
A Translation of the Quotation in Śamathadeva's
Abhidharmakośopāyikā-ṭīkā Parallel to the Chinese
Samyukta-āgama Discourse 265

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法鼓佛學學報第12期 頁71-84 (民國102年)，新北市：法鼓佛教學院

Dharma Drum Journal of Buddhist Studies, no. 12, pp. 71-84 (2013)

New Taipei City: Dharma Drum Buddhist College

ISSN: 1996-8000

Abstract

This article contains an annotated translation of the discourse quotation parallel to the Chinese *Samyukta-āgama* discourse no. 265 as found in Śamathadeva's *Abhidharmakośopāyikā-ṭīkā*.

Contents

Up 4084 – Discourse Quotation Parallel to SĀ 265

Keywords

Abhidharmakośopāyikā-ṭīkā; Five Aggregates; Śamathadeva; Samyukta-āgama

* Date of submission: 2012/12/30; date of review: 2013/02/23.

I am indebted to Honjō Yoshifumi (本庄 良文), Giacomella Orofino, Peter Skilling, Alberto Todeschini and the journal's reviewers for discussing points of the translation with me.

Up 4084 – Discourse Quotation Parallel to SĀ 265¹

The Blessed One was staying at Ayojjhā, by the bank of the river Ganges.

Then the Blessed One told the monks: “Monks, just as a large floating lump of foam is carried along by the current of the river Ganges, and

1 Up 4084 refers to quotation no. 84 in chapter IV of the *Abhidharmakośabhāṣya* and of the *Abhidharmakośopāyikā-ṭīkā* (hereafter: *Upāyikā*) according to the numbering system established by Honjō 1984 and successive supplementations in his publications. The discourse quotation runs from D 4094 *ju* 239a2–240b6 [= Si 161 *ju* 583,5–587,15] or Q 5595 *tu* 273a3–275a4, including the canonical excerpt from the *Abhidharmakośabhāṣya*: *ji skad du bcom ldan 'das kyis kyang, tshe dang drod dang rnam shes kyis zhes bya ba la sogs pa la*, cf. *Abhidharmakośabhāṣya* ed. Pradhan 1975: 243,24: *āyur ūṣmātha vijñānam, yadā kāyaṃ jahaty amī apavidhas tadā śete yathā kāṣṭham acetana iti* as well as an *uddāna* referring to the **Bhikṣuṇīdharmadinnā-sūtra*: *tshigs su bcad pa 'di dag sngar dge slong ma chos sbyin gyi mdor sngar bris zin mod kyi de lta na 'ang bcom ldan 'das kyi gsung 'di mdo'i khungs dper nye bar bkod do*. Cf. also Up 2043 on *Abhidharmakośabhāṣya* ed. Pradhan 1975: 73,20, taking up the same canonical passage, and *Abhidharmakośavyākhyā* ed. Wogihara 1971: 668,16. The source of the quotation given in Up 2043 is likewise identified as the **Bhikṣuṇīdharmadinnā-sūtra*; for versions and quotations of the **Bhikṣuṇīdharmadinnā-sūtra* see the survey in Anālayo 2011: 6. Up 4084 has been translated into Japanese by Honjō 1994: 37–39. I am indebted to Honjō Yoshifumi (本庄 良文) for having generously put at my disposition a revised draft of his Japanese translation of the *Upāyikā*. However, I regret 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. Thus I limit myself to giving reference to his previous published translations for the benefit of the interested reader, and for the time being I only consult Honjō's work in case of particularly obscure passages, giving credits accordingly in each case. I adopt the text published in the collated edition of the Tanjur (also known as the ‘Sichuan’ edition, published by the China Tibetology Research Institute, Beijing) as my base text. This edition is based on the Derge edition and provides an apparatus containing variant readings from the Peking, Narthang and Cone editions. I note variant readings only when they are significant or affect my rendering. For Pali texts, all references are to the PTS editions. On occurrence, I have adjusted the *sandhi*, punctuation, capitalisations, etc., and simplified some of the text-critical conventions found in text editions for ease of reference. For the sake of editorial consistency with Anālayo's translations, I adopt Pali terminology, cf. also Dhammadinnā 2012: 70 note 17. The translation of passages in the Chinese *Samyukta-āgama* parallel in my footnotes follows Anālayo 2013: 34–40. The parallels to the present discourse quotation have been identified by Honjō 1984: 68–69; for other parallels cf. Chung 2008: 51 and the annotations to the translation in Anālayo 2013: 34–40 for their comparative study.

a clear-sighted person sees, contemplates and carefully analyses it.² On seeing, contemplating and carefully analysing it, it appears untrue, it appears false, deceptive, worthless.³ Why is that? Because there is no essence whatsoever in a lump of foam.

“Monks, in the same way, any [bodily] form whatsoever, [be it] past, future or present, internal or external, gross or subtle, repugnant or sublime, far or near, a monk sees, contemplates and carefully analyses it. On seeing, contemplating and carefully analysing it, it appears untrue, it appears false, deceptive, worthless, essenceless.⁴ It appears like a disease, a cancer, a dart, an injury,⁵ impermanent, *dukkha*,

2 The clear-sighted person's inquiry into the five similes and the corresponding aggregates is worded in Up 4084 in terms of seeing, contemplating and carefully analysing, *mthong ste bsams shing tshul bzhin du brtags te* and *mthong zhing bsams te tshul bzhin du brtags pa ni*, whereas SĀ 265 speaks of carefully examining and analysing, 諦觀分別. This difference in wording recurs throughout the remainder of the two versions.

3 On looking closely at the objects of the similes (a lump of foam, water bubbles, a mirage, a plantain tree, a magician's illusion), according to Up 4084 the clear-sighted person realises that they appear untrue, false, deceptive and worthless, *mi bden par snang zhing brdzun pa slu ba gsog tu snang ngo*, whereas according to SĀ 265 one finds there is nothing in them, nothing stable, nothing substantial, and that they lack any solidity, 無所有, 無牢, 無實, 無有堅固, and according to SN 22.95 they appear void, hollow and essenceless, *rittakaññeva khāyeyya tucchakaññeva khāyeyya asārakaññeva khāyeyya*. This difference in wording recurs throughout the remainder of the three versions. For a partial Tibetan parallel cf. note 4 below.

4 A canonical quotation of the Buddha's declaring the aggregates deceptive, worthless and essenceless is found in the *Vinīcayasamgrahaṇī of the Yogācārabhūmi*, ed. Kramer 2005: 99,1 [§8.2.5] (transl. *ibid.*: 179): *bcom ldan 'das kyi ji las dgongs nas, de la gsog dang gso ba dang snying po med par yang snang ngo zhes gsungs she na?* (in this context the statement is applied to the five aggregates as a group, rather than to each aggregate individually).

5 The translation follows the integration > *gnod par snang zhing* < based on the subsequent occurrences of this passage in the discourse quotation.

empty, not-self.⁶ Why is that? Because there is no essence whatsoever in [bodily] form.⁷

“Monks, just as in the autumn⁸ water bubbles appear on the water's surface when a great rain falls, arising one after another, disappearing one after another, and a clear-sighted person sees, contemplates and carefully analyses them. On seeing, contemplating and carefully analysing them, they appear untrue, they appear false, deceptive, worthless. Why is that? Because there is no essence whatsoever in bubbles of water.

“Monks, in the same way, any feeling whatsoever, [be it] past, future or present, internal or external, gross or subtle, repugnant or sublime, far or near, a monk sees, contemplates and carefully analyses it. On seeing, contemplating and carefully analysing it, it appears untrue, it appears false, deceptive, worthless, essenceless. It appears like a disease, a cancer, a dart, an injury, impermanent, *dukkha*, empty, not-self. Why is that? Because there is no essence whatsoever in the aggregate of feeling.

6 The series of perceptions of the five aggregates as these are observed on closer scrutiny reveals a difference in details vis-à-vis the listing of SĀ 265: “there is nothing in it, nothing stable, nothing substantial, it has no solidity, it is like a disease, like a carbuncle, like a thorn, like a killer, it is impermanent, *dukkha*, empty and not-self”, 無所有, 無牢, 無實, 無有堅固, 如病, 如癰, 如刺, 如殺, 無常, 苦, 空, 非我. This difference recurs throughout the remainder of the two versions; on the tendency to add a reference to emptiness to listings of impermanence, *dukkha* and not-self found in the *Upāyikā* and the *Āgamas* cf. Dhammadinnā 2012: 71 note 20 with references.

7 The translation follows the integration *gzugs kyi phung po la > snying po < ci yang med pa'i phyir ro*, based on the subsequent occurrences of this passage in the discourse quotation.

8 The translation follows the emendation < *ston* > ‘autumn’ for *ltas* of C and D and *lhas* of N and Q; that is, I read the first part of the sentence as: *ston char chen po phab pa na*, based on the Pali parallel, SN 22.95 at SN III 141,5, which indicates this happens during the autumn, *saradasamaye*, a specification which is, however, not made in SĀ 265 at T II 68c9, cf. Anālayo 2013: 35 note 89.

“Monks, just as at the end of spring⁹ when there is no rain and the sky is free from clouds, in the middle of the day a flickering mirage [appears] in the desert,¹⁰ and a clear-sighted person sees, contemplates and carefully analyses it. On seeing, contemplating and carefully analysing it, it appears untrue, it appears false, deceptive, worthless. Why is that? Because there is no essence whatsoever in a mirage.

“Monks, in the same way, any perception whatsoever, [be it] past, future or present, internal or external, gross or subtle, repugnant or sublime, far or near, a monk sees, contemplates and carefully analyses it. On seeing, contemplating and carefully analysing it, it appears untrue, it appears false, deceptive, worthless, essenceless. It appears like a disease, a cancer, a dart, an injury, impermanent, *dukkha*, empty, not-self. Why is that? Because there is no essence whatsoever in the aggregate of perception.

“Monks, just as a clear-sighted person has entered a forest for the sake of [obtaining] heartwood, carrying a sharp axe, and while seeking heartwood, he sees a large trunk of a plantain tree that is straight, well-grown and smooth. He cuts it down at the root and takes off leaf after leaf.¹¹ When he realises there are no shoots there, what to say of heartwood?¹² Such a clear-sighted person sees, contemplates and

9 SĀ 265 at T II 68c17 speaks of the end of spring or beginning of summer, 春末夏初, whereas SN 22.95 at SN III 141,18 of the last month of the summer, *gimhānaṃ pacchime māse*; for T 105 and T 106 cf. Anālayo 2013: 36 note 90.

10 Neither SĀ 265 nor SN 22.95 specify that the mirage appears in the desert.

11 Not finding shoots there, *'bras bu yang ma mthong na*, is similar to SN 22.95 at SN III 140,28, which says that the trunk of the large plantain tree is without shoots, *akukkukajātāṃ* (reading following the B^e and C^e; E^e: *akukkajātāṃ*, S^e: *akukkujakajātāṃ*; cf. MN 35 at MN I 233,18: *akukkukajātāṃ* in the B^e, C^e and E^e and *akukkuṭajātāṃ* in the S^e, cf. Cone 2001: 2 s.v. *akukkukajāta*).

12 The leaves taken off one by one by the clear-sighted person are said to be all without a solid core in SĀ 265 at T II 68c28: 都無堅實. SN 22.95 at SN III 141,30 says the clear-sighted person “would not find even softwood, let alone heartwood”, *pheggum pi nādhigaccheyya, kuto sāraṃ*. The point of the simile is that the leaves have no core and the “tree” is nothing but leaves. Therefore this is the same as the Pali parallel saying the person who has entered the woods does not find even softwood.

carefully analyses it [i.e., the plantain tree]. On seeing, contemplating and carefully analysing it, it appears untrue, it appears false, deceptive, worthless.¹³ Why is that? Because there is no essence whatsoever in a plantain tree.

“Monks, in the same way, any formations whatsoever, [be they] past, future or present, internal or external, gross or subtle, repugnant or sublime, far or near, a monk sees, contemplates and carefully analyses them. On seeing, contemplating and carefully analysing them, they appear untrue, they appear false, deceptive, worthless, essenceless. They appear like a disease, a cancer, a dart, an injury, impermanent, *dukkha*, empty, not-self. Why is that? Because there is no essence whatsoever in the aggregate of formations.

“Monks, just as a skilled illusionist or an illusionist’s skilled disciple [who] stands at a big crossroads displays the emanation of four magical illusions, namely an elephant troop, a horse troop, a chariot troop and an infantry troop,¹⁴ and a clear-sighted person sees, contemplates and carefully analyses them. On seeing, contemplating and carefully analysing them, they appear untrue, they appear false, deceptive, worthless. Why is that? Because there is no essence whatsoever in a magical illusion.

“Monks, in the same way, any consciousness whatsoever, [be it] past, future or present, internal or external, gross or subtle, repugnant or sublime, far or near, a monk sees, contemplates and carefully analyses it. On seeing, contemplating and carefully analysing it, it appears untrue, it appears false, deceptive, worthless, essenceless. It appears like a disease, a cancer, a dart, an injury, impermanent, *dukkha*,

13 For a section of a commentary on this passage found in the **Vivaraṇasamgrahaṇī* (alt.: **Īyākhyāsamgrahaṇī*) of the *Yogācārabhūmi* as preserved in Sanskrit fragments, cf. ed. Matsuda 1994: 96–97 (providing thereby reference to the Tibetan translation of the *Yogācārabhūmi*, *ibid.*: 92: Q 5542 *yi* 47b7–48b7); cf. also Anālayo 2013: 37 note 92.

14 Up 4084 agrees with SĀ 265 at T II 99a8 and T 105 at T II 501b11 against SN 22.95 and T 106 in detailing the types of magical illusions that are being created, cf. Anālayo 2013: 37 note 93.

empty, not-self. Why is that? Because there is no essence whatsoever in the aggregate of consciousness.”

The Blessed One spoke these words and after the Well-gone One had spoken these words, he made this utterance by way of a further explanation:¹⁵

“[Bodily] form is like a lump of foam,¹⁶
feeling like water bubbles,
perception like a mirage,¹⁷
formations like a plantain tree,
consciousness like a magical illusion,¹⁸
as has been explained by the Kinsman of the Sun. (1)

Carefully analysing [them] in this way from all sides,
appropriately examining [them], when one has understood [them in this way],¹⁹

[their] arising as well as their perishing
appear like a deception, worthless.²⁰ (2)

To the weak in wisdom

15 Up 4084 matches with SĀ 265 at T II 69a16 whereas in SN 22.95 at SN III 142,22 the stanzas are preceded by a description of the disenchantment of the noble disciple with regard to the aggregates and the ensuing liberation, cf. Anālayo 2013: 38 note 96.

16 Whereas SĀ 265 at T II 69a16 explicitly says that one should ‘contemplate’ like this, Up 4084 agrees with SN 22.95, T 105 and T 106 in not enjoining this explicitly.

17 SĀ 265 at T II 69a19 compares perception to a glare in springtime, 想如春時眩。

18 SĀ 265 at T II 69a20 speaks of the nature of (any) consciousness, 識法, in lieu of the simple consciousness, *ṛnam shes*, in Up 4084.

19 Like SN 22.95, T 105 and T 106, Up 4084 does not mention right mindfulness, 正念, found in SĀ 265 at TII 69a21.

20 The last line of the stanza differs from SĀ 265 at T II 69a22, according to which on careful examination the body “is [found] to be insubstantial and without solidity, there being no self or what belongs to a self”, 無實不堅固, 無有我我所. The Pali parallel, SN 22.95 at SN III 142,33, is somewhat close to the *Upāyikā*, in that it describes how, on careful investigation, the body turns out to be “unreal and deserted”, *rittakam tucchakam hoti*.

[the Blessed One] explains these aggregates.²¹

When three things are fully abandoned,
and are separated from the body, [the body] is abandoned, as a corpse: (3)

[Namely] vitality, heat and consciousness,
when they abandon this body,
[the body] that remains, having been left behind,
is bereft of mental volition, like a scrap of wood.²² (4)

21 The Chinese parallel, T 99 at T II 69a23, states at this point: “in this aggregate of bodily form, which is *dukkha*, as the Greatly Wise One has analysed and explained”, 於此苦陰身, 大智分別說, and the Pali version, SN 22.95 at SN III 143,1, says: “with regard to this body, the Greatly Wise One has taught”, *imañca kāyam ārabhha bhūripaññena deśitam* (Up 4084 does not have the reference to *dukkha*, 苦, found in SĀ 265 at T II 69a23, agreeing in this respect with the corresponding stanzas in SN 22.95, T 105 and T 106, cf. Anālayo 2012: note 98). Honjō 1994: 38 renders these two lines as follows: 智慧の劣つたものたちには、これら諸蘊を説かれはしない, “to those who possess an inferior wisdom, such aggregates are not explained”. Now, for 分別說, “speaking discriminatingly”, “to explain conceptually”, “to explain in detail”, among other Sanskrit equivalents Hirakawa 1997: 184 gives *vy-apa-√diś* and *apadiśyate*, which would indicate an adverbial reading of 分別 in the Chinese parallel. This suggests that the Tibetan *rnam pa bstan* could similarly be a rendering of *vyapadiś-* “to point out”, “to indicate”, or of a similar Sanskrit verb. Thus instead of emending *rnam pa bstan* to *⟨rnam ma bstan⟩* (with a negative adverb, an emendation implied by Honjō’s rendering), *rnam pa bstan* could be emended to *⟨rnam par bstan⟩*, with the adverbial reading *rnam par* confirmed by the Chinese parallel (on 廣分別說 as an equivalent of Skt. *vy-apa-√diś* and Tib. *ston pa* cf. also Yokohama and Hirozawa: 298). In addition to agreeing with the parallel lines, this reading has the advantage of introducing a minor emendation compared to *⟨ma⟩*. This solution seems conceptually to make better sense in the context of early Buddhist discourses, where it is somehow rare to find statements that the Buddha does not teach, and the idea that he does explain and instruct by way of similes seems to be instead more at home. On further discussing this stanza with Honjō Yoshifumi, he remarks it is most probable that the underlying Sanskrit original of the *Upāyikā* was similar to the Pali and Chinese parallels, perhaps **bhūriprajñena deśitam*, and suggests the Tibetan translator(s) may have misunderstood the original as follows: *abhūriprajñe* (locative singular for dative singular?) *na deśitam* > **bhūriprajñe na deśitam* (on locative for (dative or) genitive, cf. Edgerton 1953: 47 [§7.83]).

22 The last two lines of Up 4084 are closer to SN 22.95 at SN III 143,4, “discarded, it lies there, food for others, bereft of mental volition”, *apaviddho tadā seti parabhattam acetanam*, rather than to SĀ 265 at T II 69a26, which describes the body as being “forever discarded in a grave or in a cemetery”, 永棄丘塚間, and being like

In this and similar ways,
it is an illusion that deceives the fool,
a dart that inflicts harm,²³
with nothing whatsoever to be proud of.²⁴ (5)

For the monk who vigorously applies himself thus
to intensive examination of these aggregates,²⁵
day and night,
mindful and clearly knowing,
formations will be appeased,
and he attains the state of complete peace.”²⁶ (6)

The Blessed One spoke these words; the monks were delighted and rejoiced in what the Buddha had said.

a scrap of wood, without conscious perceptions, 如木無識想。The image of the scrap of wood is also found in the *Abhidharmakośabhāṣya*, ed. Pradhan 1975: 73,20 (cf. *Abhidharmakośavyākhyā* ed. Wogihara 1971: 668,16): *āyur uṣmā 'tha vijñānaṃ, yadā kāyaṃ jahaty amī, apaviddhas tadā śete, yathā kāṣṭham acetana iti*. The stanza in the *Upāyikā*, *tshe dang drod dang rnam shes kyis, gang tshe lus 'di 'dor byed cing, bor nas de tshe gnas pa ni, sems med ji ltar shing bzhin no*, has a nearly identical version in the Tibetan translation of the *Abhidharmakośabhāṣya*, D 4090 ku 78b4: *tshe dang drod dang rnam shes 'dis gang tshe lus ni 'dor byed cing, bor nas de tshe 'dug pa ni, sems med ji ltar shing bzhin no*; for other parallel passages cf. Anālayo 2013: 39 note 99.

23 Up 4084 does not bring in the comparison to a murderer and a poisonous thorn of SĀ 265 at T II 69a28, 如殺如毒刺, or to the murderer of SN 22.95 at SN III 143,7, *vadhako eso*, cf. also Anālayo 2013: 40 note 101.

24 Instead of the conceit, *rlom pa*, found in Up 4084, SĀ 265 at T II 69a28 explains that the body is “without any solidity”, 無有堅固, and SN 22.95 at SN III 143,7 that “therein no essence can be found”, *sāro ettha na vijjati*.

25 Up 4084 agrees with SN 22.95 at SN III 143,7 and T 105 at T II 501b29, according to which all aggregates should be contemplated in this way, whereas SĀ 265 at T II 69a23 prescribes contemplation specifically of the aggregate of bodily form, 身.

26 Up 4084 agrees with SĀ 265 against SN 22.95 and almost verbatim with the quotation in the *Prasannapadā*, ed. de la Vallée Poussin 1903–1913: 42,1, cf. Anālayo 2013: 40 note 103.

Abbreviations

B ^e	Burmese edition
C	Cone edition
CBETA	Chinese Buddhist Electronic Text Association
C ^e	Ceylonese edition
D	Derge edition (Tōhoku)
E ^e	European edition (PTS)
MN	<i>Majjhima-nikāya</i>
N	Narthang edition
PTS	Pali Text Society
Q	(Qianlong) Peking edition (Ōtani)
SĀ	<i>Samyukta-āgama</i> (T 99)
Si	(Sichuan) Beijing edition
SN	<i>Samyutta-nikāya</i>
T	Taishō edition (CBETA, 2011)
Up	<i>Abhidharmakośopāyikā-ṭīkā</i>

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安止天所著《俱舍論註雜錄》中對應漢譯《雜阿含經》第265經之
譯註

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摘要：

本文是安止天所著《俱舍論註雜錄》(*Abhidharmakośopāyikā-ṭīkā*)
中與漢譯《雜阿含經》第265 經對應之譯註。

關鍵詞：

俱舍論註雜錄、五蘊、安止天、雜阿含經