

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-tīkā Parallel to Chinese *Samyukta-āgama*
Discourses 39, 42, 45, 46, 55, 56, 57 and 58

Sāmaṇerī Dhammadinnā

Researcher

Dharma Drum Buddhist College

法鼓佛學學報第 14 期 頁 73-128 (民國 103 年) · 新北市：法鼓佛教學院

Dharma Drum Journal of Buddhist Studies, no. 14, pp. 73-128 (2014)

New Taipei City: Dharma Drum Buddhist College

ISSN: 1996-8000

Abstract

This article contains annotated translations of canonical quotations that parallel discourses in the second fascicle of the chapter on aggregates of the Chinese *Samyukta-āgama* (T 99). The first quotation is found in the *Bhaiṣajyavastu* section of the *Vinayavastu* of the Mūlasarvāstivāda *Vinaya*, preserved in Tibetan translation ('*Dul ba*), which parallels discourse no. 36 in the Chinese *Samyukta-āgama*. The other quotations are found in Śamathadeva's *Abhidharmakośopāyikā-ṭīkā*, also extant in Tibetan translation. These parallel Chinese *Samyukta-āgama* discourses nos. 39, 42, 45, 46, 55, 56, 57 and 58. In addition, a survey of references to discourse quotations that parallel discourses nos. 39, 56 and 57 in the Chinese *Samyukta-āgama* can be found in the same *Abhidharmakośopāyikā-ṭīkā*.

* Date of submission: 2014/01/21; date of review: 2014/04/11.

I thank bhikkhu Anālayo and Peter Skilling for their suggestions and corrections, Adam Clarke for editorial polishing, and bhikṣuṇī Deyuan (釋德圓) for her support with my *Abhidharmakośopāyikā-ṭīkā* research project at Dharma Drum Buddhist College. I am also indebted to Peter Skilling for having passed on to me his reading notes on the *Abhidharmakośopāyikā-ṭīkā*, by way of encouragement and accompaniment, and to Honjō Yoshifumi (本庄 良文) for having generously put at my disposal a revised draft of his Japanese translation of the *Abhidharmakośopāyikā-ṭīkā* – my only regret being that the highly polished style of this translation and my insufficient proficiency in Japanese still do not allow me to make full use of his work. From this instalment onwards, I no longer give reference to the earlier serialised translations published by Honjō, but the reader can refer to his revised integral translation now in press (Honjō 2014). In my own translation I adopt as my base the text in the Derge edition and usually rely on the collated edition of the Tibetan canon, the *bka' bstan dpe bsdur ma* edition, also known as the 'Sichuan' edition, based on the Derge edition, for the apparatus containing the variant readings from the Peking, Narthang and Cone editions. Generally, I note variant readings only when I give quotations of passages in my footnotes and when the variants are significant and affect my renderings. As a referencing system I use, for instance, "Up 1024", to refer to quotation no. 24 in the first chapter of the *Abhidharmakośabhāṣya* and of the *Abhidharmakośopāyikā-ṭīkā* according to the numbering convention established by Honjō 1984. For Pali texts, all references are to the editions of the Pali Text Society, unless otherwise indicated. For all text editions I have adjusted the sandhi, punctuation, capitalisation etc., and simplified some of the text-critical conventions for ease of reference. For the sake of editorial consistency with Anālayo's translations, I adopt Pali terminology throughout my renderings; cf. also Dhammadinnā 2012: 70 note 17. Although I have made an effort to maintain basic translation consistency with the

Contents

'*Dul ba* Discourse Parallel to SĀ 36
Up 1024 – Discourse Parallel to SĀ 39
Up 3012 – Discourse Parallel to SĀ 39
Up 6019 – Discourse Parallel to SĀ 39
Up 6038 – Discourse Parallel to SĀ 42
Up 5006a – Discourse Parallel to SĀ 45
Up 1014 – Discourse Parallel to SĀ 46
Up 1009 – Discourse Parallel to SĀ 55
Up 1004 – Discourse Parallel to SĀ 56
Up 2042 – Discourse Parallel to SĀ 57
Up 7006 – Discourse Parallel to SĀ 58

Keywords

Abhidharmakośopāyikā-ṭīkā; 'Dul ba; five aggregates; Khanda-saṃyutta; Mūlasarvāstivāda Vinaya; Śamathadeva; Saṃyukta-āgama; Saṃyutta-nikāya

previously published instalments, I am also trying to improve the translation choices and style over time, thus the reader will find occasional discrepancies in this respect. The renderings of passages in the Chinese *Saṃyukta-āgama* parallels in my footnotes follow Anālayo 2014a, occasionally with minor modifications. The reader should refer to Anālayo's comparative notes; in my own annotation I take differences and parallels up only when necessary for especially significant cases. Previously published instalments of the serialised translation of discourse quotations in the *Abhidharmakośopāyikā-ṭīkā* parallel to discourses in the Chinese *Saṃyukta-āgama* are Dhammadinnā 2012 (containing also an overview of the *Abhidharmakośopāyikā-ṭīkā* as a primary source for early Buddhist discourses), 2013a and 2013b.

'Dul ba Discourse Parallel to SĀ 36¹

The Buddha, the Blessed One, was staying in the Madhurā country, in the Mango Grove, by the side of the River Fortunate.²

Then the Blessed One addressed the monks with these words: “Monks, dwell with yourself as an island, with yourself as a reliance, with the Dharma as an island, with the Dharma as a reliance, with no other island, with no other reliance.

“Monks, dwelling with yourself as an island, with yourself as a reliance, with the Dharma as an island, with the Dharma as a reliance, with no other island, with no other reliance, you should then practice correct discernment [in this way:] ‘Whatever sorrow, lamentation and despair, *dukkha*, unhappiness and agitation there are, because of what do they exist? In dependence on what? Where is one attached?’ How does one examine oneself with regard to the arising of not yet arisen sorrow, lamentation and despair, *dukkha*, unhappiness, agitation, and with regard to the growing, increasing and flourishing of already arisen [sorrow, lamentation and despair, *dukkha*, unhappiness and agitation]?’”

[The monks said:] “The Blessed One is the root of the teachings, the Blessed One is the guide, the Blessed One is the teacher.³ If the

¹ This is a partial parallel located in the Tibetan translation of the *Bhaiṣajyavastu* section in the *Vinayavastu* of a Mūlasarvāstivāda *Vinaya* ('Dul ba), identified by Chung 2008: 61. The text is found at D 1 *kha* 99b5–100a6 [= Si 2 *kha* 228,13–229,19] and Q 1030 *ge* 92a6–92b7. For the corresponding juncture in the Chinese translation of a Mūlasarvāstivāda *Vinaya* cf. T 1448 at T XXIV 37b27: 于時世尊又到摩都量城。相應住中。廣說其事; here, as indicated by Chung 2008: 61 note 51, “Only the very beginning of the sūtra is cited and the rest is abridged with reference to the Saṃyuktāgama” (for references to literature in Japanese cf. Chung 2008: 61 note 51).

² On the basis of the Chinese transcription in SĀ 36 at T II 8a21, *bati* 跋提, *Bhadrikā ‘Fortunate’ for the river name *rab tu bzang* (N reads: *bzangs*) *ldan* seems a more probable reconstruction than *Agrodaka suggested in Przyłuski 1926: 17–18; on the setting of the discourse in the parallels cf. Anālayo 2014a: 9 note 20.

³ SĀ 36 at T II 8a28 speaks of “the root of the Dharma, the eye of the Dharma, the foundation of the Dharma”; SN 22.43 does not have this passage, but cf. the corresponding formula found regularly in the Pali *Nikāyas*, e.g. SN 35.108 at SN IV 88,5

Blessed One explains to the monks the actual significance of this [instruction], the monks will listen and receive it from the Blessed One.”

[The Buddha said:] “Monks, therefore listen carefully and bear in mind what I shall expound [to you]. Monks, one should examine oneself [in this way] with regard to this bodily form: with the existence of bodily form, in dependence on bodily form, being attached to bodily form, not yet arisen sorrow, lamentation and despair, *dukkha*, unhappiness, agitation will arise, and already arisen [sorrow, lamentation and despair, *dukkha*, unhappiness, agitation] will grow, increase and flourish. Monks ... feeling ... perception ... volitional formations ... one should examine oneself [in this way] with regard to this consciousness: with the existence of consciousness, in dependence on consciousness, and being attached to consciousness, not yet arisen sorrow, lamentation and despair, *dukkha*, unhappiness, agitation will arise, and already arisen [sorrow, lamentation and despair, *dukkha*, unhappiness, agitation] will grow, increase and flourish.”⁴

Up 1024 – Discourse Parallel to SĀ 39⁵

... The five types of seeds are a simile for consciousness being conjoined with clinging [i.e., by way of being conjoined with the other four aggregates of clinging] ...

(abbreviated in E^c): “our teachings are rooted in the Blessed One, guided by the Blessed One, take recourse in the Blessed One”, *bhagavam mūlakā no . . . dhammā, bhagavan tettikā, bhagavaṃ paṭisaraṇā*.

⁴ SĀ 36 at T II 8b4 continues at this point with a question and answer exchange between the Buddha and the monks on the impermanent etc. nature of the aggregates; for differences between SĀ 36 and SN 22.43 cf. Anālayo 2014a: 10 note 22.

⁵ Identified in Honjō 1984: 6–7. This is not a proper excerpt but a reference to the discourse (the part translated here) with an *uddāna* reference and the location of the citation in the *Abhidharmakośabhāṣya*. The text is found at D 4094 *ju* 24b₁–24b₃ [= Si 161 *ju* 56,20–57,5] and Q 5595 *tu* 27a₃–27a₅, including the canonical citation from the *Abhidharmakośabhāṣya*: *zhing dang sa bon gyi go rim lta bur bstan pa'i don du zhes bya ba la sa bon gyi rnam pa lnga ste zhes mdo las 'byung ste*; cf. *Abhidharmakośabhāṣya* ed. Pradhan 1967: 15,16 apud *Abhidharmakośa* 1.23: *kṣetrabijasamdarśanārthaḥ skandhānukramah*.

Up 3012 – Discourse Parallel to SĀ 39⁶

... [the discourse] on the five types of seeds. This is a simile for consciousness being conjoined with clinging [i.e., by way of being conjoined with the other four aggregates of clinging] ...

Up 6019 – Discourse Parallel to SĀ 39⁷

The narrative introduction is Sāvattihī.

[The Buddha said:] “Monks, there are five types of seeds. What are the five? They are the root-seeds, stem-seeds, joint-seeds, seeds falling off on their own and earth-seeds.

“Monks, if those seeds are not broken and not spoiled, not corrupted

⁶ Identified in Honjō 1984: 32–33. This is not a proper excerpt but a reference to the discourse (the part translated here) extracted from the *Dharmaskandha* (*chos kyi phung po*), an *uddāna* reference, and the location of the citation in the *Abhidharmakośabhāṣya*. The text is found at D 4094 *ju* 107a7–107b3 [= Si 161 *ju* 256,4–256,12] and Q 5595 *tu* 122b8–123a3, including the canonical citation from the *Abhidharmakośabhāṣya*: *gzhan yang bcom ldan 'das kyis rnam par shes pa'i gnas bzhi ni zhing gi ngo bor bstan la*; cf. *Abhidharmakośabhāṣya* ed. Pradhan 1967: 118,¹⁰ apud *Abhidharmakośa* III.8: *api ca kṣetrabhāvena bhagavatā catasro vijñāna-sthitayo deśitāḥ*.

⁷ Identified in Honjō 1984: 86–87; cf. also Chung 2008: 61. The text is found at D 4094 *nyu* 10b1–11b5 [= Si 162 *nyu* 769,6–772,9] and Q 5595 *thu* 43a7–44b7, including the canonical citation from the *Abhidharmakośabhāṣya*: *sa bon gyi rnam pa lnga zhes bya ba la*; cf. *Abhidharmakośabhāṣya* ed. Pradhan 1967: 333,6 apud *Abhidharmakośa* VI.4: *pañca bījātānī sopāsānasya vijñānasyaitad adhivacanam*. Another canonical citation from the *Abhidharmakośabhāṣya* parallel to SĀ 39, *gang yang rnam par shes pa'i rkyen gyis ming dang gzugs zhes bya ba la* “all name-and-form has consciousness as a condition”; cf. *Abhidharmakośabhāṣya* ed. Pradhan 1967: 434,²⁰ apud *Abhidharmakośa* VIII.3: *vijñānapratyayaṃ nāmarūpam iti vacanāt*, is found also as Up 8006, identified in Honjō 1984: 108–109; cf. also Pāsādika 1989: 119 [no. 481] and Chung 2008: 61. Up 8006 is located at D 4094 *nyu* 71a2 [= Si 162 *nyu* 919,16–919,17] and Q 5595 *thu* 115b1, and consists only of this canonical citation from the *Abhidharmakośabhāṣya*. For the present discourse I quote in full the parallel text preserved in the *Samyukta-āgama* Sanskrit fragments from Central Asia published by de la Vallée Poussin 1913 that is already given by Anālayo 2014a in his footnotes, because the recension preserved by it offers a glance at a Sanskrit original not identical but close to that of the *Abhidharmakośopāyikā-ṭīkā* discourse quotation.

by the wind nor by the heat, even if they have an [intact] core and have been [well] scattered,⁸ but there is [only] earth element and no water element, then those seeds⁹ will not grow, increase and flourish.

“Monks, if those seeds are not broken and not spoiled, not corrupted by the wind nor by the heat, even if they have an [intact] core and have been [well] scattered, but there is [only] water element and no earth element, then those seeds¹⁰ will not grow, increase and flourish.

“Monks, if those seeds are not broken and not spoiled, not corrupted by the wind nor by the heat, if they have an [intact] core and have been [well] scattered, and there are both the water element and the earth element, then those seeds will grow, increase and flourish.¹¹

“Monks, I made up this example in order to illustrate a certain meaning. The meaning [of the example] should be understood in this way. Monks, the ‘five seeds’ are a simile for consciousness being conjoined with clinging;¹² the ‘earth element’ is a simile for the four establishments of consciousness;¹³ the ‘water element’ is a simile for delight

⁸ Cf. fragment Kha ii 6a2, ed. de la Vallée Poussin 1913: 574: *tāni navāni sārāṇi sukhaśayitā*; cf. also Kha ii 6a3: . *pūtini vātātapānupahatāni na*, and Kha ii 6a5: *jātāni akhaṇḍāny apūtini vātātapā*

⁹ Singular in the text: *sa bon de*.

¹⁰ Singular in the text: *sa bon de*.

¹¹ Cf. fragment Kha ii 6a4, ed. de la Vallée Poussin 1913: 574: *bhikṣavaḥ pañca bīja-jātāni akha . . .*; *Abhidharmakośavyākhyā* ed. Wogihara 1936: 522,20: *yataś ca bhikṣavaḥ pañca bījajātāny akhaṇḍāni acchidrāṇi apūtini avāt’ ātapahatāni navāni sārāṇi sukhaśayitāni, pṛthivīdhātus ca bhavaty abdhātus ca. evaṃ tāni bījāni vrddhim virūḍhim vipulatām āpadyante*.

¹² Cf. fragment Kha ii 6a6, ed. de la Vallée Poussin 1913: 574: *tad[ya]thā bhikṣavaḥ; Abhidharmakośabhāṣya* ed. Pradhan 1967: 333,6 apud *Abhidharmakośa* VI.5: *pañca bījajātāni ti sopādānasya vijñānasyaitad adhivacanam; Abhidharmakośavyākhyā* ed. Wogihara 1936: 522,23: *iti hi bhikṣava upameyaṃ kṛtā yāvad evasyarthasya vijñāp-taya itimaṃ dṛṣṭam upanyasyedam uktam. pañca bījajātāni ti bhikṣavaḥ sopādānasya vijñānasyaitad adhivacanam*.

¹³ Cf. *Abhidharmakośabhāṣya* ed. Pradhan 1967: 333,6 apud *Abhidharmakośa* VI.4: *pṛthivīdhātur iti catasṛṇām vijñānasthitinām etad adhivacanam iti; Abhidharmakośa-vyākhyā* ed. Wogihara 1936: 522,25: *pṛthivīdhātur iti catasṛṇām vijñānasthitinām etad adhivacanam iti*.

and lustful desire [for the four aggregates of clinging as a basis for the establishment of consciousness].

“Monks, there are four bases for consciousness conjoined with clinging. What are the four? Monks, in dependence on bodily form, consciousness is established. Relying on bodily form, established in bodily form, fully established in bodily form, it adheres [to it], and will grow, increase and flourish. Monks consciousness engages with feeling ... engages with perception ... engages with volitional formations and in dependence on them is established. Relying on volitional formations, established in volitional formations, fully established in volitional formations, it adheres [to them], and will grow, increase and flourish. Monks, it is herein that consciousness comes, that it goes, that it stands, that it departs, that it grows, that it increases, that it flourishes.¹⁴

“Monks, suppose someone said consciousness were to come, to go, to stand, to depart, to grow, to increase and to flourish separate from bodily form, separate from feeling ... perception ... volitional formations. His saying that would be just sheer words. Upon being asked [about their meaning], he would not know the answer and become confused how to reply. This is because that is not his sphere of experience.

“Why is that? Monks, [one] has become free from lustful desire for the bodily form element. For one who who has become free from lustful desire, the bondage to existence [that arises] in the mind by engaging with bodily form is abandoned.¹⁵ For one in whom the bondage to existence [that arises] in the mind by engaging with bodily

¹⁴ The translation is based on the emendation of: *yangs par mi 'gyur ba mi gdags so to: yangs par < mi > 'gyur ba mi gdags so.*

¹⁵ The verb employed in the Tibetan translation, *nye bar 'gro ba 'i*, most likely renders an Indic verb such as *upayanti*, *upagacchati* etc. in the sense of ‘approaching’, ‘taking up’, ‘going close to’, ‘engaging with’, which corroborates the interpretation of 封滯 in SĀ 39 at T II 9a14+17 in Anālayo 2014a: 16–17 with note 46 as “engaging with” (based on the occurrence of the same in SĀ 40, where it clearly functions as the counterpart to *upāya* in the parallel SN 22.53).

form is abandoned, the basis is cut off, the ground for the establishment of consciousness will not grow, increase and flourish. Monks, [one] has become free from lustful desire for the feeling element ... the perception element ... the volitional formations element. For one who has become free from lustful desire for the volitional formations element, the bondage to existence [that arises] in the mind by engaging with volitional formations is abandoned. When the bondage to existence [that arises] in the mind by engaging with volitional formations is abandoned, the basis is cut off, the ground for the establishment of consciousness will not grow, increase and flourish.

“The ground for the establishment of consciousness does not increase. When there is no further increasing, there is no further compounding of volitional formations and, therefore, one is steadied. Because one is thus steadied, one is content. Being content, one is released. Being released, one does not grasp at anything in the entire world. One who does not appropriate [anything] is not obsessed. One who is entirely unobsessed personally realises nirvāṇa, [knowing] ‘birth for me has been exhausted, the pure life has been fulfilled, what had to be done has been done, no existence other than the present one will be experienced.’¹⁶

“I do not say there is a discerning of the consciousness of such a one having gone to the eastern direction, to the southern direction, to the western direction, or to the northern direction, above or below, or to the intermediate directions. Instead, I say, he directly sees the Dharma and [attains] nirvāṇa, is peaceful, has become cool, and has fulfilled the pure life.”

¹⁶ SN 22.54 concludes at this point, whereas the remaining part of the discourse has a counterpart, worded differently, in SĀ 39 at T II 9a24.

Up 6038 – Discourse Parallel to SĀ 42¹⁷

The narrative setting is Sāvathī.

[The Buddha said to the monks:] “Monks, a monk who is skilled in seven cases and contemplates the meaning in three ways quickly attains the destruction of the influxes in this Dharma and Discipline.¹⁸

“Monks, how is a monk skilled in seven cases?¹⁹ Monks, here a monk [is skilled in seven cases because] he knows bodily form as it really is, he knows the arising of bodily form, the cessation of bodily form and the path to the cessation of bodily form as it really is, he knows the gratification in bodily form, the danger in bodily form and the escape from bodily form as it really is.²⁰

“He knows feeling ... perception ... volitional formations ... consciousness as it really is, knows the arising of consciousness, the cessation of consciousness and the path to the cessation of consciousness as it really is, he knows the gratification in consciousness, the danger

¹⁷ Identified in Honjō 1984: 90–91; cf. also Pāsādika 1989: 106 [no. 422] and Chung 2008: 62–63. The discourse quotation is found at D 4094 *nyu* 19a2–22a6 [= Si 162 *nyu* 790,2–798,3] and Q 5595 *thu* 53a3–57a5, including the canonical citation from the *Abhidharmakośabhāṣya*: *gnas bdun la mkhas pa dang 'dab ma bdun pa bzhin no zhes bya ba la*; cf. *Abhidharmakośabhāṣya* ed. Pradhan 1967: 356,9 apud *Abhidharmakośa* VI.35: *saptasthānakaśālasaptaparṇavat*.

¹⁸ After mentioning the destruction of the influxes, SĀ 42 at T II 10a6 gives the full module of the attainment of the final goal, bringing in the influx-free liberation of the mind up to the knowing for oneself that there will be no continuing of existence; cf. transl. in Anālayo 2014a: 24. In SN 22.57 at SN III 61,32, in addition to being a consummate one in this Dharma and Discipline, such a one is said to be the highest kind of person, *imasmīn dhammavināyē kevalī vusitavā uttamapuriso ti vuccati*. A minor difference is that SĀ 42 at T II 10a6 has only “this Dharma”, against “this Dharma and Discipline” of both Up 6038, *chos 'dul ba 'di la*, and SN 22.57 at SN III 61,32, *imasmīn dhammavināyē*. The same variations between the parallel versions recur again at the end of the discourse, when the final goal is eventually attained.

¹⁹ Cf. *Abhidharmakośavyākhyā* ed. Wogihara 1936: 552,6: *kathaṃ ca bhikṣavo bhikṣuḥ saptasthānakuśalo bhavati?*

²⁰ Cf. *Abhidharmakośavyākhyā* ed. Wogihara 1936: 552,6: *rūpaṃ yathābhūtaṃ prajānāti, rūpasamudayaṃ rūpanirodhaṃ rūpanirodhagāminīṃ pratipadaṃ rūpasya' āsvādam ādinavaṃ nihsaraṇaṃ yathābhūtaṃ prajānāti*.

in consciousness and the escape from consciousness as it really is.²¹

“How does one know bodily form as it really is? Whatever bodily form there is, it is entirely [made up] of the four great elements and that which is derived from the four great elements – this is bodily form. In this way one knows bodily form as it really is.

“How does one know the arising of bodily form as it really is?²² With the arising of delight, there is the arising of bodily form²³ – in this way one knows the arising of bodily form as it really is.²⁴

“How does one know the cessation of bodily form as it really is? With the ceasing of delight, bodily form ceases – this is the cessation of bodily form.²⁵ In this way one knows the cessation of bodily form as it really is.

“How does one know the path to the cessation of bodily form as it really is? There is the noble eightfold path, namely, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration – this is the path to the cessation of bodily form. In this way one knows the path to the cessation of

²¹ Cf. *Abhidharmakośavyākhyā* ed. Wogihara 1936: 552,9: *evaṃ vedanāṃ sañjñāṃ saṃskārān vijñānaṃ yathābhūtaṃ prajānāti, vijñāna-samudayaṃ vistareṇa yāvan nihsaraṇaṃ yathābhūtaṃ prajānāti ti.*

²² The translation follows C and D (N and Q omit: *rab tu in: yang dag pa ji lta ba bzhin < rab tu > shes pa yin*).

²³ Up 6038 mentions only the arising of delight (*dga' ba kun 'byung bas*) as the cause for the arising of bodily form, whereas SĀ 42 at T II 10a14 mentions craving in addition to delight; on the other hand, SN 22.56 at SN 59,21 relates the arising of bodily form to nutriment: *āhāra*; cf. Anālayo 2014a: 19 note 56. The same difference applies to the cessation of bodily form as defined below – which entails the cessation of delight in Up 6038: *dga' ba 'gags pas*, but cf. SĀ 42 at T II 10a15: 愛喜滅, and SN 22.57 at SN III 62,14: *ahāranirodhā* – and to the later section on the cessation of the other aggregates.

²⁴ The translation of the last sentence is based on restoring *rab tu* (missing in all editions): *yang dag pa ji lta ba bzhin < rab tu > shes par 'gyur pa* (N and Q read: *gyur pa*) *yin no*.

²⁵ In all editions the text at this point inserts the coordinative conjunction *dang*, which is not used in any of the repetitions of the same pattern in the present discourse quotation.

bodily form as it really is.

“How does one know the gratification in bodily form as it really is? The delight and joy that arise in dependence on bodily form²⁶ – in this way one knows the gratification in bodily form as it really is.

“How does one know the danger in bodily form as it really is? Whatever bodily form there is, it is impermanent, *dukkha* and of a nature to change – this is the danger in bodily form. In this way one knows the danger in bodily form as it really is.

“How does one know the escape from bodily form as it really is? When one abandons lustful desire for bodily form and completely overcomes lustful desire for bodily form²⁷ – this is the escape from bodily form. In this way one knows the escape from bodily form as it really is.²⁸

“How does one know feeling as it really is? Whatever feeling there are from the six classes of feeling, namely, feeling arisen from eye-contact ... ear-[contact] ... nose-[contact] ... tongue-[contact] ... body-[contact] ... and feeling arisen from mind-contact – this is feeling. In this way one knows feeling as it really is.

“How does one know the arising of feeling as it really is? With the arising of contact, feeling arises – this is the arising of feeling. In this way one knows the arising of feeling as it really is.

“How does one know the cessation of feeling as it really is? With the

²⁶ In all editions at this juncture the text lacks a recapitulation statement, as is found in the treatment of the other items under analysis, namely: “this is the gratification in bodily form”.

²⁷ The escape from bodily form is worded with a little more detail in SĀ 42 at T II 10a23 compared to Up 6038 and SN 22.57 at SN III 62,19, in that it involves disciplining, abandoning and going beyond lustful desire (伏欲貪, 斷欲貪, 越欲貪) vis-à-vis the abandoning and complete overcoming (*'dun pa'i 'dod chags spangs pa dang 'dun pa'i 'dod chags las yang dag par 'das pa ste*) and the disciplining and abandoning (*chandarāgavinayo chandarāgapahānam*). The same difference recurs in relation to the escape from the other aggregates.

²⁸ After the treatment of bodily form, the version preserved in SN 22.57 at SN III 62,22 departs from SĀ 42 at T II 10a23 and Up 6038; cf. Anālayo 2014a: 25 note 65.

ceasing of contact, feeling ceases – this is the cessation of feeling. In this way one knows the cessation of feeling as it really is.

“How does one know the path to the cessation of feeling as it really is? There is the noble eightfold path, *as earlier, up to* right concentration – this is the path to the cessation of feeling. In this way one knows the path to the cessation of feeling as it really is.

“How does one know the gratification in feeling as it really is? The delight and joy that arise in dependence on feeling – this is the gratification in feeling. In this way one knows the gratification in feeling as it really is.

“How does one know the danger in feeling as it really is? Whatever feeling there is, it is impermanent, *dukkha* and of a nature to change – this is the danger in feeling. In this way one knows the danger in feeling as it really is.

“How does one know the escape from feeling as it really is? When one abandons lustful desire for feeling and completely overcomes lustful desire for feeling – this is the escape from feeling. In this way one knows the escape from feeling as it really is.

“How does one know perception as it really is? There are six classes of perception, namely, perception arisen from eye-contact ... ear-[contact] ... nose-[contact] ... tongue-[contact] ... body-[contact] ... and perception arisen from mind-contact – this is perception. In this way one knows perception as it really is.

“How does one know the arising of perception as it really is? With the arising of contact, perception arises – this is the arising of perception. In this way one knows perception as it really is.

“How does one know the cessation of perception as it really is? With the ceasing of contact, perception ceases – this is the cessation of perception. In this way one knows the cessation of perception as it really is.

“How does one know the path to the cessation of perception as it really is? There is the noble eightfold path, *as earlier, up to* right concentration – this is the path to the cessation of perception. In this way one

knows the path to the cessation of perception as it really is.

“How does one know the gratification in perception as it really is? The delight and joy that arise in dependence on perception – this is the gratification in perception. In this way one knows the gratification in perception as it really is.

“How does one know the danger in perception as it really is? Whatever perception there is, it is impermanent, *dukkha* and of a nature to change – this is the danger in perception. In this way one knows the danger in perception as it really is.

“How does one know the escape from perception as it really is? When one abandons lustful desire for perception and completely overcomes lustful desire for perception – this is the escape from perception. In this way one knows the escape from perception as it really is.

“How does one know volitional formations as they really are? There are six classes of intentional volitions: intentional volitions arisen from eye-contact ... ear-[contact] ... nose-[contact] ... tongue-[contact] ... body-[contact] ... and intentional volitions arisen from mind-contact – these are volitional formations. In this way one knows volitional formations as they really are.

“How does one know the arising of volitional formations as it really is? With the arising of contact, volitional formations arise – this is the arising of volitional formations. In this way one knows the arising of volitional formations as it really is.

“How does one know the cessation of volitional formations as it really is? With the ceasing of contact, volitional formations cease – this is the cessation of volitional formations. In this way one knows the cessation of volitional formations as it really is.

“How does one know the path to the cessation of volitional formations as it really is? There is the noble eightfold path, *as earlier, from* right view *up to* right concentration – this is the path to the cessation of volitional formations. In this way one knows the path to the cessation of volitional formations as it really is.

“How does one know the gratification in volitional formations as it

really is? Whatever delight and joy arises in dependence on volitional formations – this is the gratification in volitional formations. In this way one knows the gratification in volitional formations as it really is.

“How does one know the danger in volitional formations as it really is? Whatever volitional formations there are, they are impermanent, *dukkha* and of a nature to change – this is the danger in volitional formations. In this way one knows the danger in volitional formations as it really is.

“How does one know the escape from volitional formations as it really is? One abandons lustful desire for volitional formations and completely overcomes lustful desire for volitional formations – this is the escape from volitional formations. In this way one knows the escape from volitional formations as it really is.

“How does one know consciousness as it really is? There are six classes of consciousness, [namely,] the class of eye-consciousness, ear-[consciousness] ... nose-[consciousness] ... tongue-[consciousness] ... body-[consciousness] ... and mind-consciousness – this is consciousness. In this way one knows consciousness as it really is.

“How does one know the arising of consciousness as it really is? With the arising of name-and-form, consciousness arises – this is the arising of consciousness. In this way one knows consciousness as it really is.

“How does one know the cessation of consciousness as it really is? With the ceasing of name-and-form, consciousness ceases.²⁹ In this way one knows the cessation of consciousness as it really is.

“How does one know the path to the cessation of consciousness as it really is? There is the noble eightfold path, *as earlier, from* right view *up to* right concentration – this is the path to the cessation of consciousness. In this way one knows the path to the cessation of consciousness as it really is.

²⁹ In all editions the text at this juncture lacks the recapitulation – found in the treatment of the other items under analysis – that “this is the cessation of consciousness”.

“How does one know the gratification in consciousness as it really is? Whatever delight and joy there is, it arises in dependence on consciousness – this is the gratification in consciousness. In this way one knows the gratification in consciousness as it really is.

“How does one know the danger in consciousness as it really is? Whatever consciousness there is, it is impermanent, *dukkha* and of a nature to change – this is the danger in consciousness. In this way one knows the danger in consciousness as it really is.

“How does one know the escape from consciousness as it really is? When one abandons lustful desire for consciousness and completely overcomes lustful desire for consciousness – this is the escape from consciousness. In this way one knows the escape from consciousness as it really is. Monks, in this way a monk is skilled in seven cases.

“Monks,³⁰ how does one contemplate the meaning in three ways? Here a monk, gone to a remote place, to the root of a tree, or to an empty dwelling,³¹ contemplates the aggregates, the elements and the sense bases. Monks, in this way a monk contemplates the meaning in three ways.

“Monks, such a monk is one who is skilled in seven cases and contemplates the meaning in three ways, who quickly attains the destruction of the influxes in this Dharma and Discipline.³² This has been thoroughly explained by me in detail.”

³⁰ The translation follows the integration of the plural mark that is omitted in all editions: *dge slong < dag >*.

³¹ SĀ 42 at T II 10c12 lists an empty place, the root of a tree and an open field (空閑, 樹下, 露地); SN 22.57 at SN III 65,12 does not specify the site where the contemplative practice takes place.

³² For variations in the module of the attainment of the final goal between the three parallel versions; cf. note 18 above.

Up 5006a – Discourse Parallel to SĀ 45³³

[The Buddha said to the monks:] “Monks, whatever recluses or Brahmīns who, conceiving, conceive of a ‘self’,³⁴ all conceive of a ‘self’

³³ Up 5006a is identified as a parallel to SĀ 45 in Honjō 1984: 76–77; cf. also Chung 2008: 63. The discourse quotation is found at D 4094 *ju* 268b7–269b2 [= Si 161 *ju* 653,18–655,10] and Q 5595 *thu* 12a4–12b7. Up 5006, translated in Dhammadinnā 2013b: 130–131, is a (partial) parallel to SĀ 71 that takes as its departure point the canonical citation *saikāyāh pañcopādānaskandhāh*, *Abhidharmakośabhāṣya* ed. Pradhan 1967: 281,20 (apud *Abhidharmakośa* V.7). After the partial parallel to SĀ 71 concludes (followed by a cross-reference to another discourse; cf. Dhammadinnā 2014b: 131), the canonical citation that the discourse quotation identified as Up 5006a takes as its point of departure, although not marked as a citation, clearly corresponds to *Abhidharmakośabhāṣya* ed. Pradhan 1967: 282,1: *ye kecid bhikṣavaḥ śramaṇā vā brāhmaṇā vāmeti samanupaśyantaḥ samanupaśyanti*. The reference to the end of Up 5006 given in Dhammadinnā 2013b: 130 note 15 (line 4) in the Derge edition is incorrect and it should be amended to D 4094 *ju* 268b7 instead of D 4094 *ju* 269b2 (the latter being the end of Up 5006a). Up 5006a is also a parallel to a discourse closely similar to SĀ 45, SĀ 63 at T II 16b13; cf. Anālayo 2013: 11 note 10, transl. id.: 11–13. Another parallel to SĀ 45 is Up 9020, identified in Honjō 1984: 118–119; cf. also Pāsādika 1989: 21 [no. 9], 22 [no. 12], 127 [no. 514–515] and Chung 2008: 63–64. This is not a proper excerpt but a reference to the discourse from the *Skandha(ka)* (*phung po las*), an *uddāna*, and the location of the citation in the *Abhidharmakośabhāṣya*. The text is found at D 4094 *nyu* 83b7–84a2 [= Si 162 *nyu* 952,14–952,20] and Q 5595 *thu* 130a5–130a8, including the canonical citation from the *Abhidharmakośabhāṣya*: *dge slong dag dge sbyong ngam bram ze gang su zhig bdag go zhes yang dag par rjes su blta ba zhes bya ba la*; cf. *Abhidharmakośabhāṣya* ed. Pradhan 1967: 467,5: *ye kecid bhikṣavaḥ śramaṇā vā brāhmaṇā vā āmeti samanupaśyantaḥ samanupaśyanti*.

³⁴ In terms of style, it is noteworthy that the Mūlasarvāstivāda recension witnessed by Up 5006a presents a doubling of verbal forms, *yang dag par rjes su lta ba zhing yang dag par rjes su mthong ba*, which is consistent with the *Abhidharmakośabhāṣya* citation, ed. Pradhan 1967: 282,1 (= 467,5): *ye kecid bhikṣavaḥ śramaṇā vā brāhmaṇā vā āmeti samanupaśyantaḥ samanupaśyanti*, with the *Abhidharmakośavyākhyā*, ed. Wogihara 1932: 300,13: *ye kecid chramaṇā brāhmaṇā vā āmeti samanupaśyantaḥ samanupaśyaṃti*, and with the *Abhidharmadīpa*, ed. Jaini 1959: 272,6: *ye kecid āmeti samanupaśyantaḥ samanupaśyanti, sarve ta imān eva pañcopādānaskandhān samanupaśyantaḥ samanupaśyanti* (SN 22.47 at SN III 46,11 also has two verbal forms: *samanupassamānā samanupassanti*). On the other hand, the Mūlasarvāstivāda recension of the *Samyukta-āgama* parallel, SĀ 45 at T II 11b4, employs a single verb, 見. The same pattern of doubling of verbal forms is found elsewhere in the *Abhidharmakośopāyikā-ṭīkā*; cf., e.g., Up 4068 at D 4094 *ju* 231b2 [= Si 161 *ju* 564,20] and Q 5595 tu 264b2: *kun dga' bo 'di ni tshor ba bdag yin no zhes yang dag par rjes su mthong zhing yang dag par rjes su mthong ngo. kun dga' bo gzhan yang 'di na kha cig tshor ba bdag yin no zhes yang dag par rjes su mi mthong med kyi, 'on kyang bdag ni rig cing tshor ba'i chos can no zhes yang dag par rjes su mthong zhing yang*

in relation to the five aggregates of clinging. What are the five?³⁵ Recluses or Brahmins, when conceiving, conceive in terms of ‘bodily form is the self’, ‘bodily form possesses the self’, ‘bodily form exists in the self’, or ‘the self exists in bodily form.’ These recluses or Brahmins, when conceiving, conceive in terms of ‘feeling [is the self]’ ... ‘perception [is the self]’ ... ‘volitional formations [are the self]’ ... ‘consciousness is the self’, ‘consciousness possesses the self’, ‘consciousness exists in the self’, or ‘the self exists in consciousness.’³⁶

“Monks, foolish and unlearned ordinary people conceive of a ‘self.’ These conceptions of ‘self!’, ‘self!’, are [a sign of being] ignorant. Because [ordinary people] are not freed of conceptions of ‘this is mine’ and ‘this is not mine’,³⁷ and because they are not freed of views of ‘self’,³⁸ their faculties³⁹ grow and contact [occurs]. Monks, foolish

dag par rjes su mthong ngo (with the duplication not observable in the Sarvāstivāda parallel, MĀ 97 at T I 580a¹⁷ult, nor in the Theravāda parallel, DN 15 at DN II 68,4ult). For another example of a doubling of verbal forms in the Mūlasarvāstivāda tradition in Tibetan translation cf. the *Pañcatraya-mahāsūtra*, ed. Skilling 1994: 312,1 [§ 2.1]: *dge sbyong dang bram ze gang dag ... mngon par brjod par byed pa de dag thams cad ... mngon par brjod par byed do* (where *mngon par brjod pa ... mngon par brjod par byed pa* would correspond to Sanskrit *abhivadanto 'bhivadanti* ‘asserting, they assert’); cf. also SWTF II: 125 s.v. *abhi-vad* and SWTF VII: 537 s.v. *abhi-vad* 1.

³⁵ Cf. *Abhidharmakośabhāṣya* ed. Pradhan 1967: 282,2 apud *Abhidharmakośa* V.6: *sarve ta imān eva pañcopādānaskandhān iti*, and *Abhidharmakośavyākhyā* ed. Wogihara 1932: 300,14: *sarve ta imān eva pañcopādānaskandhān iti*.

³⁶ A difference between Up 5006a (in agreement with SN 22.47) and SĀ 45 is that the latter, at T II 11b2, precedes the five modes of speculating about the self with an introductory listing of the five aggregates of clinging (the five modes here are the five self-views in relation to each of the five aggregates; for each aggregate there are four different ways enumerated of how the self-view in question specifically occurs or embeds itself); cf. Anālayo 2014a: 35 note 88.

³⁷ An alternative rendering of the views *nga'i zhes bya ba dang nga'i ma yin no zhes* would be “‘this is related to the self’ and ‘this is not related to the self.’”

³⁸ The Tibetan passage reads a bit elliptical; the content appears close in meaning but not in letter to the parallel in SĀ 45 at T II 11b7: 愚癡無聞凡夫以無明故，見色是我，異我，相在，言我真實不捨；SN 22.47 at SN III 46,20 has: *iti ayam ceva samanupassanā asmī ti cassa avigataṃ* (B^o and S^o; E^o reads: *adhigataṃ*; on the reading *avigataṃ* cf. Bodhi 2000: 1057 note 61 and transl. id.: 886) *hoti*.

³⁹ At this juncture SN 22.47 at SN III 46,21 lists the five physical faculties, which are absent in SĀ 45; cf. Anālayo 2014a: 35 note 90.

and unlearned ordinary people who experience contact with any of these six fields of contact experience pleasure or pain and get attached.⁴⁰ What are the six? The field of eye-contact, ear-[contact] ... nose-[contact] ... tongue-[contact] ... body-[contact] and the field of mind-contact.

“Monks, there are the mind-element, the mind-object[-element] and the ignorance-element. Monks, when foolish and unlearned ordinary people experience contact that is born from ignorance, an experience occurs [to them] that is reckoned as ‘I am’, that is reckoned as ‘I am not’, that is reckoned as ‘this is the self’, that is reckoned as a ‘good self’, that is reckoned as a ‘bad self’, that is reckoned as an ‘equal self’;⁴¹ an experience that is reckoned as the ‘seen’ and that is reckoned as the ‘known’ will occur,⁴² and, monks, they will come to be established in relation to these six sense bases.⁴³

⁴⁰ Clinging (*nye bar len*) is not mentioned at the corresponding juncture in SĀ 45 at T II 11b10.

⁴¹ In SĀ 63 at T II 16b24 the foolish untaught ordinary person proclaims existence, non-existence, both existence and non-existence, neither-existence-nor-non-existence, superiority, inferiority (for the supplementation cf. Anālayo 2013: 12 note 13) and equality, by affirming that he knows and sees (in certain ways). In SN 22.47 at SN III 46,26 contact with ignorance leads to the notions ‘I am’, ‘I am like this’, ‘I shall be’, ‘I shall not be’, ‘I shall be possessed of form’, ‘I shall be formless’, ‘I shall be percipient’, ‘I shall be non-percipient’, ‘I shall be neither-percipient-nor-non-percipient’; cf. Anālayo 2013: 13 note 14.

⁴² My translation is based on the expunction of the negative adverb *ma* according to the following emendation of: *ma mthong ngo zhes bya ba dang ma shes zhes so zhes bya ba myong bar 'gyur* to: > *ma < mthong ngo zhes bya ba dang > ma < shes zhes so zhes bya ba myong bar 'gyur*, supported by the parallel SĀ 63 at T II 16b26+c1: ‘I know it, I see it’, 我知, 我見 (this particular segment of the proclamation is absent in SN 22.47).

⁴³ SĀ 63 at T II 16b27 speaks of being established in the six spheres of contact and SN 22.47 at SN III 47,1 of the five faculties; cf. Anālayo 2013: 13 note 15. It may be noted that here the experiences of the ‘seen’ and ‘known’ are classed as undesirable, as they are based on an erroneous notion of a self. This stands in contrast, for example, to the well-known example of Bāhiya, where experiencing merely the ‘seen’, the ‘known’ etc., leads to liberating insight and the fading away of craving and ignorance; cf. Ud 8 at Ud I 8,8.

“Instead, when a learned noble disciple⁴⁴ experiences contact that is free from ignorance, knowledge arises.⁴⁵ Once knowledge has arisen, freed from ignorance, an experience does not occur that is reckoned as ‘I am’, that is reckoned as ‘I am not’, that is reckoned as ‘this is the self’, that is reckoned as a ‘good self’, that is reckoned as a ‘bad self’, that is reckoned as an ‘equal self’; an experience does not occur that is reckoned as the ‘seen’ and that is reckoned as the ‘known’, and one is [not] established [in it].⁴⁶ Having known it in this way and seen it in this way, the previous feeling that had arisen through contact with ignorance ceases and vanishes, and subsequently feelings will arise and occur through contact with knowledge.”

Up 1014 – Discourse Parallel to SĀ 46⁴⁷

The narrative setting is Sāvathī.

⁴⁴ In all edition the text reads: *gzhan yang 'phags pa nyan thos thos pa dang mi ldan*, to be corrected to: *gzhan yang 'phags pa nyan thos thos pa dang < mi > ldan*.

⁴⁵ Si reads: *rig pa skyes pa dag*, which should be corrected to: *rig pa skyes pa dang*.

⁴⁶ Here again the translation is based on the expunction of both occurrences of the negative adverb *ma* in: *> ma < mthong ... > ma < shes*; cf. note 42 above.

⁴⁷ Identified in Honjō 1984: 4–5. The discourse quotation is found at D 4094 *ju* 15b6–17b3 [= Si 161 *ju* 36,10–40,15] and Q 5595 *tu* 17b1–19b2, including the canonical citation from the *Abhidharmakośabhāṣya*: *ji skad du beom ldan 'das kyis gzugs rung bas gzugs zhes bya ba la sogs pa la*; cf. *Abhidharmakośabhāṣya* ed. Pradhan 1967: 9,10 apud *Abhidharmakośa* I.14: *rūpyate rūpyata iti bhikṣavas tasmād rūpopādānasandha ity ucyate*. Another parallel to SĀ 46 is Up 9021, identified in Honjō 1984: 120–121. This is not a proper excerpt but a reference to the discourse citation and its location in the *Abhidharmakośabhāṣya*. The text is found at D 4094 *nyu* 84a2–84a3 [= Si 162 *nyu* 952,21–953,4] and Q 5595 *thu* 130a8–130b1, including the canonical citation from the *Abhidharmakośabhāṣya*: *gang cung zad sngon gyi gnas rnam pa du ma yang dag par rjes su dran pa zhes bya ba la*; cf. *Abhidharmakośabhāṣya* ed. Pradhan 1967: 467,7: *ye kecid anekavidhaṃ pūrvanivāsaṃ samanumarantaḥ samanumārṣuḥ* (and the reference to the discourse citation and its location in the *Abhidharmakośabhāṣya*). A further parallel to SĀ 46 is Up 2031, identified in Honjō 1984: 18–19. The text is found at D 4094 *ju* 66b1 [= Si 161 *ju* 157,5–157,7] and Q 5595 *tu* 74a2–74a3, and consists only of the canonical citation from the *Abhidharmakośabhāṣya*: *rnam par shes pa rnam par shes pa'o zhes bya ba la* “consciousness is called ‘consciousness’”; cf. *Abhidharmakośabhāṣya* ed. Pradhan 1967: 61,21 apud *Abhidharmakośa* II.34: *vijñānāti ti vijñānam*.

[The Buddha said to the monks:] “Monks, what are the five aggregates of clinging? They are the bodily form aggregate of clinging ... the feeling ... the perception ... the volitional formations ... and the consciousness aggregate of clinging.”⁴⁸

“Monks, whatever recluses or Brahmins who recall the various forms of their past lives, have recalled them [in the past], recall them [now], or will recall them [in the future], they have all recalled the various forms of their past lives, recall them or will recall them in relation to just these five aggregates of clinging.”⁴⁹ What are the five? Recluses or Brahmins who recall the various forms of their past lives, have recalled them [in the past], recall them [now], or will recall them [in the future], do so in this way: ‘In the past I possessed bodily form of such a nature, I was endowed with bodily form in such a way.’⁵⁰ Recluses or Brahmins who recall the various forms of their past lives, have recalled them [in the past], recall them [now], or will recall them [in the future], do so in this way: ‘In the past I possessed feeling ... perception ... volitional formations ... consciousness of such a nature, I

⁴⁸ This introductory statement on the five aggregates found in Up 1014 has a parallel in SĀ 46 at T II 11b22, but is absent in SN 22.79; cf. Anālayo 2014a: 37 note 94.

⁴⁹ Cf. *Abhidharmakośabhāṣya* ed. Pradhan 1967: 467,7: *ye kecid anekavidhaṃ pūrvanivāsaṃ samanumarantaḥ samanvasmārṣuḥ samanumaranti samanumarisyanti vā punaḥ sarve ta imān eva pañcopādānaskandhān iti*; *Abhidharmakośavyākhyā* ed. Wogihara 1936: 705,15: *yadimān eva pañcopādānaskandhān samanumarantaḥ samanvasmārṣuḥ samanumaranti samanumarisyanti vā*. The *Abhidharmakośopāyikā-ṭīkā* discourse quotation, along with the quotations in the *Abhidharmakośabhāṣya* and *Abhidharmakośavyākhyā* and the discourse parallel in the *Samyukta-āgama* (SĀ 46 at T II 11b22), gives three specific time periods (cf. also the *uddāna* for SĀ 46, transl. Anālayo 2014a: 36 with note 93). The *Samyutta-nikāya* parallel, SN 22.79 at SN III 86,11, instead does not mention the three time periods. It seems likely that this variation between the *Abhidharmakośopāyikā-ṭīkā*, *Abhidharmakośabhāṣya*, *Abhidharmakośavyākhyā* and *Samyukta-āgama* versions, all stemming from Sarvāstivāda/Mūlasarvāstivāda lineages of transmission, as against the Theravāda parallel, is a reflection of the Sarvāstivāda/Mūlasarvāstivāda notion of existence in the three time periods (*trikāla*).

⁵⁰ Cf. *Abhidharmakośabhāṣya* ed. Pradhan 1967: 467,9: *rūpavān aham abhūvam atīte ’dhvanī ti*; *Abhidharmakośavyākhyā* ed. Wogihara 1936: 705,17: *rūpavān ahaṃ babhūvatīte adhvani ti*.

possessed consciousness in such a way.’⁵¹

“Monks, ‘(bodily) form’ is called the ‘(bodily) form aggregate of clinging’ because it is affected. In what way is it affected?⁵² It is af-

⁵¹ This exposition expanding on the five aggregates of clinging as the object of recollection of one’s experience reiterates for bodily form (and below, abbreviated, for the other aggregates of clinging) the summary statement already made in the previous passage that the five aggregates of clinging, collectively, are what is cognised when recollecting past lives. At this juncture SĀ 46 at T II 11b25 is more concise in that it simply lists the individual aggregates without a full repetition of the module of the recollection of past lives for each of them.

⁵² Cf. *Abhidharmakośabhāṣya* ed. Pradhan 1967: 9,10 apud *Abhidharmakośa* I.14: *rūpyate rūpyata iti bhikṣavas tasmā rūpopādānaskandha ity ucyate* and *ibid.*: *kena rūpyate?*; *Abhidharmakośavyākhyā* ed. Wogihara 1932: 34,13; and SN 22.79 at SN III 86,24: *ruppātī ti kho bhikkhave tasmā rūpan ti vuccati?* SĀ 46 at T I 11b26 introduces the more specific notion of resistance and resisting contact: 若可闕可分, 是名色受陰。指所闕。After listing the ways bodily form is breakable by various types of contact, SĀ 46 at T I 11b29 mentions again the same notion of resistance: 是名觸闕, 是故闕是色受陰。The differences in the illustrative definitions in the parallel versions are found again below, when the characteristic of the aggregate is repeated before the concluding stipulation of its impermanent, *dukkha* and changeable nature (the same applies to the passages dealing with the other aggregates). The ‘semantic’ interpretation – provided by etymologies that are not meant to be linguistically accurate, but to put one in the correct perspective on the path of practice – given for bodily form (Sanskrit and Pali *rūpa*, whose standard and conventional Tibetan rendering is *gzugs*) is based on the sound similarity between the Sanskrit verb *lumpati* (root *lup*, which may imply an originally Eastern Prakrit form (?); cf. also *rupyati* (root *rup*) and Pali *ruppati*) and the noun *rūpa* (cf. e.g. Monier-Williams 1899: 884 s.v. *rup* and 904, s.v. *lup*; Rhys Davids and Stede 1959: 573 s.v. *ruppati*); cf. also, e.g., de la Vallée Poussin 1923: 24–25 with references, Bodhi 2000: 1070 note 110 and Anālayo 2003: 204 note 11. As noted by Kalupahana 1987: 17 (reference from Anālayo 2003: 204 note 11), “the definition of it [*rūpa*] provided ... makes it a function rather than an entity”. An alternative literary translation to the one I have given above would be “Monks, ‘(bodily) form’ is called the ‘(bodily) form aggregate of clinging’ because it breaks. By what is it breakable?”, which would not work so well, however, in that the fact of breaking is not the cause for it to be qualified as an aggregate of clinging. That is, this type of etymology would not refer to the aggregate of bodily form as subject to clinging, the *rūpa-upadānakkhandha*, but it would simply explain the functional aggregate of bodily form, *rūpakkhandha* (Up 1009 and Up 7006, translated below, take up the difference between the two aspects of the aggregates). I have not been able to find lexicographic resources that allow to say whether the Tibetan word and sense may etymologically match the Indic meaning in any way, and I have encountered the same difficulty in translating the definitions of the other aggregates. Nonetheless, I have tried to render them so as to convey the concept of aggregates of clinging rather than simple ‘aggregates’. Nāṇananda 2004: 224–225 insightfully notes: “This definition seems to convey something very deep, so much so that various Buddhist sects came out with various interpretations of this

affected by hand contact,⁵³ it is affected on being struck by a clod of earth, on being hit with a stick, by being touched by a knife, if it comes into contact with cold, heat, hunger, thirst,⁵⁴ mosquitoes, gadflies, wind, sun, scorpions or snakes. There being contact, because it

passage. The Buddha departs from the way of approach taken up by the materialistic systems of thought in the world in defining *rūpa* with *ruppanti*, ‘being affected’. It is not the inanimate trees and rocks in the world that are said to be affected by cold and heat, but this conscious body. So this body is not conceived of as a bundle of atoms to be animated by introducing into it a life faculty, *jīvitiṅdriya*. What is meant by *rūpa* is this same body, this body with form, which, for the meditator, is a fact of experience. Attempts at interpretation from a scholastic point of view created a lot of complications ... the definition, as it stands ... is directly addressed to experience ... If we are to examine further the meaning of this verb *ruppanti*, we can count on the following quotation from the *Piṅgiyasutta* of the *Pārāyanavagga* in the *Sutta Nipāta* [= Sn 5.16, Sn 1121 at Sn 217,19]. It runs: *ruppanti* [for variant readings in the E^c cf. ed. p. 217, note 11] *rūpesu janā pamattā*, “heedless men are affected in regard to forms”. The canonical commentary *Cūlaniddesa* [= Nidd 543 at Nidd II 238,1], commenting on the word, brings out the various nuances connected with it. *Ruppan-tīti kuppanti piḷayanti ghaṭṭayanti byādhitā domanassitā honti*. ‘*Ruppanti* means to be adversely affected, to be afflicted, to come into contact with, to be dis-eased and dis-pleased.’ Surely it is not the trees and rocks that are affected in this manner. It is this animate body that is subject to all this. The pragmatic purpose of utter detachment, dispassion and cessation is clear enough even from this commentary. What is known as the form-group, *rūpakkhanda*, is one vast wound with nine apertures. This wound is affected when it is touched by cold and heat, when gadflies and mosquitoes land on it. This wound gets irritated by them. We come across yet another canonical reference in support of these nuances in the following two lines in the *Uṭṭhānasutta* of the *Sutta Nipāta* [= Sn 2.10, Sn 331 at Sn 57,22]. *Āturānañhi kā niddā, sallavidhāna ruppataṃ*. ‘For what sleep could there be for those who are afflicted, being pierced with a dart.’ These two lines stress the need for heedfulness for beings pierced with the arrow of craving. Here, too, the verb *ruppanti* has the sense of being affected or afflicted”. It may be also noted that, at least on first impression, it seems that the *Abhidharmakośopāyikā-ṭīkā* has ‘old’ definitions (rooted in the lexicon of the early discourses) rather than ‘newer’ definitions (precursors or reflections of Abhidharmic and śāstric understandings and exegesis) of the aggregates of clinging. For instance, the definition of feeling, *vedanā*, given below appears to be ‘old’ (a later definition of which would be based on the scholastic notion of *anubhāva*), as does that of perception, *saṃjñā* (a later definition of which would be based on *nimitta-udgrāha*). This impression requires further study of the evolving conceptions and consequently etymological interpretations of the aggregates (of clinging) from early Buddhist thought onwards; in any case, the absence of abhidharmic ‘intrusions’ in this context is in itself worth noticing.

⁵³ Cf. *Abhidharmakośabhāṣya* ed. Pradhan 1967: 9,11 apud *Abhidharmakośa* I.14: *pāṇi-sparśenāpi sparṣto rūpyata iti*.

⁵⁴ Thirst comes before hunger in SĀ 46 at T II 11b28: 若渴, 若飢.

can be affected, it is affected. Due to the fact that it is affected, it is called the ‘bodily form aggregate of clinging.’ This bodily form aggregate of clinging⁵⁵ is impermanent, *dukkha* and of a nature to change.

“Monks,⁵⁶ the ‘feeling aggregate of clinging’ is called ‘feeling’ because it feels and experiences.⁵⁷ What is it that it feels? There are pleasure, pain, neither-pleasure-nor-pain that are experienced. Monks, that is the reason why it is called the ‘feeling aggregate of clinging.’ The feeling aggregate of clinging too is impermanent, *dukkha* and of a nature to change.

“Monks, because it collects together and recognises, and it [thus] perceives,⁵⁸ it is called the ‘perception aggregate of clinging.’ What is it that is perceived? There are limited perceptions, very extensive perceptions, immeasurable perceptions, or still further there is awareness of the absence of [even] the slightest thing, [i.e., perceiving that] not

⁵⁵ The translation leaves out the adverb “too” (*yang*) found in all editions of the text, because this is the first of the five aggregates to be gone into in detail (the same adverb is similarly found in the same passage repeated for the other aggregates).

⁵⁶ In all editions the text reads: *dge slong*, omitting the plural mark *dag*, which I restore in the translation: *dge slong < dag >*.

⁵⁷ The expression in Up 1014 “what is felt and experienced”, *tshor zhing myong bas na*, corresponds to a single verb in SĀ 46 at T II 11c1: 覺 and in SN 22.79 at SN III 86,30: *vediyanti*.

⁵⁸ The Tibetan phrase *'dus te shes pas* (P mistakenly reads: *'dus te reg pas* for: *'dus te shes pas*) “because it gathers together and recognises” is made up of two verbal forms that analyse the two components of the Sanskrit term *saṃjñā*, by rendering the preposition *saṃ-* with *'dus te* (‘gathering’, ‘collecting’) and the verbal root *jñā* with *shes pas* ‘to know’. This translation choice conveys quite effectively the idea that perception, or conceptual identification, integrates, associates, combines, ‘gestalts’ sense-impressions and then ‘recognises’, in the sense that it consolidates the raw sense data in order to ‘identify’ or perceive (*'du shes te*, “it [thus] perceives”). The definition of this aggregate slightly differs among the parallels: Up 1014 seems to reflect accurately the components of the underlying Sanskrit explanatory phrase; SĀ 46 at T II 11c4 does not venture into a semantic explanation and just says that all perceptions are the perception aggregate of clinging: 諸想是想受陰; SN 22.79 at SN III 87,3 provides an explanation close to *'dus te shes pas* (equivalent to Sanskrit *saṃjñānāti* and Pali *sañjānāti*) of Up 1014: “and why ... do you call it ‘perception’? ‘It perceives’ ... therefore it is called ‘perception’”, *kiñca ... saññam vadetha? sañjānāti ti ... tasmā saññā ti vuccati*.

[even] the slightest thing is present. Monks, because it collects together and recognises, it is called the ‘perception aggregate of clinging.’ The perception aggregate of clinging too is impermanent, *dukkha* and of a nature to change.

“Monks, it is called the ‘volitional formations aggregate of clinging’ because it has constructed the constructed and it constructs the constructed.⁵⁹ What is the constructed that it constructs? Bodily form is the constructed ... feeling ... perception ... volitional formations ... consciousness is the constructed. Monks, because it has constructed the constructed and it constructs the constructed, it is called the ‘volitional formations aggregate of clinging.’⁶⁰ Monks, this volitional formations aggregate of clinging too is impermanent, *dukkha* and of a nature to change.

“Monks, it is called the ‘consciousness aggregate of clinging’ because, distinctly cognising, it knows.⁶¹ “What is it that is cognised? Bodily forms are cognised ... sounds ... odours ... flavours ... tangibles ... mental objects are cognised. Monks, because it distinctly cognises and

⁵⁹ Cf. *Abhidharmakośabhāṣya* ed. Pradhan 1967: 10,21 apud *Abhidharmakośa* 1.15: *saṃskṛtam abhisamkaroti, tasmāt saṃskāropādānaskandha iti ucyate*. According to SĀ 46 at T II 11c4 the volitional formations aggregate of clinging is defined in terms of what has the characteristic of constructing: 為作相是行受陰; cf. also SN 22.79 at SN III 87,8: “‘they construct the constructed’ ... therefore they are called ‘volitional formations’”, *saṅkhatam abhisamkharonti ti ... tasmā saṅkhārā ti vuccanti*.

⁶⁰ With scholastic developments in Buddhist thought, the volitional formations aggregate of clinging (Pali *saṅkhārā*, Sanskrit *saṃskārāḥ*) eventually comes to be itemised in detail so as to encompass nearly everything in conditioned experience; cf., e.g., Anālayo 2014b: 67. To an extent, the underlying basis for its widening scope does occur in passages such as the present one. For yet another use of volitional formations, treated in the context of dependent arising rather than as the fourth aggregate of clinging, see Up 2042 translated below.

⁶¹ The Sanskrit verbs translated by *rnam par shes shing rab tu shes pa*, that I render as “because, distinctly cognising, it knows”, are probably *vijānāti* (*rnam par shes shing*) and *prajānāti* (*rab tu shes pa*) or close equivalents. SĀ 46 at T II 11c9 defines the consciousness aggregate of clinging in terms of what has the characteristic of distinguishing, 別知相是識受陰; cf. also SN 22.79 at SN III 87,17: “‘it cognises’, therefore it is called ‘consciousness’”, *vijānāti kho ... tasmā viññāṇan ti vuccati*.

knows, it is called the ‘consciousness aggregate of clinging.’⁶² Monks, this consciousness aggregate of clinging too is impermanent, *dukkha* and of a nature to change.

“Monks, thus the learned noble disciple trains in this way: ‘Now I am being devoured by presently arisen bodily form. I am indeed being devoured by presently arisen bodily form, just as I had been devoured by past bodily form. Even though I am now being devoured by presently arisen bodily form, I nonetheless continue to relish future bodily form.’⁶³ Then again, having understood in such a way, he is not concerned with past bodily form, does not relish future bodily form,⁶⁴

⁶² The listing of the ways of cognising in Up 1014 agrees with that of SĀ 54 at T II 11c10 against SN 22.79 at SN III 87,19, which defines consciousness by way of cognising various tastes.

⁶³ The translation is based on the emendation of: ‘*da pa’i gzugs to: ma ’ongs pa’i gzugs in: bdag da ltar da ltar byung ba’i gzugs kyis bcom pa na yang < ma ’ongs pa’i > gzugs la mngon par dga’ ste*. This emendation is supported by the subsequent instructions in the same Up 1014 as well as by the parallel versions. The same contemplation repeated below for the remaining aggregates in Up 1014 differs from the unemended passage in as much as it does not speak of relishing past feeling etc., but of future feeling etc.: *bdag da ltar byung ba’i rnam par shes pas bcom pa na* (P and N read: *nas* for: *na*) *yang ma ’ongs pa’i rnam par shes pa la mngon par dga’ ste*. It thus agrees with the parallels SĀ 46 at T II 11c15 and SN 22.79 at SN III 87,25, which at the present juncture speak of relishing future rather than past bodily form. They add that by doing so one will further be devoured, in the future, by that bodily form, just as one is now by the present instance. From a practical perspective, although the ‘inconsistent’ contemplation (past bodily form) may not be completely wrong, the thrust of the instruction is about yearning for experience in the future (which is also the case if one thinks with attachment about some past experience, as here too one wishes to be in the future again as in the past). That is, the idea of relishing future aggregates covers the entire range and is thus preferable. This makes it very likely that the instruction found at the present juncture came about as an error in such a repetitive passage. In addition to the divergence just noted, the contemplation of the noble disciple being devoured by bodily form (given in full) and the other aggregates (abbreviated up to volitional formations, and then again given in full for consciousness) shows variations in phrasing between the versions that do not affect the import of the instruction from a practical perspective; cf. the translation of the relevant section of SĀ 46 in Anālayo 2014a: 38–39 and of SN 22.79 in Bodhi 2000: 915–916.

⁶⁴ Cf. *Abhidharmakośabhāṣya* ed. Pradhan 1967: 295,9 apud *Abhidharmakośa* V.25: ‘*īte ced bhikṣave rūpaṃ nābhaviṣyan na śrutavān āryaśrāvako ’īte rūpe ’napekṣo ’bhaviṣy, yasmāt tarhy asy atītaṃ rūpaṃ tasmāc chrataṃvān āryaśrāvako ’īte rūpe ’napekṣo bhavati; Abhidharmakośavyākhyā* ed. Wogihara 1971: 468,30: *evam darśī śrutavān āryaśrāvakaḥ atīte rūpe ’napekṣo bhavati anāgataṃ rūpaṃ nābhinandati*.

becomes disenchanted with and free from desire for presently arisen bodily form, and attains [its] cessation.⁶⁵

“The learned noble disciple further trains in this way: ‘Now I am being devoured by presently arisen feeling ... perception ... volitional formations ... consciousness. I am indeed being devoured by presently arisen consciousness, just as I had been devoured by past consciousness. Even though I am now being devoured by presently arisen consciousness, I nonetheless continue to relish future consciousnesses.’ Then again, having understood in such a way, he is not concerned with past consciousness, does not relish future consciousness, becomes disenchanted with and free from desire for presently arisen consciousness, and attains [its] cessation.⁶⁶

“He weakens [it] and does not empower [it]. He decreases [it] and does not increase [it]. He makes [it] non-manifestative and he does not make [it] manifestative. He abandons [it] and does not cling [to it].⁶⁷

“What does he weaken and not empower? He weakens bodily form and does not empower [it], he weakens feeling ... perception ... volitional formations ... consciousness and does not empower [it].

“What does he decrease and not increase? He decreases bodily form and does not increase [it], he decreases feeling ... perception ... volitional formations ... consciousness and does not increase [it].

“What does he make non-manifestative and does not make manifestative? He makes bodily form non-manifestative and does not make [it] manifestative, he makes feeling ... perception ... volitional for-

⁶⁵ Cf. *Abhidharmakośavyākhyā* ed. Wogihara 1971: 468,31: *pratyutpannasya rūpasya nirvide virāgāya nirodhāya pratipanno bhavati*; and the standard module in SN 22.79 at SN III 87,32: *paccuppannassa rūpassa nibbidāya virāgāya nirodhaya paṭipanno hoti*.

⁶⁶ The standard catechism on the five aggregates being impermanent, *dukkha* and not-self found at this juncture in SN 22.79 is not found in Up 1014 and in SĀ 46; cf. Anālayo 2014a: 39 note 104.

⁶⁷ The progression that starts from weakening and not empowering, etc., in Up 1014 and SĀ 46 at T II 11c24 displays minor differences in wording; cf. the translation of SĀ 46 in Anālayo 2014a: 39–40.

mations ... consciousness non-manifestative and does not make [it] manifestative.

“What does he abandon and not cling to? He abandons bodily form and does not cling [to it], he abandons feeling ... perception ... volitional formations ... consciousness and does not cling [to it].

“He abides weakening [it] and not empowering [it].⁶⁸ He abides decreasing [it] and not increasing [it]. He abides making [it] non-manifestative and not making [it] manifestative. He abandons [it] and does not cling [to it],⁶⁹ and knows for himself that ‘there are no [more] primary defilements and secondary afflictions, birth for me has been exhausted, the pure life has been fulfilled, what had to be done has been done, no existence other than the present one will be experienced.’”⁷⁰

⁶⁸ For each of the four ways of abiding (without augmenting and instead by quenching the aggregates of clinging) SĀ 46 at T II 11c29 adds that one is established in various types of peace.

⁶⁹ At this point Up 1014 has no direct counterpart to the passage in SĀ 46 at T II 12a2 on not giving rise to the bondage of attachment and thereby personally realising nirvāṇa (for SN 22.79 cf. Anālayo 2014a: 40 note 106). In what follows, however, the module with the declaration of full liberation closely corresponds to SĀ 46, with the exception of the first item, the declaration of total absence of defilements (*kun nas nyon mongs pa dang nyon mongs pa ma yin pa so so rang gi rig cing shes nas*, where *kun nas nyon mongs pa* is normally a rendering of Sanskrit *saṃkleśa* and *nyon mongs pa* of *kleśa*). This particular wording is apparently a peculiarity of Up 1014 that I have not been able to locate elsewhere in the *Abhidharmakośopāyikā-tīkā* in the context of declarations of final liberation.

⁷⁰ Both Up 1014 and SĀ 46 end after the description of the attainment of awakening. SN 22.79 continues with further training instructions. These consist of: disowning the aggregates of clinging, seeing them as impermanent, *dukkha* and not-self, and doing the same for the totality of aggregates that may be experienced, dismantling them and not kindling them. Finally, a fully liberated one who has utterly extinguished them no longer is in need of either dismantling or kindling them. SN 22.79 at SN III 90,³⁰ then concludes with stanzas describing the homage paid by *devas* to such an arahant; cf. Anālayo 2014a: 40 note 106.

Up 1009 – Discourse Parallel to SĀ 55⁷¹

The narrative setting is Sāvathī.⁷²

Then the Blessed One addressed the monks:

“Monks, I will now teach [you] the aggregates and the aggregates of clinging. Listen and bear in mind what I shall expound [to you]. What is an ‘aggregate’? Whatever bodily form there is, be it past, future or presently arisen, internal or external, gross or subtle, repugnant or sublime, far or near,⁷³ in its entirety, it is collectively reckoned the ‘aggregate of bodily form.’⁷⁴ Whatever feeling there is ... whatever perception there is ... whatever volitional formations there is ... whatever consciousness there is, be it past, future or presently arisen, internal or external, gross or subtle, repugnant or sublime, far or near, in its entirety, it is collectively reckoned the ‘aggregate of consciousness.’ This is called an ‘aggregate.’

“What is an ‘aggregate of clinging’? It is when in relation to whatever

⁷¹ Identified in Honjō 1984: 2–3. The discourse quotation is found at D 4094 *ju* 12a3–12b3 [= Si 161 *ju* 27,13–28,17] and Q 5595 *tu* 13a7–13b8, including the canonical citation from the *Abhidharmakośabhāṣya*: *gang dag zag bcas nyer len pa'i phung po 'ang de dag ces bya ba la* (translated here); cf. *Abhidharmakośabhāṣya* ed. Pradhan 1967: 5,8 apud *Abhidharmakośa* I.8: *ye sāsravā upādānaskandhās te*, and, at the end of the excerpt translated here, a reference to the exposition on the same topic given by the bhikṣuṇī Dhammadinnā: *don 'di dge slong ma chos sbyin las yi ge gzhan dang nges pa'i tshig gzhan gyis bshad de 'phags ma phung po dang nye bar len pa'i phung po zhes bshad pa 'phags ma phung po gang yin pa de nyid nye bar len pa'i phung po yin nam zhes bya ba la sogs pas nye bar bsdu pa'o*; for references to the *[Bhikṣuṇī-]Dhammadinnā-sūtra in the *Abhidharmakośopāyikā-ṭīkā* cf. Dhammadinnā 2013a: 73 note 1 and Dhammadinnā 2013b: 79 note 18.

⁷² The narrative setting of SĀ 55 at T II 13b13 is Vārānasi, in the Deer Park, the Dwelling of Seers; SN 22.48 at SN III 47,8 is located at Sāvathī (E: Sāvathī) matching Up 1009.

⁷³ In all editions the text reads: *ring ba dang*, which should be emended to: *thag ring ba dang*.

⁷⁴ Cf. *Abhidharmakośabhāṣya* ed. Pradhan 1967: 13,5 apud *Abhidharmakośa* I.20: *yat kiṃcid rūpam atītānāgatapratyutpannam ādhyātmikabāhyam audārikam va sūkṣmam vā hīnam vā prañītam vā yad vā dūre yad vā antike tat sarvam aikādhyam abhisam- kṣīpya rūpaskandha iti samkhyām gacchatī ti*.

bodily form there is – be it past, future or presently arisen – there is lustful desire, adherence, delight, fixation, strong adherence. It is when in relation to whatever feeling there is ... whatever perception there is ... whatever volitional formations there is ... whatever consciousness there is – be it past, future or presently arisen – there is lustful desire, adherence, delight, fixation, strong adherence.⁷⁵ This is called an ‘aggregate of clinging.’ Monks, I have taught [you] the ‘aggregates’ and the ‘aggregates of clinging.’”

Up 1004 – Discourse Parallel to SĀ 56⁷⁶

The narrative setting is Sāvathī.

Then the Blessed One said to the monks: “Monks, listen carefully and bear in mind what I shall expound [to you]. I will now teach [you] dharmas⁷⁷ that are with influxes and without influxes.

“What are dharmas with influxes? If craving or rejection arise for

⁷⁵ The definition of the aggregates of clinging in SĀ 55 at T II 13b₁₉ instead mentions the influxes and the presence of clinging, and the giving rise to lustful desire, anger, delusion and other secondary afflictions. SN 22.48 at SN III 47,₂₆ only indicates that the aggregates are with influxes and clung to. Thus Up 1009 stands alone in not mentioning the influxes and clinging.

⁷⁶ Identified in Honjō 1984: 2–3. The discourse quotation is found at D 4094 ju 6a₃–6b₂ [= Si 161 ju 13,₁₄–14,₁₃] and Q 5595 tu 6b₇–7a₇, including the canonical citation from the *Abhidharmakośabhāṣya* (*lam ma gtogs pa 'dus byas rnams zag bcas zhes bya ba la*); cf. *Abhidharmakośabhāṣya* ed. Pradhan 1967: 3,₈ apud *Abhidharmakośa* I.4: *saṃskṛtā mārgavarjitāḥ sāsravāḥ*, and a remark by Śamathadeva (cf. note 78 below). Another reference to this discourse from the *Skandhaka* (?) (*phung po can*), an *uddāna*, and the location of the canonical citation in the *Abhidharmakośabhāṣya* are found in Up 4003, identified in Honjō 1984: 52–53. The text is located at D 4094 ju 200b₅–200b₆ [= Si 161 ju 485,₅–485,₉] and Q 5595 tu 229a₂–229a₄, including the canonical citation from the *Abhidharmakośabhāṣya*: *gzugs zag pa med pa yang gsungs te zhes bya ba la*; cf. *Abhidharmakośabhāṣya* ed. Pradhan 1967: 196,₁₀ apud *Abhidharmakośa* IV.4: *anāsravaṃ ca bhagavatā rūpam uktam anāsravā dharmāḥ katame yasmin rūpe*.

⁷⁷ No equivalent to the word *chos rnams* (Sanskrit *dharmas*) is used in SĀ 56 at T II 13b₂₆ (nor in the same occurrence of the same statement in the subsequent passage in SĀ 56). In fact the closing statement at the end of the discourse quotation in Up 1009 does not repeat *chos rnams*.

whatever bodily form there is – be it past, future or presently arisen – then this is reckoned being with influxes. ... If craving or rejection arise for whatever feeling ... perception ... volitional formations ... consciousness there is – be it past, future or presently arisen – then this is reckoned being with influxes.

“If neither craving nor rejection arise for whatever bodily form there is – be it past, future or presently arisen – ... [if] neither craving nor rejection arise for whatever feeling ... perception ... volitional formations ... consciousness there is – be it past, future or presently arisen – then this is reckoned being without influxes.

“Monks, as it has been hereby explained, I have taught [you] what is with influxes and what is without influxes.”

When this was said, those monks greatly delighted and rejoiced in what the Blessed One had said.⁷⁸

⁷⁸ Cf. *Abhidharmakośabhāṣya* ed. Pradhan 1967: 196,¹⁰ apud *Abhidharmakośa* IV.4: *anāsravāḥ dharmāḥ katame? yamin rūpe 'tūānāgatapratyutpanno notpadyate 'nunayo vā pratigho vā yāvād yasmin vijñāne, ima ucyante 'nāsravā dharmā iti*. The discourse quotation in the Tibetan translation ends here and is followed by a brief remark by Śamathadeva.

Up 2042 – Discourse Parallel to SĀ 57⁷⁹

The narrative setting is Sāvathhī.⁸⁰

Then the Blessed One in the morning took his robe and bowl and entered Sāvathhī to beg for food. After he had returned from Sāvathhī, he partook of his meal. When he had finished eating, he washed his bowl.⁸¹ Without being seen by the community of monks and without

⁷⁹ Identified in Honjō 1984: 20–21; cf. also Pāsādika 1989: 36 [no. 84] and 57 [no. 187], Chung 65 note 67 and Mejour 1991: 70. The discourse quotation is found at D 4094 *ju* 70b6–73b4 [= Si 161 *ju* 168,3–175,1] and Q 5595 *tu* 79b1–83a2, including the canonical citation from the *Abhidharmakośabhāṣya*: *ma rig pa'i 'dus te reg pa la* (N and Q read: *las brten te skyes pa zhes bya ba la*; cf. *Abhidharmakośabhāṣya* ed. Pradhan 1967: 73,2 apud *Abhidharmakośa* II.45: *avidyāsaṃsparśajam hi veditaṃ pratītyotpannā trṣṇety uktaṃ*; and *Pratītyasamutpādavyākhyā* ed. Muroji 1991: 81,7: *avidyāsaṃsparśajam bhikṣavo vedayitaṃ pratītyotpannā trṣṇā, tatas te saṃskārā iti*, identified as self-view: *sā cātmavāḍopādāne vyavasthitā* (the Tibetan translation of the *Pratītyasamutpādavyākhyā* is given id.: 80,11^{ult}: *ma rig pa'i 'dus te reg pa las skyes pa'i tshor ba'i rkyen gyis sred pa skyes so zhes bya ba dang ... ma rig pa ni 'du byed kyi spyi'i rkyen nyid yin te*; cf. also Muroji 1993: 77 with note 77). Cf. also *Abhidharmakośabhāṣya* ed. Pradhan 1967: 135,15 apud *Abhidharmakośa* III.28. Another reference to the discourse from the *Skandha(ka)* (*phung po*), an *uddāna*, and the location of the citation in the *Abhidharmakośabhāṣya*, is Up 3041, identified in Honjō 1984: 38–39. The text is found at D 4094 *ju* 139a5–139a6 [= Si 161 *ju* 336,1–336,6] and Q 5595 *tu* 160a1–160a2, including the canonical citation from the *Abhidharmakośabhāṣya*: *mdo gzhan las ma rig pa'i 'dus te reg pa las byung ba'i tshor ba zhes bya ba la*; cf. *Abhidharmakośabhāṣya* ed. Pradhan 1967: 135,14 apud *Abhidharmakośa* III.28: *avidyāsaṃsparśajam veditaṃ pratītyotpannā trṣṇe ti sūtrāntarāt*.

⁸⁰ The venue of the discourse at Sāvathhī agrees with SĀ 57 at T II 13c7 against the Ghositārāma in Kosambī in SN 22.81 at SN III 94,25.

⁸¹ According to the suggestion in Harrison 1990: 133 note 5 (cf. also Skilling 1991: 155) the rare verb *gyu* is interpreted in the sense of ‘putting away’ rather than ‘washing’ (the begging bowl, *lung bzed*). In my opinion, though, it may not be necessary to postulate an unattested verb and sense ‘to put away’ for *gyu*, because the verb *gyu ba* ‘to wash’ (cf., e.g., Simon 1974: 94 note 36 and Zhang 1993: 383, s.v.) chosen by the Tibetan translators may simply refer to part of the action of putting the bowl away for the whole action (a synecdoche, as it were). This would be more economic in that it would not imply the existence of a different verb and/or sense that seem not to be recorded in lexicography. An underlying Sanskrit form *apanītapātram* (cf., e.g., *Mahāvastu* ed. Senart 1882: I 325,13 and *Mahāparinirvāna-sūtra* ed. Waldschmidt 1950: 153–154 [section no. 6.9] and 188–189 [section no. 12.5, including the Tibetan parallel]) or an equivalent to it, rendered as *lung bzed gyu ste* in Tibetan, may be explained considering that when putting away one’s bowl, one needs to wash it first; that is, washing the bowl is part of the process of putting the bowl away. Further, it

telling his attendant, he took his robe and bowl, and set out wandering towards the countries in the western direction, approaching the Blind Men's Grove.⁸²

may be noted that since the Buddha then takes his robe and bowl once again in order to set out wandering, in this instance 'washing' rather than 'putting away' the bowl before taking it with him again (*lhung bzed bsnam's te*) on setting out wandering fits the context better. The phrase does not occur at the present juncture in the parallels SĀ 57 and SN 22.81. In a later passage (cf. the translation below), SĀ 57 at T II 13c27 first speaks of Ānanda and the monks who, having returned from the almsround, put away their beddings and take their robes and bowls with them (擧臥具, 持衣鉢) in order to set out wandering (with no comparable occurrence of the phrase in question). Later, SĀ 57 at T II 13c29 mentions that, after reaching the village of Pārilleya, they 'put away' their robes and bowls (置衣鉢) and washed their feet (洗足已), before going to visit the Buddha. Now, in the parallel to this particular juncture in SĀ 57, Up 2042 has again the phrase with 'gyu' (washing or putting away?) the bowls (*lhung bzed gyu te*), followed by putting the beddings away (*longs su spyod pa'i mal cha dag bsdus te*) and taking robes and bowl (*lhung bzed thogs te*) before setting out for Pañcala, where they eventually put robes and bowls to one side (*chos gos dang lhung bzed phyogs geig tu bzhas nas*) and approach the Buddha (the section in question is again absent in SN 22.81, that is much briefer at this point). This description may also point to the fact that in the earlier occurrence in Up 2042 a more logical description of the setting out on a journey after having eaten the almsfood would be to 'wash' and take the bowl with oneself rather than putting it away and taking it with oneself once again. To sum up, after all Tibetan *gyu*, regardless of the underlying Indic form it renders, here might literally have the proper sense of 'washing' rather than 'putting away' the almsbowl.

⁸² For the place name Andhavana (the 'Blind Men's Grove'), throughout the discourse quotation C and D correctly read: *anda'i tshal*, against N: *andra'i tshal*, and P: *an dra'i tshal*. The narrative sequence of the Buddha and the monks' wanderings differs between SĀ 57 and Up 2042, with the latter displaying a number of inconsistencies that signal transmission problems, as indicated in the footnotes below. I summarise the overall sequence common to both versions indicating only the main discrepancies: 1. the Buddha begs in Sāvathī; 2. the Buddha wanders west; 3. a monk in the Blind Men's Grove reports to Ānanda that he has seen the Buddha going wandering alone (in addition, Up 2042 indicates that the Buddha had entered the Mango Grove); 4. Ānanda explains why the Buddha should not be followed; 5. the Buddha wanders north; 6. the Buddha dwells at the root of the Bhaddasāla tree (according to SĀ 57 he reaches Pārilleya, in the Vaṃsa country, where he dwells at the root of the Bhaddhasāla tree in a grove guarded by men; according to Up 2042 he reaches Pañcala, where he dwells at the root of the Bhaddasāla tree); 7. a group of monks approach Ānanda wishing to see the Buddha and Ānanda agrees by silence; 8. Ānanda and the monks beg in Sāvathī; 9. Ānanda and the monks wander west (Up 2042 specifies they reach the Blind Men's Grove and adds that they then wander north); 10. Ānanda and the monks reach the Buddha (in SĀ 57 they reach the grove guarded by men in Pārilleya, in the Vaṃsa country; in Up 2042 they arrive at the Grove of Talipot Palm Trees, in

There was a monk staying in the Blind Men’s Grove who saw that the Blessed One, alone and without a companion, without an attendant, taking his robe and bowl, had set out wandering towards the countries in the western direction, having left the Blind Men’s Grove, and entered the Mango Grove.⁸³ Having seen this, he approached the place where the venerable Ānanda was staying. Having approached [him], he said these words to the venerable Ānanda: “Venerable Ānanda, you should know that now, as I was staying in the Blind Men’s Grove, I saw that the Blessed One alone and without a companion, without an attendant, taking his robe and bowl, heading to the countries in the western direction, having left the Blind Men’s Grove, entered the Mango Grove.”

[Ānanda said to that monk:] “Monk, when the Blessed One sets out wandering, without being seen by the community of monks, alone and without a companion, without telling his attendant, having taken his robe and bowl, on such occasions the Blessed One wishes that not a single monk follows him. Why is that? On such occasions the Blessed One [wishes to] stay remaining with few concerns in his heart, casting his concerns away.”

Then the Blessed One set out wandering towards the countries in the northern direction, approaching Pañcala, and went to dwell at the root of the Bhaddasāla tree.⁸⁴ Then a large group of monks approached the place where the venerable Ānanda was staying. After they had arrived,

Pañcala); 11. Ānanda and the monks approach the Buddha and the Buddha begins to teach.

⁸³ The monk sees the Blessed One enters the Mango Grove but is himself only in the Blind Men’s Grove. Therefore it seems as if the monk could see the Mango Grove from the Blind Men’s Grove in this version.

⁸⁴ SĀ 57 at T II 13c18ult and SN 22.81 at SN III 94,16ult mention the village of Pārileyyaka/Pālileyyaka. SĀ 57 further indicates that this is located in the Vamsa country, and specifies that the grove was guarded by men, a specification that is absent in Up 2042 and in SN 22.81, but found in the Pali commentary, Spk II 305,1. Thus in this case the Mūlasarvāstivāda lineage of transmission of the *Abhidharmakośopāyikā-ṭīkā* diverges from that of the *Samyukta-āgama*, which, as noted by Anālayo 2014a: 54 note 144, in this and other instances includes in its discourses information provided in the Pali commentaries but not in the corresponding *Samyutta-nikāya* parallels.

they asked the venerable Ānanda this question: “Venerable Ānanda, we now ask you: do you know where the Blessed One is dwelling?”

[Ānanda said to the monks:] “Venerables, I have heard that, after having set out wandering towards the countries in the western direction, he was, as earlier, dwelling at the root of the Bhaddasāla tree.”

[The monks said:] “Venerable Ānanda, would you not know that for a long time we have been wishing and longing to see the Blessed One? Moved by such a desire to see the Blessed One, venerable Ānanda, we ask, if this is not troublesome for you, whether out of compassionate concern you could approach the Blessed One [on our behalf]?” Then the venerable Ānanda agreed by remaining silent.

Then the venerable Ānanda and that large group of monks, when that day’s night had passed, in the morning, took their robes and bowls to enter Sāvathī to beg for food. After they had returned from Sāvathī, they partook of their meal. After they had finished eating, they washed their bowls. They also stored away the beddings they had been using, took their robes and bowls, and set out wandering towards the countries in the western direction,⁸⁵ approaching the Blind Men’s Grove.⁸⁶

Then the venerable Ānanda and that large group of monks⁸⁷ set out wandering towards the countries in the northern direction. Approaching Pañcala they arrived at the Grove of Talipot Palm Trees.⁸⁸ Then the venerable Ānanda and that large group of monks put their robes and bowls to one side, washed their feet, and approached the place where the Blessed One was staying.

⁸⁵ The translation follows the integration: < *nub phyogs su* > (absent in all editions) in: < *nub phyogs su* > *ljongs rgyu zhing*; cf. also SĀ 57 at T II 13c27: 出至西方人間遊行。

⁸⁶ From this passage, it appears that the party of monks is going back in the direction where the monk-witness was staying. Ānanda, therefore, was residing east of the Blind Men’s Grove.

⁸⁷ The translation “that large group of monks” follows C and D: *dge slong rab tu mang po de dag*; N and Q omit: *de*.

⁸⁸ All editions have: *ta la’i tshal*, the Grove of Talipot Palm Trees (cf. Sanskrit *tālavana*).

They approached the place where the Blessed One was staying. Having arrived, they paid homage with their heads at the feet of the Blessed One and sat to one side. After they had sat to one side, the Blessed One thoroughly instructed that large group of monks with a discourse on the Dharma, thoroughly guiding, much inspiring and much delighting them.

Then there was one monk in the midst of that assembly, in the group of those gathered [there], who in his mind reflected like this: “How does one understand, how does one see, so that one attains the destruction of all the influxes?”

Then the Blessed One, knowing the thought in the mind of that monk, addressed those monks [in this way]: “Monks, suppose it happens that in the midst of this assembly, in the group of those gathered [here], one clansman⁸⁹ seated here reflects in his mind like this: ‘How does one understand, how does one see, so that one attains the destruction of all the influxes?’

“I have taught [you] the Dharma, how the aggregates should be thoroughly contemplated, that is to say, [by way of cultivating] the four establishments of mindfulness, the four right efforts, the four bases for supernormal power, the five faculties, the five powers, the seven awakening factors and the eight factors of the noble path.

“Monks, in this way I have taught [you] the Dharma, how the aggregates should be thoroughly contemplated. By all means, a clansman who is not endowed with the effort to wish [to practice the Dharma], who is not endowed with the effort to be diligent [with it], who is not

⁸⁹ The parallel SĀ 57 at T II 14a4 here instead speaks of a monk, 比丘; SN 22.81 is worded differently at this juncture. The person being addressed is still the one monk, *dge slong gzhan zhig*, who had the thought about the quick destruction of the influxes, hence it is noteworthy that Up 2042 changes to *rigs kyi bu* (Sanskrit *kulaputra*). In the following section, both Up 2042 and SĀ 57 at T II 14a11 refer to a ‘clansman’, *rigs kyi bu* and 善男子 respectively, describing how he does not make an effort to put the teachings into practice. The use of ‘clansman’ occurs also in the parallel in the *Dharmaskandha* ed. Dietz 1984: 53,9; *ihaikatyāḥ kulaputrāḥ*. Perhaps later occurrences of *rigs kyi bu* have influenced the present passage, which originally would have rather had a reference to the monk, *dge slong*.

endowed with the effort to find delight [in it], who is not endowed with the effort to have confidence [in it], will be unable to attain the unsurpassed destruction of all the influxes. Monks, I have taught [you] the Dharma, how the aggregates should be thoroughly contemplated, so that a clansman who is endowed with the effort to wish [to practice the Dharma], who is endowed with the effort to be diligent [with it], who is endowed with the effort to find delight [in it], who is endowed with the effort to have confidence [in it], will be able to attain the unsurpassed destruction of all the influxes.

“Monks, the foolish and unlearned ordinary person regards bodily form as being the self. The regarding it in such a way is a ‘formation.’⁹⁰

“Monks, what is the condition for [such a] formation, from where does it arise, how does it grow, how does it evolve? Monks, craving arises in dependence on feeling that is born from contact accompanied by ignorance. Arisen from that, formations arise.⁹¹

⁹⁰ Here the occurrence of the singular ‘formation’ instead of the usual plural (Pali *saṅkhārā*, Sanskrit *saṃskārāḥ*) is noteworthy. The text here has no plural marker after ‘*du byed*, although the plural form ‘*du byed rnam*s is employed at the end of the definition in the passage below. The singular form is also employed in the Pali parallel, SN 22.81 at SN III 96,22: *yā kho pana bhikkhave sā samanupassanā saṅkhāro so*, and the *Samyutta-nikāya* commentary, Spk II 306,7, glosses the act of regarding in terms of a ‘view-formation’ (singular): *samanupassanā ti dīṭṭhisamanupassanā; saṅkhāro so ti dīṭṭhisankhāro so*; cf. also SĀ 57 at T II 14a13: 愚癡無聞凡夫於色見是我。若見我者，是名為行 (here, however, a singular/plural reading is only contextual, in that 行 can render both a singular or the more common plural form in the Indic original). The transition from the singular to the plural form ‘*du byed rnam*s at the end of the definition in the passage below (“craving arises in dependence on feeling that is born from contact accompanied by ignorance and, arisen from that, formations arise”) may be intended to mark the transition from formation in the sense of the proto-forming, as it were, of ignorance-based self-view to the fully-fledged manifestation of an array of diverse conditionings that, proceeding from ignorance, evolve. The parallel in the *Dharmaskandha* ed. Dietz 1984: 53,15 employs the plural form: *yā sā samanupāśyanā saṃskārās te*; and the passage parallel to a later juncture preserved in fragment Kha ii 98.7 Aa ed. Chung 2008: 330 also has a plural form that presupposes a plural in the question parallel to the present juncture: (*saṃskārā*)ḥ kin *nidānāḥ kiṃ sa(mudayāḥ)*.

⁹¹ Cf. *Abhidharmakośabhāṣya* ed. Pradhan 1967: 73,1 apud *Abhidharmakośa* II.45: *ya-thā vedanāpratyayā tṛṣṇe tyuktam* and id.: 73,2: *avidyāsaṃsparśajam hi veditam pratītyotpannā tṛṣṇety* (cf. also *Abhidharmakośabhāṣya* ed. Pradhan 1967: 135,13

“Monks, what is the condition for craving, from where does it arise, how does it grow, how does it evolve? Monks, feeling is the condition for craving; from feeling indeed it arises, from feeling it grows, from feeling it evolves.⁹²

“Monks, what is the condition for feeling, from where does it arise, how does it grow, how does it evolve? Monks, contact is the condition for feeling; from contact indeed it arises, from contact it grows, from contact it evolves.⁹³

“Monks, what is the condition for contact, from where does it arise, how does it grow, how does it evolve? Monks, the six sense bases are the condition for contact; from the six sense bases indeed it arises, from the six sense bases it grows, from the six sense bases it evolves.⁹⁴

“Monks, therefore the six sense bases and name-and-form, which are impermanent and conditioned, arisen from the mind, are dependently

apud *Abhidharmakośa* III.28). Cf. *Dharmaskandha* ed. Dietz 1984: 53,14: *atha ca punar ihaikatyo rūpam āmataḥ samanupaśyati, yā sā samanupaśyanā saṃskārās te. te punaḥ saṃskārāḥ kinnidānāḥ kiṃsamudayaḥ kiṃjātīyāḥ kiṃprabhavāḥ? avidyāsaṃsparśajāṃ bhikṣavo vedayitam pratīya trṣṇotpannā. tatas te saṃskārās*. Instead of simply referring the reader to them, here and for the remainder of the present discourse quotation I quote the parallel sections found in the *Dharmaskandha* that are already given by Anālayo 2014a in his footnotes, because the recension witnessed by the *Dharmaskandha* – an Abhidharma text preserved in Sanskrit fragments from Gilgit edited by Dietz 1984 – appears to be especially close to that of the *Abhidharmakośopāyikā-ṭīkā*. The two parallels share a typological similarity, in that both have been transmitted within the larger textual boundaries of Abhidharma works of the Sarvāstivādins/Mūlasarvāstivādins. I do not provide again, however, the parallels in the *Pratīya-samutpādavyākhyā*.

⁹² Cf. *Dharmaskandha* ed. Dietz 1984: 53,18: *trṣṇā punar bhikṣavaḥ kinnidānā kiṃsamudayaḥ kiṃjātīyā kiṃprabhavā? trṣṇā bhikṣavo vedanānidānā vedanāsamudayaḥ vedanājātīyā vedanāprabhavā*.

⁹³ The translation of the last item in the answer part of this passage, the ‘evolving’ (of feeling), follows the integration: < yang dag par > (omitted in all editions) in: < yang dag par > byung ba’o. Cf. *Dharmaskandha* ed. Dietz 1984: 53,20: *vedanā punar bhikṣavaḥ kin nidānā kiṃsamudayaḥ kiṃjātīyā kiṃprabhavā? vedanā bhikṣavaḥ sparśanidānā sparśasamudayaḥ sparśajātīyā sparśaprabhavāḥ* (Dietz 1984: 53 note 186 corrects to *spārśaprabhavā*).

⁹⁴ Cf. *Dharmaskandha* ed. Dietz 1984: 53,23: *spārśaḥ kinnidānā kiṃsamudayaḥ kiṃjātīyāḥ kiṃprabhavāḥ? sparśo bhikṣavaḥ ṣaḍāyatananidānaḥ ṣaḍāyatanaśamudayaḥ ṣaḍāyatanajātīyāḥ ṣaḍāyatanaprabhavāḥ*.

arisen.⁹⁵ Contact, feeling, craving and formation are also impermanent and conditioned, arisen from the mind, dependently arisen.⁹⁶

He⁹⁷ [i.e., the foolish and unlearned ordinary person] may not regard bodily form as being the self, [but] he regards the self as possessing bodily form. He may not regard the self as possessing bodily form, [but] he regards bodily form as existing in the self. He may not regard bodily form as existing in the self,⁹⁸ but he regards the self as existing in bodily form.⁹⁹

“He may not regard the self as existing in bodily form, but he regards feeling as being the self. He may not regard feeling as being the self, but he regards the self as possessing feeling. He may not regard the self as possessing feeling, but he regards feeling as existing in the self. He may not regard feeling as existing in the self, but he regards the self as existing in feeling.¹⁰⁰

“He may not regard the self as existing in feeling, but he regards perception as being the self. He may not regard perception as being the self, but he regards the self as possessing perception. He may not regard the self as possessing perception, but he regards perception as

⁹⁵ Noticeably, there has been no previous reference to name-and-form in the preceding iterations, in fact name-and-form are not mentioned in the parallels either.

⁹⁶ Cf. *Dharmaskandha* ed. Dietz 1984: 53,27: *so 'pi sparśaḥ sāpi vedanā sāpi tṛṣṇā sāpi samanupaśyānā anityā saṃskṛtā cetitā pratītyasamutpannā.*

⁹⁷ The translation follows C and D: *de* (N and P add: *la*).

⁹⁸ In what follows and at the same juncture in the subsequent stipulations the text has the adversative adverbial clause *'on kyang* (which in my rendering of earlier occurrences I have added within square brackets for the sake of readability).

⁹⁹ Cf. *Dharmaskandha* ed. Dietz 1984: 54,3: *sa rūpam ātmeti samanupaśyatīti*, and id.: 54,9: *na haiva rūpam ātmeti samanupaśyaty api tu rūpavantam ātmānaṃ samanupaśyati. na haiva rūpavantam ātmānaṃ samanupaśyaty api tu rūpam ātmīyaṃ samanupaśyati. na haiva rūpam ātmīyaṃ sa[manu]paśyaty api tu rūpe ātmānaṃ samanupaśyati.*

¹⁰⁰ Cf. *Dharmaskandha* ed. Dietz 1984: 54,14: *na haiva rūpe ātmānaṃ samanupaśyaty api tu vedanām ātmataḥ samanupaśyati. na haiva vedanā(m ātmataḥ) samanupaśyaty api tu vedanāvantaṃ ātmānaṃ samanupaśyati. na haiva vedanā(vantaṃ) [ātmānaṃ sa]manupaśyaty api tu vedanām ātmīyāṃ samanupaśyati. na haiva vedanām ātmīyāṃ samanupaśyaty api tu vedanāyām ātmānaṃ samanupaśyati.*

existing in the self. He may not regard perception as existing in the self, but he regards the self as existing in perception.¹⁰¹

“He may not regard the self as existing in perception, but he regards volitional formations as being the self. He may not regard volitional formations as being the self, but he regards the self as possessing volitional formations. He may not regard the self as possessing volitional formations, but he regards volitional formations as existing in the self. He may not regard volitional formations as existing in the self, but he regards the self as existing in volitional formations.¹⁰²

“He may not regard the self as existing in volitional formations, but he regards consciousness as being the self. He may not regard consciousness as being the self, but he regards the self as possessing consciousness. He may not regard the self as possessing consciousness, but he regards consciousness as existing in the self. He may not regard consciousness as existing in the self, but he regards the self as existing in consciousness.¹⁰³

“He may not regard the self as existing in consciousness, but he further holds the view of annihilationism, the view of nihilism.¹⁰⁴ [Or]

¹⁰¹ Cf. *Dharmaskandha* ed. Dietz 1984: 54,20: *na haiva vedanāyām ātmānaṃ samanupaśyaty api tu saṃjñāṃ ātmataḥ samanupaśyati. na haiva saṃjñāṃ ātmataḥ samanupaśyaty api tu saṃjñāvantam ātmānaṃ samanupaśyati. na haiva saṃjñāvantam ātmānaṃ samanupaśyaty api tu saṃjñāṃ ātm[ī]yāṃ samanupaśyati. na haiva saṃjñāṃ ātmīyāṃ samanupaśyaty api tu saṃjñāyām ātmānaṃ samanupaśyati.*

¹⁰² Cf. *Dharmaskandha* ed. Dietz 1984: 55,5: *na haiva saṃjñāyām ātmānaṃ samanupaśyaty api tu saṃskārān ātmataḥ samanupaśyati. na haiva saṃskārān ātmataḥ samanupaśyaty api tu saṃskāravantam ātmānaṃ samanupaśyati.*

¹⁰³ Cf. *Dharmaskandha* ed. Dietz 1984: 55,9: *na haiva vijñānaṃ ātmataḥ samanupaśyati. na haiva vijñānaṃ ātmataḥ samanupaśyaty api tu vijñānavantam ātmānaṃ samanupaśyati. na haiva vijñānavantam ātmānaṃ samanupaśyati (api tu vijñānaṃ ātmīyaṃ samanupaśyati). na haiva vijñānaṃ ātmīyaṃ samanupaśyaty api tu vijñāne ātmānaṃ samanupaśyati.*

¹⁰⁴ This view is described in SĀ 57 at T II 14b6+7 as “the view of annihilation, the view that becoming will be destroyed” (the same wording is repeated in the subsequent sentence dealing with one who may not hold such a view, SĀ 57 at T II 14b7). SN 22.81 at SN II 98,30 mentions the eternalist view, the view of annihilation and perplexity about the Dharma. Thus in this instance the discourse recension transmitted as Up 2014 partly agrees with its expected closest relative, the other Mūla-

he does not hold the view of annihilationism, the view of nihilism, but he has sceptical doubt. Or he has no sceptical doubt, but he regards that this ‘I’ is a self in this way: “This is my self”, and accordingly has the notion of a self. That regarding the ‘I’ as being the self is also a formation. Monks, from what condition does that formation arise, from where does it arise?

As earlier, up to dependently arisen.¹⁰⁵ Monks, for one who understands it in this way, as a consequence there will be the destruction of all the influxes.¹⁰⁶

When this exposition of the Dharma was delivered, that large group of monks attained liberation of the mind through the destruction of the influxes without further clinging.

Up 7006 – Discourse Parallel to SĀ 58¹⁰⁷

The Blessed One was staying at Sāvattḥī in the Eastern Park, the Hall

sarvāstivāda version (SĀ 57), and partly with its less close relative, the Theravāda version, in so far as the mention of the fetter of doubt is found in Up 2014 and SN 22.81, but is absent in SĀ 57.

¹⁰⁵ N and Q omit: *'brel bar in: rten cing 'brel bar.*

¹⁰⁶ After the conclusion of the discourse, a long intrusive passage is found in all editions of the text, which seems to be the result of a copying mistake: “Monks, you should reflect thus: ‘Is bodily form permanent or impermanent?’” [The monks replied:] “It is impermanent, venerable Sir.” “That which is impermanent, is it *dukkha* or not *dukkha*?” “It is *dukkha*, venerable Sir.” “That which is impermanent and *dukkha* and thoroughly of a nature to change, should be examined by a learned noble disciple, and it should be examined that this ‘I’ is not the self ... or?” “It is not so, venerable Sir.” *It should be recited* “Monks, you should reflect thus ‘... feeling ... perception ... volitional formations ... consciousness ... is it permanent?’ *and it should be recited as earlier in the same way up to* ‘is it permanent?’”

¹⁰⁷ Identified in Honjō 1984: 102–103. The discourse quotation is found at D 4094 *nyu* 54a1–57a2 [= Si 162 *nyu* 876,16–884,11] and Q 5595 *thu* 95a3–99a1, including the canonical citation from the *Abhidharmakośabhāṣya*: *mdo las nye bar len pa'i phung po lnga po 'di dag ni bdun* (N and Q read: *'dun pa'i rtsa ba can zhes bya ba la*; cf. *Abhidharmakośabhāṣya* ed. Pradhan 1967: 400,16 apud *Abhidharmakośa* VII.13: *ime pañcopādānaskandhās chandamūlakās chandasamudayās chandajātīyāḥ.*

of Migāra's Mother.¹⁰⁸ Then the Blessed One, arising from meditation in the evening,¹⁰⁹ came down from the hall.¹¹⁰ He sat down in the shade of the hall on a seat prepared for him, surrounded by the monks. After he had sat down, he spoke this inspired teaching:

“Monks, there are five aggregates of clinging. What are the five? The bodily form aggregate of clinging ... feeling ... perception ... volitional formations ... the consciousness aggregate of clinging.”

Then a monk rose from his seat, arranged his upper robe on one shoulder and [kneeling] on his right knee and with palms joined together right in front of the Blessed One, asked this question of the Blessed One:

“Blessed One, it is so. Well Gone One, it is so. Venerable Sir, there are five aggregates of clinging. What are the five? The bodily form aggregate of clinging ... feeling ... perception ... volitional formations ... the consciousness aggregate of clinging.”

[The Buddha said:] “Then, monk, sit down. Remaining seated, ask whatever you wish.”

Then that monk paid homage with his head at the feet of the Blessed One, sat to one side, and asked this question of the Blessed One:¹¹¹

“Venerable Sir, there are five aggregates of clinging. What are the five? The bodily form aggregate of clinging ... the feeling ... the

¹⁰⁸ *shar gyi kun dga' ra ba na* (N and Q omit: *na*) *ri dwags kyi ma'i gnas* points to an underlying Sanskrit *Pūrvārama* (*shar gyi kun dga' ra ba*) *Mṛgāramatu-* (*ri dwags kyi ma'i*) *sāla* (*gnas*).

¹⁰⁹ SĀ 58 at T II II 14b13 speaks of the (late) afternoon, 晡時, rather than evening (Tibetan *dgongs ka* ‘evening’ normally translates Sanskrit *sāya-* ‘evening’).

¹¹⁰ For *bsil khang* ‘cool room’, ‘summer house’, ‘summer residence’, ‘pavilion’, Sanskrit *harmya*, *harmiya*, *harmika*, *harmikā* (Pali *hammiya*); cf. Jäschke 1881: 593 s.v. *bsil ba*. For references to descriptions of this type of monastic residence cf. Ashraf 2013: 45.

¹¹¹ There seems to have been a translation or copying mistake at this point. Judging from the Buddha's reply, the monk should first ask permission to pose a question, as in the Chinese parallel, SĀ 58 at T II 14b15; cf. also fragment Kha ii 8c/viii 11n obv.9, ed. de la Vallée Poussin 1913: 578: . . . *modya uttaram praśnam aprcchad: ime bhadaṃta paṃcopādānaskandhāḥ kimṃūlakāḥ?*

perception ... the volitional formations ... the consciousness aggregate of clinging.”

[The Buddha said:] “It is so, monk, it is so, there are five aggregates of clinging.¹¹² The bodily form aggregate of clinging, the feeling ... the perception ... the volitional formations ... the consciousness aggregate of clinging.”

[The monk said:] “It is well, venerable Sir.” That monk, pleased and satisfied with the Blessed One’s words, asked another question of the Blessed One:¹¹³ “Venerable Sir, what is the root of these five aggregates of clinging, how do they arise, how do they grow, how do they evolve?”¹¹⁴

[The Buddha said:] “Monk, these five aggregates of clinging have their root in desire, they arise from desire, they are akin to desire, they are produced by desire.”

[The monk said:] “It is well, venerable Sir.” That monk, pleased and satisfied with the Blessed One’s words, asked another question of the Blessed One: “Venerable Sir, are the five aggregates the same as the clinging [to them]? Or is the clinging [to them] different from the five aggregates?”¹¹⁵

[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

¹¹² The translation follows C and D; P and N omit: *lṅga in: nye bar len pa'i phung po lṅga ste.*

¹¹³ Cf. fragment Kha ii 8c/viii 11n obv.9, ed. de la Vallée Poussin 1913: 578: ... *modya uttaram praśnam aprcchad.* For the present discourse I quote in full the parallel text preserved in the *Śaṅkyukta-āgama* Sanskrit fragments from Central Asia published by de la Vallée Poussin 1913 that are already given by Anālayo 2014a in his footnotes, because the recension preserved in them offers a glance on a Sanskrit original not identical but fairly close to that of the *Abhidharmakośopāyikā-ṭīkā* discourse quotation.

¹¹⁴ Cf. fragment Kha ii 8c/viii 11n obv.9, ed. de la Vallée Poussin 1913: 578: *ime bhadaṃṭa paṃcopādānaskandhāḥ kiṃmūlakāḥ?*

¹¹⁵ Cf. fragment Kha ii 8c/viii 11n obv.10, ed. de la Vallée Poussin 1913: 579: [*... ska*]ndhāḥ tāny upādānāni utānyatraiva skandhebyaḥ upādānāni? na bhi t teṣām upādānaṃ.

aggregates. However, the desire and lust [for them], just that is the clinging.”

[The monk said:] “It is well, venerable Sir.” That monk, pleased and satisfied with the Blessed One’s words,¹¹⁶ asked another question of the Blessed One: “Venerable Sir, can one consider the aggregates by way of diversity?”¹¹⁷

The Blessed One gave this answer: “Monk, it is possible. Suppose one ponders in this way: ‘Would it not be good if I were to possess such type of bodily form in the future, if I were to possess such type of feeling ... if I were to possess such type of perception ... if I were to possess such type of volitional formations ... if I were to possess such type of consciousness in the future?’ Monk, when one sees in this way, one is considering the aggregates by way of diversity.”¹¹⁸

[The monk said:] “It is well, venerable Sir.” That monk, pleased and satisfied with the Blessed One’s words, asked another question of the Blessed One: “Venerable Sir, how is it that there is the designation of ‘aggregate’?”

[The Buddha said:] “Monk, here whatever bodily form there is – be it past, future or presently arisen, internal or external, gross or subtle, repugnant or sublime, far or near – in its entirety, it collectively comes

¹¹⁶ Cf. fragment Kha ii 8c/viii 11n obv.11, ed. de la Vallée Poussin 1913: 579: *sādhū bhadaṃteti sa bhikṣur bhagava . . .*

¹¹⁷ Cf. fragment Kha ii 8c/viii 11n rev.1, ed. de la Vallée Poussin 1913: 579: *yathā katha[m] punar bhadaṃta syād iti vistaraḥ?*

¹¹⁸ I understand the somewhat elliptic formulation in Up 7006 in the sense that the point at stake is whether one instance of the aggregates can be considered entirely distinct from another instance of the “same” aggregates. The wording of the question in SĀ 58 at T II 14b28 is whether two instances of the aggregates are connected to each other, 有二陰相關耶。In the parallels the monks ask whether there can be diversity in desire and lust for the five aggregates of clinging; cf. fragment Kha ii 8c/viii 11n rev. 2, ed. de la Vallée Poussin 1913: 579: . . . *ṣu chaṃdarāgavaimātratā. sādhū bhadaṃteti sa bhikṣur bhagava . . .*; *Abhidharmakośābhāṣya* ed. Pradhan 1967 apud *Abhidharmakośa* VII.13: 400,¹⁶: *ime pañcopādānaskandhās chandamūlakās chandasamudayās chandajātīyās chandaprabhavā iti*; MN 109 at MN III 16,21 and SN 22.82 at SN III 101,4: *siyā pana, bhante, pañcupādādānakkhandhesu chandarāgavemattatā ti?* Cf. also Anālayo 2014a: 62 note 177.

to be reckoned an ‘aggregate.’ Whatever feeling ... perception ... volitional formations ... consciousness there is – be it past, future or presently arisen, internal or external, gross or subtle, repugnant or sublime, far or near – in its entirety, it collectively comes to be reckoned an ‘aggregate.’ Monk, in such a way there is the designation of an ‘aggregate.’

[The monk said:] “It is well, venerable Sir.”

That monk, pleased and satisfied with the Blessed One’s words, asked another question of the Blessed One: “Venerable Sir, what are the causes, what are the conditions for the designation of the ‘bodily form aggregate’?”¹¹⁹ Venerable Sir, what are the causes, what are the conditions for the designation of the ‘feeling aggregate’ ... ‘perception aggregate’ ... ‘volitional formations aggregate’ ... for the designation of the ‘consciousness aggregate’?”

[The Buddha said:] “Monk, the four elements are the cause, the four elements are the condition for the designation of the ‘bodily form aggregate.’ Why is that? It is because whatever bodily form there is, it depends entirely on the four great elements.¹²⁰

“Contact is the cause, contact is the condition for the designation of the ‘feeling aggregate’, the ‘perception aggregate’ and the ‘volitional formations aggregate.’¹²¹ Why is that? It is because whatever feeling

¹¹⁹ Cf. fragment Kha ii 8c/viii 11n rev.5, ed. de la Vallée Poussin 1913: 579: . . . *ndyānumodya uttaraṃ praśnam aprcchat: ko nu bhadaṃta hetuḥ kaḥ pratyaya rūpasyopādānaskandhasya?*

¹²⁰ Cf. fragment Kha ii 8c/viii 11n rev.6, ed. de la Vallée Poussin 1913: 579: *[prajñāpanāya] . . . yat kiṃcid rūpaṃ atītānāgatapratyutpannam ādhyātmikaṃ vā bāhyaṃ vā audārikaṃ vā sūkṣmaṃ; Abhidharmasamuccaya* ed. Hayashima 2003: 356 (= ed. Pradhan 1950: 41,14): *yat kiṃcid rūpaṃ sarvaṃ tac catvāri mahābhūtāni catvāri ca mahābhūtāny upādāye ti.*

¹²¹ Cf. *Pratītyasamutpādayākhyā* ed. Muroji 1991: 77,9 (with note 22): *tathā yaḥ kaścid vedanāskandhaḥ saṃskāraskandhaḥ sarvaḥ saḥ sparśaṃ pratīyati. iha punar vedanāpratyaivaivokteti* (the Tibetan translation of the *Pratītyasamutpādayākhyā* is given id.: 78,10: *de bzhin du tshor ba 'i phung po dang 'du byed kyi phung po gang yin pa ci yang rung ba de thams cad reg pa la brten nas 'byun ngo. 'dir ni tshor ba rkyen nyid du bstan to).*

aggregate there is, whatever perception aggregate ... whatever volitional formations aggregate there is, it is entirely conditioned by contact.¹²²

“Monk, name-and-form is the cause, name-and-form is the condition, for the designation of the ‘consciousness aggregate.’ Why is that? It is because whatever consciousness there is, it is entirely conditioned by name-and-form.”¹²³

[The monk said:] “It is well, venerable Sir” ... *as earlier* ... “Venerable Sir, what is the gratification in bodily form? What is the drawback? What is the escape? What is the gratification in feeling ... perception ... volitional formations ... consciousness? What is the drawback? What is the escape?”

[The Buddha said:] “Monk, the delight and joy that arise in dependence on bodily form – this is called the gratification in bodily form. That bodily form is impermanent, *dukkha* and of a nature to change – this is called the drawback in bodily form. By disciplining lustful desire for and attachment to bodily form and abandoning lustful desire for and attachment to bodily form, one goes beyond lustful desire for and attachment to bodily form – this is called the escape from bodily form. The [delight and joy that arise in dependence on] feeling ... perception ... volitional formations – this is called the gratification in consciousness. Consciousness is impermanent, *dukkha* and of a nature to change – this is called the drawback in consciousness. By disciplining lustful desire for and attachment to consciousness and abandoning lustful desire for and attachment to consciousness, one goes beyond lustful desire for and attachment to consciousness – this is called the escape from consciousness.”

[The monk said:] “It is well, venerable Sir.” That monk, [pleased and

¹²² Cf. *Abhidharmakośavyākhyā* ed. Wogihara 1936: 179,27: *yaḥ kaścid vedanāskam-dhaḥ saṃjñāskam-dhaḥ saṃskāraskam-dhaḥ, sarvas sa sparśaṃ praṭīyēti vistaraḥ.*

¹²³ Cf. fragment Kha ii 8c/viii 11n rev.7, ed. de la Vallée Poussin 1913: 579: *[k]iṃcid vijñānam atūlānāgatapratyutpannam ādhyātmikaṃ vā bāhyaṃ vā audārikaṃ vā sū-kṣmaṃ vā hīnaṃ vā pra*

satisfied] with the Blessed One’s words ... *as earlier* ... “Venerable Sir, how is it that the designation of a ‘self’ comes into being?”¹²⁴

[The Buddha said:] “Monk, a foolish and unlearned ordinary person regards bodily form as being the self, regards the self as possessing bodily form, bodily form as existing in the self, or the self as existing in bodily form.¹²⁵ He regards feeling ... perception ... volitional formations ... consciousness as being the self, [the self as possessing consciousness],¹²⁶ consciousness as existing in the self, the self as existing in consciousness. Monk, this is how the designation of a ‘self’ comes into being.”

[The monk said:] “It is well, venerable Sir.” ... *as earlier* ... “Venerable Sir, how is it that the designation of ‘self’ does not come into being?”¹²⁷ [The Buddha said:] “Monk, a learned noble disciple does not regard¹²⁸ bodily form as being the self, the self as possessing bodily form, bodily form as existing in the self, nor the self as existing in bodily form. He does not regard feeling ... perception ... volitional formations ... consciousness as being the self, the self as possessing consciousness, consciousness as existing in the self, nor the self as existing in consciousness. Monk, this is how the designation of a ‘self’ does not come into being.”

¹²⁴ Instead of the coming into being of the designation of a ‘self’, *bdag ces bya bar ’gyur*, the question asked in SĀ 58 at T II 14c28 is about the arising of self-conceit, 生我慢。In MN 109 at MN III 17,22 and SN 22.82 at SN III 102,5 this question is placed earlier, and concerns identity view, *sakkāyadiṭṭhi*; cf. Anālayo 2014a: 64 note 187.

¹²⁵ Cf. fragment Kha ii 8c/viii 11n rev.9, ed. de la Vallée Poussin 1913: 579: *ārya-dharmesv akovidaḥ satpuruṣāṅām adarśi satpu . . .*

¹²⁶ The view of the self as possessing consciousness, which I restore in the translation, is omitted in all editions.

¹²⁷ Cf. fragment Kha ii 8c/viii 11n rev.11, ed. de la Vallée Poussin 1913: 579: . . . *dyottaram praśnam aprcchat: katham samanupaśyato bhadaṃta asmīti na bhavati*. Instead of the not coming into being of a ‘self’, *bdag ces bya bar mi ’gyur*, the question asked in SĀ 58 at T II 15a3 is about the absence of self-conceit, 無我慢 (following up the earlier question about the arising of self-conceit), while MN 109 at MN III 18,29 and SN 22.82 at SN III 103,9 present the question how to avoid I-making, mine-making and the underlying tendency to conceit.

¹²⁸ N and Q omit: *mi in: yang dag par rjes su mi mthong*.

[The monk said:] “It is well, venerable Sir.” ... *as earlier* ... “Venerable Sir, knowing in what way, seeing in what way, is there the immediate destruction of the influxes?”

[The Buddha said:] “Monk, here one should contemplate in this way, with right wisdom: whatever bodily form there is – be it past, future or presently arisen, internal or external, gross or subtle, repugnant or sublime, far or near – in its entirety is not the self, nor does the self belong to it, nor does it belong to the self. Monk here one should contemplate in this way, with right wisdom, that whatever feeling ... perception ... volitional formations ... consciousness there is – be it past, future or presently arisen, internal or external, gross or subtle, repugnant or sublime, far or near – in its entirety it is not the self, nor does the self belong to it, nor does it belong to the self. Monk, knowing thus, seeing thus, there is the immediate destruction of the influxes.”

Then one monk was enveloped by the eggshell of ignorance,¹²⁹ with corrupted vision, rejecting the teacher’s teaching. He was present there in that assembly and such a kind of evil view arose in him: “If bodily form is not the self, if feeling is not the self, if perception is not the self, if volitional formations are not the self, if consciousness is not the self, [then] deeds are performed by no-self. By which self will they be experienced?”

Then the Blessed One, knowing the thought in the mind of that monk, told the monks: “Monks, if among this assembly gathered here, there is a foolish one seated who is enveloped by the eggshell of ignorance, with corrupted vision, and in whom [one of] various evil views like this has arisen: ‘If bodily form is not the self, if feeling is not the self,

¹²⁹ For *ma rig pa’i sgo nga’i spu bas su nub pa* cf. *Mahāvīyūtpatti* ed. Sakaki 1926: 449 [no. 6963]: *ma rig pa’i sgo nga’i spubs kyi sgrib(s) pa* rendering *avidyāṅḍakośa-paṭalam*; for similar imagery in the early discourses cf., e.g., AN 8.11 at AN IV 176,15: “so too, Brahmin, among a population immersed in ignorance, become like an egg, completely enveloped, I have pierced the eggshell of ignorance”, and AN 8.11 at AN IV 177,27: “this, Brahmin, was my first breaking out, just like that of the chick breaking out of the eggshell” (with a parallel in MĀ 157 at T I 679c2-10).

if perception is not the self, if volitional formations are not the self, if consciousness is not the self, [then] deeds are performed by no-self. Which self will be experiencing them?', then, monks, I have [already] taught how you should overcome [such views]. Monks, that is to say, 'What do you think? Is bodily form permanent or impermanent?'

[The monks said:] 'It is impermanent, venerable Sir.'

[The Buddha said:] 'That which is impermanent, is it *dukkha* or happiness?'

[The monks said:] 'It is *dukkha*, venerable Sir.'

[The Buddha said:] "Would a learned noble disciple take that which is impermanent, *dukkha* and of a nature to change as the so-called 'self', as 'this belongs to the self', as 'this is something quite apart from the self' or 'the self is quite apart from it', or as 'there is a self'?"

[The monks said:] "It is not so, venerable Sir."

[The Buddha said:] "Monks, what do you think ... feeling ... perception ... volitional formations ... is consciousness permanent or impermanent?" "Impermanent, venerable Sir!" *It should be recited as earlier ... up to ...* would [a learned noble disciple] take ...?"

"Monks, therefore, whatever bodily form there is – be it past, future or presently arisen, internal or external, gross or subtle, repugnant or sublime, far or near – in its entirety is not the self, nor does the self belong to it, nor does it belong to the self. One should contemplate in this way, from the beginning, with right wisdom, whatever feeling ... perception ... volitional formations ... consciousness there is – be it past, future or presently arisen, internal or external, gross or subtle, repugnant or sublime, far or near – in its entirety is not the self, nor does the self belong to it, nor does it belong to the self. One should contemplate in this way, from the beginning, with right wisdom.

"Monks, a learned noble disciple who sees thus is freed from bodily form, is freed from feeling ... perception ... volitional formations ... consciousness ... birth, and he is freed from ageing ... illness ... death ... sorrow ... lamentation and despair ... *dukkha* ... unhappiness ... agitation. This, I say, is liberation from *dukkha*."

As this exposition of the Dharma was being expounded, a large group

of monks attained liberation of the mind through the destruction of the influxes without further clinging.

Abbreviations

C	Cone edition
D	Derge edition (Tōhoku)
MĀ	<i>Madhyama-āgama</i> (T 26)
MN	<i>Majjhima-nikāya</i>
N	Narthatang edition
Nid II	<i>Cullaniddesa</i>
Q	Peking ('Qianlong') edition (Ōtani)
SĀ	<i>Samyukta-āgama</i> (T 99)
SHT	<i>Sanskrihandschriften aus den Turfanfunden</i>
Si	<i>bka' 'gyur</i> and <i>bstan 'gyur dpe bsdur ma</i> ('Sichuan') edition
Sn	<i>Suttanipāta</i>
SN	<i>Samyutta-nikāya</i>
Spk	<i>Sāratthappakāsinī</i>
SWTF	<i>Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden</i>
T	Taishō edition (CBETA, 2011)
Ud	<i>Udāna</i>
Up	<i>Abhidharmakośopāyikā-ṭīkā</i>

References

- Anālayo 2003: *Satipaṭṭhāna: The Direct Path to Realization*, Birmingham: Windhorse.
- , Bhikkhu 2013: “On the Five Aggregates (3) – A Translation of Saṃyukta-āgama Discourses 59 to 87”, *Fagu foxue xuebao* 法鼓佛學學報 / *Dharma Drum Journal of Buddhist Studies* 13: 1–66.
- , Bhikkhu 2014a: “On the Five Aggregates (4) – A Translation of Saṃyukta-āgama Discourses 33 to 58”, *Fagu foxue xuebao* 法鼓佛學學報 / *Dharma Drum Journal of Buddhist Studies* 14: 1–72.
- 2014b: *The Dawn of Abhidharma* (Hamburg Buddhist Studies 2), Hamburg: Hamburg University Press (in press).
- Ashraf, Kazi K. 2013: *The Hermit's Hut: Architecture and Asceticism in India* (Spatial Habitus [Series]), Honolulu: University of Hawai'i Press.
- Bodhi, Bhikkhu 2000: *The Connected Discourses of the Buddha: A New Translation of the Saṃyutta Nikāya, Translated from the Pāli*, Boston: Wisdom Publications.
- Chung, Jin-il 2008: *A Survey of the Sanskrit Fragments Corresponding to the Chinese Saṃyuktāgama* 雜阿含經 相當. 梵文斷片一覽, Tokyo: Sankibō Busshorin.
- de la Vallée Poussin, Louis 1913: “Documents Sanscrits de la Seconde Collection M.A. Stein”, *Journal of the Royal Asiatic Society*, 569–580.
- 1923: *L'Abhidharmakośa de Vasubandhu, traduit et annoté: Première et deuxième chapitres*, Paris: Paul Geuthner and Louvain: J.-B. Ista.
- Dhammadinnā, Sāmaṇerī 2012: “A Translation of the Quotations in Śamathadeva's Abhidharmakośopāyikā-ṭīkā Parallel to the Chinese Saṃyukta-āgama Discourses 8, 9, 11, 12, 17 and 28”, *Fagu foxue xuebao* 法鼓佛學學報 / *Dharma Drum Journal of Buddhist Studies* 11: 63–96.
- 2013a: “A Translation of the Quotation in Śamathadeva's Abhidharmakośopāyikā-ṭīkā Parallel to the Chinese Saṃyukta-āgama Discourse 265”, *Fagu foxue xuebao* 法鼓佛學學報 / *Dharma Drum Journal of Buddhist Studies* 12: 71–84.
- 2013b: “A Translation of the Quotations in Śamathadeva's Abhidharmakośopāyikā-ṭīkā Parallel to Chinese Saṃyukta-āgama Discourses 61,

71, 73, 77, 79 and 81”, *Dharma Drum Journal of Buddhist Studies / Fagu foxue xuebao* 法鼓佛學學報 13: 123–151.

- Dietz, Siglinde 1984: *Fragmente des Dharmaskandha: Ein Abhidharma-Text in Sanskrit aus Gilgit* (Abhandlungen der Akademie der Wissenschaften in Göttingen, Philologisch-Historische Klasse, Folge 3, 142), Göttingen: Vandenhoeck & Ruprecht.
- Hayashima, Osamu 早島 理 2003: *Bonzookan-taikoo E-text Abhidharmasamuccaya and Abhidharmasamuccayabhāṣya* インド大乘仏教瑜伽行唯識学派における聖典継承と教義解釈の研究, Ōtsu: Yugagyō shisō kenkyūkai 大津: 瑜伽行 思想研究会 [Yogācāra Thought Study Group], Shiga (Japan) (privately published), vol. 2.
URL: <http://www.shiga-med.ac.jp/public/yugagyō/>
- Harrison, Paul 1990: *The Samādhi of Direct Encounter with the Buddhas of the Present: An Annotated English Translation of the Tibetan Version of the PratyutpannaBuddhaSammukhāvasthitaSamādhi-Sūtra with Several Appendices Relating to the History of the Text* (Studia philologica Buddhica, Monograph Series 5), Tokyo: International Institute for Buddhist Studies.
- Honjō, Yoshifumi 本庄 良文 1984: *A Table of Āgama Citations in the Abhidharmakośa and the Abhidharmakośopāyikā*, Kyoto (privately published).
- 2014: *Kusharon chū Upāyikā no kenkyū* 俱舍論註ウパーイカーの研究, Tokyo: Daizō-shuppan 大蔵出版 (forthcoming), 2 vols.
- Jaini, Padhmanabh S. 1959: *Abhidharmadīpa with Vibhāṣāprabhāvṛtti: Critically Edited with Notes and Introduction*, Patna: Kashi Prasad Jayaswal Research Institute.
- Kalupahana, David J. 1987: *The Principles of Buddhist Psychology* (SUNY Series in Buddhist Studies), Albany: State University of New York Press.
- Mejor, Marek 1991: *Vasubandhu’s Abhidharmakośa and the Commentaries Preserved in the Tanjur* (Alt-und Neu-Indische Studien, Institut für Kultur und Geschichte Indiens und Tibets an der Universität Hamburg 42), Stuttgart: Franz Steiner.
- Monier-Williams, Monier 1899: *A Sanskrit-English Dictionary: Etymologically and Philologically Arranged with Special Reference to Cognate Indo-European Languages*, Oxford: Clarendon Press.

- Muroji, Yoshihito 室寺 義仁 1991: “Vedanā- und Tṛṣṇāvibhaṅga in der Pratītyasamutpādayākyā: tibetischer Text mit Entsprechungen im Sanskrit”, *Mikkyō Bunka* 密教文化 / *Quarterly Reports on Esoteric Buddhism* (Kōyasan University, Mikkyō Kenkyūkai 高野山大學密教研究會) 173: 44–78.
- G. 1993: *Vasubandhus Interpretation des Pratītyasamutpāda: eine kritische Bearbeitung der Pratītyasamutpādayākyā (Saṃskāra- und Vijñānavibhaṅga)* (Alt- und Neu-Indische Studien, Institut für Kultur und Geschichte Indiens und Tibets an der Universität Hamburg 43), Stuttgart: Franz Steiner Verlag.
- Ñāṇananda, Bhikkhu 2004: *Nibbāna – The Mind Stilled*, vol. 2: *The Nibbāna Sermons 6–10*, Sri Lanka: Dharma Grantha Mudrana Bhāraya.
- Pāsādika, Bhikkhu 1989: *Kanonische Zitate im Abhidharmakośabhāṣya des Vasubandhu*, Göttingen: Vandenhoeck & Ruprecht.
- Pradhan, P. 1950: *Abhidharma Samuccaya of Asaṅga: Critically Edited and Studied*, Santiniketan: Visva-Bharati.
- *Abhidharmakośabhāṣya of Vasubandhu*, Patna: K.P. Jayaswal Research Institute.
- Przyluski, J. 1926: “Un ancien peuple du Penjab: les Udumbara”, *Journal Asiatique* 208.1: 1–59.
- Rhys Davids, T.W. and William Stede 1959: *Pali-English Dictionary*, Pali Text Society, London: Luzac.
- Sakaki, Ryōzaburō 榊 亮三郎 1926: *Mahābīyuttapatti [Mahāvvyutpatti]: bonzō kanwa yon yaku taikō Bonzō* 翻訳名義大集: 梵藏漢和四訳対校梵・藏索引, Kyoto: Shingonshū Kyōto Daigaku (reprint: Kyoto: Rinsen shoten 臨川書店, 1998).
- Simon, W. 1974: “Vowel Alteration in Tibetan”, *Asia Major* 19, part 1: 86–99.
- Skilling, Peter 1991: Review of Harrison 1990, *The Journal of the Siam Society* 79.2: 152–156.
- 1994: *Mahāsūtras: Great Discourses of the Buddha*, vol. 1: *Texts, Critical Editions of the Tibetan Mahāsūtras with Pāli and Sanskrit Counterparts as Available* (Sacred Books of the Buddhists 44), Oxford: Pali Text Society.

- Waldschmidt, Ernst 1950: *Das Mahāparinirvāṇa-sūtra: Text in Sanskrit und Tibetisch, Verglichen mit dem Pāli nebst einer Übersetzung der chinesischen Entsprechung im Vinaya der Mūlasarvāstivādins, Auf Grund von Turfan-Handschriften herausgegeben und bearbeitet*, vol. 1 (Abhandlungen der Akademie der Wissenschaften in Göttingen, Philologisch-historische Klasse 1949.1), Berlin: Akademie Verlag.
- Wogihara, Unrai 1971: *Sphuṭārthā Abhidharmakośavyākhyā by Yaśomitra*, Tokyo: Sankibo Buddhist Book Store.
- Zhang Yisun 张怡荪 1993: *Bod rgya tshig mdzod chen mo / Zang han da ci-dian 藏漢大辭典*, Beijing: Minzu chubanshe 民族出版社, vol. 2 (*ka-na*).

藏譯《根本說一切有部毗奈耶》中《阿含經》引文對應漢譯《雜阿含經》第 36 經暨安止天所著《俱舍論註雜錄》中對應漢譯《雜阿含經》第 39、42、45、46、55、56、57、58 經之譯註

法施沙彌尼

法鼓佛教學院研究員

摘要：

本譯註翻譯的《阿含經》引文在漢譯《雜阿含經》第二卷蘊品 (T 99) 中有對應的經。第一個《阿含經》引文的出處是藏譯《根本說一切有部毗奈耶》「毗奈耶事」之「藥事」品，此引文對應於漢譯《雜阿含經》第二卷第 36 經。其他的引文的出處是安止天所著《俱舍論註雜錄》藏譯本。這些引文對應漢譯《雜阿含經》第 39、42、45、46、55、56、57、58 經。此外，對應於漢譯《雜阿含經》第 39、56、57 經的阿含經引文出處的索引也可以從《俱舍論註雜錄》找到。

關鍵詞：

俱舍論註雜錄、律、五蘊、蘊相應、根本說一切有部毗奈耶、安止天、雜阿含、相應部