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

Sāmaṇerī Dhammadinnā
Assistant Researcher
Dharma Drum Buddhist College
Abstract

This is the first in a series of instalments providing annotated translations of the parallels to the discourses in the Chinese *Saṃyukta-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 *Saṃyukta-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 *Saṃyukta-āgama*, though not identical to it. This article, before turning to the translation of the quotations counterpart to the Chinese *Saṃyukta-āgama* discourses, first introduces the *Abhidharmakośopāyikā-ṭīkā* as a primary source for the study of the early Buddhist discourses.
Contents

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

2. Translations
   - Up 9001 – Discourse Quotation Parallel to SĀ 8
   - Up 6005 – Discourse Quotation Parallel to SĀ 9
   - Up 2071 – Discourse Quotation Parallel to SĀ 11
   - Up 9004 – Discourse Quotation Parallel to SĀ 11 & SĀ 12
   - Up 1021 – Discourse Quotation Parallel to SĀ 17
   - Up 2078 – Discourse Quotation Parallel to SĀ 28

Keywords
Abhidharmakośopāyikā-ṭīkā; Mūlasarvāstivāda; Śamathadeva; Saṃyukta-āgama

* Date of Submission: 2012/07/01, Date of Review: 2012/08/28.
1. The *Abhidharmakośopāyikā-ṭīkā* as a Primary Source for the Study of the Early Buddhist Discourses

The *Abhidharmakośopāyikā-ṭīkā* (hereafter: *Upāyikā*), supplements brief sūtra quotations found in the *Abhidarmakośabhāṣya* 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 *Abhidarmakośabhāṣya*. 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 *Abhidarmakośabhāṣya*. 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 mdo zin kyi 'grel bshad nye bar mkbo 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 skyê ba rab tu tsho par gyur pa'i dge srong zhi gnas lha yis ni, ji ltar dran pa bzhiin du mdo zin la mkbo ba yongs su rdzogs par yang dag bsdu // mdo gzhan gang yang bdag gis yongs su ma dran 'di ni yang dag ma bsdu pa // de dag gang zhiin dran pas yang dag bsdu bar mdo zin ces gsol ba bdag 'debs so;* cf. also Mejor 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 Abhidharmakośabhāṣya ed. Pradhan 1967: 473,23): mdo sogs lung dang bral zhung
rgyan med gyur pa’i mdzod kyi rnam par bsdad pa ni, gang phyir dri med gyur
kyang zla bas stong pa’i mtsban bzhin yid ’phrog byed pa min, de phyir rin chen
rang bzhin lung gis rnam par bsdad 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: 1037ff.

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." Mejor (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 *Saṃyukta-āgama* (T 99, 雜阿含經), generally assigned to the Mūlasarvāstivāda tradition, and the Vastusamgrahanī 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 bhus mdzad pa'i chos mgon 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: 37f and with a critical response by Yao 2007 and Wynne 2008 (cf. also Deleanu 2006: 215 note 70), and Chung 2008: 11f; on the existence of separate transmission lineages of the Mūlasarvāstivāda Vinaya cf. Clarke 2012.


the Madhyama-āgama collection extant in Chinese translation (T26, 中阿含經), generally attributed to the Sarvāstivādins, and the Madhyama-āgama quotations in the Upāyikā has highlighted some important divergences. 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. 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 (mahāpurushalakṣaṇa) with that of the Gilgit manuscript of the Saṅghabhedavastu, against for example the Chinese Madhyama-āgama of the Sarvāstivādins and the lists transmitted by various other early schools.

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 Sūtrapiṭaka 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. 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


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. Translations

---

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 *Abhidbarmakośopāyikā* 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 *Abhidharmakośabhāṣya* 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 *Abhidharmakośabhāṣya* 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 8

The narrative introduction is Sāvatthī

"Monks, bodily form – past and future – is not-self. What to say
Monks, a learned noble disciple who contemplates in this way, will be equanimous\textsuperscript{22} 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.\textsuperscript{23}

"Monks, feeling, perception, formations and consciousness, past and future, are not-self. What to say of presently 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."\textsuperscript{24} Thus it was said.
Up 6005 – Discourse Quotation Parallel to SĀ 9

The narrative introduction is Sāvatthī

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

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 36a-6, including the canonical quotation from the Abhidharmakośabhāṣya: gang mi rtag pa de ni sług bsgal ba’o zhes bya ba la, cf. Abhidharmakośabhāṣya ed. Pradhan 1967: 329,8: yad anityam tad duḥkham. The quotation is followed by an uddāna, on which cf. note 34 below.


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


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, 名真實觀, similar to Kha ii 1d/10c/12a, ed. Chung 2008: 311,9: evam etad yathābhiṣūtam samyakprajñāyā draṣṭavyam and SHT IV 30a R8, ed. Sander 1980: 78: āsamyakprajñāyā 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 yathābhiṣūtam sammapaññāya daṭṭhabbam. The same variation occurs in the case of SĀ 11 and Up 2071, translated below.

Cf. Kha ii 1d/10c/12a, ed. Chung 2008: 311,5: yad duḥkham tad anātmat, yad anātmā tan naiṣan mama niso 'bam asmi naiṣa me ātmeti, and Bimbisāra-sūtra ed. Waldschmidt 1932: 137: (e)ṭ(a)na ma eso 'bam 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 tam netaṃ mama neso 'bam 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 disenchaunted with bodily form and will likewise become disenchaunted with feeling, perception, formations and consciousness.\(^{31}\) One who has become disenchaunted, 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.\(^{34}\)

---


\(^{32}\) 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 \textit{uddāna} referring to the second \textit{sadāyatana-varga-uddāna-gāthā}, 5th discourse, for the same treatment with regard to the six senses, cf. D 4094 \textit{nyu 4b6-7} [= Si 162 \textit{nyu 754,19-21}] or Q 5595 \textit{thu 36a6-7}: \textit{skye mched drug gi tshogs kyi sdom gyi tshigs 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 \textit{Ajjhattānicca-sutta} and \textit{Bāhirānicca-sutta} in the \textit{Salāyatana-samyutta} of the \textit{Sāmyutta-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 as not-self in three times, parallel to the \textit{Dutiyajjhattānicca-sutta} and the \textit{Dutiyabāhirānicca-sutta} of the same \textit{Salāyatana-samyutta}; cf. also the \textit{uddāna} of the \textit{Anicca-vagga} at SN IV 6,19-23: \textit{aniccam dukkhaṃ anattā ca tayo ajjbattabābirā, yadaniccena tayo vuttā te te ajjbattabābirā}.\[\]
Up 2071 – Discourse Quotation Parallel to SĀ 11

The narrative introduction is Sāvatthī.

"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? 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 108b1 to 109a3, including the canonical quotation from the Abhidharmakośabhāṣya: 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. Abhidharmakośabhāṣya ed. Pradhan 1967: 91,15-16: ye betavo ye pratayaya rūpasotpādāya te ’py anityāḥ anityān anityān, khalu betu pratayayān praṇītīnoppannām rūpam kuto nityam bhāvyatīti. 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" (phung 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 pratayaya rūpasotpādāya te ’py anityāḥ,anityān khalu betu pratayayān praṇītīnoppannām rūpam kuto nityam bhāvyatīti. 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 2a22-2a24ult 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 rūpasā 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) brten nas byung ba’i gzugs la rtag (N reads: brtag) par ga la ’gyur. The term "in dependence upon" (brten nas), corresponding to Skt. pratiṣṭha and Chin. 依 (cf. Pali paṭicca), occurs also in the Abhidharmakośabhāṣya citation, cf. ed. Pradhan
ye hetavo ye pratyayā rūpasyotpādāya te 'py anityāḥ. anityān khalu hetupratyayān pratītyān pratītyōpapānaṃ rūpam kuṭo nityam bhavisyati (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。

ye hetavo ye pratyayā rūpasyotpādāya te 'py anityāḥ. anityān khalu hetupratyayān pratītyān pratītyōpapānaṃ rūpam kuṭo nityam bhavisyati (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。

ye hetavo ye pratyayā rūpasyotpādāya te 'py anityāḥ. anityān khalu hetupratyayān pratītyān pratītyōpapānaṃ rūpam kuṭo nityam bhavisyati (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。)
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?\(^\text{37}\)

---

"Monks, bodily form, feeling, perception, formations and consciousness are impermanent. Whatever is impermanent, that is \textit{dukkha}. What is impermanent,\textsuperscript{38} that is \textit{dukkha}. What is \textit{dukkha}, that is not-self. What is not-self should be seen with right wisdom\textsuperscript{39} as ‘this is not me, this cannot be grasped as mine, this cannot be grasped as my own self.’ \textsuperscript{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."

\textbf{Up 9004 – Discourse Quotation Parallel to SĀ 11 & SĀ 12}\textsuperscript{41}

38 Translation after the addition in D: \textit{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 \textit{nyu} 78b1 to 78b2 [= Si 162 \textit{nyu} 939,2-8] or Q 5595 \textit{thu} 124a1 to 124a2, including the canonical quotation from the \textit{Abhidharmakośabhāṣya}, ed. Pradhan 1967: 464,13-14: \textit{ye bi betavo ye pratyayā vijñānasyotpāda ta 'py anityā iti sūtre vacanāt} and the reference to the "\textit{skandha}" with the citation of an \textit{uddānagāthā}: \textit{de yang phung po las 'don te, 'das pa yis ni bzhī (N reads: gzhi) dag dang, skyo dang yongs su grol ba dang, rgyu yis rnam pa gnyis byed cing, gnyis po gzhban ni ro myong (D reads: myang) bas, followed by a reference to the 2\textsuperscript{nd}, 7\textsuperscript{th} and 8\textsuperscript{th} discourses and to the second chapter of the \textit{Abhidharmakośabhāṣya}: \textit{zhes bya ba'i sdom gyi tsbigs su bcad pa gnyis pa'i mdo bdun pa dang bgyad pa las 'byung ba, 'di nyid kyi gnas gnyis par, 'dus ma byas la de dag (D adds: med), ces bya bar bris pa bla bar bya'o. For the relevant line in the \textit{Abhidharmakośabhāṣya} cf. ed. Pradhan 1967: 91,5: \textit{nāsamśkritasya te}; cf. also the sub-commentary, \textit{Abhidharmakośavyākhyā} ed. Wogihara 1932–1936: 703,10-20.
"Consciousness arises in dependence upon whatever causes and conditions."

Up 1021 – Discourse Quotation Parallel to SĀ 17

The narrative introduction is Sāvatthi.

Then a certain monk emerged from meditative seclusion 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 Abhidharmakośabhāṣya: 'dod pa yang mam pa gsum ste zhes bya (D adds: ba) la, mdor bsdu pa 'dod pa'i dpe ni, cf. Abhidharmakośabhāṣya ed. Pradhan 1967: 14,12: rucir api trividhā. samksiptamadhyavistaragrantharucitvāt. The Abhidharmakośabhāṣya 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 Abhidharmakośavyākhyā ed. Wogihara 1932–1936: 48,10-13: rucirapi trividhā iti. pūrṇābhāṣyāsa-yogād ruces tratīdhyām. atha vā śamatha-caritānāṃ samksiptarucib. śamatha-vipaśyanā-caritānāṃ madhyā rucib. vipaśyanā-caritānāṃ viṣṭānā 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 mdo r bsdu pa (D reads: par) 'dod pa'i dpe gzan 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 ariññatāro vajjiputto bbīkkhu, whom the Buddha addresses as "bbīkkhu" rather than "kulaputta".

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: 有異比丘从坐起.
Blessed One this question: "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. 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 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!"

44 This is a standard description of a monk going to see the Buddha; for a Sanskrit parallel cf., e.g., Nidāna-saṃyukta 17.1 ed. Tripāṭhi 1962: 44,5-8: anyataro bhikṣur yena bhagavāms tenopajagāma, upetya bhagavatpādau śirasā vendittvaikānte śbāt, ekāntasthitah sa bhikṣur bhagavantam 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 viṭṭakāṭṭho appamatto ātāpi pabhatto 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 tvam sa te dharmah prabhātavaya 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 ebando pabhātabbo
‘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: त, and Abhidharmakośavyākhyā ed. Wogihara 1932–1936: 48,2: dbarmab.


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 po'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 kho … anattā, tatra me cbando pabātābbo.


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 28

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 Abhidharmakośabhāṣya: mdo las mtshon gya rdzod las bya ba'i bod gsum, cf. Abhidharmakośabhāṣya ed. Pradhan 93,21: drṣṭadharmanirvāṇaprāpta bhikṣuḥ; cf. also Abhidharmakośavyākhyā ed. Wogihara 1932–1936: 221,12-13: drṣṭadharmanirvāṇaprāpta iti sopadbhiśeṣanirvāṇatva 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: "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?" 

[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 influxes—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. Abhidharmakośabhāṣya, ed. Pradhan 1967: 93,21: ṛṣṭadharmanirvāṇapratī bhikṣur ity uktam; cf. also SN 22.116 at SN III 164,7: kītīvatā dīttvādhammanimibbānappatto boṣi ti? (where the topic of attaining nirvāṇa here and now is also worded similar to SĀ 28 and to the quotation in the Abhidharmakośabhāṣya, 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.
Acknowledgements

My gratitude goes to the ācārya Honjō Yoshifumi (本庄 良文) for having generously put at my disposition his unpublished revised Japanese translation of the Upāyikā (cf. note 17 above) and to the ācārya Peter Skilling for having passed on to me all of his personal notes on the Upāyikā. I am also indebted to Bhikkhu Anālayo, Bhikṣu Changrui (釋長叡), again Peter Skilling and Alberto Todeschini for comments and corrections, and to Bhikṣuṇi Deyuan (釋德圓) for her assistance with my research project on the Upāyikā at Dharma Drum Buddhist College.

List of Abbreviations

AN    Aṅguttara-nikāya
C     Cone edition
D     Derge edition (Tōhoku)
f    following page(s)
MĀ    Madhyama-āgama (T 26)
MN    Majjhima-nikāya
N     Narthang edition
PTS   Pali Text Society
Q     (Qianlong) Peking edition (Ōtanī)
SĀ    Saṃyukta-āgama (T 99)
SHT   Sanskrit Handschriften aus den Turfanfund
Si    (Sichuan) Beijing edition
SN    Saṃyutta-nikāya
T     Taishō edition (CBETA, 2011)
Up    Abhidharmakośopāyikā-ṭīkā (Q 5595)
References


Anālayo 2012a: Madhyama-āgama studies, Taiwan: Dharma Drum Publishing Corporation.


Baba, Norihisa 2004: "On expressions regarding 'śūnya' or 'śūnyatā' in the Northern Āgamas and the Pali commentaries", Indogaku Bukkyōgaku Kenkyū / Journal of Indian and Buddhist Studies 52.2: 946–944.


Chung, Jin-il and Takamichi Fukita 2011: *A survey of the Sanskrit fragments corresponding to the Chinese Madhyamāgama (including references to Sanskrit parallels, citations, numerical categories of doctrinal concepts, and stock phrases)*, Tokyo: Sankibō Busshorin.


Clarke, Shayne 2004: "*Vinaya Matrīkā* – mother of the monastic codes or just another set of lists?", *Indo-Iranian Journal* 47.2: 77–120.


Advanced Buddhist Studies.


Hiraoka, Satoshi 平岡 聡 2000: "The sectarian affiliation of two Chinese Saṃyuktāgamas", Indogaku Bukkyōgaku Kenkyū 印度学仏教学

Honjō, Yoshifumi 本庄 良文 1984a: *A Table of Āgama Citations in the Abhidharmakośa and the Abhidharmakośopāyikā*, Kyoto.


Kalupahana, David J. 1975: *Causality: the central philosophy of Bud-*
A Translation of the Quotations in Śamathadeva’s Abhidharmakośopāyikā-ṭīkā Parallel to the Chinese Samyukta-āgama Discourses 8, 9, 11, 12, 17 and 28

A Translation of the Quotations in Śamathadeva’s Abhidharmakośopāyikā-ṭīkā Parallel to the Chinese Saṃyukta-Āgama Discourses 8, 9, 11, 12, 17 and 28


Mukai, Akira 向井 亮 1985: "Yogashijiron shōjibun to zaagonkyō" 『瑜伽師地論』摂事分と「雑阿含経」(The Vastusaṃgrahaṇī of the Yogācārabhūmi and the Saṃyuktāgama), Hokkaidō daigaku bungakukenshūka kiyō 北海道大学文学研究科紀要 33.2: 1–41.


the Study of Cultural Exchange, The University of Tōkyō 4.


Schopen 1998/2004: "Marking time in Buddhist monasteries: on calendars, clocks, and some liturgical practices", in Buddhist monks and business matters: still more papers on monastic Buddhism in India, id. (ed.), Honolulu: University of Hawai'i


Tripāṭhī, Ch. 1962: Fünfundzwanzig Sūtras des Nidānasaṃyukta (Sanskrittexte aus den Turfanfunden 8), Berlin: Akademie-Verlag.


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

沙彌尼法樂
法鼓佛教學院助理研究員

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