308,5 on AK V.38: *chandarāgaś copādānam uktaṃ sūtrāntareṣu*; D 4090, *mngon pa, ku*, f. 247b3 and P 5591, *mngon pa'i bstan bcos, gu*, f. 289b8–290a1: *mdo g-zhan dag las 'dun pa'i 'dod chags kyang nye bar len pa yin par gsungs te*; T 29, no. 1559, p. 261c1: 於餘經中說：愛欲亦名取；T 29, no. 1558, p. 108a15: 又餘經說：欲貪名取 (translation in de la Vallée Poussin, *L'Abhidharmakośa*, vol. IV, p. 77). Cf. also the elaboration in AKVy, p. 487,28–31: *chandarāgaś copādānam uktaṃ sūtrāntareṣu. katham upādānam katamat? yo 'tra chandarāga iti. etad ācāryamataṃ. tad uktaṃ bhavati rāga evātra yogah. upādānam vā. nānye kleśā iti. tenocyate kāmādiṣu yaś chandarāga iti*. The discourse parallel in the *Samyukta-āgama* is SĀ 240 at T 2, no. 99, p. 58a1–6 (with its Pali counterpart in SN 35.110 at SN IV 89,12–22). See also Up 3053 translated above.

<sup>24</sup> SĀ 240 at T 2, no. 99, p. 58a1 has Vaiśālī in the Hall with the Peaked Roof by the side of the Monkey Pond as its setting; cf. also note 18 above.

[The Buddha said:] “Monks, I will teach you [things] that are clung to<sup>25</sup> and things that are clinging. Listen carefully and bear it in mind,<sup>26</sup> I shall explain it [to you].

What are things that are clung to? The eye and [visual] forms ... the ear and sounds ... the nose and odours ... the tongue and flavours ... the body and tangibles ... the mind and mind-objects – these are things that are reckoned to be clung to.<sup>27</sup>

What are things that are clinging? Lustful desire [arisen] thereby – these are things that are reckoned to be clinging.<sup>28</sup>

Monks, I have explained in detail the statement I made: ‘I will teach you [things] that are clung to and things that are clinging’.<sup>29</sup>

It is explained in the same way in many other discourses.

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<sup>25</sup> Adopting the reading *nye bar blangs pa* in CD (cf. 所取 in SĀ 240 at T 2, no. 99, p. 58a3 and *upādāniye* in SN 35.110 at SN IV 89,13); GNP read *nye bar blang ba*.

<sup>26</sup> Adopting the reading *yid la zung shig* in CD; GNP read *zhig for shig*.

<sup>27</sup> Here Up 5025 agrees with SĀ 240 at T 2, no. 99, p. 58a3–4 against the corresponding passage in SN 35.110 at SN IV 89,17–19 where only the senses, without their respective objects, are mentioned. All versions abbreviate at this juncture (following different patterns of abbreviation).

<sup>28</sup> The statement occurs also, e.g., in Up 7006 (parallel to SĀ 58) translated Dhamma-dinnā, “A Translation of a Discourse Quotation in the Tibetan Translation,” pp. 115–116: “[The Buddha said:] ‘Monk, the five aggregates are not the same as the clinging [to them], nor is the clinging [to them] different from the five aggregates. However, the desire and lust [for them], just that is the clinging.’”

<sup>29</sup> This recapitulative sentence is not found in SĀ 240 at T 2, no. 99, p. 58a5, which ends with desire and lust being reckoned things that are clinging and the monks delighting at the Buddha’s words.

## Up 1047 – Discourse Parallel to SĀ 245<sup>30</sup>

“[Visual] forms cognised through eye-consciousness”,<sup>31</sup> etc.

The excerpt is from the ‘Discourse on an Exposition on the Many Disadvantages of Desires’, and it is as stated in the discourses in the ‘Chapter on the Six Sense Bases’.<sup>32</sup>

The Blessed One was staying at a town [called] Kalmāṣa[damya], in the Kuru [country].<sup>33</sup> Then the Blessed One addressed the monks: “Monks, I will proclaim the Dharma, which is beautiful in the

<sup>30</sup> Identified in Honjō, *Table*, pp. 10–11 [no. 47]; cf. also Chung, *Survey*, p. 77 and Pāsādika, *Kanonische Zitate*, p. 26 [no. 34]. Japanese translation in Honjō, Kusharon chū Upāyikā, vol. I, pp. 141–143. The text is found at: C, *mngon pa, ju*, ff. 44b<sub>6</sub>–45b<sub>7</sub>; D 4094, *mngon pa, ju*, ff. 44b<sub>7</sub>–46a<sub>1</sub>, G 3598, *mzod 'grel, tu*, ff. 58b<sub>6</sub>–60a<sub>6</sub>, N, *mngon pa, tu*, ff. 49a<sub>7</sub>–50b<sub>1</sub>, P 5595, *mngon pa 'i bstan bcos, tu*, ff. 48b<sub>3</sub>–49b<sub>5</sub>, Si-T 3323, *mngon pa, ju*, pp. 104<sub>5</sub>–106<sub>20</sub> (with apparatus in vol. 161 p. 701). For the canonical quotation from the *Abhidharmakośabhāṣya*, *mig gi rnam par shes pas gzugs rnam zhes bya ba la sogs pa*, see AKBh, p. 30,22 on AK 142: *yathā ca sūtra uktam cakṣur-vijñeyāni rūpāṅiṣṭāni kāntāni ti*; D 4090, *mngon pa, ku*, f. 48a<sub>7</sub> and P 5591, *mngon pa 'i bstan bcos, gu*, f. 52a<sub>6</sub>: *mig gi rnam par shes pas shes par bya ba 'i gzugs yid du 'ong ba sdug pa rnam*; T 29, no. 1559, p. 171a<sub>3</sub>–4: 眼所識諸色可愛、可悅悅心; T 29, no. 1558, p. 11a<sub>13</sub>–14: 眼所識色可愛、可樂 (translation in de la Vallée Poussin, *L'Abhidharmakośa*, vol. I, p. 83). Cf. also AKVy, p. 81,25: *atha cōktaṃ cakṣurvijñeyāni rūpāṅi kāntāni ti*. The discourse parallel in the *Samyukta-āgama* is SĀ 245 at T 2, no. 99, pp. 58c<sub>17</sub>–59a<sub>2</sub> (with its Pali counterpart SN 35.114–115 at SN IV 91,18–93,4); Up 1047 corresponds with p. 58c<sub>17</sub>–a<sub>1</sub>. A text possibly identified as a Sanskrit commentary on SĀ 245 in the *Paryāyasamgrahaṇī* of the *Yogācārabhūmi* is edited in Matsuda Kazunobu, “*Yugaron Shōimonbun no bonbon dankan* 『瑜伽論』「撰異門分」の梵文断簡 / Sanskrit Fragments of *Paryāyasamgrahaṇī* of the *Yogācārabhūmi*,” *Hokkaido Journal of Indological and Buddhist Studies* 9 (1994), p. 99 [§ II.5: *iṣṭam kāntam priyaṃ manāpam*]; see also p. 105.

<sup>31</sup> I suggest to emend *mig gi rnam par shes pas* to read *mig gis rnam par shes pa 'i*; cf. T 29, no. 1559, p. 171a<sub>3</sub>: 眼所識諸色. Cf. also note 36 below.

<sup>32</sup> The title given for the first discourse source, *'dod pa rnam nyes dmigs mang por 'chad pa 'i mdo*, might correspond to a form similar to \**Bahukāma-adīnava-deśanā-sūtra*. The title provided for the second discourse source, *skye mched drug gi tshogs kyi mdo sde* (GNP; CD read *de* for *sde*), might reflect a Sanskrit form similar to \**Ṣāḍāyatana-kāya-varga* or \**Ṣāḍāyatana-kāya-sūtranta* (Honjō, Kusharon chū Upāyikā, vol. I, p. 142: *ṣaḍ-āyatana-varga*). I do not fully understand the meaning of *dang* after *mdo sde* (... *dang de las gsungs pa lta bu ste*), which appears to be intrusive.

<sup>33</sup> The location agrees with that in SĀ 245 at T 2, no. 99, p. 58c<sub>17</sub>–18.

beginning, beautiful in the middle and beautiful in the end, excellent in meaning, excellent in letter, that illuminates the holy life that is unmixed, complete, pure and perfect.<sup>34</sup>

It is as [taught] in the Exposition on the Dharma called 'In Four Parts'.<sup>35</sup> Listen carefully and bear it in mind, I shall explain it [to you].

What is the Exposition on the Dharma called 'In Four Parts'? Monks,

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<sup>34</sup> The corresponding module in SĀ 245 at T 2, no. 99, p. 58c18–20 reads: 我今當為汝等說法，初語亦善，中語亦善，後語亦善，善義善味，純一滿淨，清白梵行，謂四品法經。For a Mūlasarvāstivāda parallel to this module in Sanskrit see, e.g., discourse no. 15 in the *Nidāna-saṃyukta*, ed. Chandrabhāl Tripāthī, Fünfundzwanzig *Sūtras* des *Nidāna-saṃyukta*, Berlin: Akademie-Verlag, 1962, pp. 41,6–9 and 152–153 (abbreviated, as marked by *yāvat*): *kurūṣu nidānam. tatra bhagavān bhikṣūn āmantrayati: dharmam vo deśayiṣye ādau kalyāṇam madhye kalyāṇam paryavasāne kalyāṇam yāvat prakāṣayiṣye*. Cf. also, e.g., Sitaram Roy, *Suvarṇavarṇāvadāna*, Patna: K.P. Jayaswal Research Institute, 1971, p. 310,18–20 [§§ 320,5–321,2] and Tissa Rajapatirana, “*Suvarṇavarṇāvadāna*, Translated and Edited Together with its Tibetan Translation and the *Lakṣacaityasamutpatti*,” Phd thesis, Australian National University, Canberra, 1974, vol. I, p. 118,18–21 (here worded in the third person): *sa ... dharmam deśayaty ādau kalyāṇam madhye kalyāṇam paryavasāne kalyāṇam svartham suvyañjanam* (Roy: *jñānam for svartham suvyañjanam*) *kevalam paripūrnam pariśuddham paryavadātam brahmacaryam samprakāśayati*; cf. D 4144, 'dul ba, su, f. 223b3–4 and P 5645, 'dul ba, u, f. 274b2–5 (Rajapatirana, “*Suvarṇavarṇāvadāna*,” vol. II, p. 121,13–17); *de ... tshangs par spyod pa thog mar dge ba dang bar du dge ba dang tha mar dge ba dang don bzang po tshig 'bru bzang po ma 'dres pa yongs su dag pa yongs su byang ba yongs su rdzogs pa yang dag par ston te*.

<sup>35</sup> The reference to an exposition or teaching on the Dharma in four parts, *le'u bzhi pa zhes bya ba'i chos kyi rnam grangs*, \**Caturparivarta-nāma-dharmaparyāya*, corresponds with that given in SĀ 245 at T 2, no. 99, p. 58c20: 四品法經。A *Caturparivaṭṭa* is the fourth in a fivefold list of discourses mentioned in the *Samantapāsādikā* at Sp IV 742,24–26: *tisso saṅgītiyo anārulhepi kulumbasuttam rājovādasuttam tikkhindriyam catuparivaṭṭam nandopanandanti tīdise āpatti yeva*; Barua 1945: p. 85 suggests that this can be identified with the *Caturdharmaka-sūtra* quoted in the *Śikṣāsamuccaya* (ed. Cecil Bendall, *Śikṣāsamuccaya, A Compendium of Buddhist Teaching*, St. Pétersbourg: Commissionnaires de l'Académie Impériale des Sciences, 1897–1902, p. 160,4) or else with the 四品學法 (\**Caturvargaśikṣadharmā*) extant in Chinese translation as T no. 771 (cf. also T nos. 772, 773, 774), a work classed as Hīnayāna (小乘) according to the Chinese canonical catalogues (cf. Bunyiu Nanjio, *A Catalogue of the Chinese Translation of the Buddhist Tripitaka*, Oxford: The Clarendon Press, 1883, pp. 314–315 [no. 1417]), a suggestion which seems to me unlikely in view of the content and doctrinal outlook of T no. 771.

there are [visual] forms cognisable by the eye<sup>36</sup> that are desirable, lovely, agreeable, pleasing, sensually enticing, attractive.<sup>37</sup> Having seen them, a monk delights in them, affirms them, adheres to them, adheres much to them.

There are [visual] forms cognisable by the eye that are undesirable, unpleasant, disagreeable, displeasing, sensually unalluring, unattractive, painful, sickening, startling. Having seen them,<sup>38</sup> a monk is hostile to them, becomes angry at them, has ill will towards them, disinclines to them, is displeased with them and gives birth to anger.

Such a monk is called one who has come into the power of Māra, the Evil One, and one who is misdirected. He is called one with whom Māra, the Evil One, can do as he wants. Not having escaped from Māra's bonds, he is said to have come under the power of Māra.

There are sounds ... odours ... tastes ... tangibles ... mind-objects that are cognisable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, attractive. Having seen them, a monk delights in them, affirms them, adheres to them, adheres much to them.

There are mind-objects cognisable by the mind that are undesirable, unpleasant, disagreeable,<sup>39</sup> displeasing, sensually unalluring, unattractive, painful, sickening, startling. Having seen them<sup>40</sup> ... *as above, up to* ... [a monk] becomes angry at them, he is called one with whom Māra, the Evil One, can do as he wants.

Monks, there are [visual] forms cognisable by the eye<sup>41</sup> that are

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<sup>36</sup> Adopting the reading *mig gis shes par bya ba'i* in CD; GNP read *mig gi* for *mig gis*; cf. also note 31 above.

<sup>37</sup> Adopting the reading *rab tu dga' bar byed pa* in CD; GNP read *bya ba* for *byed pa*. The three occurrences of the same below do not have *rab tu*.

<sup>38</sup> I emend *mithong na* to read *mithong nas* as in previous and subsequent occurrences of the same verbal form.

<sup>39</sup> Here the text has *mi sdug pa dang mi dga' ba dang* rather than *mi dga' ba dang mi sdug pa dang* as in the other occurrences in the same discourse citation; I do not take this variation into account in my translation.

<sup>40</sup> Adopting the reading *mithong nas* in CDG; NP read *mithun nas*.

<sup>41</sup> Adopting the reading *nam par shes par bya ba* in NP; CDG omit *shes pas*.

desirable, lovely, agreeable, pleasing, sensually enticing, attractive. Having seen them, a monk does not delight in them, does not affirm them, does not adhere to them, does not adhere much to them.

Monks, there are [visual] forms cognisable by the eye<sup>42</sup> that are undesirable, unpleasant, disagreeable, displeasing, sensually unalluring, unattractive,<sup>43</sup> painful, sickening, startling. Having seen them, [a monk] is not hostile to them, does not become angry at them, has no ill will towards them, does not disincline to them, is not displeased with them and does not give birth to anger.

Such a monk is called one who has not come into the power of Māra, the Evil One, one who is not misdirected.<sup>44</sup> He is called one with whom Māra, the Evil One,<sup>45</sup> cannot do as he wants. Having escaped from Māra's bonds, he is said not to have come under the power of Māra.

There are sounds ... odours ... tastes ... tangibles ... mind-objects cognisable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, attractive. Having seen them, a monk does not delight in them, does not affirm them, does not adhere to them, does not adhere much to them.

From ... mind-objects cognisable by mind-consciousness that are undesirable, unpleasant,<sup>46</sup> displeasing ... *as above* ... *up to* ... having escaped from Māra's bonds, he is said not to have come under the power of Māra.

This is the Exposition on the Dharma called 'In Four Parts'.<sup>47</sup>

Monks, I have explained in detail the statement I made earlier: 'I will proclaim the Dharma, which is beautiful in the beginning, beautiful in the middle and beautiful in the end, excellent in meaning, excellent in letter'."

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<sup>42</sup> Adopting the reading *mig gis* in GNP; CD read *mig gi*.

<sup>43</sup> Adopting the reading *rab tu dga' bar bya ba* in CD; GNP read *dga' ba* for *dga' bar*.

<sup>44</sup> I suggest to emend *legs par ma song ba* to read *log par ma song ba*, here in contrast to the earlier *log par song ba*, "one who is misdirected".

<sup>45</sup> Adopting the reading *bdud sdig to can gyis* in GNP; CD read *gyi* for *gyis*.

<sup>46</sup> The translation is based on the addition of *mi sdug pa dang*, omitted in all editions.

<sup>47</sup> SĀ 245 concludes at this point.

## Up 2013 – Discourse Parallel to SĀ 252<sup>48</sup>

As it has been said: “Well practiced the holy life”, etc.

From the ‘Discourse to Upasena’,<sup>49</sup> the fifth in the first verse of collected *uddānas* (*piṇḍoddāna-gathā*) of the ‘Discourse on the Six Sense-Bases’.

This was spoken in verse by the Elder Śāriputra.<sup>50</sup>

“Well-practiced the holy life,<sup>51</sup>

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<sup>48</sup> Identified in Honjō, *Table*, pp. 14–15 [no. 13]; cf. also Chung, *Survey*, pp. 78–79 and Pāsādika, *Kanonische Zitate*, p. 30 [no. 52]. Japanese translation in Honjō, Kusharon chū Upāyikā, vol. I, pp. 166–167. The text is found at C *mngon pa, ju*, f. 54b1–4; D 4094, *mngon pa, ju*, f. 54b2–5; G 3598, *mzod ’grel, tu*, f. 72b3–6; N *mngon pa, tu*, f. 59b2–6; P 5595, *mngon pa ’i bstan bcos, tu*, f. 59b3–7; Si-T 3323, *mngon pa, ju*, p. 1281–13 (with apparatus in vol. 161, p. 701). For the canonical quotation from the *Abhi dharmakośābhāṣya, ji skad du tshangs spyod ’di la legs spyod cing zhes bya ba la*, see AKBh, p. 44,2–3 on AK II.10: *yathoktaṃ sucīrṇe brahmacārye ’smin mārge caiva subhāvite*; D 4090, *mngon pa, ku*, f. 57b1 and P 5591, *mngon pa ’i bstan bcos, gu*, f. 63b1: *ji skad du tshangs sbyod ’di la legs spyad cing*; T 29, no. 1559, p. 175a10–12: 如偈言：修梵行已竟，聖道已善修；T 29, no. 1558, p. 15c6–9: 如有頌言：梵行妙成立，聖道已善修 (translation in de la Vallée Poussin, *L’Abhidharmakośa*, vol. I, p. 122). Discourse parallels are the *Upasena-sūtra* in Ernst Waldschmidt, “Das *Upasenasūtra*, ein Zauber gegen Schlangenbiss aus dem *Samyuktāgama*,” *Nachrichten der Akademie der Wissenschaften in Göttingen, Philologisch-Historische Klasse* 1957.2 (1957), pp. 37–41 and SĀ 252 at T 2, no. 99, 60c14–61b28, with their Pali counterparts SN 35.69 at SN IV 40,12–41,14 and AN 4.67 at AN II 72,8–73,10 and a version in the Theravāda *Vinaya* at Vin II 109,30–110,21; Up 2013 corresponds with Waldschmidt, “Das *Upasenasūtra*,” p. 39,5–14 [§§ 13–17] and SĀ 252, p. 61a9–19. A parallel in the *Vibhāṅga* of the Mūlasarvāstivāda *Vinaya* (*pārājika* no. 3) is found in D 3, *’dul ba, cha*, f. 124b1ult and P 1032, *’dul ba, che*, f. 109b3ult, and T 23 at T 1442, p. 656c8ult (cf. also Lambert Schmithausen, *Maitrī and Magic*, Wien: Österreichischen Akademie der Wissenschaften, 1997, p. 11 note 7 and Chung, *Survey*, p. 78).

<sup>49</sup> Adopting the reading *nye sde ’i mdo las* in GNP; CD: *nye sde ’i mong las*. For *nye sde* as a rendering of Upasena see Mvy (Sakaki), vol. I, p. 80 [no. 1053] and Mvy (Ishihama and Fukuda), p. 56 [no. 1056].

<sup>50</sup> The four stanzas spoken by Śāriputra correspond with those found in the Mūlasarvāstivāda *Vinaya* parallel in D 3, *’dul ba, cha*, f. 125b2–5 and P 1032, *’dul ba, che*, f. 109b1–3; T 23, no. 1442, p. 657a2–12. The stanzas are not identical to their counterparts in the Mūlasarvāstivāda *Vinaya*, exhibiting minor differences in wording that do not significantly affect the meaning.

<sup>51</sup> This stanza corresponds with the second stanza in SĀ 252 at T 2, no. 99, p. 61a13–14. Here and below, SĀ 252 speaks of having cultivated the holy life for a long time, 久殖諸梵行.

Well-trodden the path,<sup>52</sup>  
 Joyful will be life's end,  
 Like being freed from disease.<sup>53</sup>  
 Well-practiced the holy life,<sup>54</sup>  
 Well-trodden<sup>55</sup> the path,  
 Joyful will be life's end,  
 Like [discarding] a vessel [full] of poison.<sup>56</sup>  
 Well-practiced the holy life,  
 Well-trodden the path,  
 Like one who escapes from a house on fire,  
 When death approaches, one is not<sup>57</sup> sorrowful.<sup>58</sup>  
 Well-practiced the holy life,  
 Well-trodden the path,  
 Having with wisdom seen<sup>59</sup> the world,  
 As equal to grass and twigs,

<sup>52</sup> Here and below, SĀ 252 explicitly refers to the path as the noble eightfold path, 八聖道.

<sup>53</sup> Cf. Waldschmidt “Das *Upasenasūtra*,” p. 39,8-9 [§ 15]: *sucīrṇe brahmacārye 'smin māṛge caiva subhāvite | tuṣṭa āyukṣayād bhavati viṣapāttra ivojjhite*. The last half line of the stanza in Up 2013 reads *ji ltar dug gi snod bzhin no* in CD and *ji ltar dug gi snod bzhin no* in GNP (adopted in the translation); its counterpart in the Mūlasarvāstivāda *Vinaya* at D 3, 'dul ba, cha, f. 125b3-4 and P 1032, 'dul ba, che, f. 109b2-3, *dug snod sbangs pa ji bzhin no*, agrees with the reading in GNP, similar to T 23, no. 1442, p. 657a6: 猶如捨毒器, “like throwing away a poisonous vessel”.

<sup>54</sup> This stanza corresponds with the first stanza in SĀ 252 at T 2, no. 99, p. 61a11-12.

<sup>55</sup> Adopting the reading *bsgoms pa* in CD; GNP read *bsgom pa*.

<sup>56</sup> Cf. Waldschmidt “Das *Upasenasūtra*,” p. 39,6-7 [§ 14]: *sucīrṇe brahmacārye 'smin māṛge caiva subhāvite | tuṣṭa āyukṣayād bhavati viṣapāttra ivojjhite*. The last half line of the stanza in Up 2013 reads *ji ltar dug gi snod bzhin no* in CD and *ji ltar dug gi snod bzhin no* in GNP (adopted in the translation); its counterpart in the Mūlasarvāstivāda *Vinaya* at D 3, 'dul ba, cha, f. 125b3-4 and P 1032, 'dul ba, che, f. 109b2-3, *dug snod sbangs pa ji bzhin no*, agrees with the reading in GNP, similar to T 23, no. 1442, p. 657a6: 猶如捨毒器, “like throwing away a poisonous vessel”.

<sup>57</sup> Adopting the reading *mi dga' med* in CD; GNP read *mi dga' ste*; cf. Waldschmidt, “Das *Upasenasūtra*,” p. 39,11 [§ 16]: *na śocate*.

<sup>58</sup> Waldschmidt, “Das *Upasenasūtra*,” p. 39,10-11 [§ 16]: *sucīrṇe brahmacārye 'smin māṛge caiva subhāvite | ādīptād vā grhād mukto marañānte na śocate*.

<sup>59</sup> Adopting the reading *mthong nas* in GNP; CD read *mthong na*.

One does not yearn for any other goal,

Except for<sup>60</sup> non-creating the relinking [to birth] elsewhere.”<sup>61</sup>

## Up 1048 – Discourse Parallel to SĀ 255<sup>62</sup>

“Brahmin, the eye is called the door<sup>63</sup> for seeing [visual] forms.”

From the first verse (*uddāna-gāthā*) of the second collected *uddānas* (*piṇḍoddāna-gāthā*), in the Section on the Six Sense Bases:

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<sup>60</sup> Adopting the reading *de las* in GNP; CD read *de la*.

<sup>61</sup> Waldschmidt “Das *Upasenāsūtra*,” p. 39,12–14 [§ 17]: *suçīrṇe brahmacārye ’smin mārge caiva subhāvite | tṛṣṇakāṣṭhasamaṃ lokam paśyati prajñayā yadā | nānyat tadā prārthayate anyatrāpratisandhitam*. The last line in SĀ 252 at T 2, no. 99, p. 61a19 presents a slightly different wording, to the effect that one does not further search for something else, and that which remains will also not continue, 不復更求餘，餘亦不相續。For a partially parallel verse in Pali see Nidd I 438,28–29 (noted by Waldschmidt “Das *Upasenāsūtra*,” 34 note 1), Nidd II 281,7–10 and the first line of Th 717.

<sup>62</sup> Identified in Honjō, *Table*, pp. 10–11 [no. 48]; cf. also Chung, *Survey*, p. 80. Japanese translation in Honjō, Kusharon chū Upāyikā, vol. I, pp. 143–144. The text is found in C, *mngon pa, ju*, ff. 45b7–46a4; D 4094, *mngon pa, ju*, f. 46a1–5; G 3598, *mzod ’grel, tu*, ff. 60a6–b4; N, *mngon pa, tu*, f. 50b1–5; P 5595, *mngon pa’i bstan bcos, tu*, ff. 49b5–50a1; Si-T 3323, *mngon pa, ju*, pp. 106,21–107,12 (with apparatus on vol. 161, p. 703). For the canonical quotation from the *Abhidharmakośabhāṣya*, *bram ze mig ni gzugs rnam mthong bar bya ba la sgo yin no zhes bya ba la*, see AKBh, p. 30,23 on AK I.42: *uktaṃ ca sūtre: cakṣur, brāhmaṇa, dvāraṃ yāvad eva rūpāṇāṃ darśanāya*. Cf. D 4090, *mngon pa, ku*, ff. 48a7–b1 and P 5591, *mngon pa’i bstan bcos, gu*, f. 52a5–6: *ji ltar mdo las bram ze mig ni ’di lta ste gzugs rnam mthong bar bya ba la sgo yin no*; T 29, no. 1559, p. 171a4–5: 復次，有餘經說：婆羅門！眼者唯門，為見眾色；T 29, no. 1558, p. 11a14–15: 又如經說：梵志！當知以眼為門，唯為見色 (translation in de la Vallée Poussin, *L’Abhidharmakośa*, vol. I, p. 84). Cf. also the elaboration in AKVy, pp. 81,26–82,4: *dvāraṃ yāvad eva rūpāṇāṃ darśanāye ti. dvāraṃ iva dvāraṃ hetur āśraya iti abhiprāyah. anenāgamaṇa tenāśrayeṇeti yo ’rtha uktaḥ. tam eva samarthayati. tena cakṣuṣā dvāreṇa vijñānaṃ paśyatī ti. darśane tatra dvārākhyeti. cakṣur brāhmaṇa dvāraṃ yāvad eva rūpāṇāṃ darśanāyety atra. na hy etad yujyate darśanaṃ rūpāṇāṃ darśanāyety. atrāvācakatvān naitad yujyata ity abhiprāyah. yadi darśanaṃ karaṇaṃ dṛśyate ’neneti darśanaṃ iti. kartari vā hyuṣ paśyatīti darśanaṃ iti. darśanāyety ca bhāvasādhanam. dṛṣṭir darśanaṃ tasmai darśanāyety. katham etad yujyate? yasmāc cakṣurvyatiriktaṃ darśanaṃ nāsti. ālocanam iti cet. na. vijñānāvyatiriktatvāt vijñānaṃ eva hy ālocanam. nāto ’nyat paśyāmaḥ. yadi tu cakṣur dvāraṃ vivaraṃ rūpāṇāṃ darśanāya vijñānāyety artho gṛhyeta tad yujyate*. The discourse parallel to Up 1048 in the *Samyukta-āgama* is SĀ 255 at T 2, no. 66, pp. 63b19–64b15 (with its Pali counterpart SN 35.132 at SN IV 116,29–121,16); Up 1048 corresponds with p. 64a7–27.

<sup>63</sup> Adopting the reading *sgo* in CD; GNP read *bsgom pa*.

“Effort, Other, Endowed with,  
Ignorance, Snake’s teeth,  
Hear, Kātyāyana,  
Variety, Joy Faculty.”<sup>64</sup>

It is like this in the discourse [spoken] by Kātyāyana.<sup>65</sup>

Then, after having remained silent for a short while, the Brahmin Lohita asked Mahākātyāyana: “Kātyāyana, it is said ‘the door, the door’. And why is it that it is said ‘the door, the door’?”

[Mahākātyāyana] said: “It is well, Brahmin, it is well. It is a good thing to ask the question on ‘the door, the door!’<sup>66</sup> Let me explain to you<sup>67</sup> the question on the door. Brahmin, the eye is a door for seeing [visual] forms. The ear ... sounds ..., the nose ... odours ..., the tongue ... tastes ..., the body ... tangibles ... the mind is a door for cognising mind-objects.”<sup>68</sup>

[The Brahmin Lohita] said: “Kātyāyana, it is marvelous that you<sup>69</sup> have explained about ‘the door, the door’ in reply to the question on ‘the door, the door’.”<sup>70</sup>

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<sup>64</sup> For structural information regarding the *Samyukta-āgama* that can be obtained on the basis of *uddāna* references in the *Abhidharmakośopāyikā-tīkā* see Honjō Yoshifumi, “Shamathadēva no tsutaeru *Chū-*, *Sōō-agon*,” *Buddhist Studies* 15 (1985), pp. 70–79 (esp. p. 74 for the present stanza, on which cf. also Sakurabe Hajime, *Kusharon no kenkyū: kai, konhon*, Kyoto: Hōzōkan, 1969, pp. 39–40 and the table in Mukai Akira, “*Yugashijiron Shōjibun to Zōagonkyō*,” *Hokkaidō daigaku bungakubu kiyō* 33.2 (1985), pp. 32–33 [§ II.5].

<sup>65</sup> The title *kā tyā ya na’i mdo* points to \**Katyāyāna-sūtra*.

<sup>66</sup> Adopting the reading *sgo sgo* in CD; GNP read *sgo*.

<sup>67</sup> Adopting the reading *khyod* in CD; GNP add *kyi* after *khyod*.

<sup>68</sup> SĀ 255 at T 2, no. 99, p. 64a11 is more abbreviated at this juncture.

<sup>69</sup> Adopting the reading *khyod kyis* in CD; GNP add *kyi* after *khyod*.

<sup>70</sup> Adopting the reading *sgo sgo zhes* in CD; GNP omit *sgo sgo zhes*. SĀ 255 at T 2, no. 99, p. 64a13ult continues with an exposition on not guarding the doors and then the guarding well of the doors, a topic related to an earlier part of the discourse not quoted by Śamathadeva.

## Abbreviations

AK	<i>Abhidharmakośa</i> (ed. Pradhan 1967)
AKBh	<i>Abhidharmakośabhāṣya</i> (ed. Pradhan 1967)
AKVy	<i>Abhidharmakośavyākhyā</i> (ed. Wogihara 1971)
C	Cone edition
D	Derge edition (Tōhoku)
G	Golden Tanjur
MĀ	<i>Madhyama-āgama</i> (T 2, no. 26)
MVy	<i>Mahāvīyutpatti</i> (ed. Sakaki 1916; ed. Ishihama and Fukuda 1989)
N	Narthing edition
Nidd I	<i>Mahāniddesa</i>
Nidd II	<i>Cullaniddesa</i>
P	Peking edition (Ōtani)
SĀ	<i>Samyukta-āgama</i> (T 2, no. 99)
SHT	<i>Sanskrihandschriften aus den Turfanfunden</i>
Si-T	<i>bstan 'gyur dpe bsdur ma</i> ('Sichuan') Tanjur edition
SN	<i>Samyutta-nikāya</i>
Sp	<i>Samantapāsādikā</i>
T	Taishō edition (CBETA, 2016)
Th	<i>Theragāthā</i>
Up	<i>Abhidharmakośopāyikā-ṭīkā</i>
Vin	(Theravāda) <i>Vinaya-piṭaka</i>

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安止天所著《俱舍論註雜錄》(*Abhidharmakośopāyikā-tīkā*)  
中對應漢譯《雜阿含經》第 231、238、240、245、252  
及 255 經之譯註

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**摘要：**

本文是藏文《俱舍論註雜錄》(*Abhidharmakośopāyikā-tīkā*) 所對應漢譯《雜阿含經·六處誦》(T 2, no. 99) 第 231、238、240、245、252 和 255 經之譯註。所選錄段落為執行中的《俱舍論註雜錄》之翻譯與比較研究計畫的一部分。《俱舍論註雜錄》為根本說一切有部傳承的作品。

**關鍵詞：**

俱舍論註雜錄、六處相應、安止天、雜阿含經、相應部

