

法相學會集刊

佛教法相學會成立六十周年紀念專輯

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序言

今年是佛教法相學會成立六十周年，而學會的成立與唯識思想息息相關，故吾人若要知道佛教法相學會的意義，乃有必要先知道唯識思想在佛教中的價值。

按佛教有着悠久的歷史和複雜的義理，加上隨着不同時空而衍生不同的法門，其遂發展出一龐大的系統和文化，我們如要對之作一較準確和全面的認識實為不易，而必賴可靠的方法。事實上，正是不少人在學習佛教的義理時欠缺方法，致使不少在社會流傳的所謂佛理或過於籠統，或似是而非，而佛教的真正價值遂在這一情況下隱而未顯。有見及此，羅時憲先生與一眾學生乃秉承民國時期，歐陽竟無和呂澂等居士利用唯識思想以改善佛教立論的做法，藉以嘗試糾正時風，還佛教真實面貌。誠如羅時憲先生言：「佛學之中，唯法相唯識有周密之體系，有認識論之基礎，並有可行之方法，則佛學之能影響未來之文化者，其唯唯識耶！其唯唯識耶，拭目以視之，當見吾言之不謬。」佛教法相學會即循以上願景以成立。

的確，佛教法相學會自成立以來即一直堅持承傳唯識思想，歷年講授和研究的唯識典籍不計其數，佛弟子固然從相關的工作中豐富了對佛理的認識，各界人士亦由此對佛教的印象有了正面的改變，足見前人的努力已見成果，現在則為今人在既有成果上更作努力的時候。是期《法相學會集刊》收錄了涉及唯識及其他佛教思想的文章，其正好作為今人努力的紀錄。期望這些文章亦可成為後人

開花結果的資糧，讓佛教法相學會的使命能繼續延續，佛教能得到
更為健全的發展。

編者謹識

二零二五年八月十三日

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安世高《阿毘曇五法行經》(T 1557) 異譯對照精校本、英文譯注及詞典 (一)

胡博聰

對說一切有部法論的發展而言，世友的《五事論》是一個至關重要的里程碑 — 它是歷史上首部嘗試打破契經以降所承傳蘊處界三科的框架，而提出將一切法以「色、心、心所、心不相應行、無為」五種範疇系統地收攝的論著。之於有部教義，五事分類法最大的歷史貢獻，或許便在於其為心不相應行（以及另外四事）— 被後世毘婆沙師視為具存在論地位的「法」者 — 之實存性奠定了基礎。

除了提出極具開創性的「五事」，《五事論》對印度佛教另一貢獻，便在其對後世論書在內容與寫作結構上的直接影響。當中除了包括不少有部（尤其是西方系）與瑜伽行派的論書外，它亦出乎意料地影響到某些後期中觀學派的著作。這種現象自是有賴於其簡潔性 — 即以精簡定義每一法的方式，嘗試將所有重要的教義範疇系統性地囊括的這一特色。

《五事論》現存四個漢譯本及梵語殘片；部分原文亦保存在其不完整的漢譯、梵語及龜茲語（乙種吐火羅語）註釋中。眾多版本之中，東漢安世高（約公元 150-200 年）的漢譯本《阿毘曇五法行經》（T 1557）由於文字晦澀的緣故，似乎是最乏人間津的。以下所引有關「身念住」的定型句「自身身身相觀行止」（《陰持入經》T603, 173c29-174a1）即是一個說明安世高譯文古奧的經典例子：

自身 身 身相觀 行止
巴利語平行句式：*ajjhattam kāye kāyānupassī viharati*

（類似的句子亦見於 T 101, 494a22-24 及 494a22b6-8；金剛寺本《安般守意經》第 128-134 行；等等。）

除了如以上例子般將印度語言的語序生硬套入漢語外，其所採用生僻且看似不規則的詞彙，以及異於文言的漢代口語，也大大增加了理解安世高譯文的難度，更不用說見於後世版本中展轉傳抄所致的諸多衍文、脫漏、訛字等了。

幸好，仰仗於數位學者（例如：左冠明(Stefano Zacchetti)、何離巽(Paul Harrison)、維特(Tilman Vetter)、那體慧(Jan Nattier)及辛嶋靜志等)¹ 的重大發現與研究成果，學界對安世高以及最早期漢譯佛典的認知在近二十年間取得了極大的進展。基於這些學術成果與平行文本的數量，筆者相信我們應該已有較為穩固的基礎，以對《阿毘曇五法行經》— 現存最古老的漢譯說一切有部阿毘達磨文獻 — 進行初步校訂與更仔細的研究。

此研究將以文獻學為主，思想史為輔的角度審視《阿毘曇五法行經》——筆者將基於以不同藏經版本與平行文本校勘的異譯對照精校本與詞彙表，對此文本作一初步的英文繙譯。這些研究資料預計分開五部分出版：

- (一) 包括 T 1557, 998c9–999b15 (此文)，內容涵蓋全文所覆蓋的法之「總表」，色、心以及一部分心所的定義；
- (二) 999b16–c26，承上心所的部分，涵蓋結與縛的定義；
- (三) 999c27–1000c8，承上心所的部分，涵蓋隨眠（安世高譯：使）、隨煩惱（安譯：勞/惱（異文：腦））與纏（安譯：從起）的定義；
- (四) 1000c9–1001a15，承上心所的部分，涵蓋智（安譯：黠）、見與現觀（安譯：更）的定義；
- (五) 1001a16–b6，涵蓋心不相應行與無為的定義。

1 尤其是英年早逝的左冠明教授及辛嶋靜志教授。本研究的第一二部分（精校本與譯注）及第三部分（詞典）即是分別地對左冠明（2005）與辛嶋（2010）的致敬。

由於欠缺平行文本的緣故，此系列的校定文本將不會涵蓋《阿毘曇五法行經》的開首部分（即 998a12–c9；筆者暫時假設其為後加於《五法行經》的獨立文本）²。該部分將於其它場合討論。

此研究亦旨在回應《五法行經》是否為安世高所譯的這一學術問題——許理和（1977）在其對東漢漢譯佛典的開創性研究中並未將《阿毘曇五法行經》列為東漢所出的譯典之一。然而，他未有舉出任何理由支持此觀點。另一方面，其他學者如宇井伯壽（1971）、那體慧（2008）與左冠明（2010c）等皆認為《阿毘曇五法行經》應屬安世高的譯作（那氏與左氏皆指出此有待深入研究）。筆者嘗試在本文的諸多腳注中指出《五法行經》與其它安世高譯文的「互文性」——即兩者之間在語彙與句法層面上的高度相似性。另外，筆者亦會在有需要時爰引其它阿毘達磨類型文獻，以展示某些阿毘達磨觀點與定義的嬗變。由是，此研究的定位為：一兼顧早期阿毘達磨教義發展研究與安世高研究兩者的語言學基礎研究。

2 就此文本切割，其中一個較為有力的證據為：對於問句「X是甚麼」，開首部分一貫使用「何等為X」的句式，而《五法行經》則一貫使用「X為何等」。更多支持兩個文本應作切割的內部與外部訊息，將於其它場合討論。

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Part I: A Synoptic Critical Edition to
An Shigao's *Āpítán wǔ fǎ xíng jīng*
阿毘曇五法行經 (T 1557)

(Partial, Taishō page 998c9–999b15)

Symbols Used in this Synoptic Edition:

- ASg = *Āpítán wǔ fǎ xíng jīng* 阿毘曇五法行經 (T 1557), translation of the *Pañcavastuka* by Ān Shigāo 安世高.
- FC = *Sàpóduō zōng wǔ shì lùn* 薩婆多宗五事論 (T 1556), translation of the *Pañcavastuka* by Fǎchéng/Chos-grub 法成.
- Gb = *Wǔ fǎ pǐn* 五法品 of the *Zhòng shì fēn āpítán lùn* 眾事分阿毘曇論 (T 1541), translation of the *Pañcavastuka* by Guṇabhadra 求那跋陀羅.
- XZ = *Biàn wǔ shì pǐn* 辯五事品 of the *Āpidámó pǐnlèi zú lùn* 阿毘達磨品類足論 (T 1542), translation of the *Pañcavastuka* by Xuánzàng 玄奘.
- { } = Superfluous Chinese text.
- ◇ = Omitted text.
- <...> = Lacuna.
- †...† = Corrupted text.

Other Abbreviations are seen in Bibliography and Abbreviations.

The Sanskrit text used in this synoptic edition is adapted from: Chung Jin-il 鄭鎮一 & Fukita Takanori 吹田隆德. *Sanskrit Fragments of the Pañcavastuka* 五事論梵文斷簡. Tokyo: The Sankibo Press.

Other symbols:

Highlighted grey = The portions of Sanskrit counterparts that have not yet been discovered. See Chung & Fukita (2017) p. 9.

- l./ll.* = line/lines.
- ∪ = *upadhmānīya*.
- = *jihvāmūlīya*.
- *
- { } = restored *akṣaras*.
- // = parallel.
- ///... /// = lacuna.
- ≡ = word-for-word identical.
- # = Unnamed citation.

Editions of Chinese Buddhist Canon Consulted for ASg:

- F = Readings of the first *Fuzhou* 福州 edition.
F(1) = Readings of the first *Fuzhou* 福州 edition as recorded in the apparatus of T (= 宮)
Kr = Readings of the Second *Koryō* 高麗 edition.
M = Readings of the *Yongle bei zang* 永樂北藏.
M(1) = Readings of the *Jiaxing zang* 嘉興藏 as recorded in the apparatus of T (= 明).
Q = Readings of the *Qisha* 磧砂 edition.
Q(1) = Readings of the *Qisha* 磧砂 edition as recorded in the apparatus of ZH (= 磧)
S = Readings of the *Sixi* 思溪 edition.
S(1) = Readings of the *Sixi* 思溪 edition as recorded in the apparatus of T (= 宋)
S(2) = Readings of the *Zifu* 資福 edition as recorded in the apparatus of ZH (= 資)
T = The *Taishō shinshū daizōkyō* 大正新脩大藏經, Tokyo: 1924–1932. **(The basic text of this current edition)**
Y = Readings of the *Puning zang* 普寧藏 as recorded in the apparatus of T (= 元) & ZH (= 普)
ZH = The *Zhonghua Dazangjing* 中華大藏經, Beijing: 1984–1988.

Editions/Symbols of Chinese Buddhist Canon Consulted for other Texts:

- Sgz = Readings of the *Shōgo-zō* 聖語藏 as recorded in the apparatus of T (= 聖)
FC-2073 = Pelliot Chinois 2073. A manuscript for FC.
FC-2116 = Pelliot Chinois 2116. A manuscript for FC.

§ 0a (998c9-10)	有五法行。	Gb 627a8: 五法 XZ 692b23: 有五法: FC 995c7: 法有五種: … {pa}ñca dharmāh
§ 0b (998c10)	何等五?	Gb 627a9: 問: 云何五?
§ 0c (998c10-11)	一者、色; 二者、意; 三者、所念; 四者、別離意行; 五者、無為。	Gb 627a9: 答: 謂色、心、心法、心不相應行、無為。 XZ 692b23-24: 一、色; 二、心; 三、心所法; 四、心不相應行; 五、無為。 FC 995c7-8: 一者、色法; 二者、心法; 三者、心所有法; 四者、心不相應行法; 五者、無為法。 rūpaṃ cittaṃ caitasikā dharmā{ś citta}viprayuktāh saṃskārāh asaṃskṛtañ ca
§ A1a (998c12)	色為何等?	Gb 627a10: 云何色? XZ 692b24: 色云何? FC 995c8-9: 何名色法? rū{paṃ katarat* }
§ A1b (998c12)	所色一切——在四行, 亦從四行所。	Gb 627a10: 謂: 四大及四大造色。 XZ 692b24-25: 謂: 諸所有色——一切四大種及四大種所造色。 FC 995c9: 謂: 彼一切從四大種、四大所造所生諸色。 {yat kiṃ cid rūpaṃ sarvaṃ tac} catvāri mahābhūtāni catvāri ca mahābhūtāny upādāya
§ A1.1a (998c12-13)	四行 ¹ 為何等?	Gb 627a10: 云何四大? XZ 692b25: 四大種者, FC 995c10: 何謂四大? catvāri mahābhūtā{ni katamāni }
§ A1.1b (998c13)	地種、水種、火種、風種;	Gb 627a10-11: 謂: 地界、水、火、風界。 XZ 692b25-26: 謂: 地界、水界、火界、風界。 FC 995c10: 地界、水界、火界、風界。 {prthivī}dhātur abdhātus tejodhātur vāyudhātus ceti
§ A1.2a (998c13-14)	亦, 從四行 ¹ 因所色為何等?	Gb 627a11: 云何造色? XZ 692b26: 所造色者, FC 995c10: 何名造色? upādāyarūpaṃ katarat*
§ A1.2b (998c14-15)	眼根、耳根、鼻根、舌根、身根; 色、聲、香、味、細滑亦一處不更。	Gb 627a11-12: 謂: 眼根、耳、鼻、舌、身根; 色、聲、香、味、觸入少分及無作色。 XZ 692b26-27: 謂: 眼根、耳根、鼻根、舌根、身; 色、聲、香、味、所觸一分及無表色。

		FC 995c10-12: 謂：眼根、耳根、鼻根、舌根、身根；諸色、諸聲、諸香、諸味、及觸一分兼無表色。 caksurindriyaṃ {śrotendriyaṃ ghrāṇendri}yaṃ jihvendriyaṃ kāyendr{i}y{aṃ} rūpā{n}i {śab}dāḥ gandhā rasāḥ spraṣṭavyaikaśeṣo 'vijñ{aptiś ca }
-	- - -	Gb 627a12: 是名色法。
§ A2a (998c16)	意為何等？	Gb 627a12-13: 云何心？ XZ 692b27: 心云何？ FC 995c13: 何名心法？ {cittaṃ katarat* }
§ A2b (998c16)	所意・心・識。	Gb 627a13: 謂：意及六識。 XZ 692b28: 謂：心・意・識。 FC 995c13: 謂：心・意・識。 {yac ci}ttaṃ mano vijñānaṃ
§ A2c (998c16)	是為何等？	XZ 692b28: 此復云何？ FC 995c13: 彼復云何？ tat punaḥ katara {t*}
§ A2d (998c16)	六識身。	XZ 692b28: 謂：六識身 —— ṣaḍ {v}ijñān{akā}yāḥ
§ A2.1a (998c16-17)	六識為何等？	Gb 627a13: 云何六？
§ A2.1b (998c17)	眼識、耳識、鼻識、舌識、身識、心識。	Gb 627a13-14: 謂：眼識、耳・鼻・舌・身・意識。 XZ 692b28-29: 即：眼識、耳識、鼻識、舌識、身識、意識。 FC 995c13-14: 謂：眼識、耳・鼻・舌・身・意識六識之身。 caksurvijñānaṃ śrotraḥr{ā}ṇ{a}j{i}h{v}ākā {yamanovijñānaṃ }
-	- - -	Gb 627a14: 是名心法。
§ A3a (998c18)	所念法為何等？	Gb 627a14: 云何心法？ XZ 692b29: 心所法云何？ FC 995c14: 何名心所有法？ {caitasi}kā dharmāḥ katame
§ A3b (998c18)	若所念法意共俱。	Gb 627a14: 謂：若法心相應 —— XZ 692b29-c1: 謂：若法心相應。 FC 995c14-15: 謂：與心相應諸法。 ye dharmās cittena sampray{uktāḥ }

- § A3c (998c18) 是為何等？ XZ 692c1: 此復云何？
FC 995c15: 彼復云何？
{te punaḥ} k{a}tame
- § A3d (998c19–21) 痛、想、行、痒、念；
欲、是、意、定、黠；
信、進；
計¹、念；
貪、不貪；
善本、惡本、不分別本；
一切結、縛、*使²、勞、
從起；
所黠、所見、所*更³；
¹ 計：許 Q
² *使：便 Kr；傳 F, F(1), S,
S(1), Q, Y, M, M(1). Cf. § 3.22
³ 所*更：所要 in all witness.
Cf. § 3.27
- Gb 627a14–17: 謂：受、想、思、觸、憶；
欲、解脫、念、定、慧；信、精進；覺、觀；
放逸、不放逸；善根、不善根、無記根；一切
結、縛、使、煩惱、上煩惱、纏；若智、若
見、若無聞等。
XZ 692c1–4: 謂[*]：受、想、思、觸、作意；
欲、勝解、念、定、慧；信、勤；尋、伺；放
逸、不放逸；善根、不善根、無記根；一切
結、縛、隨眠、隨煩惱、纏；諸所有智、諸所
有見、諸所有現觀。
[*] 謂 T；識 F(1), S(1), Y, M(1)
FC 995c15–18: 謂：受、想[*]、思、觸、作
意；欲、勝解、信、精進、念、定、慧；尋、
伺；放逸、不放逸；善根、不善根、無記根；
諸結、繫縛、微廣、諸隨煩惱、纏繞安住；
知、見、所有現觀。
[*] 想 FC-2073；相 T, FC-2116
vedanā samjñā cetanā s{parśo manaskāraś chando
'dhimokṣaḥ} śraddhā vīryaṃ smṛtiḥ samādhiḥ
prajñā vita{r}k{o vicāraḥ p}r{a}mādo 'pra{mā}-
daḥ kuśal{a}mūla{ny akuślamūlāny avyākṛ}t{a}-
mūl{ā}ni sarvāṇi saṃyojanāni bandhan{āny} {an}-
uśayā upakleśāḥ paryavasthānāni
yat kiñ ci{j jñānaṃ yat kiṃ cid da}rśanaṃ yaḥ kaś
cid abhisamaya{h }}
- § A3e (998c21–22) 亦所有如是法——意共
俱，是名為意所念法。 Gb 627a17–18: 此及餘心相應共起者，是名心
法法。
XZ 692c4–5: 復有所餘如是類法與心相應，總
名心所法。
FC 995c18–19: 復有餘法與心相應，如是等類
名為心所有法。
{ye vā p}unar anye 'py evambhāgīyā dharmās
citte{na samprayuktāḥ | i}me ucyante caitasikā
dharmāḥ ||
- § A4a (998c23) 別離意行為何等？ Gb 627a18: 云何心不相應行？
XZ 692c5: 心不相應行云何？
FC 995c19–20: 何名心不相應行法？
cittaviprayuktāḥ saṃskārāḥ katame
- § A4b (998c23) 所別離意不共。 Gb 627a18–19: 謂：若法不與心相應 ——
XZ 692c5–6: 謂：若法心不相應。
FC 995c20: 謂：有諸法與心不相應。
ye dharmās cittena {viprayuktāḥ}

§ A4c
(998c23)

是為何等？

XZ 692c6: 此復云何？
FC 995c20–21: 彼復云何？
{te punaḥ katame }

§ A4d
(998c24–25)

得；
不思想¹、盡正¹、
不思想；
*命*根²、*種*會³；
得處、得種、得入；
生、老、止⁴、非⁵常；
名字、絕、具；

Gb 627a19–21: 謂：諸得；無想定、滅盡定、無想天；命根、種類；處得、事得、入得；生、老、住、無常；名身、句身、味身。
XZ 692c6–8: 謂：得；無想定、滅定、無想事；命根、眾同分；依得、事得、處得；生、老、住、無常性；名身、句身、文身。
FC 995c21–23: 謂：得；無想[*]等至、滅盡等至、無想[*]所有；命根、眾同分；得處所、得事、得處；生、老、住、無常性；名身、句身及以文身。

¹ 政：正 F, F(1), Q, S(1), Y, M, M(1)

² *命*根:念想 in all witnesses.

[*] 想 FC-2073; 相 T, FC-2116

Cf. note 61

³ *種*會:下輩苦 in all

{prā}ptir asaṃjñasamāpattir nirodhasamāpattir ā{saṃjñikam j}īvitendriyaṃ nikāyasahabhāgah sthānapratilābhah vastupratilābhah āyatanapratilābhah jātir ja{rā sthiti}r anityatā nāmakāyāḥ p{a}d{a}kāyā {vyañjanakāyāḥ }

witnesses. Cf. note 63 and § 4.6

⁴ 止：死 F, F(1), Q, S, S(1), Y, M, M(1)

⁵ 非：輩 F

§ A4e
(998c25–26)

如應·亦餘如是法——
分別意行，是名分別意
行。

Gb 627a21–22: 此及餘不與心相應共起者，是名心不相應行法。
XZ 692c8–9: 復有所餘如是類法與心不相應，總名心不相應行。
FC 995c23–24: 復有餘法與心不相應，如是等類名為心不相應行法。

{ye vā punar anye `py evambhāgī}yā dharmās cittena viprayuktāḥ ime ucy {ant}e {c}i {ttav}- i {prayutāḥ sa}m {sk}ā {rāḥ }

§ A5
(998c27)

無為何等？

Gb 627a23: 云何無為？
XZ 692c9: 無為何云何？
FC 995c25: 何名無為法？
{asaṃskṛtaṃ katamat* }

Gb 627a23: 謂三無為；
XZ 692c9–10: 謂三無為；
FC 995c25: 謂三種無為；
{trīṇy asaṃskṛtāni }

§ A5a
(998c27)

空、滅未離、滅不*復¹
受。

Gb 627a23: 虛空、數滅、非數滅。
XZ 692c10: 一、虛空；二、非擇滅；三、擇滅。
FC 995c25–26: 虛空、非擇滅及以擇滅。此名無為法。

¹ *復：須 (= 湏 in S, Kr) in all witnesses. See note 79

{ākāśam apratisaṃkhyānirodhah pratisaṃkhyānirodhah }

Gb 627a23–24: 是名無為法。
FC 995c26: 此名無為法。
{īdam ucyate `saṃskṛtaṃ }

- § 1.1.1a (998c28) 地種為何¹等？
¹何：阿 F
 Gb 627a25: 云何地界？
 XZ 692c11: 地界云何？
 FC 995c26: 云何地界？
 {prthivīdhātuḥ katamah }
- § 1.1.1b (998c28) 堅者。
 Gb 627a25: 謂：堅。
 XZ 692c11: 謂：堅性。
 FC 995c26: 謂：堅硬性。
 {khakkhatatvam* }
- § 1.1.2a (998c28) 水種何等？
 Gb 627a25: 云何水界？
 XZ 692c11: 水界云何？
 FC 995c26–27: 云何水界？
 {abdhātuḥ katamah }
- § 1.1.2b (998c28) 濕者。
 Gb 627a25: 謂：濕潤。
 XZ 692c11: 謂：濕性。
 FC 995c27: 謂：薄[*]潤性。
 [*] 濡 FC-2073; 濡 FC-2116; Presumably s.e. of 濕。
 {dravatvam* }
- § 1.1.3a (998c28) 火種何等？
 Gb 627a25–26: 云何火界？
 XZ 692c11–12: 火界云何？
 FC 995c27: 云何火界？
 {tejodhātuḥ katamah }
- § 1.1.3b (998c29) 熱者。
 Gb 627a26: 謂：溫暖。
 XZ 692c12: 謂：煖性。
 FC 995c27: 謂：熱暖[*]性。
 [*] 暖 FC-2073; 暖 T
 {uṣṇatvam* }
- § 1.1.4a (998c29) 風種何等？
 Gb 627a26: 云何風界？
 XZ 692c12: 風界云何？
 FC 995c27–28: 云何風界？
 {vāyudhātuḥ katamah }
-
- AKB-P 163c28–29: 《分別道理論》云：「何者風界？」
 AKB-XZ 3b11: 《品類足論》…言：「云何名風界？」
 AKB 8,20–21 / AKB-1 (Ej) 13,2: “vāyudhātuḥ katamo
- § 1.1.4b (998c29) 起者。
 Gb 627a26: 謂：飄・動。
 XZ 692c12: 謂：輕・等動性。
 FC 995c28: 謂：輕・動性。
 {laghusamudīraṇatvam* }
-

§ 1.2.1a
(998c29)

眼根何等？

AKB-P 163c29: 所謂輕觸。』
AKB-XZ 3b11-12: 謂：輕・等動性。』
AKB 8,21 / AKB-1 (Ej) 13,2-3:
laghusamudīraṇatvam” iti prakāraṇeṣu nūrdiṣṭam ... /

Gb 627a27: 云何眼根？
XZ 692c12-13: 眼根云何？
FC 995c28: 云何眼根？

{cakṣṛindriyaṃ katamat* }

AKB-P 163a12-13: 若立此義，則順《分別道理論》。彼論云：「何者為眼根？

AKB-XZ 2b19-20: 如是便順《品類足論》。如彼論說：「云何眼根？

AKB 6,4-5: *evaṃ kṛtvā prakaraṇaṅgrantho ’py amuvṛtto bhavati / “cakṣuḥ katamat?*

Avs-Nib 124,11: *yathā – “cakṣuḥ katamam?*

AKVy 302,29: *tadyathā – “cakṣuḥ katamat?*

§ 1.2.1b
(998c29-999a1)

眼識相著可色。

Gb 627a27: 謂：眼識所依淨色。
XZ 692c13: 謂：眼識所依淨色。
FC 995c28: 謂：眼識依清淨色。

{cakṣurvijñānasamñīśrayo rūpaprasādah }

AKB 6,5-6: *cakṣurvijñānāśrayo rūpaprasāda” iti vistarah /*

AKB-P 163a14: 謂：眼識依止清淨色。』

AKB-XZ 2b20-21: 眼識所依淨色為性。』如是廣說。

AKB (Tib) 30a2-3: *mig gi rnam par shes pa’i rten gzugs dang ba’o zhes rgyas par ’byung ba’i gzhung dang yang mthun par ’gyur ro //*

Avs-Nib 124,11-12: *cakṣurvijñānāśrayo rūpaprasādah” /*

AKVy 302,29-30: *yo rūpaprasādaś cakṣurvijñānasyāśraya iti.*

§ 1.2.2a
(999a1)

耳根何等？

Gb 627a27: 云何耳根？
XZ 692c13: 耳根云何？
FC 995c28-29: 云何耳根？

{śrotendriyaṃ katamat* }

§ 1.2.2b
(999a1)

耳識相著可色。

Gb 627a27-28: 謂：耳識所依淨色。
XZ 692c13-14: 謂：耳識所依淨色。
FC 995c29: 謂：耳識依清淨色。

{śrotravijñānasamñīśrayo rūpaprasādah }

§ 1.2.3a
(999a1)

鼻根何等？

Gb 627a28: 云何鼻根？
XZ 692c14: 鼻根云何？
FC 995c29: 云何鼻根？

{ghrāṇendriyaṃ ka}tamam*

§ 1.2.3b (999a1-2)	鼻識相著可色。	Gb 627a28: 謂：鼻識所依淨色。 XZ 692c14: 謂：鼻識所依淨色。 FC 995c29-996a1: 謂：鼻識依清淨色。 ghrāṇ{a}v{i}jñ{ānasamñisrayo rūpap}r{asādaḥ}
§ 1.2.4a (999a2)	舌根何等？	Gb 627a28-29: 云何舌根？ XZ 692c14-15: 舌根云何？ FC 996a1: 云何舌根？ j{i}hv{e}ndr{iyam katamat }
§ 1.2.4b (999a2)	舌識相著可色。	Gb 627a29: 謂：舌識所依淨色。 XZ 692c15: 謂：舌識所依淨色。 FC 996a1: 謂：舌識依清淨色。 {jihvāvijñānasamñisrayo rūpaprasādaḥ }
§ 1.2.5a (999a2-3)	身根何等？	Gb 627a29: 云何身根？ XZ 692c15: 身根云何？ FC 996a1-2: 云何身根？ {kāyendriyam katamat*}
§ 1.2.5b (999a3)	身識 ¹ 相著可色。 ¹ 識：根 Kr	Gb 627a29-b1: 謂：身識所依淨色。 XZ 692c15-16: 謂：身識所依淨色。 FC 996a2: 謂：身識依清淨色。 {kāya}vijñānasamñisrayo rūpapr{a}sādaḥ
§ 1.2.6a (999a3)	色為何等？	Gb 627b2: 云何色？ XZ 692c16: 色云何？ FC 996a2: 云何諸色？ rūpāṇi katamāni
§ 1.2.6b (999a3-4)	若色 —— 端正、不端正等色、俱中央・色想像。	Gb 627b2: 謂色 —— 若好、若醜、若中間。 XZ 692c16-17: 謂：諸所有色 —— 若好顯色、若惡顯色、若二中間似顯處色。 FC 996a2-4: 謂：諸好色及非好色、彼二中間所住諸色及顯色等。 yā{ni kāni cid rūpāṇi suvarṇāni vā durvarṇāni vā tadubhayāntarasthāyīni vā va}ṛṇ{a}nibhāni

Cf. Ybh-XZ 279b17-19: 此色復有三種，謂：若好顯色、若惡顯色、若俱異顯色，似色顯現。

// Ybh 5,10-11: *punaḥ tad eva suvarṇaṇaṃ vā durvarṇaṇaṃ vā tadubhayāntara-sthāyī vā varṇa-nibhaṃ //*

Cf. ASVy (L) fol. 6v6 (2015; 280,33-281,1): *tat punaḥ suvarṇaṇaṃ durvarṇaṇaṃ tadubhayāntarasthāpi* (footnote 44 of the ed.: Read: °*stham api*) *varṇaṇanibhaṃ /*

§ 1.2.6c
(999a4-5)

上頭一識更：眼識；
*已¹更，為心識更。
是色，兩識更知。何
等兩？眼識、心識。

¹ *已: 色 in all witness. Cf. §§
1.2.7c, 1.2.8c, etc.

Gb 627b2-3: 彼二識識：先眼識；後意識。
XZ 692c17-19: 如是諸色二識所識，謂：眼識
及意識。此中一類眼識先識，眼識受已，意識
隨識。

FC 996a4-5: 最初一識眼識所知，眼識所受，
意識能知。是故諸色，眼識、意識二識了知。
yāni tatprathamata ekena vijñānena vijñeyāni
{cakṣurvijñānena} /// ... /// {manovijñānena
vijñeyānīti api tāni rūpā}ṇi {d}vābhyāṃ
vijñānābhyāṃ vijñeyāni cakṣurvijñā{nena
manovijñānena ca }

Gb 627b3: 是名為色。
{imāny ucyante rūpāni }

§ 1.2.7a
(999a6)

聲為何等？

Gb 627b3: 云何聲？
XZ 692c19: 聲云何？
FC 996a5: 云何諸聲？
{śabdāḥ katame }

§ 1.2.7b
(999a6-7)

{從受行出聲亦不從受行出
聲} 從受行本聲、亦
不從受行本(受)聲。

Gb 627b3-4: 聲有二種，謂：因受四大起、
因不受四大起。
XZ 692c19-20: 此有二，謂：有執受大種為因
聲，及無執受大種為因聲。
FC 996a6-7: 聲有二種，謂：執受大種因所
生，及非執受大種因所生。
/// ... /// {upāttamahābhūtahetukā
anupātta}mahābhūtahetukāś ca

§ 1.2.7c
(999a7-9)

若上頭一識更知：耳
識；已更，心識便
知。是聲，兩識更
知：耳識、心識。

Gb 627b4-5: 彼二識識，先[*]耳識、後意識。
[*] 先 T; 生 M(1)
XZ 692c20-22: 如是諸聲二識所識，謂：耳識
及意識。此中一類耳識先識，耳識受已，意識
隨識。
FC 996a7-8: 最初一識耳識所知，耳識所受，
意識能知。是故諸聲，耳識、意識二識了知。
ye tatprathamata eke {na vijñānena vijñeyāḥ |
śrotravijñānena} /// ... /// {manovijñānena vijñeyāḥ
ity api te śabdā dvābhyāṃ v}ijñānābh {y}āṃ
vij {ñ} eyā < ḥ > śrotravij {ñ} ānena
m {an} o {v} i {jñ} ā {nena ca }

Gb 627b5: 是名為聲。
{īma ucyante śabdāḥ }

§ 1.2.8a
(999a9)

香為何等？

Gb 627b5: 云何香？
XZ 692c22: 香云何？
FC 996a8-9: 云何諸香？
{gandhāḥ katame }

§ 1.2.8b
(999a9–10)

若根香、若莖香、若花¹香、若實香；香香、臭香²、等香——所香，是名為香。

¹ 花：華 M

² 香香臭香：若香香若臭香 F, F(1), Q, S, S(1), Y, M, M(1)

Gb 627b5–6: 謂香——若好、若惡、若中間。
XZ 692c22–23: 謂：諸所有香——若好香、若惡香、若平等香，鼻所嗅。
FC 996a9: 謂：好香、惡香、平等了香。
{ye ke cid gandhāḥ sugandhā vā durgandhā vā samagandhā vā }

AKB-P 163b11–12: 《阿毘達磨》中說香有三種，謂：香、臭、平等。

AKB-XZ 2c21–22: 《本論》中說香有三種：好香、惡香及平等香。

AKB 7,6: *śāstre* - “*sugandho durgandhaḥ samagandha*” iti /

§ 1.2.8c
(999a11–12)

若上頭一識{一識}更知：鼻識；已更，心識便知¹。是香，兩識更知：鼻識、心識。

¹ 知：如 T (a misprint)

Gb 627b6: 彼二識識，先鼻識、後意識。
XZ 692c23–25: 如是諸香二識所識，謂：鼻識及意識。此中一類鼻識先識，鼻識受已，意識隨識。

FC 996a9–11: 最初一識鼻識所知、鼻識所受、意識能知，是故諸香，鼻識、意識二識了知。
{ye tat}pr{a}tham{a}t{a} ek{e}na v{i}jñān{e}n{a} v{i}jñey{āḥ | gh}r{āṇavijñānena} /// ... /// {manovijñānena vijñeyāḥ ity api te gandhā dvābhyāṃ vijñānābhy}ā{ṃ} vijñeyā ghrāṇavijñānena manovijñānena c{a} }

Gb 627b7: 是名為香。
{ima ucyante gandhāḥ }

§ 1.2.9a
(999a12)

味為何等？

Gb 627b7: 云何味？
XZ 692c25: 味云何？
FC 996a11: 云何諸味？
{rasāḥ katame }

§ 1.2.9b
(999a12–13)

若酢味、甜味、鹽味、苦味、鹹味、辛味、澁味，亦所噉覺味。

Gb 627b7–8: 謂味——若可喜、若不可喜、若中間。
XZ 692c25–26: 謂：諸所有味——若可意、若不可意、若順捨處，舌所嘗。
FC 996a11–12: 謂：可意及非可意、平等嘗味。
{ye ke cid rasā mānāpikā vāmānāpikā vopekṣāsthānīyā vā svādānīyāḥ }

§ 1.2.9c
(999a14–15)

若上頭一識知：舌識；舌識已更，心識便知。是味，兩識更知：舌識、心識。

Gb 627b8: 彼二識識，先舌識、後意識。
XZ 692c26–28: 如是諸味，二識所識，謂：舌識及意識。此中一類舌識先識，舌識受已，意識隨識。
FC 996a12–13: 最初一識舌識所知、舌識所受、意識能知。是故諸味，舌識、意識二識了知。

-	-	{ye tatpra}thamata ekena vijñānena vijñeyāḥ jihvāvi{jñānena ... manovijñānena vijñeyāḥ ity api te} r{a}sā dvābhyā{ṃ} vijñānābhyāṃ vijñeyā jihvāvijñānena manovijñā{nena ca }
-	-	Gb 627b8: 是名為味。 {īma ucyante rasāḥ }
§ 1.2.10a (999a15)	細滑更為何等？	Gb 627b9: 云何觸入少分？ XZ 692c28: 所觸一分云何？ FC 996a13-14: 云何所觸一分？ {spraṣṭavyaikadeśaḥ katamaḥ }
§ 1.2.10b (999a15-16)	若滑、若饒；若輕、若重；若寒、若熱；若飢、若渴。	Gb 627b9: 謂：澁、滑、輕、重、冷、飢、渴。 XZ 692c28-29: 謂：滑性、澁性、輕性、重性、冷、飢、渴性，身所觸。 FC 996a14-15: 謂：滑性、澁性、輕性、重性、冷、飢、渴等。 {ślakṣṇatvaṃ karkaśatvaṃ la}ghutvaṃ gurutvaṃ śītaṃ jighat{sā} pipāsā
§ 1.2.10c (999a16-18)	上頭一識知：身識；身識已更 ¹ ，心識便知。是一處樂為兩識更知：身識、心識。 ¹ 身識已更：已更 F(1), Q, S, S(1), Y, M, M(1)	Gb 627b9-10: 彼二識識，先身識、後意識。 XZ 692c29-693a2: 如是諸觸及四大種，二識所識，謂：身識及意識。此中一類身識先識，身識受已，意識隨識。 FC 996a15-16: 最初一識身識所知、身識所受、意識能知。是故諸觸一分，身識、意識二識了知。 sa tatprathamata e{kena vijñānena vijñeyāḥ kāyavijñānena ... manovijñānena} vijñeyāḥ ity a{p}i {sa spraṣṭavyaikadeśo} o {dv}ābhyāṃ vij{ñ}ānābh{yā}ṃ {vijñeyāḥ kāyavijñānena manovijñānena ca }
-	-	Gb 627b10: 是名觸入少分。 {ayam ucyate spraṣṭavyaikadeśaḥ }
§ 1.2.11a (999a18-19)	心識一處不更色，為何等？	Gb 627b11: 云何無作色？ XZ 693a2-3: 無表色云何？ FC 996a16-17: 何等名為諸無表色？
§ 1.2.11b (999a19-20)	若色，法識*相 ¹ 著。是為何等？若身善者、不善者、不更。	Gb 627b11: 謂：法入所攝色。 XZ 693a3: 謂：法處所攝色。 FC 996a17: 謂：法處所攝色，
	¹ *相：想 in all witness. Cf. §§ 1.2.1b, 1.2.2b, 1.2.3.b, etc.	

§ 2.1.11c (999a20)	若常一識知：心識。	Gb 627b11-12: 彼一識識，謂：意識。是名無作色。
		XZ 693a3-4: 此及五色根，於一切時一識所識，謂：意識。
		FC 996a17-18: 於一切時，唯一意識之所了知[*]。
		[*] 知 FC-2073, FC-2116; 知知 T
-	-	Gb 627b12: 是名無作色。
§ 2.1.1a (999a21)	眼識為何等？	Gb 627b13: 云何眼識？ XZ 693a5: 眼識云何？ FC 996a18: 云何眼識？
§ 2.1.1b (999a21)	眼根 ¹ 相依色因知。	Gb 627b13: 謂：依眼根，行於色。 XZ 693a5: 謂：依眼根各了別色。 FC 996a18-19: 依於眼根，各別了色。
	¹ 根: om. Kr, F	
§ 2.1.2a (999a21)	耳識為何等？	Gb 627b13: 云何耳識？ XZ 693a5: 耳識云何？ FC 996a19: 云何耳識？
§ 2.1.2b (999a22)	故耳根相依聲因知。	Gb 627b13-14: 謂：依耳根，行於聲。 XZ 693a5-6: 謂：依耳根各了別聲。 FC 996a19: 依於耳根，各別了聲。
§ 2.1.3a (999a22)	鼻<識>為何等？	Gb 627b14: 云何鼻識？ XZ 693a6: 鼻識云何？ FC 996a19-20: 云何鼻識？
§ 2.1.3b (999a22-23)	鼻根相依香因知。	Gb 627b14: 謂：依鼻根，行於香。 XZ 693a6-7: 謂：依鼻根各了別香。 FC 996a20: 依於鼻根，各別了香。
§ 2.1.4a (999a23)	舌識 ¹ 為何等？	Gb 627b14-15: 云何舌識？ XZ 693a7: 舌識云何？ FC 996a20: 云何舌識？
	¹ 識: 根 M(1)	
§ 2.1.4b (999a23)	舌根相依味因知。	Gb 627b15: 謂：依舌根，行於味。 XZ 693a7: 謂：依舌根各了別味。 FC 996a20-21: 依於舌根，各別了味。
§ 2.1.5a (999a23-24)	身識為何等？	Gb 627b15: 云何身識？ XZ 693a7-8: 身識云何？ FC 996a21: 云何身識？
§ 2.1.5b (999a24)	身根相依樂著因知。	Gb 627b15-16: 謂：依身根，行於觸。 XZ 693a8: 謂：依身根各了別所觸。 FC 996a21-22: 依於身根，各別了觸。

§ 2.1.6a (999a24)	心識為何等？	Gb 627b16: 云何意識？ XZ 693a8: 意識云何？ FC 996a22: 云何意識？
§ 2.1.6b (999a24–25)	心根相依法因知。	Gb 627b16: 謂：依意根，行於法。 XZ 693a8–9: 謂：依意根了別諸法。 FC 996a22: 依於意根，各別了法。
§ 3.1a (999a25)	痛為何等？	Gb 627b17: 云何受？ XZ 693a10: 受云何？ FC 996a23: 云何為受？
-	-	Cf. PVV 994b20: 受云何？
§ 3.1b (999a25–26)	為樂 <…>。†是亦為三輩：少、多、無有量。†	Gb 627b17: 有三受，謂：苦受、樂受、不苦不樂受。 XZ 693a10–11: 此有三種，謂：樂受、苦受、不苦不樂受。 FC 996a23–24: 此復三種，謂：苦、樂、不苦不樂。 <hr/> PVV 994b21–22: 此有三種，謂：樂受、苦受、不苦不樂受。
§ 3.2a (999a26)	想為何等？	Gb 627b17–18: 云何想？ XZ 693a11: 想云何？ FC 996a24: 云何為想[*]？ [*] 想 FC-2073; 相 T, FC-2116
§ 3.2b (999a26)	†所對†	XZ 693a11: [*]謂：取像性。 [*] 謂 T; 識 F(1), S(1), Y, M(1) FC 996a24: 謂：遍知性。
§ 3.2c (999a26)	†…†	Gb 627b18: 有三想，謂：少想、多想、無量想。 XZ 693a11–12: 此有三種，謂：小想、大想、無量想。 FC 996a24–25: 此復三種：小、大、無量。
§ 3.3a (999a26)	行為何等？	Gb 627b18: 云何思？ XZ 693a12: 思云何？ FC 996a25: 云何為思？
§ 3.3b (999a26)	所作。	Gb 627b19: 心所造[*]作。 [*] 造 T; 作 Sgz XZ 693a12–13: 謂：心造作性，即是意業。 FC 996a25: 謂：心造行，意所作業。

- § 3.3c (999a27) 是亦為三輩：善、惡、不分¹別・福殃度願。
¹分：份 M(1); 份分 F
 Gb 627b19: 三種業生，謂：善、不善、無記。
 XZ 693a13: 此有三種，謂：善思、不善思、無記思。
 FC 996a25–26: 此復三種，謂：善、不善及以無記。
- § 3.4a (999a27–28) 樂為何等？
 Gb 627b19–20: 云何觸？
 XZ 693a13–14: 觸云何？
 FC 996a26: 云何為觸？
- § 3.4b (999a28) 三會。
 Gb 627b20: 謂：三事和合
 XZ 693a14: 謂：三和合性。
 FC 996a26: 謂：三和合。
- § 3.4c (999a28–29) 是亦為三輩：善樂、惡樂、亦不善亦不惡樂。
 Gb 627b20–21: 生三種觸，謂：苦觸、樂觸、不苦不樂觸。
 XZ 693a14–15: 此有三種，謂：順樂受觸、順苦受觸、順不苦不樂受觸。
 FC 996a26–27: 此復三種：受樂、受苦及受不苦不樂。
- § 3.5a (999a29) 意念何等？
 Gb 627b21: 云何憶？
 XZ 693a15: 作意云何？
 FC 996a27: 云何作意？
- § 3.5b (999a29) 為意念。
 Gb 627b21: 謂：心發悟。
 XZ 693a15–16: 謂：心警覺性。
 FC 996a28: 謂：心所轉。
- § 3.5c (999a29–b1) 是亦為三輩：善、惡、不分別。
 Gb 627b21–22: 有三種：學、無學、非學非無學。
 XZ 693a16–17: 此有三種，謂：學作意、無學作意、非學非無學作意。
 FC 996a28: 此復三種，謂：學、無學、非學非無學。
- § 3.6a (999b1) 欲為何等？
 Gb 627b22: 云何欲？
 XZ 693a17: 欲云何？
 FC 996b1: 云何為欲？
- § 3.6b (999b1) 欲作。
 Gb 627b22: 謂：心欲作。
 XZ 693a17: 謂：樂作性。
 FC 996b1: 謂：樂作性。
- § 3.7a (999b1) 是何等？
 Gb 627b22: 云何解脫？
 XZ 693a17: 勝解云何？
 FC 996b1: 云何勝解？

§ 3.7b (999b1)	意可。	Gb 627b22–23: 謂：心解、已解、當解。 XZ 693a17–18: 謂：心正勝解、已勝解、當勝解性。 FC 996b1: 謂：心所樂、樂性、樂作[*]。 [*] Cf. Chung & Fukita 2017: 39n97, where 樂性樂作 is suggested to be an “inadvertent repetition” of § 3.6b.
§ 3.8a (999b1–2)	意為何等？	Gb 627b23: 云何念？ XZ 693a18: 念云何？ FC 996b3: 云何為念？
§ 3.8b (999b2)	念。	Gb 627b23: 謂：心不忘。 XZ 693a18: 謂：心明記性。 FC 996b3: 心明記性。
§ 3.9a (999b2)	思惟何等？	Gb 627b23: 云何定？ XZ 693a19: 定云何？ FC 996b3: 云何為定？
§ 3.9b (999b2)	為一意。	Gb 627b23–24: 謂：一心。 XZ 693a19: 謂：心一境性。 FC 996b3–4: 心一境性。
§ 3.10a (999b2)	點為何等？	Gb 627b24: 云何慧？ XZ 693a19: 慧云何？ FC 996b4: 云何為慧？
§ 3.10b (999b2–3)	觀法。	Gb 627b24: 謂：於法決斷。 XZ 693a19: 謂：心擇[*]法性。 [*] 擇 T; 澤 F FC 996b4: 謂：決擇法。
§ 3.11a (999b3)	信為何等？	Gb 627b24: 云何信？ XZ 693a19–20: 信云何？ FC 996b2: 云何為信？
§ 3.11b (999b3)	可意。	Gb 627b24: 謂：心淨。 XZ 693a20: 謂：心澄淨性。 FC 996b2: 謂：心極淨。
§ 3.12a (999b3)	進為何等？	Gb 627b24–25: 云何精進？ XZ 693a20: 勤云何？ FC 996b2: 云何精進？
§ 3.12b (999b3)	觀念。	Gb 627b25: 謂：心堪能勇猛。 XZ 693a20: 謂：心勇悍性。 FC 996b2–3: 謂：心欣樂。
§ 3.13(i)a (999b3–4)	計為何等？	

§ 3.13(i)b (999b4)	所念使求增，望念， 願願。是名為計。	Cf. SMJ II. 345–346: 何以故但有待 (*vicāra)? 不增餘意，亦有餘意故。“Why is it only provided with ‘dealing with [the object]’? Because while it does not add extra thoughts, it still has residual thoughts.” (Zacchetti 2003: 272n96 / Zacchetti 2004b: 234)
§ 3.14(i)a (999b4–5)	分別念為何等？	
§ 3.14(i)b (999b5–6)	所觀隨，不絕相隨。 是名為念。	
§ 3.13a (999b6)	計、念為何等異？	
§ 3.13b (999b6)	意大為計，	Gb 627b25: 云何覺？謂：心麤。 XZ 693a20–21: 尋云何？謂：心麤動性。 FC 996b4–5: 云何為尋？心麤[*]為性。 [*] 麤 FC-2073, FC-2116; 廉 T.
§ 3.14a (999b6)	意微為念。	Gb 627b25–26: 云何觀？謂：心細。 XZ 693a21: 伺云何？謂：心細動性。 FC 996b5: 云何為伺？心細為性。
§ 3.14b (999b6–7)	計、念是為異。	-
§ 3.15a (999b7)	貪為何等？	Gb 627b26: 云何放逸？ XZ 693a21–22: 放逸云何？ FC 996b5: 云何放逸？
§ 3.15b (999b7–8)	不隨善法、不信至 誠、不行(不)應行。 是名為貪。	Gb 627b26: 謂：不修善法。 XZ 693a22: 謂：不修善法性。 FC 996b5–6: 不修諸善。
§ 3.16a (999b8)	不貪為何等？	Gb 627b26–27: 云何不放逸？ XZ 693a22: 不放逸云何？ FC 996b6: 云何不放逸？
§ 3.16b (999b8–9)	隨善法、信至誠、行 應行。是名為不貪。	Gb 627b27: 謂：修善法。 XZ 693a22: 謂：修善法性。 FC 996b6: 謂：修諸善。
§ 3.17a (999b9)	善本何等？	Gb 627b27: 云何善根？ XZ 693a23: 善根云何？ FC 996b6: 諸善根者， {kuśalamūlāni katamāni}

§ 3.17b (999b9–11)	有三善本：無有貪善本、無有瞋恚善本、無有愚癡善本。是名為善本。	Gb 627b27–28: 有三善根，謂：無貪、無恚、無癡。 XZ 693a23–24: 謂三善根，即：無貪善根、無瞋善根、無癡善根。 FC 996b6–7: 謂三善根：無貪善根、無瞋善根、無癡善根。 {trīṇi kuśalamūlāni} alobhaḥ kuśalamūlam* adveṣaḥ amohaḥ kuśalamūlam*
§ 3.18a (999b11)	不善本為何等？	Gb 627b28: 云何不善根？ XZ 693a24: 不善根云何？ FC 996b7–8: 不善根者， akuśalamūlān{i} k{a}tamāni
§ 3.18b (999b11–13)	不善本有三：貪為不善本、瞋恚為不善本、愚癡為不善本。是名為不善本。	Gb 627b28: 有三不善根，謂：貪、恚、癡。 XZ 693a24–25: 謂：三不善根，即：貪不善根、瞋不善根、癡不善根。 FC 996b8–9: 三不善根：貪不善根、瞋不善根、癡不善根。 trīṇy akuśalamūlāni lobhaḥ akuśalamūlam dveṣaḥ mohaḥ akuśalamūlam*
§ 3.19a (999b13)	不分別本為何等？	Gb 627b29: 云何無記根？ XZ 693a25: 無記根云何？ FC 996b9: 無記根者， avyākṛtamūlāni katamāni
§ 3.19b (999b13–15)	有*四 ¹ 不分別：愛不分別、憍慢不分別、癡不分別、疑不分別。{行}是名為不分別本。	Gb 627b29–c1: 有四無記根，謂：無記愛、無記見、無記慢、無記無明。 XZ 693a25–26: 謂四無記根，即：無記愛、無記見、無記慢、無記無明。 FC 996b9: 四無記根，謂：無記愛、見、慢、無明。 catvāry avyākṛtamūlāni avyākṛtā tṛṣṇā dṛṣṭiḥ mānam avidyā ca
-	-	FC 996b10–14: 云何無記愛？謂：色、無色五種所行[*]。 云何無記見？謂：欲界中所行身見及以邊見，色、無色中所行五見。 云何無記慢？謂：色、無色五種所行。 云何無記無明？謂：欲界中所行身見及以邊見相應無明，色、無色中五種所行。 [*] 所行 F-2073, F-2116; 所作 T

**Part II: An Annotated Translation of
the *Āpítán wǔ fǎ xíng jīng* (partial)**

§ 0a There is a series¹ of five *dharmas*:

(998c9–10)

§ 0b What are the five?

(998c10)

§ 0c 1. Matter; 2. Thought; 3. Thought-concomitants;
(998c10–11) 4. Conditionings disjoined from thought; 5.
Unconditioned.

1 行: Tentatively I follow Vetter who reads 行 as “series” in this sentence (ASg-index p. 276 行 (F)), although this is the only example that he gives such an explanation for 行.

An alternative reading might be to take 五法行 as a reference to “the five elements 五行”, a popular concept during ASg’s time, hence translating it as the “five dharmic-element” (which might also be the inspiration behind the translation “四行” for the “four *mahābhūtas*”, as in § A1b etc.). See the following line in the *Hongfan* 洪範 chapter of the *Book of Documents* 尚書 (note the similarity with our sentence in § 0c): “五行：一曰、水；二曰、火；三曰、木；四曰、金；五曰、土。” However, this interpretation of 五法行 is to be problematized by the fact that the “Chinese” elements, or in Prof. Zacchetti’s (2003: 290) words, the “daring interpretations and the adoption of categories typical of Chinese non-Buddhist thought”, are in general uncommon in ASg’s translations, so are in ASg’s “oral commentaries” like SMJcomm (see *ibid.*: 290–295) or AHKJ (although with a few apparent exceptions, like the character *jīng* 精 in the enigmatic translation 生死精行/生死精 for *saṃskāra* (see Zacchetti 2004a: 199n7; cf. Greene 2016: 252); or a few terms starting with 道, like 道術 or 道教, etc.). Of course, this is not to say purely “Chinese” elements do not exist at all in ASg’s texts. See for instance in T 607 道地經 where Biān Què 鵠 (*v.l.* 扁鵲 (a legendary Chinese physician whose name was borrowed by yet another famous physician Qín Yuèrén 秦越人 during the Warring States 戰國時代) is listed as among those doctors with the highest medical (supposedly, not Chinese but Āyurvedic! Cf. Dharmarakṣa’s translation in T 606, 184c26–185b4 where five āṅgas of the Āyurveda medicines are mentioned in the parallel passage: 1. Somatology (*kāyacikitsā*; cf. T 606, 185a3–4: ...如是等輩悉療身病); 2. Microsurgery on eye or ear etc. (*śālākya*; cf. T 606, 185a9: 復有其醫主治耳目); 3. Traumatology (*śalya*; cf. T 606, 185a14: 復有瘡醫治療諸瘡); 4. Paediatrics (*kaumārabhrtya*; cf. T 606, 185a20–21: 復有小兒醫 ... 是等皆治小兒之病); 5. Demonology (*bhūtavidyā*; cf. T 606, 185a26–27: 復有鬼神醫 ... 是等辟除鬼神來燒人者). See Demiéville 1951: 401n1) skills:

T 607, 233a10–11: 如是病痛相，不可治。設鵠鵲亦一切良醫，并祠祀盡會，亦不能愈是。“Such a disease is incurable. Even if assembling Bian Que and all (other) good doctors as well as performing sacrifices, still it cannot be cured!”

Further research on the ASg-corpus is needed for assessing to what extent “Chinese” elements were added in his translations. But as far as I can see, the ASg-corpus had in almost all cases remained faithful to Indic interpretations, and rarely did Chinese philosophical/traditional concepts been superimposed as in later practices of *gēyì* 格義. Also cf. the rudimentary study by Satō 1996 where he listed out some terms that are borrowed from the *Analects* 論語 and the *Dao De Jing* 道德經 in ASg’s translation.

- § A1a What is matter?
(998c12)
- § A1b Whatever matter of all sorts² (所色一切; *yat kiñcid rūpaṃ sarvaṃ*³) — in [that case] (在; *tad*): the four Great Elements⁴ (*mahābhūta*) and the [matter derived] from

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- 2 On this usage of 一切, Cf. T 105, 501a11: 一切所色: 去、來、現在... = *yam kiñci rūpaṃ atītānāgatapaccuppannaṃ*.... See Vetter's remarks (ASg-index p. 125): "the totality contained in *yam kiñ ci* is here made explicit by 一切 for stylistic reasons."
- 3 Reading *sarvaṃ* with its following clause (like XZ: 一切... or FC: 彼一切...) would be more natural, but somehow ASg had read it with *rūpaṃ* hence translating the clause as 所色一切, although there is the ambiguity on whether we should take 一切 as a filler for *yam kiñcid* (see **note 2** above) or a translation-proper for *sarvaṃ*. Tentatively I would take the latter case.
- 4 四行: Also cf. the following translations for *cātumahābhūtika* "consisting of the [four] Great Elements" in the ASg-corpus (cf. ASg-index p. 65): YCRJ 174c11: 色爲四大本, 謂: 地、水、火、風。 ≠ Peṭ 116,13–15: *tattha katamaṃ rūpaṃ? catu mahābhūtikam catunaṃ mahābhūtānaṃ upādāya rūpassa paññattim*; T 150A, 880b4–5: 腫, 比丘! 爲是身四因緣名。 ≠ A VI 386,22–23: *gaṇḍo ti kho bhikkhave imass'etaṃ cātummahābhūtikassa kāyassa adhivacanaṃ*...

5 從...所: See the entry 從...所 in our glossary. As noticed by Zacchetti in his analysis of the YCRJ, “[a] remarkable (and indeed very tangible) feature of the YCRJ is the dramatic expansion in both functions and frequency of *cóng* 從 as preposition.” (2007: 407). The same can be applied for our text T 1557. Prof. Zacchetti (*ibid.*: 408) listed (at least) four usages of 從 in the YCRJ: a) Expressing means, instruments, etc.; b) Cause; c) Manner; d) Separation (figurative), where he then insightfully remarked: “essentially, in the YCRJ **only** *cóng* 從 is employed to perform all the functions listed above [...] in other words, in our text [YCRJ] *cóng* 從 **has essentially replaced** *yǐ* 以 as a preposition.” The same hold true for our text WFXJ here — there is no single occurrence of 以 in WFXJ (although there are two exceptional cases in the KHJ (i.e. T 1557, 998a12–c9), which will be out of the scope of our current studies and shall be discussed in other occasions), and all the occurrences of *cóng* 從 as function words 虛詞 (not as content words 實詞, hence excluding the two occurrences in *cóng qǐ* 從起, an etymological translation of *pariyavasthāna*) can be subsumed under the first two of the four given by Prof. Zacchetti.

a. **Expressing means, instrument etc.**

§ 3.22.1d (1000a1–2): 著欲從苦見斷欲... // *kāmapratisaṃyukto duḥkhadarśanaprahātavyah kāmarāgah ...*

從苦見斷 translates *duḥkhadarśana-prahātavya* “to be abandoned [by] the insight into *duḥkha*”. 從 may be seen as an interpretation of the relation between the two members *duḥkhadarśana* and *prahātavya* in the compound.

b. **Cause** (Many cases in WFXJ 從 translates *upādāya*. Some translates the ablative *-tas* suffix.)

§ A1b (998c12): 所色一切 —— 在四行，亦從四行所 // {*yat kiṃ cid rūpaṃ sarvaṃ tac*} *catvāri mahābhūtāni catvāri ca mahābhūtāny upādāya*.

從四行所 translates *mahābhūtāny upādāya* “[matter] dependent on/derived from the great elements”.

See the expression 從是 in this connection:

§ 3.20.3.1c (999b23), etc.: 從是，憍慢... (**tad upādāya yo māno...*) “**on the basis of that**, the conceit...”

§ 3.20.6.1c (999c18–19): 從是，所欲、所意、所可、所用。// *tad upādāya yā kṣānti rucir matiḥ pprekṣā* [sic.] *drṣṭir*

§ 3.20.6.2b (999c20): 從是淨、從是離、從是解、從是要出。// *paṃcopādānaskandhāñ chuddhito muktito nairyāṇikatās ca samanupaśyataḥ*

§ 4.4b (1001a22–23): 時，意除是中間，乃從是若意念法滅倒。≠ ... {*cittacaitasi*}*kāñāṃ dhar*}*māñāṃ nir*}*odhaḥ*

The parallelism of this peculiar usage of 從 between the YCRJ and our WFXJ is a rather strong evidence for attributing WFXJ as an authentic translation made by ASg, given that YCRJ is certainly ASg’s, and as remarked by Prof. Zacchetti (2007: 408n47): “even is the other translations ascribable to the Parthian master, *yǐ* 以 is far more commonly used as a conjunction than as a preposition.” This may also possibly suggest that the YCRJ and WFXJ were translations made roughly around the same time.

6 所色一切 — 在四行，亦從四行所: A quotation with very similar wordings is seen in T 150A (also its parallel in T 101): T 101, 498c29–499a2 / T 150A, 875b18–20: 何等爲色如諦知？所色爲四大，亦爲在四大處。所色本如是如本知。≠ S III 62,10–11: *katamañ ca bhikkhave rūpaṃ? cattāro ca mahābhūta catunnañ ca mahābhūtānam upādāya rūpaṃ. idaṃ vuccati bhikkhave rūpaṃ* (text emended according to Vetter and Harrison 1998: 202 and 213n10).

§ A1.1a What are the four Great Elements?

(998c12–13)

§ A1.1b The Earth Element (*prthivīdhātu*), the Water Element (*abdhātu*), the Fire Element (*tejodhātu*), the Wind Element (*vāyudhātu*)⁷.

7 地種、水種、火種、風種: The translations of the elements (*dhātu*) given in ASg's texts are, apparently, inconsistent. However, upon closer examination we can find some indications that he might be deliberately choosing the terms depending on the context of the passages to be translated. I shall first mention some terms that translate *dhātu* in the ASg-corpus:

SDJ:

SDJ 815b3–4: 人爲六種持不哀。何等六種? 若地種, 若水種、火種、風種、空種、識種... (Parallel in MĀ 468a17–18)

SDJ 815b18–19: 人爲哀六持: 地持、水持、火持、風持、空持、識持... (Parallel in MĀ 468a27–28)

Cf. D III 247,19–20: *cha dhānyo: paṭhavīdhātu, āpodhātu, tejo dhātu, vāyodhātu, ākāsadhātu, viññādhātu*.

The above passages suffices to demonstrate that “*zhǒng* 種”, “*chí* 持” and “*zhǒng chí* 種持” are all translations of *dhātu* in the SDJ.

YCRJ (cf. Zacchetti 2007: 401 for this section):

The YCRJ shows a similar lexical variation as in the SDJ: *dhātu* is rendered as 本 (YCRJ 173b6 = Peṭ 112,4; YCRJ 173c8 = Peṭ 113,12–13), 持 (YCRJ 174c23 = Peṭ 116,26; YCRJ 176a12 = Peṭ 122,16; YCRJ 176b21 = Peṭ 124,14; YCRJ 176b22 = Peṭ 124,15; YCRJ 180a8 - No parallel line in Peṭ 136,2 but cf. Peṭ 124,14–15. And most importantly, in the title 陰持入經!) and 本持 (YCRJ 173b28 = Peṭ 113,4; YCRJ 173c2 = Peṭ 113,7; YCRJ 173c9 = Peṭ 113,15) when referring to the 18 *dhātus*, while *dhātu* in the sense of cosmic sphere is translated as 界 (YCRJ 174b16–20: 爲度欲界 ... 色界 ... 無有色界 = Peṭ 115,20–116,2: *kāmadhātuṃ ... rūpadhātuṃ ... arūpadhātuṃ samatikkamati*) in the YCRJ. Also, we see YCRJ 176b23: 無爲種 which supposedly translates **nibbānadhātu* (cf. Peṭ 124,16).

***Arthavistaradharmaparyāya** 普法義經 (T 98):

There is a term 甘露種 in AvDhp-ASg 924a20 which in Paramārtha's corresponding translation gives 甘露界 (T 97, 921b5–6). It is without much doubt a translation of *amataadhātu/amṛtadhātu*. This usage should also confirm the last example given in the YCRJ.

Our text WFXJ:

§ A1.1b (998c13): 地種、水種、火種、風種。= {*prthivī*}*dhātur* *abdhātus* *tejodhātur* *vāyudhātus* *ceti*

§ 3.20.1a–b (999b19): 持念結爲何等? 三界中貪。= *anunayasamyojanaṃ katarat? traidhātuko rāgaḥ*

§ 4.5a–b (1001a24): 命[念]根爲何等? 三界中命。= *jīvitendriyaṃ katarat? traidhātukam āy{uḥ}* }

Some consistency between these texts can be observed: *dhātu* in the list of 6 (which includes the list of 4) are commonly translated as 種 in SDJ and our text; while in the list of 3 cosmic spheres it is commonly translated as 界 in YCRJ and our text. Although not directly related to our text, the YCRJ and AvDh both translated (*nibbāna*- or *amata*-)*dhātu* as ...種, the same character used in our text for the list of 4. This context-sensitive sharing of vocabulary might be another internal evidence for the inter-relatedness of these texts.

As a side note, there is a term 止 in T 1508, 54b2: 六止, 謂: 地、水、火、

風、空、識 which is probably an etymologizing rendition of *dhātu* (Zacchetti 2004a: 204n39; also cf. the opinion of Yu & Gu 2013: 136, where 六止 is explained as “six factors which hinders one from obtaining enlightenment (妨人得道的六種因素)”). However, given the complex nature and various textual problems of T 1508 which many are still by now unanswerable, I should leave out this example. To chart all the relevant terms discussed above:

Text	<i>dhātu</i> translated as	Context
SDJ	種, 持, 種持	6 <i>dhātus</i>
YCRJ	本, 持, 本持	18 <i>dhātus</i>
YCRJ	界	3 <i>dhātus</i>
YCRJ	種	2 <i>nibbānadhātus</i>
AvDh	種	<i>amṛtadhātu</i>
Our text	種	4 <i>dhātus</i>
Our text	界	3 <i>dhātus</i>

In order to further understand the logic behind An Shigao’s invention of these translations, consider the following three groups of terms: (i) 種, 本; (ii) 持; (iii) 界.

Group (i): both 種 (lit. “seed”), 本 (lit. “root”) are botanical. They describe metaphorically something primary that are capable of deriving more complex phenomena, just as the *dhātu* as verbal root which can derive various verb forms. This connotation is commonly seen in Buddhist texts, see e.g. ŚrBhū III 62,4: “*gotrārtho dhātvartho bījārtho hetvarthaḥ prakṛtyartha*” *iti*; even more popular is the meaning of *dhātu* as “cause (*hetu*)”, see e.g. RGVV 72,10: *hetvartho tra dhātvarthaḥ*; MVBh 24,2: *hetvartho hy atra dhātvarthaḥ*. Also cf. AKB 13,17–19 / AKB-1 (Ej) 21,5–8: *gotrārtho dhātvarthaḥ / yathāikasmīn parvate bahūny ayastāmrarūpyasuvarṇādi gotrāṇi dhātvarthaḥ ucyant[e] ... ākarās tatra gotrāṇy ucyante* “The meaning of *dhātu* is ‘family’ (*gotra*), just like in a mountain the many ‘families’ of iron, copper, silver, gold, etc., are called *dhātu* ... therein, ‘families’ are said to be the ‘places of origin’ (*ākara*)”. The last quotation is especially interesting, as it might also echo the meaning of 種 as “kinds, types”, which is also a common usage of 種 in the ASg-corpus.

Group (ii): 持 (lit. “holding”) is clearly taken by treating *dhātu* a derivative of \sqrt{dhr} “to hold”. Zacchetti (2007: 401n21) remarked ASg’s translation of *dhātu* as 持 (“to hold”) might not be of him “wrongly” taking it as a derivative of \sqrt{dhr} , since it is likely to be a reflection of a traditional interpretation that can also be seen in, for instance, the *Abhidharmakośabhāṣya* (AKB 8,12): *ity ete catvāraḥ svalakṣaṇopādāyarūpadhāranād dhātavaś catvāri mahābhūtāny ucyante*. Besides this typical example given by Prof. Zacchetti, it can also be seen in *Abhidharmasamuccaya* (AS 15,12–13): *dhātvarthaḥ katamaḥ / sarvadharmavijārthaḥ / svalakṣaṇadhāranārthaḥ / kāryakāraṇa bhāvadhāranārthaḥ / sarvaprakāradharmasamgraha dhāranārthaṅca* / Cf. Śālm 109,2 (also in Schoening 1995: 704n9): *svabhāvadhāranāddhātuh* (although this line is remarked by the editor that it “may be a marginal gloss”). Additionally, the etymological translation (*nirvacana/nirukti*) “holding/sustaining” (持/任持, \sqrt{dhr}) is also given in a long list of meanings of *dhātu* which is seen in all three recensions of the *(*Mahā*)vibhāṣā (MVŚ-Sb 448c3–5 = MVŚ-Bv 279c11–15 ≈ MVŚ 367c21–25. For an English translation, see Dhammajoti 2015: 33), and it is attributed to the grammarians (舍提/聲論者; *śābdika*).

- § A1.2a And, what is the matter [derived]⁸ from the four Great
(998c13–14) Elements⁹ ?
- § A1.2b Eye faculty (*cakṣurindriya*), ear faculty (*śrotrendriya*),
(998c14–15) nose faculty (*ghrāṇendriya*), tongue faculty (*jihvendriya*),
body faculty (*kāyendriya*); the visibles (*rūpāṇi*¹⁰); sounds
(*śabdāḥ*), smells (*gandhāḥ*), tastes (*rasāḥ*), tangibles (細
滑); non-informative [matter in] one place¹¹(一處不更
(?))¹² .
- § A2a What is thought (意; *citta*)?
(998c16)

Group (iii): 界 “lit. ‘boundary’; realm, sphere” as *dhātu* in both YCRJ and our text is exclusively used when referring to the triple sphere (note the bold faced text in the above chart).

These examples suffice to demonstrate the context-sensitivity of An Shigao’s translations of the term *dhātu*.

- 8 While the term “derived” is borrowed here, it should not be understood in the sense of the derived matter being “evolved” from the four Great Elements as some primordial substances. As remarked by Prof. Karunadasa (Karunadasa 2015: 20): “The notion of derivation or evolution [...] presupposes the dichotomy between substance and quality [...] a distinction categorically rejected by the Abhidhamma”.
- 9 從四行因所色: I take 因 here as a filler added for stylistic reason, i.e. to take 從... 因所 as equivalent to 從...所 (§ A1b).
- 10 Note that the Skt. for [6.] to [9.] are in plural, and FC has also translated the plural for these items with an additional prefix 諸.
- 11 I suppose ASg takes ***ekadeśa* to be the *dharmāyatana*. See the following **note 12**. Also cf. a few other examples of the usage of 一處 and its Indic correspondents in the ASg-corpus: T 48, 838b15: 一處坐一時食 ≈ M III 42,6: *ekāsaniko* (cf. ASg-index p. 12); T 101, 493b14: 一處坐已 = A I 160,33: *ekamantam nisinno* (cf. ASg-index p. 94); YCRJ 179b1+10: 一處一時一意 ≈ Peṭ 134,12–13+21 *ekakāle ekakkhaṇe ekacitte* (cf. ASg-index p. 271); etc. etc.
- 12 ASg somehow misread *spraṣṭavyaikadeśo ’vijñaptiś ca* “a part of the tangibles (*spraṣṭavyaikadeśa*; Gb.627a12 觸入少分; XZ.692b27 所觸一分) and the non-informative (*avijñapti*)” as “tangibles (細滑; *spraṣṭavya*) and (亦, *ca*) non-informative [*rūpa* subsumed under] a part [of the *mano-vijñāna* (see *infra*.); i.e. the *dharmāyatana*] (一處不更; **ekadeśa-avijñaptiḥ?*)”. In § 1.2.10 and § 1.2.11 the text also reads “what are the tangibles? (細滑更爲何等)” and “what is the non-informative matter [subsumed under] a part of the *mano-vijñāna*?” (心識一處不更色爲何等)”. But cf. § 1.2.10c 是一處樂爲兩識更知: 身識、心識 where he clearly reads *spraṣṭavyaikadeśa*. Also see **note 134, 146**.

- § A2b That which is (所¹³; *yat*) thought (意; *citta*), mind (心¹⁴;
(998c16) *manas*), consciousness (*vijñāna*).^{15 16}
- § A2c What is¹⁷ that¹⁸?
(998c16)

13 Note the usage of 所 here as a translation the relative pronoun *yat* which is connected to the correlative 是 (*tat*) in § A2c. Cf. the similar usage for the character 若 in our text (e.g. § A3b), which is more commonly adopted by later translators (see e.g. ŚpA 615a10–11 quoted in the following footnote).

14 Unlike later translations which very often translates *citta* as 心 and *manas* as 意, in the ASg-corpus generally we find the opposite: 意 and 心 translates *citta* and *manas* respectively (see ASg-index p. 105 心 & 117 意). It is although not without exceptions, see e.g. 知人心點 = *paracittajñāna* in § 3.25d and § 3.25.3a (forthcoming), etc.. See note 172 in § 3.5a for more examples.

15 所意、心、識: See another occurrence of the very same sentence “所意、心、識” in AvDhp-ASg 924a18–20: “賢者！所意、心、識，從長無有數日夜，為色、聲、香、味、細滑，為在世間不能得制故；已能制得止，便入甘露種。” For parallel in Paramārtha’s translation see T 97, 921b3–6: 長老！此心、意、識，長時於色遊戲，聲、香、味、觸，亦復如是。色、聲、香、味、觸之所生長如此之心，由不正思惟，於甘露界，不可安立。

On the synonymy of the three, see S II 94,13–14: *yaṃ ca kho etaṃ bhikkhave vuccati cittaṃ iti pi mano iti pi viññānaṃ iti pi*; AAR 969b2–3; AH 810b28; AH-Uś 836c14; Avatāra 988a16–17; BauddhaK VI p. 32–33; Cf. ŚpA 615a10–11: 云何心？若心·意·識·六識身·七識界——是名心 “What is thought? That which is: *citta*, *manas*, *vijñāna*; the group of six consciousnesses (*ṣaḍ vijñānakāyāḥ*) [see *infra*. § A2.1a–b]; the seven consciousness elements (*sapta vijñānadhātavaḥ*) [= *ṣaḍ vijñānakāyāḥ* + *mano-dhātu*]”; Vism 452,26–27; PSk 16,7–8 (§5); etc. For more elaborated explanations, see MVŚ-Sb 449c29–450a25 // MVŚ-Bv 281b11–c10 // MVŚ 371a19–b29 (see translation in Dhammajoti 2015: 240); PVV 993b1–10; ADV 8,1–6; AKB-E (LS) I p. 773–775; etc. etc.

16 Here, (ASg = XZ = FC) ≈ Gb. By combining § A2b–§ A2.1a, Gb is much more concise in wordings: 云何心？謂：意及六識 “What is *citta*? That is: *manas* and the six consciousnesses”. It seems that he reads the correlative *tat* in the next section as referring to *vijñāna* instead of *citta*, i.e. to read:

yac cittaṃ = {[*mano* (= 意)] + [*vijñānaṃ* (<=> *tat* => *ṣaḍ vijñānakāyāḥ* => 六識)]}, instead of reading

(*yac cittaṃ* = *mano* = *vijñānaṃ*) = *tat* = *ṣaḍ vijñānakāyāḥ*.

Although both readings are possible since *citta* and *vijñāna* are both neuter, the latter seems to be the more favourable reading, cf. ŚpA 615a10–11 quoted in the last footnote, where clearly both [1.] *citta*, *manas*, *vijñāna* and [2.] *ṣaḍ vijñānakāyāḥ* are referred to as *citta*.

17 Skt, XZ and FC have an additional “furthermore, then” (Skt. *punar*; XZ, FC: 復)

18 Correlate with “that which” (*yat*) in the last section.

- § A2d The group of six consciousnesses (*ṣaḍ vijñānakāyāh*).¹⁹
(998c16)
- § A2.1a What are the six consciousnesses?
(998c16–17)
- § A2.1b Eye-consciousness (*cakṣurvijñāna*), ear-consciousness (*śrotravijñāna*), nose-consciousness (*ghrāṇavijñāna*), tongue-consciousness (*jihvāvijñāna*), body-consciousness (*kāyavijñāna*), mental consciousness (心識; *manovijñāna*).²⁰
(998c17)
- § A3a What are thought-concomitant *dharmas*²¹ (*caitasikā dharmāḥ*)?
(998c18)
- § A3b Those which are (若²²; *ye*) the thought-concomitant *dharmas* conjoined with²³ thought (意共俱; *cittena samprayuktāḥ*).
(998c18)
- § A3c What are they?
(998c18)
- § A3d Sensation (*vedanā*)²⁴, ideation (*saṃjñā*)²⁵, volition (*cetanā*)²⁶, contact (*sparsā*)²⁷, mental application (*manaskāra*)²⁸;
(998c19–21)

19 六識身: Cf. 身六識 in YCRJ 173b19–21: 識種爲何等? 識種名爲身六識: 眼識、耳識、鼻識、舌識、身識、心識; 是爲身六識, 是名爲識種 = Peṭ 112,17–19: *tattha cha viññānakāyā viññānakhandho: cakkhuvijñānaṃ yāva manovijñānaṃ. ime cha viññānakāyā: ayaṃ viññānakhandho*. Cf. notes in § 4.14a (forthcoming); Zacchetti 2004a: 201n21; Vetter and Harrison 1998: 214n16 on this usage of *kāya*.

20 Skt gives [2.] to [6.] as one compound *śrotra-ghrāṇa-jihvā-kāya-manovijñānaṃ*. Gb and FC is stylistically closer to Skt. where 識 (*vijñāna*) is added only after the sixth item (耳·鼻·舌·身·意識); while XZ is closer to ASg, which adds 識 in after each of the items.

21 所念法: lit. “the *dharmas* mentally applied to”.

22 Cf. **note 13**. 若 (instead of 所) is perhaps used to avoid the duplication of its immediately following 所 in 所念法.

23 共俱: lit. “together accompanying”, a translation of *samprayukta*.

24 痛: lit. “pain”. See § 3.1.

25 想: lit. “to think of, to have a mental image of”. See § 3.2.

26 行: lit. “movement, engagement, action”. see § 3.3 and **note 164** on this translation.

27 痒: lit. “itch, prickle”. See § 3.4. In § 3.4a the term is translated as 樂. At the very end of the *Sixi* and *Qisha* edition of our text, a note on the graphical variant and pronunciation of 行 and 痒 is recorded: S, Q: 行痒 上去聲 下亦作癢 音養 “the upper (= first) [word (i.e. 行) is to be read in the] departing tone (去聲), the lower (= second) [word (i.e. 痒)] is also [written] as 癢, [and] pronounced as 養”.

28 念: See § 3.5a.

inclination (*chanda*)²⁹, resolve (是; *adhimokṣa*)³⁰,
 [...]³¹, mindfulness (*smṛti*)³², concentration (*samādhi*)³³,
 understanding (*prajñā*)³⁴;
 faith (*śraddhā*)³⁵, vigour (*vīrya*)³⁶;
 discursive thinking (*vitarka*)³⁷, investigation (*vicāra*)³⁸;

29 欲: lit. “desire”. See § 3.6.

30 是: lit. “affirmation”. See § 3.7 and note 176 for discussions on this peculiar translation.

31 While ASg = Gb = XZ = Skt which have *śraddhā* and *vīrya* after *prajñā* (similarly in PSk 4,6–8 (§ 4.1)), FC places the two items here after *adhimokṣa*. Interestingly, this very same order of FC is shared by the Tibetan translation of the **Abhidharmāvatāra* (cf. the chart in Dhammajoti 2008: 29): ... 'dun pa dang mos pa dang dad pa dang brtson 'grus dang / dran pa dang ting nge 'dzin dang / shes rab dang rtog pa dang dpyod pa dang... (D 4098, 305b3; cf. Dhammajoti 2008: 219 (§ 4.1)). This coincidence is rather interesting, since it has also been shown elsewhere in this present study (e.g. see notes 154, 177, 189) that Facheng (法成 = Chos-grub) as a native Tibetan, has at times shown his “Tibetan” understanding in his translation of our text. For a recent survey of this 9th century master’s translation/exegetical activities, see Li 2024. This same order is also found in the *Dharmaskandha* (Dhsk 500c18: 欲、勝解、信、精進、念、定、慧、尋、伺...) and the **Amṛtarasa* (AAR 970a10–11: 欲、解脫、信、精進、念、定、慧、覺、觀...); and the Chinese **Abhidharmāvatāra* (T 1554, 981c28) differs from both lists, which placed *śraddhā* and *vīrya* after *vicāra*. Listing all of them below:

(i) FC, Dhsk, AAR, Avatāra (T)	(ii) ASg, Gb, XZ, Skt, PSk	(iii) Avatāra
... <i>chanda, adhimokṣa, [śraddhā, vīrya, smṛti, samādhi, prajñā.] vitarka, vicāra, ...</i>	【 ... <i>chanda, adhimokṣa, smṛti, samādhi, prajñā.] śraddhā, vīrya, vitarka, vicāra, ...</i> 】	【 ... <i>chanda, adhimokṣa, smṛti, samādhi, prajñā.] vitarka, vicāra, śraddhā, vīrya, ...</i> 】

I would regard the difference between (ii) and (iii) to be of stylistic concern which do not have not much doctrinal significances. More doctrinally significant is the difference between (i) and (ii), (iii). The motivation for both listing, although not explicitly mentioned in the texts, is quite obvious: by placing *śraddhā* and *vīrya* after *prajñā*, list (ii) and (iii) would obtain the 10 *mahābhūmikas* “universal thought-concomitants” (bracketed in 【 】) in the beginning of the list; while placing *śraddhā* and *vīrya* after *adhimokṣa*, one would see the grouping of the 5 *indriyas* (bracketed in []). Since the 5 *indriyas* has already been an important doctrinal category since early Buddhism while the list of 10 *mahābhūmikas* is an Abhidharmic elaboration, list (i) might reflect a textual tradition which is more inclined towards the Sūtrāntas than to the Abhidharma.

32 意: See § 3.8 and note 178 on this translation.

33 定: lit. “stability”. See § 3.9. In § 3.9a the term is translated as 思惟.

34 黠: lit. “cunning; clever”. See § 3.10 and note 184 on this translation.

35 信: See § 3.11.

36 進: lit. “advancing, going forward”. See § 3.12.

37 計: lit. “calculation, consideration, examination”. See § 3.13(i) and § 3.13–14.

38 念: see § 3.14(i) and § 3.13–14. In § 3.14(i)a the term is translated as 分別念.

- heedlessness (*pramāda*; 貪)³⁹, heedfulness (*apramāda*; 不貪)⁴⁰;
the wholesome roots (*akuśalamūla*)⁴¹, the unwholesome roots (*kuśalamūla*)⁴², the non-defined roots (*avyākṛtamūla*)⁴³;
all fetters (*saṃyojana*)⁴⁴, bondages (*bandhana*)⁴⁵, proclivities (*anuśaya*)⁴⁶, [secondary] defilements (*upakleśa*)⁴⁷, envelopments (*pariyavasthāna*)⁴⁸;
whatever (所)⁴⁹ knowledge (*jñāna*)⁵⁰, whatever seeing (*darśana*), whatever realization (*abhisamaya*)⁵¹;
§ A3e or whatever *dharmas* of such class (*evambhāgīya*)
(998c21–22) — conjoined with thought, these are called thought-concomitant *dharmas*.
§ A4a What are the conditionings disjoined⁵² from thought (別離
(998c23) 意行; *cittaviprayuktāḥ saṃskārāḥ*)⁵³?
§ A4b Those [*dharmas*]⁵⁴ which are disjoined (別離) [and]
(998c23) unshared (不共)⁵⁵ with thought (**cittena viprayuktāḥ*).

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- 39 貪: lit. “greed”. ASg seems to have read *pramāda* by relating it with *mada*. See § 3.15 and note 201 on this translation.
- 40 不貪: See § 3.16 and note 201 on this translation.
- 41 善本: See § 3.17.
- 42 惡本: See § 3.18.
- 43 不分別本: See § 3.19.
- 44 結: See § 3.20 (forthcoming).
- 45 縛: See § 3.21 (forthcoming).
- 46 *使: lit. “disposition”. See § 3.22 (forthcoming).
- 47 勞: lit. “travail, torment”. See § 3.23 (forthcoming), where 惱 (v.l. 腦) is used.
- 48 從起: lit. “the arising from”, an etymological translation of *pari-ava-√sthā*. See § 3.24 (forthcoming).
- 49 Corresponding to *yat kiñ cid*. Cf. XZ: 諸所有; Gb: 若. See the entry 所(1) in our glossary.
- 50 點: lit. “cunning; clever”. See note 184 on this translation. See also notes in § 3.25 (forthcoming).
- 51 *更: lit. “[make] changes [in experience]”. See entry 更 in our glossary; note 134 and note 81 on this term. See § 3.26 (forthcoming).
- 52 別離: lit. “separated, departed”. 別離 as a translation of *vi-pra-√yuj* can also be seen in SDJ 815b14: 哀相別離，賢者！苦 ~ *piyehi vippayogo dukkho*. Cf. the translation 不共 (lit. “unshared”) in § A4b and 分別 (lit. “separated”) in § A4e.
- 53 Translated as 分別意行 in § A4e.
- 54 Skt has *dharmāḥ* and all three other Chinese translations (Gb, XZ: 法; FC: (諸)法) agree.
- 55 I read 不共 here as a stylistic addition, a complementary translation for *viprayukta* besides 別離.

§ A4c

What are they?

(998c23)

§ A4d

Acquisition (*prāpti*)⁵⁶;

(998c24–25)

the ideation-less attainment (*asamjñā-samāpatti*⁵⁷ [sic.])⁵⁸,
the cessation attainment (*nirodha-samāpatti*)⁵⁹, the
ideation-less-ness (*āsamjñika*)⁶⁰;
vital faculty (*jīvitendriya*)⁶¹, group homogeneity

56 得: See § 4.1 (forthcoming). In § 4.1 the term is written as 德, which is a very common loangraph for 得. While Skt has the singular form *prāptih* and all other Chinese translation gives 得, Gb has 諸得 (cf. Prak-Gb 634c18 (in the **Saptavastuka*) and 652a19 (in the **Samgrahādi* chapter 分別攝品), where 諸得 are similarly given in the beginning of a list of *cittaviprayukta-saṃskāra*), which suggests a plural in that recension.

57 The “standard” form of the term is given as *asamjñīsamāpatti* (e.g. in AKB 69,1–2; ADV 91,2–4; AS 10,19; PSk 14,7 (§ 4.2.2); etc. etc.). However we also see the variant form *asamjñāsamāpatti* (e.g. Mvy 1502; SamBh 126,9; SamBh 205,15). I am unable to locate other witness for the form *asamjñasamāpatti*.

58 不思想正_(v.l. 政): See § 4.2 (forthcoming). In § 4.2 the term is translated as 無有思想思惟 and 不思想思惟.

正_(政) (lit. “upright, proper”, etc.) is likely an etymological interpretation of *samāpatti*, probably taken as *samā-* “right”- / *sam-* “proper” + *ā√pad* (or also possibly, *sama-* “just, upright” + *ā√pad*?). See also YCRJ 180a13–14: 無色正四定 = Peṭ 136,10: *catasso ... arūpasamāpattiyo*. Cf. ASg-index p. 160 正. Also cf. later translations of *samāpatti* as 正受 in various texts, e.g. see SĀ/AH-Uś/MAH: 減正受; Prak-Gb/AH-Uś/MAH: 減盡正受; Prak-Gb/AH-Uś/MAH/MVŚ-Sb: 無想正受; MVŚ-Sb: 想減正受; etc. etc.. These abundant examples across texts should suffice to show that, Su’s (2016: 87–88) opinion where he regards 減正受 in SĀ as mistranslation, to be wrong (he seems to have also confused the translations of *saññāvedayitanirodha* and *nirodhasamāpatti*).

59 盡正_(v.l. 政): Cf. the above footnote on 正_(政). See § 4.3 (forthcoming). In § 4.3 the term is translated as 減思惟. Cf. YCRJ 180a14: 已盡畢定 = Peṭ 136,10–11: *nirodhāsamāpatti*.

60 不思想: See § 4.4 (forthcoming).

61 *命*根: See § 4.5 (forthcoming). All editions print 念想 here, which should be scribal error for 命根. This is to be confirmed by the fact that the term 命根 is well attested in the ASg-corpus. See See YCRJ 180a6–8: 尚有妙無為, 為捨畢已, 世間命根盡, 亦世間苦盡, 不復生苦 = Peṭ 124,10–13: *esā sopādisesā nibbānadhātu. Tassa āyupariyādānā jīvitindriyassa uparodhā idaṃ ca dukkhaṃ nirujjhati, aññaṃ ca dukkhaṃ na uppajjati*; SDJ 814c8–10: 若是人、彼彼人種, 從生、增生, 以隨以有欲成, 五陰已生, 命根已得, 是名為生 ≠ PrVSū 122,2–6 (§ 14b): *yā teṣāṃ teṣāṃ satvānāṃ tasmim̐s tasmim̐n satvanikāye jātiḥ samjātir avakrāmtir abhinirvrttiḥ prādurbhāvaḥ skandhapratilambho dhātupratilambhaḥ āy(a)tanapratilambhaḥ skandhānām abhinirvrttiḥ jīvitendriyasya prādurbhāvaḥ*; also cf. YCRJ 174c26: 死時是命亦根已閉塞 ≠ Peṭ 117,8–10: *kālakiriyaṃ uddumātauddhumātakānaṃ bhedo kāyassa jīvitindriyassa upacchedo*; cf. YCRJ 175a18: 死相為何等? 為命根盡 ≠ Peṭ 118,4–5: *āyukkhaṃ-jīvitauparodha-lakkhaṇaṃ maraṇaṃ*; etc. etc. On

(*nikāyasahabhāga*⁶² [sic.]⁶³;
 obtainment of location (*sthānapratilābha*)⁶⁴, obtainment
 of basis (*vastupratilābha*)⁶⁵, obtainment of abode
 (*āyatanapratilābha*)⁶⁶; ⁶⁷

the confusion of 想 and 根, cf. the case in YCRJ 177b25 意想 where F and M(1) mistakenly prints 意根. In § 4.5 all editions print 念根, which should be again, a scribal error for 命根.

62 The “standard” form of the term is given as *nikāyasabhāga*. See e.g. its various occurrences in the AKB and ADV, PSk 15,6 (§ 4.2.6), etc. I am unable to locate other witness for the form *nikāyasahabhāga*.

63 Here I tentatively emend 下輩苦 as *種*會 as the corresponding term for *nikāyasa(ha)bhāga*. First, in the SDJ, *nikāya* is translated as 種: SDJ 814c8–10: 若是人、彼彼人種，從生、增生 ... 是名為生 ≠ PrVSū 122,2–6 (§ 14b): *yā teṣāṃ teṣāṃ satvānāṃ tasmīṃs tasmīṃn satvanīkāye jātiḥ samjātir ...* (cf. M III 249,14–17: *yā teṣaṃ teṣaṃ sattānaṃ tamhi tamhi sattanīkāye jāti sañjāti ... ayam vuccat’āvuso, jāti.*)

It seems likely that 下輩, similar to the case of 念想 in note 61, is a type of scribal error which is called in Chinese “the mistake of putting 魯 for 魚 and 亥 for 豕” (魯魚亥豕之誤, i.e. the confounding of typographically similar characters). Considering the similarity of “車” in 輩 and “重” in 種; and also “下” with “禾” in 種, I would suggest that “下輩” is an error for 種, the same term in the SDJ which translated *nikāya*. However, it should also be remarked that, Chinese manuscripts are written from right to left, top to bottom.

For the emendation of 苦到會 “meet/assemble”, see § 4.6: 會為何等? 人同居, which in fact corresponds well with the folk-etymological interpretation *sabhāga* (MW: “going into an assembly or council”).

64 得處: See § 4.7 (forthcoming). Also see note 67 below.

65 得種: See § 4.8 (forthcoming). Cf. § 4.8a where the term is given as 種得. Here 種 is supposedly meant “*skandha*” based on the gloss in § 4.8a:

§ 4.8a (1001a25–26): 種得為何等? 為五陰。// {*vastupra*}*tilābhaḥ katamaḥ?*
skandhānāṃ prailābhaḥ

種 as a translation of *skandha* is very common in the ASg-corpus. See e.g. SDJ 814c8: 倉卒: 五種苦 = M III 250,30 *saṃkhittena pañcupādānakkhandhā dukkhā*; YCRJ 173b8–11: 色陰名為十現色入 ... 一、眼, 二、色 ... 九、身, 十、樂; 是為十現色入。是名為色種。≠ Peṭ 112,7–8: *dasarūpa-āyatanāni: cakkhu rūpā ca, yāva kāyo phoṭṭhabbā ca; ayam rūpakkhandho* (note the interchanging between 陰 and 種 in this example); T 607, 231b29–c1: 當知身體本為五種所成: 色種、痛痒種、思想種、行種、識種。// T 606, 183a1–2: 當復觀身五陰之本: 色、痛、想、行、識, 是謂五陰也; etc. Also see note 67 below.

66 得入: See § 4.9 (forthcoming). Cf. § 4.9a and 4.9c where the term is given as 入得. Also see note 67 below.

67 Considering the ASg’s adherence to the Indic word-order, it seems possible that “得處、得種、得入” is a hyper-correction made by later scribes/transmitter (cf. Prof. Karashima’s criterion of “learned correction” in his Aṣṭa-index) from “處得、種得、入得” (cf. § 4.7–4.9). However, it should be noted that the translation “得處、得種、得入” is seen *verbatim* in the earliest extant translation of the (*Mahā*)*vibhāṣā* (T 1547), 458a17–18. In fact, Dao’an had written a preface for T 1547, and it is

birth (*jāti*)⁶⁸, senescence (*jarā*)⁶⁹, continuance (*sthiti*)⁷⁰,
 impermanence (*anityatā*)⁷¹;
 names (*nāmakāyāḥ*)⁷², stanzas (*padakāyāḥ*)⁷³, syllables
 (具; *vyañjanakāyāḥ*)⁷⁴;

precisely in this preface that Dao'an noted himself reversing the inverted sentences:

“[I] transmitted the text according to how it is, so not to make a word [of the text] lost and slip. **Occasionally I edited the inverted sentences** [to fit the Chinese syntax. (Cf. the first item in Dao'an's famous translation theory of “five losses 五失本” in T 2145, 52b24: 胡語盡倒而使從秦一失本也。)], otherwise everything is faithfully recorded.”

T 2145, 73c21–22: 遂案本而傳，不令有損言遊字；時改倒句，餘盡實錄也。

Whether the inversion of terms (albeit not “sentences”!) in our text was an intentional correction or pure mistake is hard to be ascertained, although the appearance of 得處 in § 4.7a and 種得/入得 in § 4.8a/4.9a would suggest a trace of “learned correction” (cf. the metathesis of 事得到得事 as shown in the variant reading of Gb's translation in § 4.8a, Gb 628c20, although which the “locality” of this error would suggest a scribal mistake). At any rate, the parallelism of this line between T 1547 and our text (also, the close relationship between Dao'an and both T 1547 and An Shigao's texts) is noteworthy and certainly requires further research.

68 生: See § 4.10 (forthcoming).

69 老: See § 4.11 (forthcoming).

70 止: lit. “staying/stopping”. See § 4.12 (forthcoming). Except Kr (= T) other editions all prints 死, which should be a scribal error for 止. See § 4.12a where the term is translated as 止(行).

71 非常: See § 4.13 (forthcoming).

72 名字: See § 4.14 (forthcoming). Skt has *nāmakāyāḥ* “groups of names” (note the plural) and all other three Chinese translations have 名身. The omission of 身 (*kāya*) in ASg might suggest the Indic source that he based on did not have the member *-kāyāḥ*. Same is the following two *dharmas*.

73 絕: See § 4.15 (forthcoming). Skt: *pādakāyāḥ* “groups of stanzas”. See note 196 in § 3.14(ib) and notes in § 4.15a (forthcoming) for discussions of this translation.

74 具: See § 4.16 (forthcoming). Skt: *vyañjanakāyāḥ* “group of syllables”. Early Chinese translations for the term *vyañjana* are often obscure (cf. the translation of *vyañjana(kāyāḥ)* as 味(身), which is discussed at length in notes in § 4.16a (forthcoming)). It seems that ASg has read this 具 in the sense of “viands, foodstuffs”, which is a quite common usage in Classical/Medieval Chinese (e.g. explicitly defined as such in Zheng Xuan's 鄭玄 commentary to the *Books of Rites* 禮記: “具，饌也”). This reading is based on the fact that *vyañjana* can also mean “condiment” or “curry” (PTSD p. 652.3; MW p. 1029c). Cf. this usage in the *Abhisamācārikā Dharmāḥ*: AbhSDh I 21,6–7 (§ 4.1.4A5): *ghṛtaṃ thīyati māṃsaṃ thīyati vyañjanāni śītalībhavanti*; AbhSDh II 255,7 (§ 31.31): *tato yadi nevāsikānām vyañjanāni bhavanti / khajjakāni bhavanti / ...*; etc. (see AbhSDh-index p. 494; also cf. the compound *vyañjana-golaka* and *vyañjana-sampatti* in the same text). It seems to be a quite common usage among the Vinaya literatures. In § 4.16a the term is given as 用 in all editions. I read that as scribal error of 具.

- § A4e (998c25–26) like such⁷⁵ or other *dharmas* of such class — conditionings⁷⁶ disjoined from thought — these are called conditionings disjoined from thought.
- § A5 (998c27) What is the unconditioned (無為; *asaṃskṛta*)?⁷⁷
- § A5a (998c27) Space (*ākāśa*), the cessation [that] has not yet disjoined (滅未離)⁷⁸, the cessation [of] experiencing no more⁷⁹ (滅

75 如應: lit. “as accordingly”. Cf. Li 2004: 260–261.

76 行: Skt and other three Chinese translations do not have this additional **saṃskārāḥ*.

77 All three other Chinese translations have “three [kinds of] unconditioned” (**trīṇi asaṃskṛtāni*; Gb, XZ: 三無為; FC: 三種無為) after this line. This addition in later editions might suggest an increase in dogmatism in the Vaibhāṣika orthodoxy. Cf. the later requirement for a Sarvāstivādin to accept the reality of the three kinds of unconditioned: Ny 630c6–8: 信有如前所辯三世，及有真實三種無為，方可自稱說一切有 “It is only those who **believe in the real existence** of the three periods of time, as discussed above, as well as **of the three kinds of unconditioned**, who can be considered as belonging to the Sarvāstivāda” (tr. from Dhammajoti 2015: 68); AD 301a–d: *icchaty adhvatrāyaṃ yasmāt kṛtyatā ca dhruvatrayaṃ / sarvāstivāda ity uktas tasmād...* “Sarvāstivāda is so called because it **accepts [the reality of]** the three periods of time, distinguished on account of activity, and **the three reals** [— the three unconditioned]” (*ibid.*: 69).

78 Supposedly a translation for *pratisaṃkhyā-nirodha*. See **note 81** below. 滅未離 is supposedly a translation based on the gloss in § 5.2b: *yo nirodho na tu viśamyogaḥ* “the cessation that is not disjunction.” ≈ 滅未離/盡尚未離 “the cessation that has not yet disjoined/separated”.

79 *復: All editions reads 須 (or its variant form 湏 as printed in S, K, ZH, etc. Also cf. DHSZD p. 899 須). However, the character 須 is most likely s.e. of *復. First, although the usage of 不須 as “need not” is attested in Eastern Han texts (see Hu 2002: 132 不須), to the best of my knowledge it is not used in the ASg-corpus. Except in the adverbial phrase 須臾 “a while”, 須 is used only in transliterations like 須彌山 “mount Sumeru” and 須陀洹 “*sotāpanna/srotaāpanna*” in ASg’s texts. Also, considering the gloss 不復更不復著 in § 5.2b (forthcoming; also see **note 81**), it seems likely that 不*復受 is a rendering (or addition by ASg) of the very same gloss (cf. also **note 63** on *種*會). If this hypothesis is true, I would suggest the following “steps” to this textual corruption:

*復 → (**復?) → 湏 → 須
(*usus scribendi*) (confusion of 复 with 頁) (learned correction)

Incidentally this *usus scribendi* (which possibly caused the introduction of the above error) can also be seen in the Dunhuang manuscript of the *Chán shù záshì* 禪數雜事 “miscellaneous matters of meditation and numbers (referring to lists of doctrinal topics)”, a text closely related to the ASg textual tradition. In the CSZS the character 須, 得 and 復 are respectively written as 湏, 得, 復 for stylistic reason. Regarding the issue of vulgar forms 俗字 in manuscripts and its significance in deciphering early CBT, see also **note 160** in § 3.1b.

不*復受)^{80 81}.

§ 1.1.1a What is the Earth Element (*pr̥thivīdhātu*)?

(998c28)

§ 1.1.1b Solidity (**khakkhaṭatva*)⁸².

(998c28)

§ 1.1.2a What is the Water Element (*abdhātu*)?

(998c28)

§ 1.1.2b Moisture (**dravatva*)⁸³.

(998c28)

80 Supposedly a translation for *apratisaṃkhyā-nirodha*. See **note 81** below. 減不*復受 is supposedly an interpretation based on the gloss in § 5.3b: *yo nirodhaḥ sa ca viśamyogaḥ* “the cessation that is also disjunction.” ASg seems to have taken *viśamyoga* “disjunction” in the sense of “disjunction to the world” (see § 5.3b and notes (forthcoming)). Effectively, the term is taken by ASg in the sense of *anupādiśeṣa-nirvāṇa*? Also see 受(1) of our glossary.

81 空、減未離、減不*復受: Apparently there are at least two ways to construe this difficult line:

- 1) Following Ui’s (1977: 407) punctuation, read 空、減(*pratisaṃkhyā-nirodha*?)、未離減不*復受(*apratisaṃkhyā-nirodha*?).
- 2) Following Vetter’s (ASg-index p. 328 須, etc.) and Miyashita’s (1989: 48) punctuation, read 空、減未離(*apratisaṃkhyā-nirodha*?)、減不*復受(*pratisaṃkhyā-nirodha*?).

The merit of Ui’s reading is that 不*復受 seems to be comparable with the gloss 不復更不復著 in § 5.2b. This can be supported further by the fact that loaning of 更 by 受 (“experiences”) can be seen in various Eastern Han literatures (see HD.1.526a(14); Hu 2002: 143–144; Aṣṭa-index p. 184 (1)更, etc.) including ASg’s texts (for instance the refrain “從更復更從受復受” in the SDJ; and also in T 109, 503b8–9: 受苦無量, where 更 is witnessed as *varia lectio*. Also cf. Zhou 2020: 331 & 338n161). While the merit of the second reading is that it is more natural: 減未離 corresponds well with 盡尚未離 (§ 5.2a), and given this reading, the order 1. 空, 2. 減未離, 3. 減不*復受 would fit with the order 1. 空, 2. 盡尚未離, 3. 盡. In fact, the order of the items in the “listing” (§ A1–A5) and “defining” (§ 1–5) section are always matching in our text. Tentatively I would follow the second reading.

82 堅者: The usage of 者 is somewhat unusual: it is not a nominalizer of verb or VP (ASg-index p. 244–245 者(A); SCMCD p. 597者 1.; BCG p. 189), neither is it a topic marker which is generally placed before the object/quality signified, as in “X者, 謂/爲/名爲 + Y (也)” (ASg-index p. 244–245 者(B); SCMCD p. 597者 2.; BCG p. 190). In this case we have two ways to interpret it, one is to take it in a pronominal sense “that which is...” (HD.8. 643.(1a)), the other is to take it as a translation of the abstract noun suffix “-tva”. Tentatively I would treat it as having both sense: a pronominal “that which is...” with a sense of reinforcing the abstractness of the preceding noun/adjective. Although it is to be noted that abstract noun suffixes were generally left untranslated in early Chinese translation. Also cf. Zacchetti 2005: 305n205 & n206 Dharmarakṣa’s treatment of abstract nouns.

83 濕者: lit. “that which is wet”. See **note 82** above on 者.

- § 1.1.3a What is the Fire Element (*abdhātu*)?
(998c28)
- § 1.1.3b Heat (**uṣṇatva*)⁸⁴.
(998c29)
- § 1.1.4a What is the Wind Element (*vāyudhātu*)?
(998c29)
- § 1.1.4b Elevation (**laghu-samudīraṇatva*)⁸⁵.
(998c29)
- § 1.2.1a What is the eye faculty (*cakṣurindriya*)?
(998c29)

84 熱者: lit. “that which is hot”. See **note 82** above on 者.

85 起者: This definition is quoted by the *Abhidharmakośabhāṣya* with the qualifier “it is shown in the *Prakaraṇas* [i.e. our text] and the *sūtra* thus” (... *iti prakāraṇeṣu nirdiṣṭaṃ sūtre ca*). As noted by the Ejima (1989: 13n2–n4) in his edition of the *Dhātunirdeśa* of the AKB, the quotation of our text here in the AKB seems to have differed in different versions: In Skt (AKB 8,21; AKB-1 (Ej) 13,2) and XZ’s (AKB-XZ 3b11–12) there are two definitives: *laghu(-tva)* (輕) “light(ness)” and *samudīraṇatva* (等動性) “mobility”, while Paramārtha’s translation (AKB-P 163c29) and Tib (AKB (T) Ku 32a4) only have one: *laghutva* (輕觸(?), ཡང་བ་ཉེད). All the three (except ASg’s) Chinese translations of our text have the two definitives, the case in Gb’s translation is to be confirmed by the Āgama translations (especially the *Samyuktāgama* which was also co-translated by the same translator Guṇabhadra) and the sixth chapter of his translation of the *Prakaraṇapāda*, see the following chart:

	<i>laghu</i>	<i>samudīraṇa</i>
SĀ 72c7, EĀ 652b2-3	輕飄	動搖
Gb 627a26	飄	動
Gb (VI) 652a23	輕	動

Now the question remains: what does ASg’s translation 起者 correspond to? As seen in § 1.2.10b, ASg translated *laghutva* as 輕. If the text ASg based on only had *laghutva*, he could have well translated it as **輕者. I would tentatively take it as translating both definitives in one term: 起者 “elevation” as a translation of the compound *laghu-samudīraṇatva* “light-mobility” (in fact, it is a good translation! What is light and mobile can be easily elevated).

As a side note, in the Pāli commentarial literatures, *samudīraṇa* is the standard definition of the function (*rasa*) of wind element (see for instance As 332,16–18: *vāyodhātuvitthambhanalakkaṇā samudīraṇarasā abhinihārapaccupatṭhānā*); while (*rūpassa*) *lahutā* “(material) lightness” represents one of the 10 non-concrete (*anipphanna*) matters. See Karunadasa 2015: 25–26, 67–69. Also cf. **note 138** for *laghutva* as one of the definitions of *spraṣṭavya* (§ 1.2.10).

§ 1.2.1b The pleasing-matter (可色; *rūpaprasāda*)⁸⁶ [which] the (998c29–999a1) eye-consciousness is adhered to (相著; *-saṃniśraya*).⁸⁷

86 可色: a translation for *rūpaprasāda* “subtle matter, translucent/pellucid matter” (Gb, XZ: 淨色; FC: 清淨色).

Vetter (ASg-index p. 53 可(A)) suggests reading ASg’s 可色 “as ‘enabling matter’; matter, having become a sense faculty, enables a person to see, hear, etc. (?)”. I would like to suggest an alternative reading as “pleasing matter”. It can be seen in a gloss on *indriya* in the YCRJ that this is An Shigao’s understanding of the term *prasāda*:

YCRJ 174a29–30: 彼根應何義？根爲根義，屬爲根義，可喜爲根義，不爲同事爲根義，是名爲根義。

= Peṭ 114,26–115,2: *tattha ko indriyattho? indattho indriyattho, ādhipateyyattho indriyattho, pasādattho indriyattho, asādhāraṇaṃkassa kīriyattho indriyattho.*

Clearly 可喜 is the translation corresponding to *pasāda*. Here 可 and 喜 are to be taken to have the same meaning: “pleasing”. This is also to be confirmed in Daśo-ASg 238c21: 九意喜 = *nava cetasaḥ prasādapūrvāṅgamā dharmāḥ* (see also Daśo-JP p. 206n189; Karashima 2014: 211n21; ASg-index p. 63 喜). Hence 可 should be a hyper-etymological translation (*pra-√sad*. See MW p. 696: “to become satisfied or pleased or glad”) of *prasāda*.

Also, see Schmithausen 2014: 67–80 (§§ 49–57.2.4) on the controversies regarding the translation and the interpretations of *rūpaprasāda*.

87 眼識相著可色: I read this line as “眼識-相著 (*caḥsurvijñāna-saṃniśrayo*) 可色 (*rūpaprasādah*)”. However, there is a passage in T 150A which suggests 相著可 might instead be the corresponding translation for *prasāda*:

T 150A, 879b4–10: 有五惱人人相依可。何等爲五？若，比丘！人人相依可已... 是，比丘！第一惱人人相依。（“There are five frustrations (? 惱; cf. *ādīnava*) in people’s (人) **reliance on [another] person** (人相依可). What are the five? [From] which, O Bhikkhus, a person **having relied on [another] person** ... This, O Bhikkhus, is the first frustration in people’s **reliance of [another] people.**”)

= A III 270,3–10: *pañc’ime bhikkhave ādīnavā puggalappasāde. katame pañca? yasmiṃ bhikkhave puggale puggalo abhippasanno hoti ... ayam bhikkhave paṭhamo ādīnavo puggalappasāde.* (A (E) p. 837–838: “Bhikkhus, there are these five dangers in basing one’s confidence on a person. What five? (1) “The person in whom another has complete confidence [...] This is the first danger in basing one’s confidence on a person. [...]”)

It can be observed from above passage that 相依可 is a translation for *pasāda/abhippasanna*. But there are some another good reasons for preferring our current reading to that of T 150A. See the below quotation of T 101:

T 101, 497c14–15: 諸不聞者，不聞俱，相類相聚、相應相可。≈ S II 159,8 (etc.): *appassutā appassutehi saddhim samsandanti samenti*

As noted by Vetter (ASg-index p. 210): “[In this case] 相 *siang*¹ [= *xiang*¹ in the Pinyin system] in the sense of ‘**directing towards**’ might be meant. [...] T]his 相 defines an action as directed to a person or an object also in cases where that person or object does not (necessarily) reciprocate [... see also Aṣṭa-index p. 534 相]. As such it is qualified to translate the prefix *sam-* when it seems to express ‘together or along with.’” The same seems to be applicable to our term 相著 = *saṃniśraya*

- § 1.2.2a What is the ear faculty (*śrotrendriya*)?
(999a1)
- § 1.2.2b The pleasing-matter [which] the ear-consciousness is adhered to.
(999a1)
- § 1.2.3a What is the nose faculty (*ghrāṇendriya*)?
(999a1)
- § 1.2.3b The pleasing-matter [which] the nose-consciousness is adhered to.
(999a1–2)
- § 1.2.4a What is the tongue faculty (*jihvendriya*)?
(999a2)
- § 1.2.4b The pleasing-matter [which] the tongue-consciousness is adhered to.
(999a2)
- § 1.2.5a What is the body faculty (*kāyendriya*)?
(999a2–3)
- § 1.2.5b The pleasing-matter [which] the body-consciousness is adhered to.
(999a3)
- § 1.2.6a What are the visibles (*rūpāṇi*)?
(999a3)
- § 1.2.6b Whatever⁸⁸ matter (*rūpāṇi*) — [having]⁸⁹ beautiful form⁹⁰ (*suvarṇa*) [or] ugly form (*durvarṇa*); [or] having the

here: most likely, 著 “attached/adhered” translates *niśraya* “base/support” while 相 translates *sam-* which gives a sense of “[attaching/adhere] towards”. This reading is also syntactically a better reading than that following T 150A.

Also cf. the translations in the YCRJ below (esp. 共居 = *sannissaya*): YCRJ 175a7: 名字相爲何等? 爲俱猗。≈ Peṭ 117,18: *anekasannissayalakkhaṇaṃ nāmarūpaṃ*; YCRJ 177c1–3: 彼爲道德共居相，是爲好郡縣居，令得賢者依止處。以得道德依猗相，是爲依慧人，從是爲墮有正願處。= Peṭ 129,13–17: *tattha ariyasannissayalakkhaṇo patirūpadesavāso, so sappurisūpanissayassa padaṭṭhānaṃ. ariyasannissayalakkhaṇo sappurisūpanissayo, so attasamāpaṇidhānassa padaṭṭhānaṃ.*

88 若: translates *yāni tāni cid*. Cf. XZ: 諸所有; FC: 諸。

89 等: This usage of 等 is somewhat difficult to translate. Instead of being a straightforward plural particle, it conveys a sense of having something (the noun following 等) to belong to the class of its preceding items. In our sentence, 端正、不端正等色 indicates the **plurality of colours** that belongs to the classes of ‘beautiful’ or ‘ugly’. Cf. the definition of 等 as a particle followed by a noun that “indicates plurality or inclusion of unnamed others of the same kind” (adopted from SCMCD p. 81 等(4)).

90 端正...色: There is an ambiguity of the reading of this 色. Tentatively I would read this 色 as a repeated translation of *varṇa* “form”, i.e. to read 端正...色 as a translation of *suvarṇa*. An alternative reading might be to read this 色 as “matter” (*rūpa*), i.e. to read “matter (色) [that is] beautiful (端正)”. Cf. ASg-index p. 226–227 端正.

91 想像: lit. “mental images”. Here I read *varṇanibha* as a bahuvrīhi, i.e. to take *-nibha* here as an adjective derived from its substantive form “appearance” (MW p. 550b *nibha* (m./n.!); PTSD (Cone) II p. 588b *nibhā* (f.); BHSD p. 297b *nibhā*). Cf. its Tibetan translation *lta bu* “like, similar” (Ybh-index p. 383; and also Ybh-index p. 384 似色顯現 = *varṇa-nibha* = *kha dog lta bu*. This quotation is given in **note 92**); XZ: 似顯(處); FC: 顯. Also cf. T 1828, 316c29–317a3 where a brief commentary on the meaning of *varṇa-nibha* based on the Yogācāra perspective is given by Xuanzang’s disciple To-ryun 道倫.

92 There seems to be differences in understanding as to whether *varṇanibhāni* “(that which have the) appearance as colour” should be read (1.) only with (*rūpāṇi*) *tadubhayāntarasthāyīni* “the visibles having the form in between (/different from) the both” (i.e. neutral visibles) or (2.) to be read with all the three types of visibles, or even (3.) read as one type of visibles in its own.

(1.) The first reading is suggested by the **Pañcavastukavibhāṣā*:

PVV 992a9–12: 此中，「色」謂「好顯色」等——若青、黃等色不變壞，名好顯色；此若變壞，名惡顯色；若平等者，名二中間似顯處色。
“Herein, ‘visibles (*rūpa*)’ mean ‘appealing colours (*suvarṇa*)’ etc. — those colours, blue or yellow etc. which [have] not decayed (變壞[*]; \sqrt{rup} ?) are called ‘appealing colours’; if they [have already] decayed, [they are] called ‘unappealing colours (*durvarṇa*)’; those which are neutral are called ‘the appearances as colour in between the both’ (二中間似顯處色; **tadubhayāntarasthāyīn varṇanibha*)

[*] Cf. ASVy (C) 706a29–b1: 一切是有色者，謂變壞色等。≈ ASVy (L) fol. 35r1 (2019; 225,1): *tatra sarvvāṇi rūpāṇi vyāvādhitarūpatvena* (ASBh 23,2: *vyāvādhānarūpitvena*). In light of this parallel, 變壞 in the PVV perhaps may also be read as “harming/hurting” (*vyāvādhana*) in the sense of producing unpleasant feeling (?). Also cf. MVŚ 190c7–12.

If we apply this reading to ASg, we have to then punctuate it as: 若色——端正、不端正等色；俱中央色想像 “whatever matter — [having] beautiful form (*suvarṇāni*) [or] ugly form (*durvarṇāni*); [or] having the appearance as colour in between the both (俱中央色想像; **tadubhayāntarasthāyīni varṇanibhāni*)”. On this usage of 等, see **note 89** above. This is certainly a smoother reading. However, to the best of my knowledge, 等 in the ASg-corpus is never used in this sense, although it is well attested in texts contemporary to ASg (see e.g. Li 2002: 297–298; XCCD p. 94–95). Ui (1971: 394) also followed this reading. Tentatively I would adopt this reading.

(2.) The second reading, although not explicitly hinted by the texts we have, is at least a grammatically possible one. This reading is to be semantically read as ***yāni kāni cid rūpāṇi varṇanibhāni: suvarṇāni vā durvarṇāni vā tadubhayāntarasthāyīni vā* “whatever matter that have the appearance as colours: beautiful, ugly or that having the form in between the both”.

If we apply this reading to ASg, we may punctuate it as: 若色——端正、不端正、等色俱中央·色想像 “whatever matter — beautiful, ugly [or] neutral colours in the middle of both (等色俱中央; *tadubhayāntarasthāyīn*), [these matter] which have the appearance as colours (色想像; *varṇanibha*)” (semantically: 端正·色想像、不端正·色想像、等色俱中央·色想像). This reading of 等 has the merit of being comparable with a similar usage in § 1.2.8b: 等香 (**samagandha*), although it is not as natural as the first reading.

middle of the both⁹³ (俱中央; *tadubhayāntarasthāyin*).⁹⁴
 § 1.2.6c [Those visibles are]⁹⁵ at first (上頭; *tatprathamatas*)⁹⁶ to be
 (999a4–5) cognized (更; *vijñeya*)⁹⁷ by one consciousness: the eye-

(3.) The third reading is suggested by FC, where the character 及 (“and”) is added between *tadubhayāntarasthāyīni* [*rūpāṇi*] and *varṇanibhāni*: 諸好色及非好色、彼二中間所住諸色及顯色等. Incidentally, a similar reading can be found in the Sanskrit manuscript of the *Abhidharmasamuccayavyākhyā*: ASVy (L) fol. 6v6 (2015; 280,33–281,1): *tat punaḥ suvarṇṇaṃ durvarṇṇaṃ tadubhayāntarasthāpi* (footnote 44 of the ed.: Read: °*stham api*) *varṇṇanibhaṃ*. Although it is not the most natural reading, it is at least possible to translate the *varia lectio* “*api*” as “and”. This might be the reason for FC’s addition of 及.

If we apply this reading to ASg, we may punctuate it as: 若色 —— 端正、不端正、等色俱中央、色想像. However, this does not seem to be an ideal reading. Cf. a parallel to our list in Ybh-XZ 279b17–19: 此色復有三種，謂：若好顯色、若惡顯色、若俱異顯色，似色顯現。≈ Ybh 5,10–11: *punaḥ tad eva suvarṇṇaṃ vā durvarṇṇaṃ vā tadubhayāntara-sthāyī vā varṇṇa-nibhaṃ*. Although not explicitly mentioned in the Sanskrit, Xuanzang’s translation clearly reads that there are “**three**” types of such visibles “ (which is also suggested by the position of *vā* in the Sanskrit).”

- 93 俱中央: A literal translation of *tadubhayāntarasthāyin* “having the form in between (/different from) the both”. Here, “the both” (*tadubhaya*) clearly means the previous two: beautiful form and ugly form.
- 94 The absence of the category of “matter as shape” (*saṃsthāna-rūpa*) here is noteworthy. Later Vaibhāṣikas argue for the reality of both *varṇa-rūpa* and *saṃsthāna-rūpa* (see e.g. MVŚ 64a5–b19; Ny 334a12–15, etc.; Cf. Dharmajoti 2015: 228) while the Sautrāntikas maintain that only colour is real and shape is unreal (e.g. AKB 194,14: *nāsti saṃsthānaṃ dravyata itī Sautrāntikāḥ*). For a nearly exhaustive list of occurrences in the Sarvāstivāda and some other sources, see Sakurabe 1975: 78–79. In this connection, PVV (992a13–16) comments it is due to the *varṇa-rūpa* being gross and being able to be easily cognized (顯色麤及易知故) that only the *varṇa-rūpa* is analysed.
- 95 Cf. Skt: *yāni*; Gb: 彼; XZ: 如是諸(色). See **note 98** where clearly we see 若 inserted before 上頭 in other sections of our texts.
- 96 For other usages of 上頭 see Zacchetti 2004a: 204n40; Li 2004: 263–265. Also cf. Hu 2002: 245–246 初頭——後頭. See also the entry 上頭 in our glossary.
- 97 Cf. An Shigao’s translation of *anubhava* as 更覺 (lit. “change in sensation”) in YCRJ 175a11: 痛相爲何等? 爲更覺 = Peṭ 117,21–22: *anubhavalakkhaṇo vedanā*. On the various connotations and the idiosyncratic usages of the word 更 in the ASg-corpus, see **note 134** and **note 144**.

consciousness; having⁹⁸ cognized (*已更; *vijñāya⁹⁹?), [those visibles¹⁰⁰ are further] to be cognized by the mental consciousness. [Hence] those visibles are to be cognized by two consciousnesses. [By] which two¹⁰¹? By the eye-consciousness [and] the mental-consciousness^{102 103}.

§ 1.2.7a What are sounds (*śabdāḥ*)?

(999a6)

98 *已: all editions prints 色, which is quite obviously a scribal error for 更 in light of its parallels *infra*:

	上頭	一	識	更:	眼識;	已[色]更,	為心識	更。	(§ 1.2.6c) ←
若	上頭	一	識	更知:	耳識;	已更,	心識	便知。	(§ 1.2.7c)
若	上頭	一	識 {一識}	更知:	鼻識;	已更,	心識	便知。	(§ 1.2.8c)
若	上頭	一	識	知:	舌識	已更,	心識	便知。	(§ 1.2.9c)
為	上頭	一	識	知:	身識;	身識 已更,	心識	便知。	(§ 1.2.10c)

yad- tatprathamatas ekena vijñānena vijñeya- X-vijñānena // ... // (*vijñāya?) manovijñānena vijñeyānti

Also cf. the entry 已 in our glossary for more references.

99 This is based on ASg *已更, but XZ: 受已 and FC: 所受 might suggest *anu-√bhū. But cf. the following two quotations, which quotes our text (under “the fundamental treatise” 本論 (*mūlasāstra)) with paraphrasing:

Ny 346a10–11: 如本論言: 色等五境, 五識先受, 意識後知。

TAT (C) 196,10–11: 如本論言: 色等五境, 五識先識, 意識隨識。

This interchanging of 受 and 識 might suggest a possibly of 受 being a translation of vi-√jñā (?).

100 This elaboration is based on the fact that the gender of the following *vijñeyas* in this and later sections accords with their corresponding cognitive objects (i.e. *rūpa*, *śabda*, etc.). This is noteworthy for discussions in the development of the epistemological debates among the Sarvāstivādins, which shall be discussed in other occasions.

101 何等兩: Skt and other three Chinese translations do not have this question.

102 Cf. the **Vijñānakāyaśāstra* 識身足論 T 1539, 546c20–21: 色處, 二識所識, 謂: 眼識及意識。

103 As Prof. Zacchetti (2007: 398) remarked, “[n]early every paragraph of the YCRJ documents An Shigao’s strong penchant for tracing faithfully the syntactic structure of his Indic original.” The same is certainly true for our text (in fact, every text in the ASg-corporus!). As seen in our section here:

	上頭	一	識	更	眼識	已[色]更	為心識	更	
yāni	tatprathamata	ekena	vijñānena	vijñeyāni	{caḥsurvijñānena}	// ... //	{manovijñānena	vijñeyānti	api
						(*vijñāya?)			
是	色	兩	識	更知。	[何等兩?]	眼識、	心識。		
tāni	rūpāṇi	{d}	vābhyāṃ	vijñānābhyāṃ	vijñeyāni	caḥsurvijñānena	manovijñānena	ca	{}

A literal translation for the Skt: “Those [visibles] which are at first (*tatprathamatas*) to be known (*vijñeya*) by one consciousness: [... lacuna (possibly: ‘having known’ (*vijñāya)? cf. ASg: *已更; XZ: 受已; FC: 所受) ...] by the eye-consciousness, are [further?] to be known by the mental consciousness, [hence] those visibles are to be known by two consciousnesses, [namely:] by the eye-consciousness and the mental consciousness.” Also see Chung & Fukita 2017: 32n53 for the construction *yāni ... yāni ... iti apy tāni*.

- § 1.2.7b (999a6–7) Sounds caused by the appropriated [Great] Elements (從受行本; *upātta-mahābhūtahetuka*)¹⁰⁴, and sounds not caused by the appropriated [Great] Elements (不從受行本; *anupāttamahābhūtahetuka*)¹⁰⁵ ¹⁰⁶.
- § 1.2.7c (999a7–9) Those [sounds] are at first to be cognized by one consciousness: the ear-consciousness; having cognized, [those sounds are] then (便)¹⁰⁷ to be cognized by the mental consciousness. [Hence] those sounds are to be cognized by two consciousnesses: by the ear-consciousness [and] the mental consciousness¹⁰⁸.
- § 1.2.8a (999a9) What are smells (*gandhāḥ*)?

104 {從受行出聲亦不從受行出聲}從受行本聲: Tentatively I read the text before 從受行本聲 as superfluous. Here, 受 “appropriated, grasped” = *upātta* (see ASg-index p. 52 受(D)); 行 = *mahābhūta* (cf. § A1.1a, etc.); 從...本 “caused by” corresponds to *hetuka* (see entry 從...本 of our glossary). This is also correctly understood by Ui (1971: 394): “受行本は執受大種因所生に相當し、受は執受、行は種即ち大種で、因所生は從...本と譯されて居る。”

105 不從受行本{受}聲: Tentatively I read the second 受 here as a dittography.

106 For more explanations of these two types, see Avatāra (DJ) p. 132n32, AKB-1 (DJ) I p. 160n29, and cf. T 1549, 758c16–24; MVŚ 64b20–26; etc. For discussions on their Pāli counterpart *upādiṇṇa* and *anupādiṇṇa*, see Karunadasa 2015: 96–101. Besides this list of two, Dharmatrāta’s *Miśrakābhīdharmahr̥daya* (T 1552, 872c3–6 = SAH I p. 25) has given a list of three, adding an additional type of sound which is “caused by both” (因俱聲; **ubhayatohetuka* or **upāttānupāttamahābhūtahetuka śabda*). For the later reconstruction see AKB 6,24–25 / AKB-1 (Ej) 9,14–15: *upāttānupāttamahābhūtahetuko ‘py asti śabda ity apare / tadyathā hastamr̥daṅgasamyogaja iti ṛ*). However, the Dharmatrāta who composed the *Pañcavastukavibhāṣā* did not give the alternative list of three in his commentary on our passage (PVV 992b2–10). As remarked by Dessein (SAH II p. 54n313), Imanishi (1969: 26) has used this as evidence to show that the Dharmatrāta who composed the *Miśrakābhīdharmahr̥daya* is not the same Dharmatrāta who composed the PVV.

107 This 便 “then, subsequently” is to be read with 已 “having...” in the preceding clause. See the entry 已...便 in our glossary. It is also possible that this 便 is a s.e. of 更, hence reading 更知 (*vijñeya*) “[to be] cognized”. Cf. note 98, 103, and the entry 更知 in our glossary.

108 Cf. the **Vijñānakāyaśāstra* 識身足論 T 1539, 546c21–22: 聲處，二識所識，謂：耳識及意識。

§ 1.2.8b (999a9–10) Whatever¹⁰⁹ smells¹¹⁰ of roots (**mūlagandhāḥ*)¹¹¹, whatever smells of stalks (**sāragandhāḥ*)¹¹², whatever smells of flowers (**puṣpagandhāḥ*)¹¹³, whatever smells of fruits (**phalagandhāḥ*)^{114,115}; fragrant smells (*sugandhāḥ*)¹¹⁶, malodorous smells (*durgandhāḥ*)¹¹⁷, neutral smells (*samagandhāḥ*)¹¹⁸ — whatever to be smelled (所香), these are called smells.

§ 1.2.8c (999a11–12) Those [smells] are at first to be cognized by one consciousness¹¹⁹: the nose-consciousness; having cognized, [those smells are] then to be cognized by the mental consciousness. [Hence] those smells are to be cognized by two consciousnesses: by the nose-consciousness [and] the mental consciousness.

§ 1.2.9a (999a12) What are tastes (*rasāḥ*)?

109 若: Skt: **ye ke cid*; XZ: 諸所有。

110 The plural is only tentatively supplied, as there is no corresponding Sanskrit for this part.

111 根香: Also in An Shigao's T 607, 232c28–29: 或時根香; 或時皮香; 或時華香; 或時蘼香。Cf. the references below.

112 莖香: Including our text, *sāragandha* is generally translated as 莖香 “lit. the smell of stalks”. See e.g. SĀ 278c10–11: 有三種香，順風而熏，不能逆風。何等爲三？謂：根香、莖香、華香。(// SĀ-2 376c16–18 // T 116, 507b15–17 // T 117, 508a13–15) ≈ A I 225,28–30: *tīṇ' imāni bhante gandhajātāni yesaṃ anuvātaṃ yeva gandho gacchati no paṭivātaṃ. katamāni tīṇi? mūlagandho, sārāgandho, pupphagandho*; Ybh-XZ 279c20: 根、莖、華、葉、果實之香。≈ Ybh 7,12–13: *mūlagandhaḥ sārāgandhaḥ patragandhaḥ puṣpagandhaḥ phalagandha ity evam ādayo bahavo gandhāḥ* (also see Ybh 67,3 // Ybh-XZ 293b2–3); etc. However, also cf. a more accurate translation for *sārāgandha* given in the *Śāriputrābhīdhārma* (e.g. ŚpA 526b18–19): 樹心香 “the smell of the core of a tree”.

113 花(v.l. 華:M)香: Also in T 607, 232c28–29: 或時根香; 或時皮香; 或時華香; 或時蘼香。

114 實香: Cf. T 607, 232c28–29: 或時根香; 或時皮香; 或時華香; 或時蘼香。(see ASg-index p. 268 蘼).

115 Skt and all other three Chinese translations lack parallel for these four botanical smells. Cf. ŚpA 534c17–21 where a list of botanical smells is juxtaposed with lists of fragrant and bad, agreeable and disagreeable, etc., smells.

116 香香: Cf. XZ, FC: 好香. Gb simply has 好.

117 臭香: Cf. XZ, FC: 惡香. Gb simply has 惡.

118 等香: Cf. XZ: 平等香; FC: 平等(了)香. Gb simply has 中間.

119 若上頭一識{一識}更知: the additional 一識 must be dittography. See note 98.

§ 1.2.9b Whatever sour (**āmla*) tastes¹²⁰, sweet (**madhura*) tastes¹²¹,
(999a12–13) tastes of salt (鹽味)¹²², bitter (**tikta*) tastes¹²³, brackish (**lavāṇa*)

120 酢味: Also seen in the AHKJ 55a13–14: 酢除風, 令人目冥 “sour get rids of wind, [but] it causes people to [become] dim-sighted” (tr. Zacchetti 2004a: 206). Cf. ASg-index p. 312 酢. See **note 128** *infra*. At the very end of the *Sixi* and *Qisha* edition of our text, a note on the graphical variant of 酢 is recorded: S: 酢 醋; Q: 酢 醋字.

121 甜味: See **note 128** *infra*.

122 鹽味: Clearly 鹽味 “the taste of salt” is duplicated with 鹹味 “the salty taste”. I would hypothesize that 鹽味 is (1.) either redundant or (2.) an error for 淡味(?).

For hypothesis (1.): as also pointed out by Ui (1971: 394), the list is essentially the standard Sarvāstivāda list of six (see **note 126**) if we consider 鹽味 = 鹹味 and 澁 as corresponding to *kaṣāya*. However, as seen in his AHKJ (see **note 128**), ASg seems to have been aware of the distinction between 澁 and 淡, and might have been translating 澁 for **kṣāra*/**kṣārika* while 淡 for *kaṣāya* (see **note 126**), which is latter followed by essentially all extant but one (T 1549 gives 穢 “dirt(y)”, another translation for *kaṣāya* “dirt/impure”) Chinese translations of the Sarvāstivāda Abhidharma texts. As also remarked by Sakurabe (1975: 86), 淡 “insipid” as a translation of *kaṣāya* (or Tib. རྒྱལ་ལོ་) “astringent taste” is actually a rather strange and mysterious one. He suspects that it is to disambiguate from 澁 as *karkaśatva* “roughness” of the tangibles (*spraṣṭavya*; see also § 1.2.10b of our text) that the translators use 淡 instead of 澁 for *kaṣāya*. However, this seems to be not the case if we consider ASg’s list in the AHKJ as well as the following list in the **Mañjuśrī-paripṛcchā* 文殊師利問經 (T 468): “there are seven types of tastes: sweet, sour, salty, bitter, astringent, insipid, and pungent taste.” (T 468, 499a9–10: 味有七種: 甜味、酢味、鹹味、苦味、澁味、淡味、辛味), where 澁 and 淡 are used in juxtaposition. Considering the consistency of 淡 as the translation of *kaṣāya*, I would suggest 澁 in our text translates also **kṣāra*/**kṣārika* instead of *kaṣāya*. This would lead to my (2.) second hypothesis since *kaṣāya* is appearing in the standard list of six, which our text should have adopted.

Although it should also be noted that, already in the equally archaic (possibly contemporary to ASg, i.e. the late Han. See Mizuno 1997: 202–206) **Nāgasenabhikṣu-sūtra* (那先比丘經; T 1670A (2 fascicles) and T 1670B (3 fascicles), the partial Chinese translations which corresponds to the *Milindapañha*) that we find the translation “鹽味” used together with the adjective 鹹: T 1670B, 718b20–21: 何以故海悉鹹如鹽味? “For what reason that all sea [water] is salty/brackish (鹹) like the taste of salt (鹽味)?” ~ Mil 86,4–5: *kena kāraṇena samuddo ekaraso lonaraso ti*. “For what reason that the sea is of single taste — the taste of salt?”. However the context here clearly shows that 鹽味 is not used to describe “salty taste” as a class of taste, but simply referring to the “taste of salt” (*loṇa-rasa*). Similarly in Xuanzang’s translation of the *Yogācārabhūmi*, 鹽味 is used in lists where 鹽 is clearly used, as in its normal usages in the Chinese language, in a nominal sense: Ybh-XZ 293b16–17: 酥味、油味、蜜味、甘蔗變味、乳酪味、鹽味、肉味 = Ybh 67,15: *sarpis-taila-madhv-ikṣu-vikāra-raso go-raso lavana-raso maṃsa-rasā ca*. At any rate, the item 鹽味 in our list seems to be contextually an unfitting one.

123 苦味: Also seen in the AHKJ 55a13: 苦增寒熱 “the bitter increases cold and heat” (tr. Zacchetti 2004a: 206). See **note 128** *infra*.

tastes¹²⁴, pungent (**kaṭuka*) tastes¹²⁵, astringent (**kṣāra*)¹²⁶

- 124 鹹味: On its duplication with 鹽味, see **note 122**. See also **note 128** *infra* on its parallel in the AHKJ.
- 125 辛味: Also seen in the AHKJ 55a13: 辛除水 “pungent [taste] gets rid of water”. See **note 128** *infra*.
- 126 The Sarvāstivāda speaks of a standard list of six (*ṣaṇmūlajāti*) tastes, see for instance in the AKB:

AKB 7,2–4 / AKB-1 (Ej) 9,19–21: *rasaḥ / ṣoḍha / madhurāmlalavaṇa-kaṭukatiktakaṣāyabhedāt /*

AKB-P 163b9–10: 偈曰：味六。釋曰：謂甜、酢、鹹、辛、苦、淡差別故。

AKB-XZ 2c19–20: 味有六種：甘、醋、鹹、辛、苦、淡別故。

(Notice the translations of *kaṣāya* “astringent taste” as 淡 “insipid”. See the following **note 128**.)

Some other references to the list are given by Sakurabe (1975: 85–86): MVŚ 64c21 = MVŚ-Bv 52c9, T 1554, 981a12–13, Ny 334b20–21. Besides the above references, see also the *Miśrakābhidharmahṛdaya* (T 1552, 872c8–9). Less explicit is a list given in the **Āryavasumitrabodhisattvasaṅgītīśāstra* 尊婆須蜜菩薩所集論 (T 1549, 758a13–16), where essentially six: 鹹 = 鹽 (*lavaṇa*), 苦 (*tikta*), 辛 (*kaṭuka*), 酢 (*āmla*), 甜 (*madhura*), 穢 (*kaṣāya*) are given. For other schools, also see the same standard list of six in the *Pañcaskandhaka* (PSk 3,3–4 (§A1.2.9) = PSk-XZ 848b21–22); cf. *Yogācārabhūmi* (Ybh 8,4–6 = Ybh-XZ 279c29–280a1); and the **Śāriputrābhidharma* (ŚpA 526b22–25; 528a4–9; etc.). Also cf. an interesting passage, which relates the tastes with the definition of *viññāṇa*, in S III 87,17–22 (cf. Vetter 2000: 63f. (§ 125f.) regarding this passage).

However, two special cases in the Sarvāstivāda texts should be mentioned. One is the **Amṛtarasaśāstra* (T 1553), which states that there are 63 (a variant reads 62) types of tastes:

AAR 969a28–29: 一切舌識塵味：辛、酸、鹹、苦、甘等六十三(F reads 二)種味。“All the tastes which is the object-domain (*viśaya*) of the tongue consciousness: pungent, sour, salty, bitter, sweet, etc., [such] **63** (variant: **62**) **types of tastes.**”

No further elaborations are given for which list of the 63(/62) tastes the text is referring to. The second and the one related more to our text is the *Dharmaskandha* (T 1537) where a long list is given as follows:

Dhsk 500b17–28: 四大種所造 —— 根味、莖味、枝味、葉味、花味、果味、食味、飲味、及諸酒味；苦味、酢味、甘味、辛味、鹹味、淡味；可意味、不可意味、順捨處味，及餘所有舌根所嘗、舌識所了，所有名號、異語、增語、想、等想、施設、言說，謂名味、名味界、名味處。

“Those [tastes] dependent on the four great elements – the taste of root, the taste of stalk, the taste of branch, the taste of leaf, the taste of flower, the taste of food, the taste of beverage and the taste of liquor; bitter taste, sour taste, sweet taste, pungent taste, salty taste, astringent taste (淡味: *kaṣāya-rasa*); agreeable (**manojña*/**mānāpika*) taste, disagreeable (**amanojña*/**amānāpika*) taste, [those] in the form of neutral (順捨處;

**upekṣā-sthānīya*) taste; and those others to be tasted (*svādayitavya*) by the tongue faculty, to be cognized (*vijñeya*) by the tongue consciousness, all these names, different speeches (*anyathā-vāc*), synonyms (增語; *adhivacana*), notions (*saṃjñā*), denominations (等想; *samajñā*); designations (*prajñapti*), conventions (*vyāvahāra*) — are called taste, are called the taste element (*rasa-dhātu*), [and] are called the taste abode (*rasa-āyatana*).”

Underlined is the aforementioned standard list. But cf. the following parallel in the Pāli *Dhammasaṅgaṇī*:

Dhs 142,23–32: *katamaṃ taṃ rūpaṃ rasāyatanaṃ? yo raso catunnaṃ mahābhūtānaṃ upādāya anidassano sappaṭiḅho mūlaraso, khandharaso, tacaraso, pattaraso, puppharaso, phalaraso, ambilaṃ madhuram tittakam katukam lonikam **khārikam** lapilaṃ kasāvo sādu asādu yo vā pan’ añño pi atthi raso catunnaṃ mahābhūtānaṃ upādāya anidassano sappaṭiḅho — yaṃ rasam anidassanaṃ sappaṭiḅham jivhāya anidassanāya sappaṭiḅhāya sāyi vā sāyati vā sāyissati vā sāye vā, raso p’eso rasāyatanaṃ p’etaṃ rasadhātu p’esā — idan taṃ rūpaṃ rasāyatanaṃ.*

“What is that matter [which is] the taste abode? That taste which is derived from the four great elements, invisible [and] resistant: the taste of roots, the taste of trunks, the taste of barks, the taste of leaves, the taste of flowers, the taste of fruits; sour, sweet, bitter, pungent, salty, alkaline (**khārika**), acrid/sour? (*lapila*), astringent taste (*kasāva*); pleasant, unpleasant, and whatever other tastes come to be [that is] dependent on the four great element, invisible [and] resistant — one tasted, tastes, will taste and may taste such invisible [and] resistant tastes, with the invisible [and] resistant tongue; this very taste, taste abode, taste element — this is that matter [which is] the taste abode.”

The highlighted term *khārika* (Skt. *kṣārika*) is also seen in one of the several lists of tastes given in the *Carakasamhitā*, which are apparently the list given by ASg in his AHKJ (see **note 128** *infra*). I tentatively take 澁 as corresponding to the Sanskrit **kṣāra* (or **kṣārika*). See also **note 122** *supra*.

tastes^{127, 128} [...] ¹²⁹ or whatever tastes to be tasted
(*svādanīyāḥ*)¹³⁰.

§ 1.2.9c Those [tastes] are at first to be cognized by one
(999a14–15) consciousness: the tongue-consciousness; having

127 澁味: Also seen in the AHKJ 55a13: 澁多增風除寒 “the astringent taste increases very much the wind, [while] getting rid of the cold” (tr. Zacchetti 2004a: 206). At the very end of the *Sixi* and *Qisha* edition of our text, a note on the graphical variant of 澁 is recorded: S, Q: 澁 澁字. On the confusion of 澁 and 淡, cf. **note 122** and **note 126** *supra*. See also **note 128** *infra*.

128 It is interesting to note that ASg has also given a list of eight tastes in the *Ahan koujie shi'er yinyuan jing* 阿含口解十二因緣經 (T 1508), supposedly a record of the oral explanations on several Buddhist doctrines given by ASg himself:

AHKJ 55a11–13: 一切味不過八種: 一者、苦; 二者、澁; 三者、辛^[v.l. 辣]; 四者、鹹; 五者、淡; 六者、甜; 七者、酢; 八者、不了了味。
“The whole of tastes does not exceed eight kinds: 1. bitter, 2. astringent taste, 3. pungent, 4. salty, 5. insipid, 6. sweet, 7. sour, 8. imperceptible taste.” (adopted from Zacchetti 2004a: 206, see *infra*. This passage is also quoted by Daoshi 道世 (?–683) in his encyclopedia *Fayuan Zhulin* 法苑珠林 (T 2122, 1018a17–18).)

I have located a passage in the *Carakasamhitā*, one of the two extant foundational texts of the Āyurveda, which apparently records the very same list of eight (in different order):

Carakasamhitā, Sūtrasthānam, 26.8 (Vaidya Jādavaji Trikamji Āchārya (ed.) p. 135): *aṣṭau rasā iti Badiśo Dhāmārgavaḥ, madhurāmlalavaṇakaṭu-tiktakaṣāyakaṣārāvyaṅgāḥ* /
“Badiśa Dhāmārgava [speaks of] “tastes in eight [types]”: [1.] sweet (*madhura*; ASg: 甜), [2.] sour (*āmla*; ASg: 酢), [3.] salty (*lavaṇa*; ASg: 鹹), [4.] pungent (*kaṭu*; 辛), [5.] bitter (*tikta*; ASg: 苦), [6.] astringent taste (*kaṣāya*; ASg: 淡 “insipid”. Cf. the same trans. by Paramārtha and XZ, etc.), [7.] alkaline (*kṣāra*; corr. ASg: 澁 “astringent taste”?), [8.] imperceptible (*avyakta*; ASg: 不了了味)”.

Similar to the Sarvāstivāda, the Āyurvedic tradition generally accepts the list of six to be the standard one. According to the context of the *Carakasamhitā* passage quoted above, after giving lists of six, seven, eight and innumerable (*aparisaṃkhyeya*), the sage Ātreya Punarvasu asserts that there is only the standard list of six (*ṣaḍeva rasā ityuvāca bhagavānātreyaḥ punarvasuḥ madhurāmla lavaṇakaṭutiktakaṣāyāḥ*). The fact that ASg states “the whole of tastes do not exceed eight (the largest number in the “numerable” lists!) kinds” might imply that he is aware of these lists in the Āyurveda, which also confirms the description of him being “well-versed in medicine” (洞曉醫術) in his biography (CSZJJ 95a11).

129 All three other Chinese translations lack the tastes listed in ASg, and all of them reads “whatever tastes — agreeable, disagreeable, or neutral [tastes] to be tasted” (**ye ke cid rasā mānāpikā vāmānāpikā vopekṣāsthānīya vā svādanīyāḥ*). Gb is more simpler in wordings, but the reading is essentially the same).

130 所噉覺味: 噉 is a loangraph for 啖 “to eat” which is commonly seen in Dunhuang manuscripts (see DHSZD p. 138 啖 = 噉; 噉 is not seen in the *Shuowen* 說文 but attested in later *wenyan*). 噉覺 literally means “eat [and] sense/perceive”, hence “to taste”.

cognized by the tongue-consciousness¹³¹, [those tastes are] then to be cognized by the mental consciousness. [Hence] those tastes are to be cognized by two consciousnesses: by the tongue-consciousness [and] the mental consciousness¹³².

§ 1.2.10a What is the [part of]¹³³ tangibles (細滑更¹³⁴; **spraṣṭavya*¹³⁵)? (999a15)

§ 1.2.10b That [of] smooth[ness]¹³⁶ (*ślakṣṇatva*), that [of]

131 若上頭一識知舌識舌識已更: I read this additional 舌識 not as dittography but as stylistic addition. See **note 98**.

132 Cf. the **Vijñānakāyaśāstra* 識身足論 T 1539, 546c23: 味處，二識所識，謂：舌識及意識。

133 Supposedly reads *spraṣṭavyaikadeśa* (cf. Gb: 觸入少分; XZ: 所觸一分). See **note 12** and **note 146** on ASg's misunderstanding (but cf. **note 144** on § 1.2.10c 一處樂 where he reads correctly).

134 細滑更: lit. “the experiences of fine[ness] and smooth[ness]”. This translation (in fact a pretty good one!) of *spraṣṭavya* “tangibles” as 細滑更 seems to have emphasised more on the phenomenological aspect of the experience of touch, which corroborates with the description of ASg as a meditation master.

There are quite a few terms in the ASg-corpus that correspond to *sparsā*, some of which in the AHKJ are listed in Greene 2016: 225. While commenting on one of its translation 更, Greene (2016: 225) suggests:

[T]he initially perplexing translation *geng* 更 [...] likely derives from this word's semi-colloquial meaning (during the period when An Shigao worked) of “encounter something bad” [...] such as being smitten by disease, curses, or other misfortune.”

Basing on this, he gives his translation of 更 as “to suffer” and further remarks that this term is used “*not* [sic!] in a more neutral sense of “experience” or “undergo” [...] is suggested by the slightly later, and only occasionally used translation of *sparsā* as *geng-le* 更樂 [...] seemingly an attempt to create an abstract noun (“contact”) by joining two opposites (“suffering and pleasure”).” Humbly I have to disagree with this reading by the fact that 更 in our text corresponds to terms used without specific negative connotations (e.g. *vijñeya*, (a)*vijñapti* as in (不)更 or as in 細滑更 here) or even terms used positively like *parijñeya* (§ 3.25.10b) or *abhisamaya* (§§ 3.26–27). How dare we translate *abhisamaya* 更 as “suffering”! And the very example 更樂 given by Greene is to be questioned by the alternating use of 細滑更 with (一處)樂 in this § 1.2.10 of our text. In light of these evidence, I think it is still better to adopt the neutral sense of “experience” for our term (細滑)更 here. Also cf. **note 81** on the loaning of 更 by 受 (“experiences”) in Eastern Han literatures.

135 See **note 12** on ASg's confusion on the splitting of *spraṣṭavyaikadeśo* 'vijñaptiś ca.

136 In Skt, XZ and FC clearly we see the abstract suffix *-tva*/性 for the first four items (cf. **note 82** on the translation of abstract noun suffix in early CBT). As also explained in the **Nyāyānusāra* (Ny 334c17–18): “smooth itself is its nature — hence called ‘smoothness’ 滑即是性故言滑性 (*ślakṣṇam eva ślakṣṇatvam* “smooth itself is smoothness”; see Ye *et al.* 2016: 213 for the Sanskrit. Cf. PSkV

coarse[ness] (*karkaśatva*)¹³⁷; that [of] light[ness]¹³⁸ (*laghutva*),
that [of] heavi[ness] (*gurutva*); that [of] cold[ness]¹³⁹

18,7–8)”. This explanation rules out the substance-quality (*ādhāra-ādheya*) dichotomy.

137 麤: Cf. Gb: 澁; XZ, FC: 澁性. On its possible confusion with 澁 as the astringent taste (*kaṣāya*) in later CBT, See note 122 and Sakurabe 1975: 86.

138 輕: As already seen in § 1.1.4a, *laghu(tva)* is one of the two definitives of the wind element (*vāyu-dhātu*). This duplication of definition is noted by the *Abhidharmakośabhāṣya*:

“In the *Prakaraṇas* [= the *Prakaraṇapāda*] it is also said that lightness is derived matter”.

AKB 8, 21–22 / AKB-1 (Ej) 13,3–4: *tat tu laghutvam upādāyarūpam apy uktam prakaraṇeṣu* /

This is further commented by Saṃghabhadra in his **Nyāyānusāra*:

“If the wind element (*vāyudhātu*) has mobility (*īraṇā*) as its intrinsic nature, why then the *sūtra* and the *Prakaraṇapāda-śāstra* speak of the wind element as “light-mobility” (*laghusamudīraṇatva*) while saying lightness (*laghutva*) is derived matter? [Answer:] Saying “mobility is the wind [element]” and “lightness is derived matter” is to illustrate (顯; **dyotayati*) [their] intrinsic characteristic (*svalakṣaṇa*); [to say] lightness is the wind element is to specify its fruit to indicate its cause — since it is the fruit of the wind element.”

Ny 336c9–12: 風界若以動爲性者，何故契經及《品類足論》皆言風界謂輕等動性，復說輕性爲所造色？說動爲風、輕爲造色，是顯自相；輕爲風者，舉果顯因，是風果故。

While for the Pāli commentarial tradition, there seems to be intentional effort made to avoid this duplication of definition. As noted by Karunadasa (2015: 26): “For the Theravādins, *lahutā* represents one of the secondary elements of matter. This seems to be the reason why they do not associate it with air-element, which is one of the primary element of matter”. Cf. **note 85**.

139 寒: Saṃghabhadra in his **Nyāyānusāra* has provided a lengthy refutation to those (especially the Sautrāntika master Sthavira Śrīlāta) who, on the contrary, denies the Vaibhāṣika view that coldness (*śīta*) as one of the derived tangibles is a real existent (*dravyasat*):

“Moreover, the Sthavira [Śrīlāta] says: the very decrease or non-increase of the Fire Element (*tejo-dhātu*) is coldness. Why is that? In a place with no sun[light] or far away from the sun, there is coldness. Also, as in the case when extreme heat occurs, there is no any arising of other derived tangibles. [In this case, what is] commonly accepted is merely the increase of the Fire Elements; the same should be the case when heat decreases: [since] there is no arising of any other derived tangibles, [it] should be accepted that there is only the decrease of the Fire Elements. If there is a distinct [type of derived tangible] “coldness”, then one should also accept there is the distinct [type of derived tangible] that is neither heat nor coldness, [which contradicts with the Vaibhāṣika’s list]. Hence “coldness derived tangibles” must be non-existent.

[Saṃghabhadra:] It is not the case that the very decrease or non-increase of the Fire Element is coldness. It is observed that, for someone harmed by the contact with coldness, [that person] would be benefitted (**anu-√grah*; 攝益) when there is an increase of the Fire Element. This increase in the

(*śīta*), that [of] heat¹⁴⁰ (熱; **uṣṇa*); that [of] hunger

cause of harm [i.e. the Fire Element] should result in more harm! Who are the intelligent people to grasp: “harmed by small fire shall one recourse to a greater fire [for rescue]”? It must be illogical to say that he/she is harmed due [solely] to the scarcity of fire, since there must exist some other harming factors (i.e. coldness) [other than the decrease in the Fire Element]. As: [when there is only] a small amount of Fire Element, [it is the] increase in some coldness [that] causes the harm, [but it is] not that [the harm] is [caused] by [the] Fire Element. Hence [one should] accordingly [say that the Fire Element] is [merely] a partial factor (少因) for the benefit of the coldness, [for those] to be benefitted, an increase in this [partial] cause would subsequently [increase] the benefit. Hence, his (Śrīlāta’s) proposition is not reasonable. ...

Ny 354b21–c5: 又上座言：火界或少或不增強，即名為冷。所以者何？於彼無日或去日遠便有冷故。又如極大炎熱起時，無別少分所造觸起，同許唯有火大增多；熱減少時亦應如是，無別少分所造觸生，應許唯是火大減少。若別有冷，亦應許有別所造觸非煖非冷。是故定無冷所造觸。

非火界少或不增強即名為冷；現見冷觸所損害者，火界增時能攝益故。損害因增，轉應損害，誰有智者作如是執：「被少火害，歸投大火」？若謂彼由匱乏火故有損害者，理必不然，定有餘因能損害故。謂火少故，有餘冷增能為損害，非即由火。由此准說冷攝益者謂為少因，所攝益者此因若增轉應攝益。是故彼論非為應理。...

Above is only a partial translation of the arguments, which continues to run to 355a3.

A stance similar to Śrīlāta’s (opposing to the Vaibhāṣika) is seen in the Pāli commentarial exegeses. For instance see the sub-commentary of the *Abhidhammatthasaṅgaha* (*Abhidhammatthavibhāvīṅīkā*):

“Although cold (*sītātā*) is known by the sense of touch, it is really the fire-element. The sensation of cold (*sīta-buddhi*) is obtained when the heat is less, for there is no distinct quality (*guṇa*) called cold... Hence it is that during the summer season when people having first stayed in the sun enter the shade they experience the sensation of cold. And when they stay there for a time they experience the sensation of heat.” (tr. adapted from Karunadasa 2015: 25. Cf. Wijeratne & Gethin 2007: 219)

AbhAsV 185,2–5: *kiñcāpi hi sītātā phusitvā gayhati, sā pana tejoyeva. mande hi uṇhatte sītabuddhi sītātāsāṅkhātassa kassaci guṇassa abhāvato ... tathā hi ghammakāle ātape thatvā chāyaṃ pavīṭṭhānaṃ sītabuddhi hoti, tattheva cirakālaṃ thitānaṃ uṇhabuddhi.*

Cf. Karunadasa 2015: 24–25, 35.

140 熱: “heat” is not accepted by the Vaibhāṣikas as one of the dependent matter. Regarding this, Puguang remarks in his “notes on the *Abhidharmakośa*” 俱舍論記 that:

“Question: coarseness [and] smoothness, lightness [and] heaviness [etc.], they are all in mutually contrasting pairs. Why then in contrast to coldness, heat is not spoken of? Explanation: “heat itself is the fire element, hence it is not separately established.” Rejoinder: “As coldness is the water element, it ought not then to be separately established?” Explanation: “the

(*jighatsā*), that [of] thirst (*pipāsā*).^{141 142}

water [element] is moisture [and] should not be called coldness.”

T 1821, 20c24–27: 問：澁、滑、輕、重各相對立，何故對冷不說燻耶？解云：燻即火大，故不別立。難云：冷即(v.l.則)水大，應不別立？解云：水是濕性，不應名冷。

Also cf. the following note.

- 141 The standard list of tangibles (*spraṣṭavya*) for the Sarvāstivāda comprises of 11 items: 4 primary matters (*bhūta*) and 7 derived/dependent matters (*bhautika*). The former refers to the four great elements (*mahābhūta*), and the latter refers to the 7 tactile phenomena listed above (expect “熱 (heat)” in ASg’s translation, see **note 140** *supra*.) that are occurring in dependence on the four great elements (see e.g. AKB 23,19–21 = AKB-1 (Ej) 36,14–16. Cf. AKB-1 (DJ) I 227n40; Avatāra (DJ) 133n6; etc.).

This standard list of 7 derived tangibles (*bhautika-spraṣṭavya*) can be seen in: the Skt and all Chinese parallels of our texts except ASg’s; AH-Uś 863a9–10; AVŚS 722b2–3; MVŚ 665a11–12; AKB 7,8–9 = AKB-1 (Ej) 10,3–4 = AKB-P 163b13–14 = AKB-XZ 2c23–24; Avatāra 981a14–15. The same list of is given is Vasubandhu’s *Pañcaskandhaka* (PSk 3,5–7 (§A1.2.10)). To disambiguate with the category of the 11 tangibles which include the four *mahābhūtas*, these 7 items are called “a part of tangibles” (*spraṣṭavyaikadeśa*) (see also Kramer 2013a: 91; PVV 992b23–24). In contrast to the Vaibhāṣika’s view that the derived tangibles are real existents (*dravyasat*), the Sautrāntika (in particular, Śrīlāta) views them as merely specific configurations of the four Great Element (see Śrīlāta’s arguments and Saṃghabhadra’s lengthy refutation in Ny 354b21–355b10, etc.). Similarly, for the Theravāda, the tangibles (*phoṭṭhabba*) include only the primary Elements, but with the exception of the Water Element (*āpodhātu*): since the Water Element is subsumed under the *dhammāyatana*, for the reason that it — as cohesion (*bandhanatta*) and fluidity (*davatā*) — cannot be known by any senses other than the mind (*mano*). See Karunadasa 2015: 16, 35, 146–147.

Similar to the list of tastes (**note 126**), there seems to be inconsistencies in the lists of tangibles in different Sarvāstivāda texts, some of which echo with ASg’s translation, i.e. the inclusion of “heat/warmth” 熱/煖 in the list. See for instance (esp. AAR):

Dhsk 500c7–11: 四大種及四大種所造：滑性、澁性；輕性、重性；冷、煖(煖: om. Sgz)；飢、渴，及餘所有身根所覺、身識所了，所有名號... 言說，謂名觸、名觸界、名觸處。

AAR 969a29–b1: 一切身識塵細滑：輕、重；堅、軟；寒、熱；飢、渴；四大等。

(see the translations of the similar passages in **note 126**)

Another observation is the not uncommon variants for 冷 as 冷煖/冷暖 in those different texts. Besides the quotation from Dhsk quoted above, this can be also seen in:

MAH 872c11–13: 七種造色，謂：澁、滑、輕、重、冷(+煖: T)、飢、渴。
MVŚ-Bv 52c18: 觸入有十一種：四大、澁、滑、輕、重、冷(+煖: F, S(I), Y)、飢、渴。

The context of the above two examples affirms that 冷 (instead of 冷煖/冷暖)

must the correct reading. However question arises for the quotation below from the *Piposha lun* 鞞婆沙論 (**Vibhāṣā-śāstra*, T 1547), the earliest extant version of the *Mahāvibhāṣā*:

MVŚ-Sb 455b22–23: 此說十一種是細滑入。何者？四大；軟、澁；輕、重；寒、熱；飲、食；飢、渴。

“This says 11 types are the *spraṣṭavya-āyatana*. What [are them]? The four *mahābhūtas*; softness (軟; *ślakṣṇa(tva)*), coarseness; lightness, heaviness; coldness, **heat**; **food (?)**, **beverage (?)**; hunger, thirst.”

The number 11 would force us to either 1. read “熱飲食” as redundant; or 2. to read 四大 as one item and the remaining ten items each counted once. In this case the first option seems to be more possible in light of the context and its parallel passages (listed *supra*).

In fact, the (erroneous?) addition of “heat” to the similar lists of tangibles in the various recensions of texts might not be a rare phenomenon. For instance, in Pradhan’s reconstruction of the *Abhidharmasamuccaya*:

AS 4,9–12: *spraṣṭavyaikadeśaḥ katamaḥ / catvāri mahābhūtānyupādāya kāyendriya grāhyo ’rthaḥ / ślakṣṇatvaṃ karkaṣatvaṃ laghutvaṃ gurūtvaṃ picchilatvaṃ mandatvamamandatvaṃ śītatvamuṣnatvaṃ jighatsā pipāsā tṛptirbalaṃ daurbalayaṃ mūrccchā kaṇḍūtiḥ pūtirvyādhirjarāmarāṇaṃ klāntirviśrāma ūrjā ca //*

Neither in its Chinese translation (AS (C) 663c13–15; only have 冷) and Tibetan translation (AS (Tib) 47a1–3; only have རྩམ་པོ་) nor in its *bhāṣya/vyākhyā* (ASVy (C) 696b20–22; ASVy (L) fol. 7v4–5 (2015; 282,1–4)) we see the item “heat” (*uṣnatva*). One might expect ancient scribes or translators to make the same ‘erroneous’ addition as in Pradhan’s reconstruction.

To sum up, in general terms, 1. the orthodox Kāśmīrian Vaibhāṣika and most of the post-*Mahāvibhāṣā* Sarvāstivāda texts (except AAR which is uncertain) accept the standard list of 7 *bhautikas*. In these texts “heat” should be regarded as “erroneous” additions; 2. this particular error is not uncommon in textual transmissions, and it is most likely introduced by the scribes since the items in this list are given in pairs (“lightness” and “heaviness”, etc. Naturally one would tend to read “coldness” and “heat”); 3. for “heat” in our ASg’s translation, it would be difficult to judge if it is an “erroneous” addition, since a same list can also be seen in AAR (possibly reflecting a Gandhāran/Pāścātya influence?).

Also cf. the Sautrāntika’s and Yogācāra’s enumeration of types of tangibles in: the **Tattvasiddhi-śāstra* 成實論, T 1646, 274b12–14 (for Skt. retranslated from the Chinese, see Sastri 1975: 153–154); *Pañcavijñānakāyasaṃprayuktā bhūmiḥ* in Ybh 8,20–9,2 = Ybh-XZ 280a10–13; and the list in AS and ASVy/ASBh quoted above.

- 142 As recorded in the **Mahāvibhāṣā*, Dharmatrāta (one of the four great Ācāryas) affirms the existence of derived matter but denies the reality of the derived tangibles and the *dharmāyatana-rūpa* (MVŚ 662b13–16: 尊者法救說離大種別有造色 ... 然說色中二非實有，謂：所造觸及法處色). Cf. the view of Dharmatrāta (the author of the *Pañcavastukavibhāṣā*): PVV 992b22: 如是七種

That¹⁴³ [part of tangibles] is at first to be cognized by one consciousness: the body-consciousness; having cognized by the body-consciousness, [that part of tangibles is] then to be cognized by the mental consciousness. [Hence] that part of tangibles (一處樂)¹⁴⁴ is to be cognized by two

是觸處攝，以所造色而為自性。“These seven items (the derived tangibles) are subsumed under the tangible abode (*spraṣṭavyāyatana*), having its intrinsic nature (*svābhava*) as (*bhautika/upādāya-rūpa*).” Also cf. **note 106** on a discussion on whether this Dharmatrāta (of the *Pañcavastukavibhāṣā*) is the Dharmatrāta who writes the *Miśrakābhīdharmahr̥daya*.

- 143 為: note that 為 instead of 若 in previous sections is used here. Interestingly, Skt uses the pronoun *sa(h)* instead of the relative pronoun *yad~* in this section. This might imply that 為 is intentionally used here. Although it should also be remarked that, due to the similarity of the character 為 and 若, especially in their cursive form, there is a possibly that 為 is a scribal error of 若.

Also cf. the example given by Vetter (ASg-index p. 186 為) in An Shigao’s T 150A where we see an interchanging of 為 and 若:

T 150A, 881b8–15: 二清白法能得觀世間。何等二？一者媿，二者慚。設是世間無有是二法，為不得分別若父若母、若兄若弟、若男女、若從學若師、若君若大人。

設有是世間不正，譬如牛馬象鷄猪狗亦畜生，但觀是清白二法故，媿亦慚故，為得分明為父為母、為兄為弟、為男女、為從學為師、為君為大人。...

- 144 一處樂: a translation of *spraṣṭavyaikadeśa*. Lit. “a part (一處; *ekadeśa*) of pleasure (樂; corr. to *spraṣṭavya*).” 樂 is as a translation of *spraṣṭavya* (*phoṭṭhabba*) is seen in the YCRJ:

YCRJ 173b8–11: 色陰名為十現色入。十現色入為何等？一、眼，二、色 ... 九、身，十、樂；是為十現色入。是名為色種。 ≠ Peṭ 112,7–8: *dasarūpa-āyatanāni: cakkhu rūpā ca, yāva kāyo phoṭṭhabbā ca; ayam rūpakkhandho.*

and as a translation of *sparsā* can also be seen ASg’s translation of the *Daśottara-sūtra* (T 13):

Daśo-ASg 234a22: ... 四飯：搏飯、樂飯、念飯、識飯。
≈ D III 276,15–17: *cattāro āhārā, kabalīnkāro āhāro oḷāriko vā sukhumo vā, phasso dutiyo, mano-sañcetanā tatiyā, viññāṇaṃ catutthaṃ* (reading = Daśo (M) p. 62–63 § IV.3)

See **Amṛtarasa* where the same term is also translated as 樂食 (T 1553, 967b21f). In his Japanese translation of the Chinese *Daśottara*, Prof. Karashima has given no further comments on ASg’s translation above in Daśo-JP p. 170n44 other than saying 樂 is an interesting translation for *sparsā*. Also cf. 更樂, a popular translation of *sparsā* used from the 2–5th century AD, which was used by various influential translators including Zhi Qian (in T 21, 185, 474), Dharmarakṣa (in T 222, 285, 606, 737), Saṃghadeva (in T 26, 125, 1543, 1550) and *Saṃghabhūti/Saṃghabhadrā(?) 僧伽跋澄 (in T 1547, 1549) etc. In fact, 更樂 seems also to have been used by ASg himself. There is an occurrence of 更受滅 in Daśo-ASg 240a25,

consciousnesses: by the body-consciousness [and] the mental consciousness¹⁴⁵.

- § 1.2.11a (999a18–19) What is the non-informative matter [subsumed under] a part of the mental consciousness (心識一處不更色)?¹⁴⁶
- § 1.2.11b That matter which is subsumed under the *dharmā-abode*¹⁴⁷

supposedly a translation of *sparśanīrodha*, which has also been suggested by the editors of the CBETA to be an error of 更樂減.

Prof. Charles Willemen has given an insightful explanation in his translation of the **Abhidharmahr̥daya*. He comments on the translation 更樂 for *samspraśa* as follows:

“更: (mutual) *sam*^o; 樂: (pleasure) *sparśa*. The Chinese seems to be mistaken in its interpretation of *phassa*: *sparśa* (contact) or *spr̥śya* (pleasant)” (Willemen 2006: 38n12)

Although it is likely that his explanation of 更 is incorrect (cf. ASg-index p. 146–147 更; entry 更 in our glossary; **note 134** and **note 81**), the latter suggestion given is very helpful. As also given in the Rhys Davis’ Pali-English dictionary, *phassa* that corresponds to Skt. *spr̥śya* can mean “to be felt, esp. as a pleasing sensation; pleasant, beautiful” (PTSD p. 478. Underline mine). It is likely that this Prākṛtic usage is the reason of ASg translating *spraṣṭavya* here as 樂. Also note his translation of *spraṣṭavya* as 細滑 “fine [and] smooth” where both Chinese characters are positive attributes.

Although inauthentic and incorrect, also cf. YCRJZ 13c13–14: 《了本》曰「更樂，眼更色，心樂之，謂之更樂矣」“*Liao ben* (refers to the *Liao ben shengsi jing* 了本生死經 T 708, a translation of the *Śālistambasūtra* attributed to Zhi Qian but was probably already circulating by the late Han dynasty. See Zacchetti 2004a: 210–212; Nattier 2008: 109–110) says: ‘更樂 [is]: the eye having known (更) the visibles, the mind takes pleasure (樂) therein, thus is called 更樂”.

- 145 Cf. the **Vijñānakāyaśāstra* 識身足論 T 1539, 546c23–24: 觸處，二識所識，謂：身識及意識。
- 146 心識一處不更色: as remarked in **note 12**, ASg has misread in § **A1.2b** *spraṣṭavyaikadeśo* ‘vijñaptiś ca, hence also reading here *avijñapti* as 一處 (*ekadeśa*) 不更 (*avijñapti*) 色 (*rūpa*). Assuming “心識” is not a dittography of that in the previous line, ASg probably reads 心識 as **manovijñānasya*(?), i.e. reading the whole phrase as “the non-informative matter [subsumed under] a part of the mental consciousness [i.e. the *dharmāyatana*]”.
- 147 法識*相著: likely to be a translation of *dharmāyatanaśamgrhīta*. One would expect to see *法入 instead of the unintelligible 法識 (**dharmā-vijñāna*?) for *dharmāyatana*. 識 seems to be a mistake by the scribe as it resembles “x識相著” in §§ **1.2.1b**, **1.2.2b**, etc. And 相著 is likely a hyper-etymological translation of *śam-grhīta* (*śam* = 相, see ASg-index p. 210 相(A) -> 相應*; *grah* “grasp” ~ 著 “cling”).

- (999a19–20) (若色法識*相著; **yad rūpaṃ dharmāyatanaśaṃgrhītam*^{148, 149}).
 What is it? That which (若) [is] one’s own (身)¹⁵⁰
 wholesome (善者; **kuśala*) [or] unwholesome (不善者;
 **akuśala*) non-information (不更; **avijñapti*).¹⁵¹
- § 1.2.11c That [matter] is constantly¹⁵² cognized by one
 (999a20) consciousnesses: by the mental consciousness.
- § 2.1.1a What is the eye-consciousness (*caḥsurvijñāna*)?
 (999a21)
- § 2.1.1b The cognition (知; *(*prati*)*vijñapti*) caused by (因) the
 (999a21) eye faculty resting on (相依)¹⁵³ visibles.¹⁵⁴

148 Cf. MMA40,21–41,2 (fol. 5r3–4): *yadrūpaṃ dharmāyatanaśaṃgrhītam anidarśanam apratiḡhaṃ manovijñānamātravijñeyam śaṃvarāśaṃvaramadhyasthānāṃ kuśalākuśalobhayapravāharūpaṃ sāvijñaptiḥ* //

149 Gb: 法入所攝色; XZ, FC: 法處所攝色; Cf. AS (C) 663b23–24: 云何所造色? 謂眼根、耳根、鼻根、舌根、身根, 色聲香味所觸一分, 及法處所攝色 = AS 3,16–18: *upādāya rūpaṃ katamat / caḥsurindriyaṃ śrotrendriyaṃ ghrāṇendriyaṃ jihvendriyaṃ kāyendriyaṃ rūpaśabdagandharasaspraśṭavyānāmekadeśo dharmāyatanaśaṃgrhītam* (AS (study)-1 78,6 reads: *dharmāyatanaḍḍikañ*) *ca rūpaṃ* // But cf. Ybh-XZ 419a27–28: 言色者, 即十色處, 及墮法處所攝眾色, 是名色蘊 = ŚrBhū I 236,2–3: *rūpaṃ ucyate daśa rūpīṇy āyatanāni yac ca dharmāyatanaḡyāpannam rūpaṃ sa ca rūpaskandhaḥ* /

150 Cf. ASg-index p. 299 身(B), where 身 corresponds to *ātman*. Also see the entry 身 in our glossary.

151 若身善者、不善者、不更: my translation of this sentence is merely provisional in the lack of direct parallel. Cf. BauddhaK VI p. 27–31; Dhammajoti 2015: 425–428; etc.

152 常: Cf. XZ, FC: 於一切時 “at all times” (**nityam*/**sarvakālam*/**sarvakāleṣu*?).

153 相依: 相 is not to be read as “mutual” or “reciprocal” here. It indicates the “direction towards” something of an action. Cf. **note 87** on 相依 and the non-reciprocal reading of 相. Here 依 is read as “resting”, “to approach” or “resorting (to)” something in which that thing is directed towards. These connotations can also be seen in its (supposed) Skt. *ā-√śri* or *√śri*. See also the entry 相依 in our glossary.

154 眼根相依色因知: It seems clear that XZ and FC can correspond to the following line in the *Pañcaskandhakavibhāṣā*:

XZ 693a5: (眼識云何?) 依眼根 各了別色

FC 996a18–19: (云何眼識?) 依於眼根 各別了色。

PSkV 89,4: (*caḥsurvijñānaṃ caḥsurindriyāśrayā rūpaprativijñaptiḥ*.)

PSkV (T) shi 231b1: (མིག་གི་ རྣམ་པར་ཤེས་པ་ནི་) མིག་གི་ དབང་པོ་ ལ་བརྟེན་ནས་ ལུ་ལ་ སོ་སོར་སོ་སོར་ རྣམ་པར་ཤེས་པ་འོ་
 (Tibetan more explicitly uses *la brten nas* “by means of, depending on” for *āśraya*; XZ has 各-了別 which matches more with the Skt. *prati-vijñapti*, while FC has 各別-了 which matches more with the Tib. *so sor so sor - rnam par rig pa*)

Cf. a slightly different list in Ybh 4,5 = Ybh-XZ 279a25–26; AS (study)-6 92,4 = ASVy (L) fol. 23v2 (2017; 239,18) // AS (C) 666a11–12; PVV 993b22–23.

While for ASg, it was difficult for me to construe “因” in his translation.

- § 2.1.2a What is the ear-consciousness (*śrotravijñāna*)?
(999a21)
- § 2.1.2b The cognition caused by the ear faculty resting on sounds.
(999a22)
- § 2.1.3a What is the nose[-consciousness]¹⁵⁵ (*ghrāṇavijñāna*)?
(999a22)
- § 2.1.3b The cognition caused by the nose faculty resting on
smells.
(999a22–23)
- § 2.1.4a What is the tongue-consciousness (*jihvāvijñāna*)?
(999a23)
- § 2.1.4b The cognition caused by the tongue faculty resting on
tastes.
(999a23)
- § 2.1.5a What is the body-consciousness (*kāyavijñāna*)?
(999a23–24)
- § 2.1.5b The cognition caused by the body faculty resting on the
tangibles (樂著)¹⁵⁶.
(999a24)
- § 2.1.6a What is the mental consciousness (*manovijñāna*)?
(999a24)
- § 2.1.6b The cognition caused by the mental faculty (心根;
**manaindriya*)¹⁵⁷ resting on the *dharmas*.

Following are some of my conjectural readings: 1) read 因知 as *prativijñapti*; 2) read 因 as “cause/caused by”: “the cognition (知) caused by (因) the eye faculty resting on (相依) matters”. Cf. the canonical formula *cakṣuḥ praṭīya rūpāṇi coṭpadyate cakṣurvijñānaṃ*; 3) read 因 as *ālambana*:

Cf. AS (study)-6 92,4 = ASVy (L) fol. 23v2 (2017; 239,18):

**cakṣurindriyāśrayā rūpāmbanā (prati)vijñaptiḥ*

眼 根 相 依 色 因 知

The merit of the third reading is that it matches ASg’s style of word-to-word translation, and seems to also fit with Gb 627b13: 依眼根 (*cakṣurindriyāśrayā*) 行於色 (*rūpāmbanā*; although *prativijñaptiḥ* is implied/missing). Cf. Gb’s and XZ’s tr. of the **Saptavastuka*: Gb 634b14–16: 云何眼識界？若眼見色起眼識。眼增上見色，若眼識於色、若識分別知色，是名眼識界 ≈ XZ 699a4–7: 眼識界云何？謂眼及色為緣生眼識。如是眼為增上、色為所緣，於眼所識色。諸已、正、當了別及彼同分。However, this is not as natural as the second reading, which tentatively I would take here.

155 鼻*識: 識 is omitted in all editions. 識 is supplied based on context and its parallels.

156 樂著: lit. “attachment to pleasing [sensations]”, a translation of *spraṣṭavya*. See note 144. Cf. XZ: 所觸; Gb, FC: 觸.

157 心根: Cf. Gb, XZ, FC: 意根.

§ 3.1a What is sensation (*vedanā*)¹⁵⁸?

(999a25)

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§ 3.1b It is: pleasant <...>¹⁶⁰.

158 痛: lit. “pain”. Note that in classical Sanskrit, *vedanā* in the feminine (exceptionally, in neuter) does mean “pain”. This meaning of *vedanā* is also commonly seen in various Pāli texts, a typical example: Mil 253,30–254,2: *abhāvitacittassa vedanā uppajjitvā cittaṃ parikopeti, cittaṃ parikupitaṃ kāyaṃ abhujati nibbhujati, samparivattakaṃ karoti, atha so abhāvitacitto tasati ravati, bheravarāvamabhiravati....*

159 Since XZ, FC and PVV have the line “謂：領納性”，one might well expect a lacuna here. However, the fact that Gb did not give the definition “experientiality” (領納性; **anubhava(tva)*) as in the newer translations (same case for *saṃjñā* a few lines below) might suggest the earlier version(s) of the **Pañcavastuka* did not provide this definition of *vedanā* (and also *saṃjñā*) other than enumerating it being of three kinds.

Incidentally, ASg had given a translation of *anubhava* as 更覺 (lit. “change in sensation”) in YCRJ 175a11: 痛相為何等？為更覺 = Peṭ 117,21–22: *anubhavalakkhano vedanā*.

160 <...>: Clearly there is a lacuna here. We would expect to see *為樂<痛、苦痛、亦不樂亦不苦痛> “it is: pleasant sensation, unpleasant sensation, neither-pleasant-nor-unpleasant sensation” here. This formula is commonly seen in the ASg-corpus, see e.g. Daśo-ASg 234a12–13: 第九三法，可識。三痛：樂痛、<苦痛 (omission again!)>、亦不樂亦不苦痛 = Daśo (M) p. 60 (§ III.9): *tisro vedanāḥ | sukhā duḥkhā aduḥkhāsukhās ca |* (Reading = D III 275,1–2); T 14, 243c13–14: 是痛，賢者！為三輩：有樂痛、有苦痛、有不樂不苦痛；T 57, 852a29–b2: 比丘樂痛更，樂痛更知；苦痛更，苦痛更知；不樂不苦痛更，不樂不苦痛更知，etc.

This seems to be introduced by an incorrect ordering of bamboo tablets (*cuòjiǎn* 錯簡). Also see another example in T 150A given by Ken Su 蘇錦坤 (also cf. Yinshun 1971: 761–762) which I would also consider as due to *cuòjiǎn*. The characters in similar font should read in succession:

875c16)	何等為思想惡。便望苦會得是故。我為說捨	
876b1–2)	是名為兩眼人。從後說想盡識。裁盡為思想盡識	
881b22)	舍身惡行者。不舍身惡行。便絕無有財產。	
875c16)	何等為思想盡識。裁盡為思想盡識	(876b1–2)
should be: 876b1–2)	是名為兩眼人。從後說絕。無有財產	881b22
881b22)	舍身惡行者。不舍身惡行。便望惡。便望苦。	
	會得是故。我為說捨	(875c16)

(source: <http://yifertw.blogspot.com/2011/07/15.html>)

These two examples would be significant for us to understand the medium of transmission of early CBT. The earliest extant manuscript of a Chinese Buddhist text is a manuscript dated 296 CE (according to its colophon) of Dharmarakṣa’s translation of the *Buddhasaṃgīti-sūtra* 諸佛要集經 (T 810), excavated in Toyuq in Turfan (Tsui 2020: 4–5). This was written, **on paper**, in standard script which generally recognized by scholars to be in the style of the calligraphic tradition of Zhong Yao 鍾繇 (*ibid.*: 7–16, 101–102).

As recorded in *The Book of the Later Han* 後漢書, paper made of wood fibers was invented by Cai Lun 蔡倫 in the beginning of the second century, see *Hou Hanshu* 後漢書 (Zhonghua Book Company 1965 ed., p. 2513):

自古書契多編以竹簡，其用縑帛者謂之爲紙。縑貴而簡重，並不便於人。倫乃造意，用樹膚、麻頭及敝布、魚網以爲紙。元興元年奏上之，帝善其能，自是莫不從用焉，故天下咸稱蔡侯紙。

“In ancient times writings and inscriptions were generally made on tablets of bamboo or on pieces of silk called *chih*. But silk being costly and bamboo heavy, they were not convenient to use. Ts’ai Lun then initiated the idea of making paper from the bark of trees, hemp, old rags, and fishing nets. He submitted the process to the emperor in the first year of Yüan-hsing [A.D. 105] and received praise for his ability. From this time, paper has been in use everywhere and is universally called the “paper of Lord Cai.” (tr. Tsien 1962: 136)

This means at the time of ASg, there were already the invention of paper. However, bamboo tablets were still used up to the beginning of the fifth century (Liu 2019: 33). Our examples given above might demonstrate the local usages of bamboo tablets around the mid to the end of second century. While as far as the calligraphic style is concerned, a systematic examination and compilation of scribal mistakes found in the ASg-corpus may help us identify the scripts used by the scribes who copied the ASg texts. For instance, if the errors were introduced due to the misidentification/confusion of characters in the clerical script (*lishū* 隸書) or non-standard variants/vulgar forms (*sú zì* 俗字). The study of the latter category for Dunhuang manuscripts were developed some 50 years ago by a few leading scholars including Pan Chung-kwei 潘重規 and later by Huang Zheng 黃征 (see especially his DHSZD = Huang 2019) in their compilations of *su zi*. Equally important (albeit lesser known) is the very helpful database (漢字字体規範史データセツト) developed by another Dunhuang specialist Ishizuka Harumichi 石塚晴通, URL: <https://www.hng-data.org/index.ja.html>. This type of study in the scribal aspects of ASg’s text would certainly advance our knowledge of the ASg-corpus and early CBT in general, which this difficult and tedious task must left for specialist/historians of Chinese graphology/codicology.

A few examples of incorrect interpretation of the erratic terms in An Shigao’s T 607 道地經 by the Tang dynasty lexicographers Huilin 慧琳 and Kehong 可洪 due to the misidentification of vulgar forms can be seen in Han 2019 (esp. pp. 84–87). For studies of similar kind, see e.g. Han 2009 (esp. the extremely useful index in pp. 343–848); works on Xingjun’s 行均 *Longkan Shoujian* 龍龕手鑑, an invaluable source for the study vulgar forms as compiled in the 10th century, e.g. Pan 1981; Pan 1983; Pan 1988; Keyworth 2020; etc. etc.. Also cf. Wan & Shih 2022. For a dictionary recording variants in the *Tripitaka Koreana*, see Lee 2000.

161 †是亦爲三輩：少、多、無有量†: This is misplaced from § 3.2c. See *infra*. note 163.

§ 3.2b † ... †¹⁶²

(999a26)

§ 3.2c † ... †¹⁶³

162 †所對†: Similar to the case in § 3.1a (see note 159), we do not see a definition of *saṃjñā* in Gb other than listing the three kinds. XZ gives the classical definition “the grasping of marks” (取像性; **nimittodgraha*), while FC has a rather peculiar 遍知性 (possibly corrupted?).

163 The line 是亦為三輩：少、多、無有量 “this is, furthermore, of threefold: limited, many, immeasurable” in § 3.1b originally must have been from here. This list of three can be seen in:

PSk 4,1–2 (§A3): *sañjñā katamā / viṣayanimittodgrahaṇam / tat trividham*
— *parīttam mahadgatam apramāṇam ca* //
PSk (T) shi 12a7: *du shes gang zhe na / yul la mtshan mar 'dzin pa'o // de ni*
rnam pa gsum ste / chung ngu dang / rgya chen por gyur pa dang / tshad med
pa'o //

Note that the editors of PSk have remarked that the underlined Skt is **NOT** in the manuscript. It is a restoration based on its Tibetan translation and the *Pañcaskandhakavibhāṣā* (now in PSkV 30,3). Neither in the Chinese translation of Xuanzang (T 1612, 848b29) nor that of Divākara (T 1613, 851b20) we see this line. This list of three might be derived from an earlier list of four since the list appearing in the Āgama/Nikāya is a list of four, with an additional “ideation of the abode of nothingness” (without elaborations):

MĀ 799c21–22: 復次，有四想。有，比丘！[1.] 想小、[2.] 想大、[3.] 想無量、[4.] 想無所有。

SĀ 11c4–6: 諸想是想受陰。何所想？[1.] 少想、[2.] 多想、[3.] 無量想、[4.] 「都無所有」作無所有想，是故名想受陰。

A V 63,16–19: *Catasso imā bhikkhave saññā. Katamā catasso? Parittam eko sañjānāti, mahaggatam eko sañjānāti, appamāṇam eko sañjānāti, 'natthi kiñcī'; ti ākiñcaññāyatanam eko sañjānāti.*

This list of four is also seen in ASg's translation of the *Daśottarasūtra*:

Daśo-ASg 234b4–5: 四法可識：四相識——少識、多識、無有量、「無所有」不用識。^[*]

= Daśo (M) p. 64 (§ IV.9): (*catvāro dharmā abhijñeyāḥ | catasraḥ saṃjñāḥ | parittam [sic.; cf. BHSD p. 324 paritta] eke saṃjānaṃti | mahadgatam eke saṃjāna(m)ti | a(pra)māṇa(m) eke saṃ(jā)na(m)ti | nās(t)ī (kiñcid ity ākiñcanyāyatanam eke saṃjānaṃti |)*)

≠ DĀ 53b21–22: 云何四知法？謂^[**]四辯才：法辯、義辯、辭辯、應辯^[**]。

(all readings ≠ D III 277,8–12 in which *cattāro dhammā abhiññeyā* are given as the four Noble Truths.)

[*] The Taishō edition prints: 第九四法。可識。四相識。少識。多識[v.l. -識]。無有量無所有不用識知多知無有量知無所有不用智知。It seems that the passage should read 少識、多識、無有量 <識>、「無所有」不用識；<少>知、多知、無有量知、「無所有」不用智知，where the latter part (“<少>知...不用智知”) might originally be a marginal note that records alternative translation of the same phrase.

[**]–[**] It is interesting to note that, as given in the critical apparatus of the Taishō, the “three editions”

(Sung, Yuan, Ming) read “知小、知大、知無量、知無邊法” instead of “四辯...應辯”, which match with ASg and Skt. Also see Dašo-JP 173n50.

In the *Samgītisūtra/Samgītiparyāya* there is the same list of four (with elaborations in the commentary):

Sūtra:

T 1536, 392a23–24: 四想者，一、小想；二、大想；三、無量想；四、無所有想。

Stache-Rosen 1968: 95–96 (§VI.6): (*catasraḥ saṃjñāḥ* | *katamās catasraḥ* | *parittam* [sic.] *eke saṃjñānti* | *mahadga*)(t(a)m eke saṃjñā(na)n(ti | a) pramāṇam eke saṃjñānti | nā(st)i (*kiñcid ity ākiñcanyāyatanam eke saṃjñānti* |)

Commentary:

T 1536, 392a24–b6: 小想云何？答：作意思惟狹小諸色，謂：或思惟青瘀、或思惟膿爛、或思惟破壞、或思惟腫脹、或思惟骸骨、或思惟骨鎖、或思惟地、或思惟水、或思惟火、或思惟風、或思惟青、或思惟黃、或思惟赤、或思惟白、或思惟諸欲過患、或思惟出離功德，與此俱行諸想、等想、現前等想、已想、當想，是名小想。

大想云何？答：作意思惟廣大諸色而非無邊，謂或思惟青瘀，廣說如前，是名大想。

無量想云何？答：作意思惟廣大諸色其量無邊，謂或思惟青瘀，廣說如前，是名無量想。

無所有想云何？答：此即顯示無所有處想。

“What is the **small/limited (*paritta*) ideation**? Answer: The mental application (*manas-√kr*) on the forms that are small/limited — [One] contemplates [a corpse] [1.] turning blue-black (*vinīlaka*), or [2.] putrefying (*vipūyaka*), or [3.] mutilated (*vipaṭumaka/vipaḍumaka*), or [4.] bloated (*vyādhmātaka*); or [the person] contemplates [5.] skeleton (*asthi*), or [6.] chain of bones (*asthi-saṃkalā*); or [the person] contemplates [7.] the earth (*pṛthivī*) [element], or [8.] water (*ap*) [element], or [9.] fire (*tejas*) [element], or [10.] wind (*vāyu*) [element], or [11.] blue (*nīla*), or [12.] yellow (*pīta*), or [13.] red (*lohita*), or [14.] white (*avadāta*); or [the person] contemplates [15.] the demerits (*ādīnava*) of sensual pleasures (*kāma*), or [16.] the merits (*anuśamsa/ānuśamsa*) of renunciation (*naiṣkramya*); and the ideation (*saṃjñā*), full ideation (等想; **samājñā*?), present ideation, past ideation and future ideation associated (俱行; **sahagata*) with this [mental application on the smallness of form], are called the small/limited ideation.

What is the **great/extensive (*mahadgata*) ideation**? Answer: The mental application on the forms that are large but not immeasurable — [One] contemplates [a corpse] turning blue-black, etc. as previously mentioned (*iti vistaraṇa pūrvavat*), are called the extensive ideation.

What is the **immeasurable (*apramāna*) ideation**? Answer: The mental application on the forms that is immeasurable — [One] contemplates [a corpse] turning blue-black, etc. as previously mentioned, are called the immeasurable ideation.

What is the **ideation of nothingness (**ākiñcanya*?)**? Answer: This is to show the ideation of the abode of nothingness (*ākiñcanyāyatana*).” (Also Cf. the German translation by Stache-Rosen (1968: 96))

Apparently the list of items to be mentally applied are not of one single type of meditative practice: items [1.] to [6.] are of the meditation on the impure (*aśubhā*); items [7.] to [14.] are of the meditation of the sphere of mastery (*abhibhvāyatana*; Pāli: *abhibhāyatana*) or of the sphere of pervasiveness (*kṛtsnāyatana*; Pāli: *kasiṇāyatana*); [15.] and [16.] are of renunciation. However, they can actually be seen as parts of an *aśubhā* mediation in a broader context (see Dhammajoti 2021: 130–156 on the *aśubhā* meditation, its relationship with the *abhibhvāyatana* and the *kṛtsnāyatana*, as well as its “liberation” aspect succeeding the *aśubhā*). In other words, the first three *saṃjñās* can be viewed as a sequential “expansion” of an *aśubhā* meditation that eventually would lead to the meditator “seeing” (cf. the concept of *adhimukti/adhimokṣa*) an immeasurable [amount] forms as impure, and finally propelled to renouncing the world. This reading of “gradual expansion” of meditative object in relation to the three types of *saṃjñās* is more explicitly stated in later Yogācāra texts, see e.g. the following passage from the third *Yogasthāna* of the *Śrāvakabhūmi* (emphasis mine):

ŚrBhū III 88,10–14: *tatra yāvad ālambanam adhimucyate, tāvad vibhāvayati / na tv avaśyaṃ yāvad vibhāvayati, tāvad adhimucyate / parīttam adhimucyate, parīttam eva vibhāvayati / evaṃ yāvan mahadgatam apramānam / parīttam punar vibhāvayitvā kadācit parīttam evādhimucyate, kadācin mahadgatam evāpramānam / evaṃ mahadgate 'pramāne 'pi veditavyam /*

Ybh-XZ 457a18–24: 此中道理，當知亦爾。若於此境起勝解已，定於此境復正除遣；非於此境正除遣已，定於此境復起勝解。於狹小境起勝解已，即於狹小而正除遣。廣大、無量，當知亦爾。於狹小境正除遣已，或於狹小復起勝解，或於廣大復起勝解，或於無量復起勝解。於其廣大及於無量，當知亦爾。

“Therein, to whichever extent he resolves on the cognitive object, to that extent he eliminates it. But it is not necessary that to whichever extent he eliminates the cognitive object, to that extent he resolves. [When] he resolves on the small [cognitive object], he eliminates only the **small** [cognitive object]. In this way up to the extent of the **great** and the **immeasurable**. Furthermore, having eliminated the **small** [cognitive object], sometimes he resolves on the **small** [cognitive object] itself; sometimes he resolves on the **great** [cognitive object] itself; sometimes he resolves on the **immeasurable** [cognitive object]. Regarding the **great** and the **immeasurable**, the same should also be known.” (tr. Cheung 2013: 156–155 (sic.); emphasis mine.)

But this scheme would left the fourth *saṃjñā* an odd one out. I would suspect that the list of three appearing in our text might be derived from a deletion of the fourth item in the earlier canonical list of four. In fact, this might well be an invention of the author of our text Vasumitra since among those texts that contains the list of three our text should to be the earliest, although in our text no further explanations are given after listing the three. A recent study by Kumagai (2019) has grouped and organized the extant lists of three and four, as well lists of six which comprise of the lists of four plus an additional two. The contexts and how the lists are “mapped” to another lists (e.g. the three *saṃjñās* mapping to the three realms of existence, etc.) are analyzed and charted in Kumagai’s paper. Not mentioned by Kumagai, the list can also be seen in the **Amṛtarasaśāstra* (T 1553, 969a11–13). This might further suggest the list of three in our text is somehow popular among some later “Western Masters” (*pāścātya*) but not for the orthodox Kāśmīrian

§ 3.3a What is volition (*cetanā*)¹⁶⁴?

(999a26)

§ 3.3b [Mental] performances (**abhisamṣkāra*).¹⁶⁵

(999a26)

§ 3.3c This is, furthermore (亦)¹⁶⁶, of threefold: wholesome, unwholesome, neutral — the wishes (? 願) [that cause one to] go through (? 度)¹⁶⁷ [one’s] retribution (福殃;

(999a27)

Vaibhāṣikas, since this list is not at all mentioned in the MVŚ but appeared in the **Amṛtarasāśāstra* and also Skandhila’s **Abhidharmāvātāra* 入阿毘達磨論 (T 1554), where both texts were much influenced by the *Prakaraṇapāda* with certain influences from the Gandhāran masters (be the **Abhidharmāvātāra* a “Kāśmīrian Vaibhāṣika text”—proper or not. Cf. Dhammajoti 2008: 52–59; *Scholasticism* p. 283). It is interesting to note that, the list of three is also referred in later Tibetan Bon tradition. See Kumagai 2017.

164 行: lit. “movement, engagement, action”. Probably taken in the sense of “movement/action [of mind]” (cf. ASg-index p. 274 行(A)), but it is also possible that this translation is based on doctrinal interpretations of *cetanā*. E.g. see ASg’s translation in T 57, 853a24: 所思念向不離，是為行 (Cf. Vetter’s translation in ASg-index p. 275 行(C): “whatever one set one’s heart on, thought of, turned into, did not leave (unperformed) that is *kamma*”) ≈ A III 415,7 *cetanāhaṃ bhikkhave kammam vadāmi*; also cf. § 3.3b where the term is glossed as [mental] “performances” (所作; **abhisamṣkāra*), which are also, included in the meanings of 行.

165 所作: Cf. AHKJ 53a8: 從癡為所作行 (≈ *avidyāpratīyāḥ saṃskārāḥ*). 所作 in this quotation seems to be supplied from the definition of *saṃskāra*: *abhisamṣkāraṅarthena saṃskārāḥ*).

Gb has 心所造作 “performance of mind” (**cittābhisamṣkāra*), cf. ADV 69,5: *cittābhisamṣkārasa cetanā*; while XZ and FC have the expanded “standard” definition: “performance of mind — i.e. mental *karma*.” (XZ: 心造作性，即是意業; FC: 心造行，意所作業。 See AKB 54,20: (*cetanā*) *cittābhisamṣkāro manaskarma*). The expansion (ASg → Gb → XZ/FC) can be illustrated below:

ASg:	所作
Gb:	心所造作
XZ:	心造作性，即是意業。
FC:	心造行，意所作業。

For other definitions of *cetanā* in Sarvāstivāda texts, see MVŚ 216b21–c8; AAR 970b17: 動，思 “*karma* is *cetanā*” (cf. the well-known definition in A III 415,7–8: *cetanāhaṃ bhikkhave kammam vadāmi*); AH 810c6–7; AH-Uś 836c23–24; MAH 881a8–9; BauddhaK VI p. 42, etc.

166 亦: lit. “also, and”, supposedly translating connectives like **ca or *ca punar*, etc. Cf. FC: 復。

167 度願: I am not clear how these two Chinese characters should be interpreted. In the ASg-corpus 願 “vow” (see ASg-index p. 330 願) commonly translates derivatives of *pra-ni-√dhā* (e.g. Daśo-ASg 234a18 自直願 = *ātmanas ca samyak-prañidhānam*; T 150A, 877a17–18: 知諦願 ... 知諦願 ... ≈ A II 5–12: *attasammāpanidhi* ... *sammā panidhisampanno* ...; YCRJ 177b29–c4: 自本正願輪 ... 身正願 ... ≈ Pet

129,11–17: *attasammāpanidhānam cakkam ... attasammāpanidhānam ...*; etc.) or *vrata/vata* (Daśo-ASg 234a23–24: 戒願蟻^(v.l. 養) = Daśo (M) p. 63 (§ IV.4): *śīlavratopādānam*; T 101, 498a1: 七願 ≈ SI 228,14: *satta vatapadāni*; etc.). There might be another possibility that the right component 頁 is a s.e. of 更 that should be read together with § 3.4a as “更樂(*sparśa*) 爲何等?” (see note 144 for 更樂). However I do not have an explanation for the remaining component 原 if we read in this way. Tentatively I would interpret 願 as “wishes” (referring to *cetanā*), and 度 as “[causes to] pass/go through”. For this usage of 度 in the ASg-corpus, see the various occurrence of 度致淨 (= *vitaraṇa-visuddhi*) in Daśo-ASg 238c25–28 (see ASg-index p. 98).

- 168 福殃: In the ASg-corpus, 殃福 is a very common translation for *vipāka* “retribution” or *phala* “[karmic] fruit” (see ASg-index p. 162–163 殃 & p. 219–220 福). 殃 means the “misfortune” as a result of previous wrong attitudes or bad deeds and 福 means the “good luck” or rewards as a result of previous proper attitudes or meritorious acts. But as remarked by Vetter, there are also cases where 福 refers to the retribution of bad deeds (in T 101, 497a16: 得惡福) or good plus bad deeds (T 112, 505a5: 信善惡行自然福). In any case, 殃福 as a compound would mean all the desirable or undesirable retribution fruits due to former volitional activities. Vetter suggested to emend 福殃 in our text to 殃福 (ASg-index p. 163 殃 → 殃福) since this is the only place in the ASg-corpus that we find 福殃. However, it seems that the order 福殃 was intentionally employed to correspond with that of 善惡 “wholesome, unwholesome” that appears in the same sentence. Without stronger reason I would prefer not to emend it.

For the inclusion of *vipāka* in the definition of *cetanā*, cf. the definition from the **Nyāyānusāra*:

Ny 384b2–3: 令心造作善、不善、無記，成妙、劣、中性，說名爲思。

“*cetanā* is that which causes *citta* to do *kuśala*, *akuśala* and *avyākṛta* [*karma*], resulting in good, bad and neutral [*vipāka*].” (tr. Dhammajoti 2015: 246)

There might also be a possibility that 福殃度願 is related to the notion of performances (*abhisamkāra*) which are “meritorious (*puṇya*)”, “demeritorious (*apuṇya*)” or “immovable (*āniñjya*)”, as seen in, for instance:

NidSa (CF) (§ 10.12) 133,6–10: *kiṃ many(a)dhv(e) bhik(śavo) ya(taś ca bhi)kṣor avidyā viraktā bhavati vidyā utpannā api nu sa punar api puṇyān abhisam(s)kā(r)ān abhi(sa)mskuryād avidyāpra(tya)yā(n a)puṇyān apy āniñyān api samskārān abhi(sam)sku(ryād avidyā)pratyayā<ṃ>* |

≠ S II 83,17–20: *taṃ kiṃ maññatha bhikkhave || api nu kho khīnāsavo bhikkhu puññābhisāṅkhāram vā abhisāṅkhareyya apuññābhisāṅkhāram vā abhisāṅkhareyya āneñjābhisāṅkhāram vā abhisāṅkhareyyāti* ||

≠ SĀ 83b12–14: 佛告比丘：「於意云何？若不樂無明而生明，復緣彼無明作福行、非福行、無所有行不？」； etc.

Example in other texts see e.g. Dhsk 26,25–26: *puṇyān api samskārān abhisamkaroti avidyāpratyayān | apuṇyān apy āniñjyān api samskārān abhisamkaroti* |; Dbh 31,19: *puṇyāpuṇyāneñjyān*

§ 3.4a What is contact (*sparsā*)¹⁶⁹ ?

(999a27–28)

§ 3.4b The assemblage of the three.¹⁷⁰

(999a28)

§ 3.4c This is, furthermore, of threefold: contact [conjoined with] pleasant [sensation], contact [conjoined with] unpleasant [sensation], contact [conjoined with] neither-pleasant-nor-unpleasant [sensation].¹⁷¹

abhisamṣkārān upacinvanti |; PsP VI-VIII 45,3: *puṇyāpuṇyāneñjyān abhisamṣkārān abhisamṣkaroti*; VKN 88,1–3: *puṇyāpuṇyāniñjyān saṃskāraṇ abhisamṣkarōtī dvayam etat | yat punaḥ puṇyāpuṇyāniñjyānabhisamṣkārātā sādvyā* |; etc. etc. Cf. BHSD p. 57b s.v. *abhisamṣkāra*.

This reading has the merit of being able to somehow connect the definition of *cetanā* (§ 3.3a) as **abhisamṣkāra* (§ 3.3b) with our current sentence, i.e. to read 福 representing *puṇyābhisamṣkāra* and 殃 representing *apūnyābhisamṣkāra*. However, since I am unable to construe the remaining 度願 with *āniñjya* (or some other variant forms), I would just leave this possibility as a remark here.

169 樂: cf. 痒 in § A3d. On 樂 as a translation of *sparsā*, see note 144.

170 三會: it refers to the coming together of the 1. sense faculty (*indriya*), 2. object (*viśaya*) and consciousness (*vijñāna*). Cf. Dhsk (D) 45,6 (fol. 9r7): *ttrayāṇām [sic.] sannipātāt** [*sic.*] *sparsāḥ* = Dhsk 509c14–15: 三和合故生觸; AKB 140,7: *trayāṇām sannipātaḥ sparsāḥ sukhāivedanīyaḥ* = AKB-P 208a23–24 = AKB-XZ 51b4–5; Ybh 60,1–2: *sparsāḥ katamaḥ / trikasannipataḥ* = Ybh-XZ 291b28: 觸云何? 謂三和合; PSk 5,4 (§ A4.1.1): *sparsāḥ katamaḥ / trikasamavāyo paricchedaḥ* = PSk-XZ 848c12: 云何爲觸? 謂三和合, 分別爲性 = PSk-Dv 851c8; etc. For more textual parallels see Dhammajoti 2015: 89n25, BauddhaK VI p. 44–45; Chung & Fukita 2017: 38n83.

For the various doctrinal discussions among the Sarvāstivāda and the Sautrāntika on the reality of *sparsā*, and their epistemological debate on whether this assemblage (*sannipāta*) is “born together” (*sahajāta*) in the very same or in the immediately subsequent (*samanantaram*) moment with the thought-concomitants (*caitta*) like *vedanā*, etc., see MVŚ 983c5–984a16; Dhammajoti 2008: 141n91; Dhammajoti 2015: 247 & 256–257; Dhammajoti 2018: 121–137.

171 善樂、惡樂、亦不善亦不惡樂: The characters 善 and 惡 here might well be s.e. of 苦 and 樂 respectively in light of its parallel (note the similarity of the two pairs of characters). However, an emendation can be avoided if 善 and 惡 are to be read in the sense of “good, pleasant, likable” and “unpleasant, detesting” (read *wū* instead of *é*) respectively. Tentatively I would suggest this reading.

In XZ and FC clearly we see *sukha-vedanīya* (XZ: 順樂受; FC: 受樂), *duḥkha-vedanīya* (XZ: 順苦受; FC: 受苦) and *aduḥkha-asukha-vedanīya* (XZ: 順不苦不樂受; FC: 受不苦不樂) contacts. Cf. Dhsk (D) 45,7–9 (fol. 9r7): *ttrayāṇām sannipātāt** [*sic.*] *sparsāḥ sukhavedanīyo duḥkhavedanīyo 'duḥkhāsukhavedanīyaḥ* = Dhsk 509c17–18: 三和合故生觸, 或順樂受、或順苦受、或順不苦不樂受. Dhammajoti (2008: 142n92) remarks that for the later

§ 3.5a What is attention (*manaskāra*)¹⁷² ?

(999a29)

§ 3.5b The mental exertion (念; **ābhoga*) by the mind.¹⁷³

(999a29)

Vaibhāṣika, *sukha-vedanīya* should not be read in the sense of “rétribution en sensation agréables” as rendered in Marcel van Velthem’s French translation of the *Abhidharmāvatāra*, rather, it should mean a *sparśa* “conjoined with *sukha-vedanā*”. Cf. references in **note 170** above.

In Gb there is only 苦觸 (**dukkha-sparśa*?), 樂觸 (**sukha-sparśa*?), 不苦不樂觸 (**adukkhāsukha-sparśa*?). Whether the omission of *-vedanīya* was a translation style of Gb or whether it is the Sanskrit that was different is hard to be sure, although the former is more likely to be the case. Cf. Paramārtha’s and XZ’s translation of the *Viniścayasamgrahaṇī*: T 1584, 1030a4–5: 苦觸、樂觸、不苦不樂觸 // Ybh-XZ 594a24–25: 順樂受觸、順苦受觸、順不苦不樂受觸. Although cf. the following verse in the *Samyuktāgama*: SĀ 76b23–24: 樂觸以觸身，不生於放逸，為苦觸所觸，不生過惡想 = S IV 71,13–14: *phassena phuṭṭho na sukhena majje || dukkhena phuṭṭho pi na sampavedhe* ||. However, note that this example is in verse.

- 172 意念: In the ASg-corpus, 念 is a common translation of *manas-√kr*, and 意 is occasionally a translation for *manas* (generally *manas* is translated as 心 in the ASg-corpus). For 念, see e.g. T 31, 813a21: 應念法不念 = M I 7,31–32: *dharmā manasikaranīyā ye dhamme na manasikaroti*; T 31, 813b16: 以如是非本念者，為六處疑生異異結生 ≈ M I 8,16–17: *evaṃ ayoniso manasikaroto channaṃ dīṭṭhinam aññatarā dīṭṭhi uppajjati*; T 14, 243c7: 聽，阿難！善哉，善哉！諦受念，佛便說 (Stock phrase. See e.g. M I 433,19–20: *tena h’ Ānanda sunohi sādhukaṃ manasikarohi, bhāsissāmīti*); and in § 3.25.5b, § 3.25.6b, § 3.25.7b of our text, etc. For 意, see T 101, 498c15–16: 若身不侵者，口善意亦然，如是名不侵，無所侵為奇 = T 101, 165,5–6: *yo ca kāyena vācāya || manasā ca na hiṃsati || sa ce ahimsako hoti || yo paraṃ na vihiṃsatīti ||* ||; also the various occurrences of 不可意 = *domanassa* in e.g. T 101, 494a20f. = S V 167,19f.; T 150A, 877c4 = A II 16,15; T 14, 242a16–17 = D II 57,1, etc. (but cf. 不可心 in YCRJ 174b27 & 174c3).

There might be a possibility that 意 here in § 3.5a is a dittography caused by 為意念 in § 3.5b, since our text quite consistently translates *citta/cetas* as 意 while 心/念 as *manas*. But this is not without exception. See in 知人心點 = *paraçittajñāna* in § 3.25d and § 3.25.3a.

- 173 為意念: Lit. “to make aware of (念) [something] by the mind (為意)”. All four Chinese translation points to the standard definition of *manaskāra* in the Sarvāstivāda and the Yogācāra Abhidharma tradition: (*manaskāraś*) *cetasā ābhogaḥ* (AKB 54,22; ADV 70,5; AS 6,2; PSk 5,5 (§A4.1.2); Ybh 60,1; TrBh 56,8; etc. Cf. AKVy 127,33–128,2. See Chung & Fukita 2017: 38n86 for more parallels). The different wordings of the four translations have reflected the nuances of the term *ābhoga*.

念 “to make aware, mental exertion” in ASg and 發悟 “setting forth of being aware” in Gb clearly matches some of the many connotations of *ābhoga* in Buddhist usages as suggested by Edgerton: “effort, earnest application (directed towards, loc.); endeavor, setting about, work”, etc. (BHSD p. 99 on *ābhoga*). This is also seen in the Tib which consistently uses *’jug pa* “to enter, to proceed, etc.”

for *ābhoga* as seen in the Tib translations in above quoted parallels. In fact, ASg’s translation seems to reflect the Indic word order *cetasa* (“of the mind”; 為意 “by the mind”) *ābhogaḥ* (念).

While for 警覺(性) “alertness” in XZ, cf. the following explanation given by his disciple Puguang in his “notes on the *Abhidharmakośa*” 俱舍論記:

T 1821, 74b26–29: 「作意謂能令心警覺」者，作動於意故名作意，謂能令心警覺前境，心如睡眠沈沒不行，由作意力警覺取境……
“For ‘*manaskāra* is to cause the mind to be alert (XZ’s tr. of *cetasa ābhogaḥ* in the AKB): the making (作; *-kāra*) of the moving (動) in the mind (於意; *manasi-*) is called mental application (作意; *manas(i)kāra*). It is to make the mind **alert of** (警覺) a previous object (前境; **pūrvaviṣaya?*. Cf. ADV 70,5: *pūrvāubhūta* “what has been experienced previously”). As when the mind is sunk in drowsiness [and] not operating [towards its meditative object], it is by the power of *manaskāra* that one **alerts** and grasps [back] that [previous] object.”

Since this alertness is towards a previous object (*viṣaya*), it is effectively a “bending (*-√bhuj*) backwards (*ā-*)” of the mind. This etymological sense of *ābhoga* (a derivative of *ā-√bhuj*) is emphasized in Sthiramati’s *Triṃśikabhāṣya*: TrBh 56,8: *ābhujanam ābhogaḥ*. And 心所轉 “turning of the mind” (轉 does not seem to read *√vrt* or similar derivatives here) in FC seems to read also in this way. As a note, XZ has also translated *ābhoga* as 迴轉 “turning back” (Ybh-XZ 291b27 = Ybh 60,1), which echoes with Paramārtha’s translation 迴向 “turning back towards” in the AKB (AKB-P 178b15 = AKB 54,22). Also cf. the **Saptavastuka* (Prak-XZ 699c12–14; Prak-Gb 635a7–8), although the two translations are quite different from one another, which was probably due to the difference in recension.

174 善、惡、不分別: ASg differs from all other version here. However, there are passages which suggest that the reading in ASg may not necessarily be of scribal error/textual corruption, but may well be of difference in recension.

Gb, XZ and FC all have the three types of *manaskāra* as that “pertaining to a trainee (*śaikṣa*)”, “pertaining to a non-trainee (*aśaikṣa*)” and “pertaining to a neither-trainee-nor-non-trainee (*naiva-śaikṣa-nāśaikṣa*)”. This list of has also been inherited by the **Abhidharmāvatāra* (T 1554, 982a14).

In the *Samgītiparyāya* we see both list (along with few other lists):

T 1536, 371c14–18: 復次，如有苾芻如實知見過去、未來、現在作意；善、不善、無記作意；欲界繫、色界繫、無色界繫作意；學、無學、非學非無學作意、見所斷、修所斷、非所斷作意；於如是等種種作意解了乃至毘鉢舍那，是謂作意善巧。

“Furthermore, if there are monks having the knowledge-vision as it is (*yathābhūta-jñāna-darśana*) — the *manaskāra* on the past, future and present; the *manaskāra* on the wholesome (*kuśala*), unwholesome (*akuśala*) and neutral (*avyākṛta*); the *manaskāra* pertaining to the sphere of sensuality (*kāmadhātu-pratisaṃyukta*), sphere of fine-materiality (*rūpadhātu-*) and sphere of immateriality (*arūpyadhātu*); the *manaskāra* pertaining to a trainee (*śaikṣa*), a non-trainee (*aśaikṣa*) and a neither-trainee-nor-non-trainee

(*naiva-śaikṣa-nāśaikṣa*); the *manaskāra* on the [*dharmas*] abandonable by vision (*darśana-heya*), abandonable by cultivation (*bhāvanā-*) and not to be abandoned (*aheya*) — [this] distinctive knowledge (**vi-√jñā*; 解了) up to the insight (*vipaśyanā*)^[1] in all such-like *manaskāra*, is called the skillfulness with regard mental application (**manaskāra-kausalya*; 作意善巧).

^[1] For a Sanskrit reconstruction of the list from 解了 (**vi-√jñā*) up to 毘鉢舍那 (*vipaśyanā*), see Aohara *et al.* 2015: 18

And quite often we see in the *Prakaranapāda* and the *Jñānaprasthāna* the following formula:

“X is either wholesome, unwholesome, or neutral. What is the wholesome one? It is the X conjoined with the wholesome mental application (**kuśala-manaskāra-samprayukta*). What is the unwholesome one? It is the X conjoined with the unwholesome mental application (**akuśala-manaskāra-samprayukta*). What is the neutral one? It is the X conjoined with the neutral mental application (**avyākṛta-manaskāra-samprayukta*).”

e.g. in XZ’s *Prakaranapāda*, Prak-XZ 697a25–28: 意處，或善、或不善、或無記。云何善？謂善作意相應意處。云何不善？謂不善作意相應意處。云何無記？謂無記作意相應意處。

where X can be the *manaīyatana* (example above, and Prak-XZ 757b27–29); *vedanā-* and *citta-smṛtyupasthāna* (Prak-XZ 741b17–20); *mana-*, *sukha-*, *duḥkha-*, *saumanasya-* and *upekṣā-indriya* (Prak-XZ 754b22–25, JPŚ 991c21–25, MVŚ 740b2–17); the five sensory *vijñāna-dhatu* and the *mano-dhātu* (Prak-XZ 763b20–23).

At any rate, the above evidence suggests that it is not impossible to have a list of *kuśala-*, *akuśala-* and *avyākṛta-manaskāra* as seen in ASg. It might also reflect a stage of the text when there was still certain degree of textual fluidity, although we cannot rule out the possibility that this is merely an error either made by ASg or by the scribes.

While for early Yogācāra texts, two lengthy lists of 7 basic (*maula*) and 40 miscellaneous *manaskāras* are given and explained in the *Samāhita-bhūmi* (SamBh 157,16–164,22 (§ 3.1.0–§3.1.3ad37–40) = Ybh-XZ 332c2–333c25). In the list of 40 we see [*manaskāraḥ ...*] *śaikṣaḥ*, *āśaikṣaḥ*, *naiva śaikṣo nāśaikṣaḥ* (SamBh 157,22–158,1 (§ 3.1.2.1) = Ybh-XZ 332c8) but not **kuśala-manaskāra* etc.. However, in the explanation given for *śaikṣa* and *āśaikṣa*, the phrase *kuśalo manaskāraḥ* is used:

SamBh 159,1–4 (§ 3.1.2.2.9– §3.1.2.2.11): *śaikṣo dvividhaḥ: svabhāvataḥ saṃtānataś ca. tatra svabhāvato yaḥ śaikṣasyānāsravo manaskāraḥ. saṃtānataḥ sarva eva śaikṣasya kuśalo manaskāraḥ. yathā śaikṣa evam āśaikṣo ’pi dvividho veditavyaḥ. naiva śaikṣo nāśaikṣaḥ sarva eva laukiko manaskāraḥ.* (// Ybh-XZ 332c24–29)

§ 3.6b The desire to act (**kartukāmatā*)¹⁷⁵.

(999b1)

§ 3.7a What is resolve (是; *adhimokṣa*)¹⁷⁶ ?

(999b1)

175 欲作: Both ASg and Gb (心欲作 “the mind’s desire to act”) match the definition *kartukāmatā* (AKB 54,21 reads *karṭṭ*^o; cf. AKVy 719,4: *smṛteś chandaḥ kartukāmatā*; ADV 50,15: *chando hi kartukāmatā sā ca vīryāṅgabhūtā*; AS (study)-2 66,10 = ASVy (L) fol. 10r5 (2016; 220,2–3): *chandaḥ katamaḥ | īpsite vastuni tattadupasamhitā kartukāmatā* ()); MMA 22,11: *cchandaḥ kartukāmatā vijñānasya* |; etc.).

XZ (and followed by FC) 樂作性 (lit. “the state of enjoying/indulging to do [something]”). In AKB and **Abhidharmāvatāra*, *kartukāmatā* is consistently translated by Xuanzang as 希求所作事業 (AKB-XZ 19a19–20; Avatāra 982a11. Avatāra (T) matches with AKB (T): *byed ’dod pa*). However, in the *Samāhita-bhūmi* we do see the translation 樂爲 (which essentially = 樂作): Ybh-XZ 329a19: 自不樂爲殺等惡業 = SamBh 128,9–10 (§ 2.1.1.5): *sa ca svayaṃ prāṇātipātikaṃ pāpaṃ na kartukāmo bhavati*. Hence, 樂作性 should also be a translation of *kartukāmatā* (性 translates abstract noun suffixes in XZ). Therefore, it is likely that all four translations point to *kartukāmatā*.

176 是: This translation is puzzling. There is a possibility that one Chinese character is missing here, since all the questions ending with -何等 in our text is at least of 4 characters: if those terms to be defined is only of one Chinese character, then an additional 爲 will be added before 何等 to make the question of four characters (e.g. § 3.1a 痛爲何等?), while for those of two or more characters, adding of 爲 is optional (e.g. § 3.5a 意念何等?; § 3.16a 不貪爲何等?; etc.). If there is no missing of character here, we may assume it is to disambiguate from the phrase 是爲何等 “what are these” (e.g. § A3c, § A4c, § 1.2.11b, etc.) that 爲 is not added. I am unable to locate another occurrence of *adhimokṣa/adhimukti* (or Pāli *adhimokkha*) in the ASg-corpus where we might conjecture the intended wordings from. However, since 是 is also given in the list in § A3d, it would confirm that 是 might indeed be the word intended. Here I tentatively read 是 as relating to the “affirmation” of something (see HD.5.659a(3) & HZD.1605b(4): 認爲正確; 肯定 “to think something is correct; affirmation”; cf. SCMCD 417a(3) “affirm, assert; prove out, prove to be so (this way)”, etc.), hence being a translation of *adhimokṣa* “resolve, determination, decision”. Another possibility might be that 是 was a loangraph of 寔 (= 實), hence to mean “confirmation, verification” (see HZD.1022a 實(12): 驗明; 核實). See the entry 是(*shi*)(2) in our glossary for further references. These readings are, of course, highly conjectural.

For the doctrinal significance and the nuances of *adhimokṣa/adhimukti* in the Sarvāstivāda and Yogācāra tradition, see Dhammajoti 2021: 83–122 (= Dhammajoti 2019), Dhammajoti 2015: 249–251. Also see Sakurabe’s paper “勝解 *adhimukti* について” (in Sakurabe 1975: 34–39) on the textual references on the different meanings of the term.

For a translation of *adhi-√muc* in the ASg-corpus, see Daśo-ASg 234c27–28: 若學者不信道、疑、不下、不可、不受、如是心意一釘爲未捨 ≠ D III 238,1–6: *yo so āvuso bhikkhu satthari kaṅkhati vicikicchati nādhimuccati* (= Daśo (M) 67,4 (§ V.5): *nādhimucyate*) *na sampasīdati, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. yassa cittaṃ na namati ātappāya*

anuyogāya sātaccāya padhānāya, ayaṃ paṭhamo cetokhilo. Also cf. Lokakṣema's translation of *adhi-√muc* as 信 in the *Aṣṭasāhasrikā Prajñāpāramitā* (e.g. T 224, 426b6: 信...已 = Aṣṭa 5,8: *adhimucya*; T 224, 445c20: 當信 = Aṣṭa 109,16: *adhimokṣayīṣyati*; etc.) and **adhimokṣa* (Tib: *mos pa*) as 所信 in the **Pratyutpanna-buddha-saṃmukhāvasthita-samādhi-sūtra* (e.g. T 418, 917a27. Cf. Harrison 1990: 159n8).

177 意可: Here, (ASg) ≠ (Gb = XZ) ≠? (FC).

可 as a translation of terms with meaning of “pleasing” or “pleasant” is well-attested in the ASg-corpus. See Vetter-index pp. 53–54. Cf. YCRJ 177c15–16: 可意相爲喜，令致愛處 = Peṭ 129,26–27: *abhippamodanalakḥaṇaṃ pāmojjaṃ*. This translation strongly suggests that the Indic original ASg possessed reads **ruci*. See the following references:

MAH 921c27: 解者，欲也。 “*adhimukti* is desire (欲; **ruci*)”

AKVy 128,2–4: *adhimuktis tadāmbanasya guṇato 'vadhāraṇam. rucir ity anye. yathāniścayaṃ dhāraṇeti Yogācāraccittāḥ.*

“Resolution is the affirmation of a cognitive object according to [its] property (*guṇatas*); **by some, it is the inclination (*ruci*) [towards the cognitive object]**; [for those] who follows the opinion of the Yogācāra (*Yogācāraccittāḥ*; cf. AS (study)-2 68,3: *adhimokṣaḥ katmaḥ. niścite vastuni yathāniścayaṃ dhāraṇā.*), it is the holding (*dhāraṇā*) according to the determination [towards the cognitive object].”

ADV 70,1–2: *cittasya viṣaye 'dhimuktir adhimokṣo rucidviṭyanāmā cittasya viṣayāpratisaṃkocalakṣaṇaḥ.*

“The *adhimukti* of thought with regard to the object-domain is *adhimokṣa*. **It has *ruci* as its second name**, and is characterized by its non-timidity (*apratisaṃkoca-lakṣaṇa*) with regard to the object-domain” (tr. Dhammajoti 2021: 97)

Avs-Nib 264,1–2: *tatra hīnapraṇītādiṣu rucir nānā dhis uktih | rucir adhimuktir iti paryāyai |*

“[An example for] different disposition (*nānā dhiḥ*): the inclination towards lower or higher things etc. **Inclination (*ruci*) and resolution (*adhimukti*) are synonyms.**”

Also cf. Bbh 95,12–14: *kathaṃ ca bodhisattvo 'dhimukti-bahulo bhavati. iha bodhisattvo 'ṣṭa-vidhe 'dhimukty-adhiṣṭhāne śraddhā-prasāda-pūrvakeṇa niścayena rucyā samanvāgato bhavati* (// Ybh-XZ 500b18–20 // T 1581, 902c9). For more details on the relation between *ruci* and *adhimukti*, see Dhammajoti 2021: 95–99.

Gb and XZ literally read: “*cetaso* (Gb, XZ: 心) + [1.] present *adhimukti* (or present participle of *adhi-√muc*; Gb: 解; XZ: 正勝解) + [2.] past *adhimukti* (or past passive p. of *adhi-√muc*; Gb: 已解; XZ: 已勝解) + [3.] future *adhimukti* (or future passive p. of *adhi-√muc*; Gb: 當解; XZ: 當勝解) [+ abstract noun suffix (Gb: -; XZ: 性)]”.

This “present X + past X + future X” (or “X (prp.) + X (ppp.) + X (fpp.)”) formula, probably traceable to pre-sectarian sources (see Aohara *et al.* 2015: 2–3; Yinshun 1968: 92–93; etc.), is well attested and frequently emphasized in early

Sarvāstivāda literatures which later had served as a support to their thesis of tri-temporal existence of *dharmas*. The three items in the stock phrase “勝解、已勝解、當勝解” are also explicitly explained by Puguang as of relating to the present, past and future respectively (T 1821, 372b7–8: 勝解者謂現在，已勝解者謂過去，當勝解者謂未來). However, in the Gilgit manuscript of *Dharmaskandha* we see the following:

Dhsk (D) 84,7–8: *yaś cetaso 'dhimokṣo 'dhimuktir adhimucyanatāyam ucyate maitrīśahabhuvo 'dhimokṣaḥ |*

= Dhsk 486a15–16: 諸心勝解、已勝解、當勝解，名慈俱有勝解。

(also cf. Vibh 191,25–26: *yo cittassa adhimokkho adhimuccanā tadadhimuttatā: ayaṃ vuccati vedanāpaccayā adhimokkho.*)

This example would put into question if the original Sanskrit in our text is of the form of our presented “formula” or of that in Dhsk (similarly, cf. Xuanzang’s translation 正慢、已慢、當慢 for *māno mananaṃ mānāyitatvaṃ* in § 3.20.3.1c, etc. See Chung 2016: 200 (§ I.ii.2g, etc.) and Chung & Fukita 2017: 45n142 for the Sanskrit quoted). Essentially, *adhimokṣa*, *adhimukti* and *adhimucyanatā* are synonyms (see BHSD p. 14b–15a). Although we might well conjecture a possibility that *adhimukti* was a *varia lectio* for *adhimukta* (ppp. of *adhi-√muc*) which may explain 已勝解/已解, it would be difficult to explain *adhimucyanatā* (there is no way to read it as **adhimokṣyamāṇa* or **adhimoktavya!*) according to this line of thought. Even more confusing is the variety of glosses of *adhimokṣa* that can be seen even in the different recensions of the very same text. This is best illustrated by the AKB, where we can witness at least three versions of definitions (1. ≠ (2. = 3. = 4.) ≠ 5.):

1. Pradhan’s edition of AKB (54,23): *adhimokṣo 'dhimuktiḥ*
2. Root text of AKB as quoted in AKVy 128,2–3: *adhimuktis tad-ālambanasya 'vadhāraṇam*
3. AKB-P 178b15–16: 相了謂於所緣相有法能令心明了
⇒ = (2.) above
4. AKB-XZ 19a21–22: 勝解謂能於境印可 (≡ Avatāra 982a16–17)^[*]
⇒ = (2.) above. ^[*] Avatāra (T) 306a4 has *mos pa ni sems yul rnam la mos pa* (= ADV 70,1: *cittasya viṣaye 'dhimuktir adhimokṣo*). Since XZ’s translation here in Avatāra is word-by-word identical with that in AKB-XZ, it is possible that 印可 (*avadhāraṇa*) is XZ’s addition.
5. AKB (T) ku 64b5: *mos pa ni 'dod pa'o*
⇒ **adhimuktī ruciḥ*. Also equivalent to the first gloss in Sthiramati’s and Pūrṇavardhana’s sub-commentary (Sakurabe 1975: 35). See references quoted in the beginning of this footnote.

I would tentatively assume Gb = XZ = the list in Dhsk.

FC has 心所樂、樂性、樂作. The first thing to note is, probably due to him being a native Tibetan, his translation 樂 “pleasure” matches the Tibetan understanding *'dod pa* (“pleasure”; **ruci*. Cf. the Tib translation of AKB above). There seems to be two ways to look at this sentence: one is to read, as Chung & Fukita (2017: 39n97) suggests, 樂性樂作 as an “inadvertent repetition” of § 3.6b 樂作性. Then 心所樂 would = ASg, both reading “the mind’s (ASg: 意; FC: 心

§ 3.8a What is mindfulness (*smṛti*)^{178?}

(999b1–2)

§ 3.8b Recollection (念)¹⁷⁹.

(999b2)

(所); **cetaso*?) inclination (ASg:可; FC:樂; **ruci*)”. The second way is to regard 樂、樂性、樂作 as the list in Dhsk: *adhimokṣa*, *adhimukti* and *adhimucyanatā* (作 in 樂作 is perhaps a rendering of the action noun suffix *-ana* in *adhimucyanatā*?), i.e., to take FC = XZ = Gb = Skt. Both cases would however, remain conjectural until further evidence is available.

- 178 意: 意 is a common translation for *sati/smṛti* in the ASg-corpus. Typical examples would include the translation 四意止 = *cattāro satipaṭṭhānā/catvāri smṛtyupasthānāni* (extremely common, seen in Dašo-ASg, T 36, T 101, YCRJ, etc. Also seen in Lokakṣema’s T 350 & T 418), 意根 = *satindriya* (in Dašo-ASg 235a5 // D III 278,17), 意覺意 = *satisambojjhaṅga* (in Dašo-ASg 236b11 // D III 282,8; cf. the occurrence in the **Nāgasenabhikṣu-sūtra* T 1670B, 708a10), etc.. Cf. ASg-index p. 117 意. See Cox 1992, Jaini 1992 (and other articles in Gyatso 1992), Levman 2017 for the development of *sati/smṛti*.

As also remarked by Levman (2017: 124), the original meaning of the English word “mindfulness” (in Old English: *gemyndful*), itself a translation of the Latin *memoriosus* “having a good memory”, is in fact “having recollection and remembrance”, “to remember to do something”, etc. This, regardless the original intention of the 19th century European scholars (apparently first used by Childers in his Pāli dictionary, see Levman 2017: 126) who adopted this translation, should be a meaning much closer to the Skt. √*smṛ* “to recollect, remember”, which also matches with the gloss “remembrance (念)” for *smṛti* in our text. See also the following note.

- 179 念: In the ASg-corpus 念 is one translation of *sati/smṛti* and *anu-√smṛ*. Examples are given in ASg-index p. 107 念 (B) and p. 108 念 (J). What Indic term 念 corresponds to is impossible to determine (possibly **abhilapanatā*? See discussions below).

Gb has 心不忘 “the mind’s not forgetting”, which suggests **cetaso asampramoṣaḥ* (*aviṣamoṣaḥ* as in ADV); while XZ and FC have 心明記性, “the mind’s clear remembrance”, which suggests **cetaso abhilapanatā*. Both are used in later standard descriptions of *smṛti*. See the following references:

AKB 54,22: *smṛtir ālambanāsampramoṣaḥ* /

AKB-P 178b14–15: 念謂不忘所緣境。

AKB (T) ku 64b5: *dran pa ni dmigs pa mi brjed pa’o* //

≈ AKB-XZ 19a20–21: 念謂於緣明記不忘。(note Xuanzang’s addition. Cox 1992: 101n79 suggests that Xuanzang at times equates *abhilapana* and *asampramoṣa*, which does not seem to be the case according to the following quotations)

AKVy 127,32–33: *smṛtir ālambanāsampramoṣa iti. yad-yogād ālambanam na mano viśmarati. tac cābhiapatīva. sā smṛtiḥ.*

ADV 69,6–7: *cittavyāpārarūpā smṛtiḥ | cittasyārthābhihapanā kṛtakartavya-kriyamāṇakarmāntāvīpramoṣalakṣaṇā |*

≈ Avatāra 982a18–19: 念謂令心於境明記，即是不忘已、正、當作諸事業義。

PSk 5,11–12 (§ A4.1.8): *smṛtiḥ katamā | samstute vastuny asampramoṣaś cetaso 'bhilapanatā |*

PSk (C) 848c16–17: 云何爲念？謂於串習事，令心不忘明記爲性。

PSk (T) 12b7: *dran pa gang zhe na / 'dris pa'i dngos po nyid ma brjed pa ste / sems kyi mngon par brjod pa nyid do //*

MMA 22,7–9: *yaḥ kṛtakartavyakriyamāṇeṣu karmeṣu cittasyāpramoṣaś cittābhilapanam sā smṛtiḥ ||*

TrBh 74,1–6: *smṛtiḥ samstute vastuny asampramoṣaś cetaso 'bhilapanatā | samstutaṃ vastu pūrvānubhūtam | ālambanagrahaṇāvīpranāśakāraṇatvād asampramoṣaḥ | pūrvagrhitasya vastunaḥ punaḥ punar ālambanākārasmaranam abhilapanatā | abhilapanam evābhilapanatā | sā punar avikṣepakarmikā | ālambanābhilapane sati cittasyālambanāntara ākārāntare vā vikṣepābhāvād avikṣepakarmikā |*

Also cf. AAR 970b18–19; AH 810c6; AH-Uś 836c23; MAH 881a8; Dhsk 699c17–18; Prak-XZ 699c17–18 // Prak-Gb 635a10-11 (cf. the similar listing in Dhs 16,8–10 and Vmm 419b14–16, quoted *infra.*); BauddhaK VI p. 47; etc. etc. Also in Patañjali's *Yogasūtra*, YS 1.11: *anubhūta^viṣayāsampramoṣaḥ smṛtiḥ* (see Jaini 1992: 48).

Interestingly in the Pāli tradition we see *apilāpana* and *asammosa/asammussanatā* which are apparently parallel to the Sanskrit *abhilapana* and *asampramoṣa/avipramoṣa*. There are certain philological issues surrounding the term *apilāpana* which Norman (1988: 49–52) and Cox (1992: 79–82 and the extensive discussions in 99n70–103n84) have discussed at length. The meaning of the term as appeared in the canonical texts is not so clear, and the post-canonical sources suggest at least two readings of the term: one is *a-pilāpana* “not floating, not drifting, fixing” (= *a-pilāvana* < *a* + \sqrt{plu} “swim, float”) and the other is *api-lāpana* “reminding/rememering by reciting/enumerating” (< *api* + \sqrt{lap} “recites, enumerate”). The first reading seen in the *Nettipakaraṇa* where its *aṭṭhakathā* (Nett 15,18 and Nett-a 215,25–26, see *infra.*) glosses the term *apilāpanatā* as *ogāhana* “plunging into”. This reading is followed by the CPD and *Ñāṇamoli* (cf. Norman 1988: 50 and Cox 1992: 80). The second reading is seen in the *Milindapañha* (Mil 37,5–22, see *infra.*). Norman (1988: 51) argues that this second meaning is applicable to its canonical usages, and this is followed by Cone in her Pāli dictionary (PTSD (Cone) p. 174b). Cox suggests that the MI. *apilāpana* can be assumed to have a phonetic variant *avilāpana* (as seen in the *Puggalapaññatti* (Pp 25,16) where the form *avilāpanatā* for *apilāpanatā* is seen). She also discusses on the frequent phonetic or graphic alternation between *v* and Skt. *b*, *bh* in the Northwest dialects or Gāndhārī, and the less frequent alternation of *p* and *bh*, as well as *api* for *abhi* (Cox 1992: 102n82), which might also hint a relation between the Pāli *avilāpana* and its Sanskrit counterpart *abhilapana*. However, as also remarked by Cox, there is a possibility that the term was simply intended to suggest an “attentive noting” or “fixing” regardless of its derivation from \sqrt{lap} or \sqrt{plu} . Hence, “*apilāpana* and *abhilapana* should be seen as part of a progressive reinterpretation and reappropriation of a single, inherited tradition concerning mindfulness that traces back to the earliest sources.” (*ibid.*: 82).

ASg's translation 念 seems to be closer to *abhi-√lap* “to speak, to utter” or

Norman's reading of *api-lāpana* < *apilāpeti* (causative of *apilapati* "to recite"), since one of the meanings of 念 is precisely "to recite aloud". Hence, 念 might well be a hyper-etymological translation of certain MI. that corresponds to the Skt. *abhilapanatā* or Pāli/MI. *apilāpana*.

Later in the *Visuddhimagga* the pair *apilāpana* and *asammosa* are used in a more specific sense: "it has *apilāpana* as characteristics and *asammosa* as essential function (Vism 464,26: *sā apilāpanalakkhaṇā asammosasārasā...*)". But cf. its precursor, the **Vimuttimagga*: "[it has] recollection (隨念; **anussati*) as characteristics and not forgetting (**asammosa*) as essential function. (Vmm 419b16–17: 隨念(**anussati*?) 爲相, 不忘爲味...)". Also cf. ASg's translation 念 as *anussati* (ASg-index p. 107–108 念(B)).

For some references on the two terms in the Pāli tradition, see Dhs 16,8–10: *yā tasmim samaye sati anussati paṭissati sati saranatā dhāraṇatā apilāpanatā asammussanatā sati satindriyaṃ satibalaṃ sammāsati* — *ayaṃ tasmim samaye sati*. (cf. Vmm quoted *infra*.) Nett 15,18: *yathādiṭṭhaṃ apilāpanatthena sati*; Nett-a 215: *itarā pana yathādiṭṭhaṃ yathāgahitaṃ ārammaṇaṃ apilāpanatthena ogāhanatthena satī ti*. Mil 37,5–7: *kiṃlakkhaṇā satīti. apilāpanalakkhaṇā mahārāja sati upagaṇhanalakkhaṇā cāti*; Mil 37,6–7: *sati mahārāja uppajjamānā kusalākusala-sāvajjānavajja-hīnappaṇīta-kaṇhasukka-sappaṭibhāga-dhamme apilāpeti...*; Mil 37,19–22: *ettakā deva te hatthī, ettakā assā, ettakā rathā, ettakā pattī, ettakaṃ hiraṇṇaṃ, ettakaṃ suvaṇṇaṃ, ettakaṃ sāpateyyaṃ, taṃ devo saratūti rañño sāpateyyaṃ apilāpeti*; Vmm 419b14–17: 云何爲念? 念(**sati*)隨念(**anussati*)、彼念(**paṭissati*)、覺(**saraṇa*?)、憶持(**dhāraṇa*)、不忘(**asammussana*)。念者, 念根、念力、正念, 此謂念。問: 念者何相(*lakkhaṇa*)? 何味(*rasa*)? 何起(*paccupaṭṭhāna*)? 何處(*padatṭhāna*)? 答: 隨念(**anussati*?)爲相, 不忘爲味, 守護爲起, 四念爲處。"Q. What is "mindfulness"? A. The mindfulness that is recollection (*anussati*), remembering, [the mindfulness that is] recalling, retaining, not forgetting; the mindfulness that is the faculty of mindfulness, the power of mindfulness, and right mindfulness — this is called "mindfulness". Q. What are the characteristic, essential function, manifestation, and footing of mindfulness? A. Recollection (*anussati*) is its characteristic; non-forgetting is its essential function; guarding is its manifestation; and the four [foundations of] mindfulness are its footing. (tr. Nyanatusita 2021: 323)", etc. etc.

- 180 思惟: Here 思惟 (= 定 in § A3d) is used as a translation of *samādhi*. In the ASg-corpus *samādhi* is generally translated as 定 (see ASg-index p. 85 定), while 思惟 generally refers to mediative practices (e.g. *bhāvanā* in § 3.22.2d etc. of our text; Daśo-ASg 240b7 獨坐思惟 ≈ *pratisamīno viharati*; etc. See ASg-index p. 109) or meditative attainments (*samāpatti*; § 4.2a & § 4.3a of our text). On the mixed usages on 思惟 and 定, cf. YCRJ 180a13–14: 何等爲九次第思惟正定? 爲四禪, 亦無色正四定, 亦已盡畢定。爲九次第正定 = Pet 136,9–18: *tattha katamāyo nava anupubbasamāpattiyo? cattāri jhānāni catasso ca arūpasamāpattiyo nirodhasamāpatti ca ... imāyo nava anupubbasamāpattiyo*. Also cf. K-ABSYJ 178–179: 彼如有(*yathābhūtam*)可遍諦, 是名爲思惟(**vīmaṃsā*); 所起念一心, 是名爲定(*samādhi*)。(≠ S.4221 line 10: 彼從是思惟, 所起念一心, 是爲定。On this quotation, see Shi 2009: 28 and Hung 2008: 139).

§ 3.9b Being¹⁸¹ single-minded¹⁸² (**cittasyaikāgratā*).¹⁸³

181 爲: It is natural to read 爲 as a copula: “it is...” (cf. Gb and XZ 謂). However, there is a parallel from the YCRJ that would suggest an alternative reading:

YCRJ 177b24–25: 爲一意想，是爲定 ≈ Peṭ 129,2: *ekaggalakkhaṇo samādhī*.

This is another illustration on the intertextuality of the ASg-corpus. Notice that 爲一意 in the YCRJ quotation is not preceded by a clause or a noun (it is at the beginning of a sentence), which suggests that 爲 might not be read as a copula. Tentatively I would take it in the sense of “as” or “being”.

In some other instances, 爲 in the ASg-corpus might to also imply a sense of the “making/producing (of a certain mental image/state)”. See for instance: Daśo-ASg 241a26f.: 十普定。何等爲十？一爲在，比丘！爲地普上、下、遍^[*]，不二、無有量；二爲在行者，比丘！爲水普：上、下、遍^[*]，不二、無有量。... ≠ D III 268,20f.: *Dasa kaṣiṇāyatanāni. Paṭhavīkaṣiṇam eko sañjānāti uddham adho tiriyaṃ advayaṃ appamāṇaṃ. Āpokasiṇam eko sañjānāti ...*

[*] It is possible that 遍 “pervading” is to be read as 偏 “oblique” in light of its Pāli parallel *tiriyaṃ* (Skt. *tiryak*). Since 徧 is a common loangraph for 遍, it is plausible that 徧 (if it was the original intended form) in the earlier manuscript was changed to 徧 either by misreading or learned correction (given the obscurity of ASg’s translation, and that 徧/遍 being a common translation of *kaṣiṇa/krtsna*), and later changed to 遍 upon the standardization of orthography. That is to say, 徧 → 徧 → 遍. But it should be noted that, 遍 is also given as a translation of *kaṣiṇa/krtsna* in the very same text (Daśo-ASg) as well as in T 14 (245a15–16 & 245b21), in the translation of the *Śubhakraṣṭna* class of heavenly beings:

Daśo-ASg 239a7: 譬天名爲遍淨 = *tadyathā devā śubhakraṣṭnāḥ*. (But it does not agree with Pāli: *seyyathā pi devā Subhakiṇhā/Subhakiṇṇā*. 遍 “pervading” ≠ ^o*kiṇṇa* “scattered”, or ^o*kiṇṇa* ≈ Skt. *krṣṇa*? (≠?) *krtsna*).

If so, it might also be possible that “普 ... 遍” translates *krtsna*. Although in the beginning, we have 普定 for *kaṣiṇāyatanāni/krtsnāyatanāni*.

The passage in our text seems to also have connoted this usage of “making/producing”.

For studies in the usages of 爲 in the ASg-corpus, see Zürcher 1977: 192 = Silk 2013: 56, Zacchetti 2007: 413–414. A comprehensive study on the usages on the function words 虛詞 in the ASg-corpus is of great *desideratum*.

182 一意: ASg (一意) and Gb (一心) literally read “one/single minded”. Both are very literal translation of **cittasyaikāgratā* “one-(pointed)ness of the mind”. While XZ (and followed by FC) has 心一境性. The addition of 境 “object” (**ālanbana*) is a helpful one, see AKVy 128, 4–5: *agram ālanbanam ity eko rthaḥ*; PSkV 38,6: *agram hy atrālanbanam ucyate*; etc.

183 爲一意: All four Chinese translations point to the Skt. *cittasyaikāgratā* “one-pointedness of the mind”. See AKB 54,23. Cf. MI I 310,13: *yā ... cittassa ekaggatā ayaṃ samādhī*; AAR 970b19; AH 810c8–9; AH-Uś 836c26; MAH 881a10; AKVy 128,4–6; ADV 70,4; BauddhaK VI p. 50; Avatāra 982a19–21; PSk 6,1–2 (§ A4.1.9); etc etc.

On other occurrences of the one-pointedness of mind in the ASg-corpus, see YCRJ 176a11: 一向念 = Peṭ 122,14: *ekaggaṃ cittassa*; T-ABSYJ 170b28: 一意止，是名定根 // K-ABSYJ 189: 一心向行，是名爲定根。

(999b2)

§ 3.10a What is understanding (*prajñā*)¹⁸⁴?

(999b2)

§ 3.10b The investigation of *dharmas* (**dharmapравicaya*).¹⁸⁵

(999b2–3)

§ 3.11a What is faith (*śraddhā*)?

(999b3)

184 點: In its typical *wényán* usage this Chinese character is used negatively to mean “cunning”, “sly”, etc. However, it is commonly used in Eastern Han (including ASg’s) to Jin literatures (especially in vernaculars/colloquial usages) to mean positively as “clever, ingenious”. It is also frequently used by Lokakṣema, where according to Karashima’s (2013: 277) counting, the term occurs in this meaning for 46 times in his translation of the *Aṣṭasāhasrikā Prajñāpāramitā*. See ASg-index p. 343 點; Aṣṭa-index p. 528 點; Fang Yixin 1997: 145–146; Hu 2002: 243–244; Zacchetti 2003: 256n19; Zürcher 2007: 331n88; Karashima 2016: 57–58. Cf. Zacchetti 2005a: 340n82, where *avidyā* is translated as 無點 in Dharmarakṣa’s T 222.

185 為觀法: All four translations suggest **dharmapравicayaḥ* (AKB 54,22) or **dharmāṇām pravicaयḥ* (cf. AS (study)-2 70,10–11; MMA 22,7–9), “the discernment/investigation of the *dharmas*”. Gb suggests the latter (or maybe simply added by reading the former as *śaṣṭhī-tatpuruṣa*?): “the discernment (決斷) of/regarding the *dharmas* (於法; **dharmāṇām*)”; XZ seems to have an additional **cittasya* (心) in his version. Gb, XZ and FC translate *pravicaयa* in the sense of discernment/making judgments (Gb: 決斷; XZ: 擇; FC: 決擇), while ASg translates more in the sense of investigation (ASg: 觀). Both senses are implied in the Sanskrit word *pravicaयa*. I read 為 here as a copula “(it) is...” without additional meaning.

The term (為)觀法 also occurs in the YCRJ, see YCRJ 176a12–19: 何等為觀? 觀名為了陰、為了持、為了入 ... 了是可隨、不可隨。如有分別 ... 為眼、為謀、為滿、為解、為慧、為明、為欲、為光、為敢不離、為觀法、為覺意、為直見、為道種，是名為觀。(notice YCRJ reads **dharmavicayo sambojjaṅgo*...) ≈ Peṭ 122,15–123,2: *tattha katamā vipassana? yā khandhesu vā dhātusu vā āyatanesu vā ... sevitaḥḥa-asevitaḥḥesu vā so yathābhūtaṃ vicayo pavicaयो ... cakkhu buddhi medhā paññā obhāgo āloko ābhā pabhā khaggo nārajo dhammavicayasambojjaṅgo sammādiṭṭhi maggaṅgaṃ, ayaṃ vipassanā*.

Cf. AH 810c5–6 ≡ MAH 881a7–8; AH-Uś 836c22–23; AAR 970b19; Avatāra 982a22–24; ADV 70,3; BaudhhaK VI p. 46; etc. etc.

- § 3.11b The pleasing¹⁸⁶ of mind (**cetasah prasādaḥ*).¹⁸⁷
(999b3)
- § 3.12a What is vigour (*vīrya*)^{188?}
(999b3)
- § 3.12b The observation/examination of thoughts (?).¹⁸⁹

186 可: This is a hyper-etymological translation (*pra-√sad*. See MW p. 696: “to become satisfied or pleased or glad”) of *prasāda*. Cf. § 1.2.1–1.2.5 and see **note 86** for more discussions. Cf. 淨可 and 可喜 in T 150A and YCRJ:

T 150A, 881c24: 信者有三行，令從行信淨可 ≈ AI 150,22: *tīhi bhikkhave thānehi saddho pasanno veditabbo*.

YCRJ 174a30: 可喜為根義... = Peṭ 115,1–2: *pasādattho indriyattho...*

As shown in his translation of *pasanna*, clearly ASg is aware of the implication of “purity” (淨), besides “pleasing” (可 or 可喜), in *pra-√sad* (cf. the following footnote). Also cf. K-ABSJY 185–186 (= S.4221 line 18–19): 信者，不離信意生。是生意，能得隨分別可、念可、可，是名為信根 (see Hung 2008: 1176; Shi 2009: 46 on parallels and information on this difficult K-ABSJY quotation).

187 可意: All four Chinese translations read **cetasah prasādaḥ* (AKB 55,5). Gb, XZ and FC translate *prasāda* as “clarity, purity” (Gb: 淨; XZ: 澄淨性; FC: 極淨). 極 “very much” in FC translates the prefix *pra-*. The term *prasāda* (< *pra-√sad*) in relation to *śraddhā* is often glossed in the sense of sinking/subsiding (*pra-√sad*) of defilements, hence making clear (*pra-√sad*) the mind. See e.g. AKVy 128,16–17: *kleśopakleśakaluṣitam cetah śraddhāyogāt prasādati. udakaprasādakamaṇiyogād ivodakam* “due to the conjoining with faith, the mind polluted/inturbidated with defilements and secondary defilements becomes clear. Just as the water [gets purified] from the application of the water cleansing gem”. Cf. PSkV 43,9–15; TrBh 76,10–12.

Cf. AH 810c21; AH-Uś 837a14–15; MAH 881b2; AAR 970b18 (passage corrupted); Avatāra 982a28–b4; ADV 71,7–9; BauddhaK VI p. 51–52; PSk 6,5–6 (§ A4.1.11); PSkV 40,1–43,15; AS (study)-2 72,3–4; TrBh 76,6–12; etc.

188 進: In the ASg-corpus, *vīrya/viriya* is generally translated as 精進. See ASg-index p. 304 進, cf. ASg-index p. 230 精 -> 精進.

189 觀念: Here ASg ≠ (Gb = XZ ≈ FC).

Gb and XZ quite obviously reflect the typical definition of *vīrya*: *cetaso 'bhyutsāhaḥ* “the exertion/arousing/energy of the mind” (Gb: 心... 勇猛; XZ: 心勇悍性 “the energy/boldness of mind”). Gb has an additional 堪能 “endurance, pliability”, which is also one of the meanings implied in (*abhy-*)*ut-√sah* “to endure, to feel competent”. FC has 心欣樂 “the mind’s delight/rejoice”. 欣樂 is likely a translation based on the Tibetan *mngon par spro ba* “joy, delight” (AKB (T) ku 65b4; Mvy 1813, interestingly the Chi part of this Mvy entry gives also 現喜 “rejoices” (現 translates *mngon par* = *abhi-*), which is again based on the Tibetan understanding instead of the Sanskrit), a Tibetan term corresponding to Skt. *abhyutsāha*. Hence, although stylistically Gb, XZ and FC differ, the three essentially point to the same underlying Skt.

But ASg’s translation 觀念 “observation of thoughts” is radically different from other versions here. As Vetter suggests, this compound seems to correspond to the Pāli *anupassin* in T 32, and by context this might be taken in the sense

§ 3.13(i)a What is discursive thinking (*vitarka*)¹⁹⁰?

of *upalakṣaṇā* “observation/examination”, the fourth in the list the six-stage mindfulness of breathing (ASg-index p. 282 觀 -> 觀念). But what it refers to in our text is not at all clear. It might be possible, assuming that is not a corrupted passage, that he is referring to the four *samyak-prahāṇas* “proper abandonment” (which ASg translates as 斷 “cutting off”, i.e. he does not take it in the sense of *samyak-pradhāna* “proper endeavour”) in his definition (?). This can be seen in many places of the ASg-corpus, for example:

YCRJ 177b20–22: 不捨方便相，令致清淨，從清淨發起，令墮四意止。佛說：「精進根，比丘！欲見知，當在四意斷。」

≈ Peṭ 128,21–25: *Sūrā-apaṭikkhepanalakkhaṇaṃ viriyindriyaṃ; viriyindriyārabbho paccupaṭṭhānaṃ, tassa atūṭā cattaro sammappadhānā padaṭṭhānaṃ. Yathāvuttaṃ Bhagavatā “viriyindriyaṃ bhikkhave kuhiṃ daṭṭhabbaṃ, catūsu sammappadhānesu”;*

T 101, 497b3–7: 精進力爲何等？在有比丘已生惡意斷故，求欲行，求爲精進，爲受正意；未生惡意不便起；未生善意爲求生；已法意爲止不忘、不減、日增、日多，行念滿欲生，求受精進，制意出，是名精進力。(cf. T 1536, 394a9–14)

≈ A III 19–24: *Katamañ ca bhikkhave viriyabalam? Idha bhikkhave ariyasāvako āradhaviṛiyo viharati akusalānaṃ dhammānaṃ pahānāya, kusalānaṃ dhammānaṃ upasampadāya, thāmaṃvā dalhaparakkamo anikkhittadhuro kusalesu dhammesu. Idam vuccati bhikkhave viriyabalam.*

also cf. YCRJ 174a10–18; T 101, 497b17–22; etc. But cf. K-ABSYJ 187; 193–194; 203–204. In the *nikāya/āgama* texts already we see *samyak-pradhāna/samyak-prahāna* used as a definition for *vīrya* (e.g. the above quotations, SĀ 184c13–14, etc.), this “unanimous” identification is carried over by later Sanskrit and Pāli exegetical traditions (Gethin 2001: 70). For the identification in of both notions in the Sarvāstivāda Abhidharma texts, see e.g. the lengthy description in the *Samgītiparyāya* (T 1536, 394a9–14; 425c18–20. This is similar to the *nikāyic* one); AAR 970b18: 勤，精進；AKB 384,4: *kasmād vīryam samyakpradhānam uktam / tena samyakkāyavānmanāmsi pradhīyante /*; AD 443c: vīryam samyakpradhānākhyam; etc. etc. See also Gethin 2001: 69f.

Cf. AH 810c23; AH-Uś 837a17–18; MAH 881b4–5 (≈ PSk 7,1–2 (§ A4.1.17)); AKVy 130,11–13; ADV 73,5–6; ADV 358,15–17; BauddhaK VI p. 53; etc.

- 190 計: Literally, “calculation, consideration, examination”. There are various translations for *vitarka* and *vicāra* in the ASg-corpus, e.g. 欲 = *vitarka*, 念 = *vicāra* (cf. ASg-index p. 108 念 (F) & (G)):

Daśo-ASg 234a2–3: 欲念定、不欲但念、亦不欲亦不念。

= Daśo (M) 58,13–15 (§ III.2): *savitarkaḥ savicārah samādhir avitarko vicāramātrah samādhir avitarko 'vicārah samādhīḥ |*

or 念 = *vitarka*, 待 = *vicāra* (see Zacchetti 2004b: 232; slightly modified version in Zacchetti 2005b):

SMJ 344–346: 第一門有念有待。何以故？意不向聞經故。第二門但有待。何以故但有待？不增餘意，亦有餘意故。(cf. Zacchetti 2004b: 272n96)

§ 3.13(i)b Making intensified the exploration (使求增) [towards]
 (999b4) whatever [objects] contemplated (所念);¹⁹¹

T 101, 497a6–8: 若，比丘！安般守意爲習、爲念、爲多住，便身得息，意亦所念、所待便止，無有，便點念法·行滿具行。

≈ A I 43,28–31: *Ekadhamme, bhikkhave, bhāvite bahulīkate kayo pi passambhati, cīttam pi passambhati, vitakkavicārā pi vūpasammanti, kevalā pi vijjābhāgiyā dhammā bhāvanāpāripūriṃ gacchanti.*

A mixture of the above two lists is seen in the commentary on the SMJ, which is possibly, as suggested by Zacchetti (2003: 294–295), ASg’s own oral explanation (口解) on the SMJ. 欲 = *vitarka*, 待 = *vicāra* (see Zacchetti 2003: 273. Cf. Cousins 1992: 152):

SMJcomm 468–469: 一禪，亦欲亦待；二禪，欲斷但有待 [(!)]；三禪，亦不欲亦不待，但有歡喜；四禪，喜去，喘息止。

Lastly, the list in our text: 計 = *vitarka*, 念 = *vicāra*:

Daśo-ASg 235b19–20: 學者但如聞、如受法，獨一處計、念...

≈ D III 242,7–9: *api ca kho yathā-sutaṃ yathā-pariyattaṃ dhammaṃ cetasā anuvitakketi anuvicāreti manasā ’nupekkhati.* Text omitted by the editors in D III 279,12.

SMJcomm 488–491: 一禪有五相：一者、計；二者、念；三者、愛；四者、求[*]；五者；一心。從頭至足，從足至頭，校計身中諸所有，已計，便念；不離爲愛；常行爲樂；不轉意爲一心。

[*] 求 is probably s.e. of 樂. See also Zacchetti 2003: 254n13.

(Remark: this exact same list of five is quoted by Kang Senghui in his *Liudu ji jing* 六度集經 (T 152, 39c21).

See Zacchetti 2003: 273n99 for discussions on its implication.)

Zacchetti (2003: 269) remarks that in the ASg-corpus this Chinese character is “at times employed to introduce one’s reflection and considerations”. This sense seems to also be implied in our translation of *vitarka* here.

191 所念使求增: I am unable to locate any Indic parallel where *vitarka* is defined as such. The description closest to our definition here is probably the following:

A II 36,6–9: *so yaṃ vitakkaṃ ākañkhati vitakketuṃ taṃ vitakkaṃ vitakketi; yaṃ vitakkaṃ nākañkhati vitakketuṃ na taṃ vitakkaṃ vitakketi.* “One reflects (*vitakketi*) on that thought (*vitakka*) which [he/she] wishes to reflect on (*ākañkhati vitakketuṃ*), and does not reflect on that thought which [he/she] does not wish to reflect on”.

My tentative translation of § 3.13(i)b is based on ASg’s translation of the SMJ:

SMJ 345–346: 何以故但有待 (**vicāra*)? 不增餘意，亦有餘意故。

“Why is it only provided with ‘dealing with [the object]’? Because while **it does not add extra thoughts**, it still has residual thoughts.” (tr. Zacchetti 2003: 272n96, Zacchetti 2004b: 234)

We might well suspect, judging from this SMJ quotation, that ASg would describe *vitarka* as “adding extra thoughts”, in contrast to the description of *vicāra* as which “does not add extra thoughts but still has residual thoughts.” Also note that the same Chinese character 增 “adds/intensifies” is used in this connection. In this section, I am reading 求, 望 and 願 to be synonymous. See the following notes for more textual references.

searchingly¹⁹² applying the mind (望念); wishfully

192 望: Besides its typical meaning as “to expect, to gaze at” etc., in early CBT this Chinese character is also used in the sense of “longing for, seeking, searching” (which essentially equivalent to 求. See *infra*.) or even in a more negative sense to mean “desiring, attaching, craving”, etc. For instance:

YCRJ 176b23–24: 彼不貪清淨本爲何等？爲三界中不得、不望、不求。

≈ Peṭ 124,17–19: *Tattha katamaṃ alobho kusalamūlaṃ? Yaṃ dhātuko alobho alubbhanā alubbhitattam anicchā apatthanā akantā anajjhosānam.*

不得 “not obtaining” might well be a translation for *alobho alubbhanā alubbhitattam* (< *√lubh*) due to the confusion (Prakritic influence?) of *√lubh* “to desire” and *√labh* “to obtain”, although in *wényán* 得 can also mean “covetousness/avariciousness” (e.g. in the *Analects*: 及其老也，血氣既衰，戒之在得). While 不望 and 不求 correspond to the string of adjectives which are synonymous: *aniccha* “having no wishes”, *apatthana* “not longing for”, *akanta* “not beloved”, *anajjhosāna* “not coveting”. By context it is clear that 望 and 求 are also to be read as synonyms. See Li 2004: 311–312 for more examples. Also cf. the compound 求望 in Dharmarakṣa’s translations, e.g. T 381, 977b3–4: 於諸所行生死之事，無所適莫躄所求望; T 638, 540b7–8: 現于色界，於色自然，無所求望; etc.

While the more “negative sense” of this term can be seen in:

YCRJ 179c11–15: 復增止觀，令餘愛欲患所使爲畢捨，欲患未畢捨，使結令畢；已畢，爲得道弟子，便解下五結已畢。何等爲五？一爲見身是非，二爲解疑，三爲不惑不買戒，四爲不望，五爲不志。...

Peṭ 135,10–13: *yo ... t̥hito vipassanaṃ bhāvento kāmarāgabyāpāde sānusaṃ anavaśesaṃ pajahati; kāmarāgabyāpādesu anavaśesaṃ pahīnesu pañc’orambhāgiyāni saṃyojanāni pahīnāni bhavanti: sakkāyadit̥thi sīlabbataparāmāso vicikicchā kāmaccando byāpādo ca.* ...

Clearly 望 translates *kāmaccanda* “sensual desire” here, which is a negative term. This negative sense can be seen in the earliest Chinese translation of the *Dhammapada* (T 210) which are dated few decades after ASg:

T 210, 564b11–12: 棄欲無着，缺三界障，望意已絕，是謂上人。“He who has given up craving and is detached, who has broken the hindrance of the three spheres, and whose desires are annihilated - is indeed a superior man.” (tr. Dhammajoti 1995: 146)

≈ Dhṃ 97: *assaddho akataññū ca sandhicchedo ca yo naro hatāvakāso vantāso sa ve uttamaporiso.* (Norman (1979: 329–330; 2000: 14) translates *vantāsa* as: “one who has abandoned desire” or “an eater of vomit (i.e. what has been abandoned by others)”. On this notoriously difficult verse, see Norman 1979, Hara 1992 and Norman 2000: 87n97.)

Note that 望意已絕 is correctly translated by Prof. Dhammajoti as “whose desires are annihilated” (望意 may also be taken more literally as “desirous thoughts”), but unfortunately mistranslated by Prof. Hara (1992: 184) as “having no hope in mind”.

Likely that in our sentence the first meaning (望 = 求) is the one intended. Tentatively I would translate 望 as “searchingly”.

wishing (願願)¹⁹³ — these are called discursive thinking.

§ 3.14(i)a What is investigation (*vicāra*)¹⁹⁴?

(999b4–5)

§ 3.14(i)b Whatever being contemplated (所觀), contemplation (觀) [towards it] is pursued (隨), [and its] pursuing (相隨, **anugama*?)¹⁹⁵ is not stopped¹⁹⁶ (不絕).

193 願願: The Taishō edition punctuates the sentence as “...願。願是名爲計” and this is followed by Ui (1971: 384, 397) in his *kundoku* style Japanese translation. However, the structure “x是名爲” where x is a verb is not attested in the ASg-corpus (cf. § 3.19b). 是名爲 “this is/these are called” in the ASg-corpus is always used in the beginning of a new sentence to indicate the end of an explanation/ enumeration (cf. ASg-index p. 143 是 -> 是名爲). Tentatively I would take 願願 as one unit, where the first 願 is taken to be a verb (cp. 望念) and the second to be a noun. For usages of 願 in the ASg-corpus, see **note 167**.

194 分別念: Literally, “distinctive mindfulness”. Cf. ASg-index p. 40–41 分 -> 分別.

195 相隨: In the K-ABSJY and T-ABSJY, 相隨 is a translation that corresponds to **anugama*, the second in the six matters/stages (**ṣaḍkāraṇa*, 六事) of the *ānāpānasmṛti*.

This passage in our text here is probably an evidence that relates T 1557 directly to An Shigao, as it seems to be closely related to the mediation system taught by An Shigao. In the SMJcomm (ll. 408–409) there is a line mapping the four stages of the *ānāpānasmṛti* to the four *dhyānas*:

SMJcomm 408–409: 數息爲一禪；相隨爲二禪；止爲三禪；觀爲四禪。
“Counting breaths (*gaṇanā*) constitutes the first *dhyāna*, **pursuing** (***anugama***) the second *dhyāna*, focusing (*sthāpanā*) the third *dhyāna*, contemplation (*upalakṣaṇā*) the fourth *dhyāna*.” (tr. Zacchetti 2003 p. 287)

This very same line is quoted in the K-ABSJY (ll. 276–277), with an additional heading “the master says” 師云. Prof. Zacchetti conjectures that this ‘master’, which also appears to be the same author of the SMJcomm (in oral form to his pupils as in the case of T 1508), was probably An Shigao himself (Zacchetti 2003: 295; also cf. Deleanu 2003: 163n20). If Prof. Zacchetti’s interpretation of the K-ABSJY and my interpretation of the T 1557 are true, we can link T 1557 with the exegetical tradition of An Shigao: since it is also given in the SMJcomm (l. 468) that “in the second *dhyāna*, **vitarka* is eliminated, **and there is only **vicāra***” (二禪，欲斷但有待. Tr. Zacchetti 2003: 273), which is in fact neither typical Sarvāstivādin nor Theravādin interpretation (the Sarvāstivāda places this *avitarko vicāramātraḥ samādhiḥ* as the *dhyānāntara* “intermediate *dhyāna*” between the first and second *dhyāna*, e.g. AKB 449,1: *tatra dhyānāntaram tāvadavitarko vicāramātraḥ samādhiriti jñāpitam*; cf. MVŚ 269c20–21; etc., and the Theravāda places it in a five, instead of four, *jhānas* scheme. See Cousins 1992: 151–153) but might reflect an Abhidharma tradition that is distinct from both (Zacchetti 2003: 274n100; for a similar scheme in the *Yoga-sūtra*, see Cousins 1992: 150. Cf. Cousins 2022: 38–39). Interestingly, there is a partial parallel to the above SMJcomm quotation in the YCRJZ 20a21–23 where 相隨 is mapped to the fixation of mindfulness related to the sensations (*vedanāsmṛtyupasthāna*), see Zacchetti 2003: 288.

196 絕: In most of the cases in the An Shigao corpus (cf. ASg-index p. 234), 絕 translates “verse” (*gāthā*) as in the phrase 從後說絕 (“finally he spoke the verses”; ≈ *gāthāya ajjhabhāsi*). Similarly, in our text (§ 4.15a), 絕 translates *padakāya*,

where *pada* is likely to be taken in the sense of *pāda* of a verse. Meaning other than these is seen in YCRJ and T 607 道地經。

In YCRJ 九絕處 translates *nava padāni* (referring to the two groups of nine factors: one group of nine *akusala* factors (YCRJ 175a25–175b3; Peṭ 118,11–21) and one group of nine *kusala* factors (YCRJ 176a7–177b19; Peṭ 122,6–10)). The YCRJZ (17a13–14) glosses 絕 thus: “the master (probably referring to Keng Senghui; see Zacchetti 2002a: 94n112; Zacchetti 2003: 294n180; Zürcher 2007: 54; especially Zacchetti 2010a: 154–163; cf. Deleanu 2003: 163n20) says: “絕” means to separate (斷絕) from evil thoughts (師云：絕謂與惡意斷絕也。 This explanation is also followed by Liu 2020: 431–432)”. However, as Zacchetti (2002a: 79n33) pointed out, this YCRJZ interpretation “appears to make sense only with regard to the list of nine positive factors”. Liu (2019: 46–47) suggests to emend 九絕處 (175a25) in the list of the nine negative factors to 九品處, juxtaposing it with the list of nine positive factors that 九絕處 (176a7–8). Although not impossible, the fact that Liu’s emendation here is neither manuscript-based nor supported by the YCRJZ seems to make this less likely to be the case. Following a suggestion from Deleanu, Zacchetti has taken 絕處 as one single term in the sense of ‘distinct items [of a list]’ (also cf. ASg-index p. 234: *pada* in the sense of ‘part, constituent’).

While in T 607 道地經, there are three occurrences of the character 絕. One of them gives a similar sense of “stopped” as given in my conjectural reading of our text:

T 607, 233a11–12: 便醫意念：「是病痛，命*未絕，應當避已！」

*未: 求 T; 未 F, S(1), Y, M

Thence the doctor thought: “Such an illness [I have no way to cure]... [I] shall evade [while this sick person’s] life hasn’t yet **end!**”

(Parallel in Dharmarakṣa’s translation T 606, 185b9: 醫心念言：「曼 (‘while/when’; cf. SP-Dr index p. 281) 命未斷，當避退矣！」)

Other than this occurrence nowhere we can see 絕 in the ASg-corpus being used in this sense, albeit a commonly attested meaning in Classical Chinese. Hence my reading of 絕 here in our text is only provisional.

For another Late Han usage with this meaning, see also AsP-Lk 446b3–4: 却後，經法且欲斷絕時... “Later, when the canonical teaching is about to disappear...” ~ *navamaṇḍaprāpte dharmavinaye saddharmasyāntardhānakālasamaye*... (see Karashima 2011: 225n289); AsP-Lk 471c18: 音樂之聲數千百種日日不絕. “Several hundred thousand kinds of sounds of music are heard every day without stop” (Karashima 2011: 474n319); etc. etc.

197 計念爲何等異: An almost word-to-word parallel for § 3.13a–3.14b can be seen in the *Jñānaprasthāna* and its *Mahāvibhāṣā*. See JPŚ-Sd 782b14–15 // JPŚ 927b20–21; MVŚ-Bv 169a16–17 // MVŚ 219a7. Interestingly, in the older (Buddhavarman’s) translation of the *Mahāvibhāṣā* (T 1546), the classification of *vitarka* as the grossness of mind and *vicāra* as the subtlety of mind is described as “said in the *sūtras*” (如經本說), see MVŚ-Bv 169a16–18: 覺、觀有何差別耶? 答曰: 如經本說: 麤心是覺, 細心是觀 (more explicitly is MVŚ-Bv 209b14–15: 佛經中說: 心麤是覺, 心細是觀。). To the best of my knowledge, the earliest occurrence of this definition is not the *sūtras* but the *Dharmaskandha*

- § 3.13b Grossness of mind (**cittaudārikatā*)¹⁹⁸ is discursive thinking,
(999b6)
- § 3.14a subtlety of mind (**cittasūkṣmatā*)¹⁹⁹ is investigation.
(999b6)
- § 3.14b Such is the difference between discursive thinking and investigation.²⁰⁰
(999b6–7)
- § 3.15a What is heedlessness (*pramāda*; 貪)²⁰¹ ?

(Dhsk 483b17–23). The similes given in this Dhsk passage are quoted in the *Mahāvibhāṣā* (MVŚ-Bv 169a28–b4 // MVŚ 219a29–b3. Xuanzang’s translation abridges the quotation and adds an elaboration using the Vaibhāṣika’s notion of *kāritra*. Cf. a refutation from the *Tattvasiddhīśāstra* (TSS 288c13–17) which includes some of the similes mentioned in this connection), and one of the similes given in the quotation above is the striking of a bell — the sound of the bell is gross upon initial striking, and it is followed by subtle ringing. This well-known simile is also found in the *Milindapañha* (Mil 62,29–63,3) and the *Visuddhimagga* (142,9–12).

- 198 意大: See AKB 60,22: *cittaudārikatā vitarkaḥ*; AKVy 138,23: *cittaudārikatāhetur vitarkaḥ*. Cf. PSk 13,7–8: *vitarkaḥ katamaḥ ... yā cittasyaudārikatā*.
Cf. MVŚ 219a2–4 // MVŚ-Bv 169a11–12; AH 810c20–21; AH-Uś 837a21; Avatāra 982a24–25; ADV 81,2–6; BauddhaK VI p. 99; etc.
- 199 意微: See AKB 60,22: *cittasūkṣmatā vicāraḥ*; AKVy 138,24: *cittasūkṣmatāhetur vicāra iti*. Cf. PSk 13,9–10: *vicāraḥ katamaḥ ... yā cittasya sūkṣmatā*.
Cf. AH 810c21; AH-Uś 837a21–22; Avatāra 982a25–27; ADV 81,6–7; BauddhaK VI p. 100; etc.
- 200 The Vaibhāṣika maintains that both *vitarka* and *vicāra* are distinct and are substantially existent *dharma*s that cause the grossness and subtlety of *citta* respectively. See Dhammajoti 2008: 144n107 for a detailed discussion on the doctrinal controversy surrounding this stance.
Cf. MVŚ 219a7f // MVŚ-Bv 169a15f; Ny 394a2f.
- 201 貪: ASg seems to somehow read *pramāda* by relating it to *mada* (?), i.e. “greed” (貪) in the sense of “intoxicated” (√*mad*) by something, hence “craving” for it (?). Also see T 32, 813c20: 不貪故 ≈ *na madāya* (PED p. 518b: *madāya* “for the purpose of ... excess”), see ASg-index p. 293. This translation can also be seen in the YCRJ:

YCRJ 176c24–26: 望苦想為已習、已增，所念已多，為貪已足，為不墮貪，為意不受、不墮，相牽不墮、不念...
≈ Peṭ 126,15–17: *dukkhasaññāya bhāvitāya bahulīkatāya alassesaṃ pamāde* (Burmese edn.: *ālasse sampamāde*. See Ñānamoli 1964: 171n508/1) *vimhaye ca cittaṃ nānusandhati na sandhati na saṅḥati...*

This puzzling occurrence of 貪 as a translation of *pramāda* is incidentally found in the famous verses from the earliest Chinese translation (and followed by many later translations) of the *Dhammapada*, e.g.:

T 210, 562b23–24: 慧智守道勝，終不為放逸，
不貪致歡喜，從是得道樂。

Dhp 22: *etaṃ visesato ñatvā appamādamhi paṇḍitā*
appamāde pamodanti ariyānaṃ gocare ratā

Followed by T 212, 637b16–17: 慧智守道勝，終不為放逸，不貪致歡喜，從

(999b7)

§ 3.15b Not pursuing the wholesome *dharmas*, not having faith in truths²⁰², not practicing those which should be

(999b7–8)

是得道樂 and T 213, 779a3–4: 智者守道勝，終不為迷醉，不貪致喜樂，從是得聖道. Cf.:

Patna *Dharmapada* 15: *etaṃ viśeṣataṃ nyāttā apramādamhi paṇḍitā*
apramāde pramodanti ayirāṇāṃ gocare ratā

Gāndhārī *Dharmapada* 116: *eda viśeṣadha ṇatva apramadasa paṇḍo*
apramadi pramodia ariṇa goyari rado

Udānavarga 4.2: *etāṃ viśeṣatāṃ jñātvā hy apramādasya paṇḍitah*
apramādam pramudyeta nityam āryaḥ svagocaram

In the commentary given in the Chinese *Udānavarga* (出曜經), 不貪 (**apramāde*) seems to also be glossed with 無放逸 “heedful”. No sense of “craving/covetousness” is conveyed in the commentary (T 212, 637b24–26: 「不貪致歡喜，從是得道樂」者，賢聖道者無放逸行，習本因緣盡，不復樂生處在三有，是故說曰：「從是得道樂」)。Also see the famous verse:

T 210, 562b21–22: 戒為甘露道，放逸為死徑，
不貪則不死，失道為自喪。(= T 212, 636c29–637a1)

Dhp 21: *appamādo amatapadaṃ pamādo maccuno padaṃ*
appamattā na miyanti ye pamattā yathā matā

Followed by T 212, 636c29–637a1 (= T 210, 562b21–22 & EĀ 699b17–18); T 213, 779a1–2 has 乃 instead of 為 in the fourth *pada*. Cf.:

Patna *Dharmapada* 14: *appamādo amatapadaṃ pamādo maccuno padaṃ*
apramattā na miyanti ye pamattā yathā matā

Gāndhārī *Dharmapada* 115: *apramadu amudapada pramadu mucuno pada*
apramata na miyadi ye pramata yadha mudu

Udānavarga 4.1: *appamādo hy amṛtapadaṃ pamādo mṛtyunaḥ padaṃ*
apramattā na mriyante ye pamattāḥ sadā mṛtāḥ

ŚaG 16: *appamādo (')mṛtapadaṃ pamādo mṛtyunaḥ padaṃ*
apramattā na mriyante pamattās tu sadā mṛtā(h)

Similarly, the Chinese *Udānavarga* clearly glosses 不貪 (*appamattā* “the heedful ones”) with 不放逸人 “the non-heedless ones” (T 212, 637b9–12: 「不貪則不死」者，雖死亦不言死。何以故？不放逸人，遷神生天受福無量，延壽無敗心猛不惑，亦不中天無失命之憂，是故說曰：「不貪則不死」)。

不貪 in the above two *Dhammapada/Udānavarga* verses are translated by some scholars as “not craving” (corr. Dhp 22c: *apramāde*) / “those without craving” (corr. Dhp 21c: *apramattā*) (Dhammajoti 1995: 111) or “not being covetous” (corr. Dhp 22c: *apramāde* and Dhp 21c: *apramattā*) (Willeman 1978: 17), etc. However, in light of our ASg texts and the commentary given in T 212, I would suggest that, instead of taking it 貪 in its literal Chinese sense, we should read it as a translation of *pramāda* “heedlessness”, although the logic behind the adaptation of this translation is not clear.

202 至誠: This term is quite common in the ASg-corpus. Besides the meaning “sincere”, very often it can also mean “true” or “truth” (as a translation of *bhūta* or *sacca/satya*). See e.g.:

T 101, 493a20: 至誠治 ≈ S I 172,34: *saccam karomi niddānaṃ* “I make truth a [weed-]cutting [instrument].”

(also cf. in Zhi Qian’s translation of a well-known phrase in the *Brahmajāla-sutta*: T 21, 268b5–6: 我至誠，其餘為癡 = *idam eva saccam mogham aññan ti.*)

- practiced. This is called heedlessness.²⁰³
- § 3.16a (999b8) What is heedfulness (*apramāda*; 不貪)²⁰⁴?
- § 3.16b (999b8–9) Pursuing the wholesome *dharmas*, having faith in truths, practicing those which should be practiced. This is called heedfulness.²⁰⁵
- § 3.17a (999b9) What are the wholesome roots (*kuśalamūlāni*)?
- § 3.17b (999b9–11) There are three wholesome roots: non-greed (*alobha*) wholesome root, non-hatred (*adveṣa*) wholesome root [and] non-delusion (*amoha*) wholesome root.²⁰⁶ These are called wholesome roots.
- § 3.18a (999b11) What are the unwholesome roots (*akuśalamūlāni*)?
- § 3.18b (999b11–13) There are three unwholesome roots: greed (*lobha*) as unwholesome root, hatred (*dveṣa*) as unwholesome root

T 150A, 882b11–12: 是故如是人名爲惡說、不至誠、不致好、非法說、不止惡說。

≈ AI 202,22–24: *tasmā evarūpo puggalo vuccati akūlavādī ti pi abhūtavādī ti pi anattavādī ti pi adhammavādī ti pi avinayavādī ti pī ti.*

Also see the translation 如至誠 and 本至誠 for *yathābhūtam* (see Vetter & Harrison 1998: 213n9) in T150A. Cf. the many occurrences of 至誠知 (= *yathābhūtam pajānāti*? Not in its Pāli parallel) in T 150A, 875b15f.

- 203 Here, ASg ≠ (Gb = XZ = FC). I am unable to trace the Indic original for ASg’s description, hence the translation of this sentence should be taken as provisional. All other three versions suggest **kuśalāṇāṃ dharmāṇāṃ abhāvanā* “the non-cultivation of skilful/wholesome *dharmas*” (ADV 74,2; MMA 22,19). Cf. AKB 56,6–7: *pramādaḥ kuśalāṇāṃ dharmāṇāṃ abhāvanāpramādavipakṣo dharmah.* Cf. MAH 881b16; Avatāra 982b22–23; BauddhaK VI p. 70; etc.
- 204 See § 3.15b note 201.
- 205 Here, similar to § 3.15b, ASg ≠ (Gb = XZ = FC). See note 203. All other three except ASg’s version suggests **kuśalāṇāṃ dharmāṇāṃ bhāvanā* “the cultivation of skilful/wholesome *dharmas*” (AKB 55,7).
Cf. AAR 970c13; AH 810c22–23; AH-Uś 837a15–17; MAH 881b3–4; Avatāra 982b10–11; AKVy 128,20–24; ADV 71,10; BauddhaK VI p. 64–65; etc.
- 206 無有貪善本、無有瞋恚善本、無有愚癡善本: Cf. the similar translation given in Daśo-ASg 234a8–9: 第六三法，可增：無有貪欲本、無有瞋恚本、無有愚癡本 ≈ Daśo (M) p. 59 (§ III.6): *trayo dharmā viśeṣabhāgīyāḥ | trīṇi kuśalamūlāni | alobhaḥ kuśalamūlam adveṣo ’mohaḥ kuśalamūlam |*. Also see Vetter’s remark on ASg’s usages of 無有 in ASg-index p. 182 無 → 無有。
Cf. AAR 968c5–6; AH 810c20; AH-Uś 837a11–12; MAH 881a28; Avatāra 982b25–c1; etc. See also Dhammajoti 2008: 152n133.

[and] delusion (*moha*) as unwholesome root.²⁰⁷ These are called unwholesome roots.

§ 3.19a What are the non-defined roots (*avyākṛtamūlāni*)?

(999b13)

§ 3.19b There are four²⁰⁸ non-defined:²⁰⁹ non-defined craving

207 Cf. AAR 968c6; Avatāra 982c1–8; etc.

208 *四: All versions read 五 “five”. However only a list of four is given in our current editions. This would indicate that either one item was omitted from the list during transmission, or that “four” was mistakenly copied as “five”. Tentatively I would assume the latter case. Also see the following notes.

209 有*四不分別: There were different opinions among the Sarvāstivādins regarding the number of non-defined roots. It is first recorded in the *Mahāvibhāṣā* (MVS 795a18–c23; also cf. AKB 291,10–292,4) that the Kāśmīrian Vaibhāṣikas accepts three (*avyākṛta-trṣṇā*, *-prajñā*, *-avidyā*) and the Western masters (西方諸師; **Pāścātyāḥ*. cf. AKB 292,1–2 and ADV 247,5 which gives *Bāhyakāḥ* and *Bahirdeśīyakāḥ* “Foreigners/Outsiders” respectively) accepts four (*avyākṛta-trṣṇā*, *-dṛṣṭi*, *-māna*, *-avidyā*) non-defined roots. The Western masters’ list of four is precisely the list given in our text (expect ASg’s translation, see **note 210**) which was later inherited by the **Amṛtarasa* and **Abhidharmāvatāra* (AAR 968c7–8; Avatāra 982c8–9), as well as Asaṅga’s *Abhidharmasamuccaya* (AS 68,9–10 // AS (C) 683b5–6). This distinction can be seen, just as in many other cases where the opinions of the Vaibhāṣika and the foreign masters differ, as a tension between the Kāśmīrian Vaibhāṣika orthodoxy (which bases on the *Jñānaprasthāna* and its *Mahāvibhāṣā*) and those masters who based themselves on the *Prakaranapāda-śāstra*. But it is interesting to note that, in the older translation of the **Jñānaprasthāna* (the **Aṣṭaskandhaka* 阿毘曇八捷度論 (T 1543)), we find an interlinear-commentary that gives the *Prakaranapāda*’s list of four (JPŚ-Sd 774c8–9) instead of the Kāśmīrians’ list of three. Although this might well be an addition by the translators, this additional line still echoes the scholarly debate on whether the **Jñānaprasthāna* and **Aṣṭaskandhaka* represent different lineages of transmission (see Nishi 1975: 100–105; and Cox’s excellent summary on recent scholarship on this issue in *Scholasticism* p. 155–159) among the Sarvāstivādins. It shall also be noted in this connection that, the Western masters’ list of four non-defined roots is likely to be the precursor for the Yogācāra list of four *nivṛta-avyākṛta* (“shrouded and non-defined”) thought concomitants that are constantly accompanied with the *kliṣṭam manas*, i.e.: self-view (*ātmadṛṣṭi*), self-delusion (*ātmamoha*), self-conceit (*ātmamāna*), self-love (*ātmāsneha*). Cf. Yinshun 1969: 281.

However, the Sautrāntikas deny both lists of three and four non-defined roots. Harivarman in his **Tatvasiddhiśāstra* (TSŚ 289a2–4), comments that “these are not said by the Buddha” (是非佛所說) after listing “someone’s” (the Western masters’) list of four and “someone’s” (the Vaibhāṣikas’) list of three. Similarly as recorded in Saṃghabhadra’s **Nyāyānusāra* (Ny 618c5–6), the Sthavira (Śrīlāta) says “there is no non-defined roots since there is no scriptural evidence (for it)” (無無記根無聖教故).

The detailed justifications for the Vaibhāṣikas and the “Outsiders” for their lists are given in the **Mahāvibhāṣā* (MVS 795a18–c23) and the **Nyāyānusāra* (Ny

(*trṣṇā*), non-defined conceit (*māna*), non-defined ignorance (*avidyā*) [and] non-defined doubt (疑; *vicikitsā* (?))²¹⁰. These are called non-defined roots. [...]²¹¹

618b18–c20). Important parts in the former passage are translated by Dhammajoti 2008: 153n139.

- 210 疑不分別: non-defined *vicikitsā* as one of the non-defined roots is quite unexpected, since this is neither accepted by the Vaibhāṣika nor by the Western Masters. The reason is given as follows:

MVŚ 795c19–21: 何故此、彼國師俱不立疑爲無記根? 答: 俱說定住義是根義, 疑不定住二門轉故, 不立爲根。

“Why neither the masters here [i.e. Kāśmīra] nor the Western Masters include *vicikitsā* as *avyākṛta-mūla*? Answer: Both say that a *mūla* is that which abides fixedly (**pratiṣṭha/*sthira*); *vicikitsā* does not abide fixedly as it operates in two directions (**dvi-mukhin*). Therefore it is not included as a *mūla*.” (tr. adapted from Dhammajoti 2008: 154n139)

Cf. AKB 291,14–16: *vicikitsā kila dvaidhavr̥tter na mūlaṃ bhavitum arhati | calatvāt | ... | mūlāni* (ed. reads *vivdhasmṛtimūlāni* (?). em. to *vaidharmyād | mūlāni* according AKB-JP V 95n3.) *hi sthirāṇy adhovṛttīni ca loke dṛṣṭānīti*; AKVy 464,16–20: *dvaidhavr̥tter iti. dvaidhābhāvo dvaidhaṃ. dvaidhe vr̥tṭiḥ. tasyāḥ. na vicikitsā mūlaṃ bhavitum arhati. dvaidhavr̥ttitaś calatvāt ... mūlāni sthirāṇy adhovṛttīni ceti. mūlavaidharmyān na vicikitsā mūlam asthiratvāt*; ADV 246,18–247,2: *vicikitsā nāvyaḥkṛtamalam | ... calatvād ūrdhvavr̥ttivād avyāpītvād yathākramam | calā hi vicikitsā pratiṣṭhārthaś ca mūlārthaḥ*; Avatāra 982c17: 疑不堅住 ... 非根法故; etc.

If this passage is not corrupted, it would suggest a transmission lineage of the *Prakaraṇapāda* neither from the Gandhāran (“Western”) nor from the Kāśmīran Sarvāstivādin. However, the reading 五 (see **note 209**) in the beginning of this section, and the similarity between the characters “疑” and “癡 (*avidyā*)” might imply that there are textual corruptions for this section. Further evidence is needed to affirm or disprove the tentative reading of this section.

- 211 Here FC has an additional explanation for each of the four non-defined roots, which is absent in all other three versions. The explanation is equivalent to that in the **Mahāvibhāṣā*:

MVŚ 795b15–19: 無記愛者, 謂: 色、無色界五部愛; 無記見者, 謂: 欲界有身見、邊執見及色、無色界五見; 無記慢者, 謂: 色、無色界五部慢; 無記無明者, 謂: 欲界有身見、邊執見相應無明及色、無色界五部無明。

“Non-defined craving (*trṣṇā*) is the craving belonging to the five categories (*pañca nikāya*) [of abandonables] in the sphere of fine-materiality (*rūpa*-) and immateriality (*ārūpya-dhātu*);

Non-defined view (*dṛṣṭi*) is the self-view (*satkāya-dṛṣṭi*) and extreme view (*antagrāha-dṛṣṭi*) belonging to the five categories [of abandonables] in the sphere of fine-materiality and immateriality;

Non-defined conceit (*māna*) is the conceit belonging to the five categories in the fine-materiality and immaterial realm;

Non-defined ignorance (*avidyā*) is the ignorance conjoined with self-view and extreme view in the sphere of sensuality (*kāma-dhātu*), and the

ignorance belonging to the five categories [of abandonables] in the sphere of fine-materiality and immateriality.”

The five categories of abandonables refer to those (defilements) abandonable by insight (*darśana-heya*) into *duḥkha*, *samudaya*, *nirodha*, *mārga*, and those abandonable by the (path of) cultivation (*bhāvanā-heya*)

Part III: A Glossary of the
Āpítán wǔ fǎ xíng jīng (partial)

List of Entries:

A:

愛(ài)

B:

輩(bèi)

本(běn)

鼻根(bí gēn)

別離(bié lí)

別離意行(bié lí yì xíng)

不端正(bù duān zhèng)

不分別(bù fēn bié)

不分別本(bù fēn bié běn)

不更(bù gēng)

不共(bù gòng)

不善本(bù shàn běn)

不思想(bù sī xiǎng)

不思想正(bù sī xiǎng zhèng)

不貪(bù tān)

C:

常(cháng)

癡(chī)

臭香(chòu xiāng)

處(chù)(1)

處(chù)(2)

從……本(cóng ... běn)

從起(cóng qǐ)

從……所(cóng ... suǒ)

從四行所(cóng sì xíng suǒ)

從四行因所色(cóng sì xíng yīn suǒ sè)

麤(cū)

酢(cù)

D:

大(dà)

噉覺(dàn jué)

得(dé)

得處(dé chù)

得入(dé rù)

得種(dé zhǒng)

等(děng)(1)

等(děng)(2)

等香(děng xiāng)

地種(dì zhǒng)

定(dìng)

度(dù)

端正(duān zhèng)

E:

惡本(è běn)

耳根(ěr gēn)

F:

法識相著(fǎ shí xiàng zhuó)

非常(fēi cháng)

分別(fēn bié)(1)

分別念(fēn bié niàn)

分別意(fēn bié yì)

分別意行(fēn bié yì xíng)

風種(fēng zhǒng)

福殃(fú yāng)

縛(fù)

G:

根(gēn)(1)

根(gēn)(2)

更(gēng)

更知(gēng zhī)
共俱(gòng jù)
觀(guān)
觀法(guān fǎ)
觀念(guān niàn)

H:

寒(hán)
何等(hé děng)
花(huā)
滑(huá)
會(huì)
火種(huǒ zhǒng)

J:

飢(jī)
計(jì)
堅(jiān)
堅者(jiān zhě)
見(jiàn)
僑慢(jiāo màn)
進(jìn)
盡正(jìn zhèng)
盡政(jìn zhèng) → 盡正(jìn zhèng)
莖(jīng)
具(jù)
俱中央(jù zhōng yāng)
絕(jué)(1)
絕(jué)(2)

K:

可(kě)
可色(kě sè)
渴(kě)
空(kōng)
苦(kǔ)

L:

勞(láo)
老(lǎo)
樂(lè)(1)
樂(lè)(2)
樂著(lè zhuó)
六識身(liù shí shēn)

M:

滅不復受(miè bù fù shòu)(?)
滅不須受(miè bù xū shòu) → 滅不復受
(miè bù fù shòu)(?)
滅未離(miè wèi lí)
名(míng)
名為(míng wèi)
名字(míng zì)
命根(mìng gēn)

N:

念(niàn)(1)
念(niàn)(2)
念(niàn)(3)
念想(niàn xiǎng) → 命根(mìng gēn)

Q:

起(qǐ)
起者(qǐ zhě)
輕(qīng)
求(qiú)

R:

熱(rè)
熱者(rè zhě)
若(ruò)
如是(rú shì)
如應(rú yīng)

S:

澁(sè)

色(sè)(1)

色(sè)(2)

色想像(sè xiǎng xiàng)

善(shàn)

善本(shàn běn)

善樂(shàn lè)

上頭(shàng tou)

上頭一識更(shàng tou yī shí gēng) → 上

頭一識更知(shàng tou yī shí gēng zhī)

上頭一識更知(shàng tou yī shí gēng zhī)

上頭一識知(shàng tou yī shí zhī) → 上

頭一識更知(shàng tou yī shí gēng zhī)

舌根(shé gēn)

身(shēn)

身根(shēn gēn)

聲(shēng)

生(shēng)

濕(shī)

濕者(shī zhě)

識(shí)

實(shí)

使(shǐ)

是(shì)(1)

是(shì)(2)

是為(shì wèi)

受(shòu)(1)

受(shòu)(2)

水種(shuǐ zhǒng)

思惟(sī wéi)

四行(sì xíng)

隨(suí)(1)

隨(suí)(2)

所(suǒ)(1)

所(suǒ)(2)

所瞰覺味(suǒ dàn jué wèi)

所觀(suǒ guān)

所念(suǒ niàn)

所念法(suǒ niàn fǎ)

所色(suǒ sè)

所香(suǒ xiāng)

所有(suǒ yǒu)

所作(suǒ zuò)

T:

貪(tān)(1)

貪(tān)(2)

甜(tián)

痛(tòng)

W:

望(wàng)

微(wēi)

為(wéi)(1)

為(wéi)(2)

為(wéi)(3)

為(wéi)(4)

味(wèi)

無為(wú wèi)

無有瞋恚(wú yǒu chēn huì)

無有貪(wú yǒu tān)

無有愚癡(wú yǒu yú chī)

五法行(wǔ fǎ xíng)

惡(wù)

惡樂(wù lè)

X:

細滑(xì huá)

細滑更(xì huá gēng)

黠(*xiá*)

下輩苦(*xià bèi kǔ*) → 種會(*zhǒng huì*)

(?)

鹹(*xián*)

香(*xiāng*)

香香(*xiāng xiāng*)

相(*xiāng*)

相隨(*xiāng suí*)

相依(*xiāng yī*)

相著(*xiāng zhuó*)(1)

相著(*xiāng zhuó*)(2)

想(*xiǎng*)

想著(*xiǎng zhuó*) → 相著(*xiāng zhuó*)(2)

心(*xīn*)

心根(*xīn gēn*)

心識(*xīn shí*)

辛(*xīn*)

信(*xìn*)

行(*xíng*)(1)

行(*xíng*)(2)

行(*xíng*)(3)

行(*xíng*)(4)

Y:

鹽味(*yán wèi*)

眼根(*yǎn gēn*)

痒(*yǎng*)

一處(*yī chù*)

一處不更(*yī chù bù gēng*)

一處樂(*yī chù lè*)

一切(*yī qiè*)

一意(*yī yì*)

已(*yǐ*)

已……便(*yǐ ... biàn*)

已更(*yǐ gēng*)

亦(*yì*)

亦餘(*yì yú*)

意(*yì*)(1)

意(*yì*)(2)

意不共(*yì bù gòng*)

意大(*yì dà*)

意共俱(*yì gòng jù*)

意念(*yì niàn*)

意所念(*yì suǒ niàn*)

意所念法(*yì suǒ niàn fǎ*)

意微(*yì wēi*)

異(*yì*)

餘(*yú*)

欲(*yù*)

願(*yuàn*)

願願(*yuàn yuàn*)

Z:

在(*zài*)

增(*zēng*)

者(*zhě*)

止(*zhǐ*)

至誠(*zhì chéng*)

種會(*zhǒng huì*)(?)

重(*zhòng*)

Abbreviations used in this glossary:

For ASg:

- { } Superfluous Chinese text.
< > Omitted text.
< ... > Lacuna.
† ... † Corrupted text.

For Skt and other Chinese texts:

- ~ Stem of a word
{ } Reconstruction given in Chung & Fukita (2017)
[] Supplied by the compiler of this glossary
Specific meaning given here is not attested in the quoted glossaries
∈ Misunderstanding of the Indic words by the Chinese translator
np. Not preserved/no parallel, as given in Chung & Fukita (2017)
S. Sanskrit Text from Chung & Fukita (2017), followed by section number as given in Chung & Fukita (2017). E.g. S.II.i(A)1 = Sanskrit text from section II.i(A)1 of Chung & Fukita (2017)
v.l. *varia lectio*
— Underline is used when a Sanskrit or Chinese equivalent corresponds to two or more words containing a Chinese entry word
■ Highlighted grey means those portions of Sanskrit counterparts that have not yet been discovered. See Chung & Fukita (2017) p. 9

Other Abbreviations:

- ASg-index Vetter (2010)
Aṣṭa-index Karashima (2011)

Please refer to the Bibliography for other abbreviations.

愛(ài)

“craving”.

ASg-index p. 115 愛.

ASg.999b13: 有*四 [五] 不分別：愛不分別、憍慢不分別、癡不分別、疑不分別。

S.II.iii(B).4.1.21.c: *trṣṇā*; Gb.627b29: 愛; XZ.693a26: 愛; FC.996b9: 愛.

輩(bèi)

A particle used after a numeral X to indicate “X-fold, X-kinds, X-classes”, etc.

ASg-index p. 300 輩; Cf. Aṣṭa-index p. 25 輩#; YQJYY-HL 685a15 (s.v. 三輩): “...宋忠注《太玄經》云：「輩，類也」...”; Yu & Gu 2013 p. 343 輩 3: “種類。量詞 ... 原指批、群，見《史記·張耳陳餘列傳》”; LC p. 14.

ASg.999a27: 行為何等？所作。是亦為三輩：善、惡、不分別福殃度願。

S.II.iii(B).4.1.3.c: np.; Gb.627b19: 種; XZ.693a13: 種; FC.996a25: 種.

ASg.999a28: 樂為何等？三會(**saṃnipāta*)。是亦為三輩：善樂、惡樂、亦不善亦不惡樂。

S.II.iii(B).4.1.4.c: np.; Gb.627b20: 種; XZ.693a14: 種; FC.996a27: 種.

ASg.999b20: 憍慢結為何等？憍慢結名為七輩。何等七？一為憍慢；二為憍；三為自慢；四為自計慢；五為欺慢；六為不如慢；七為邪慢。

S.II.iii(B).4.1.22.3b: *-{vidha~}*; Gb.627c4: -; XZ.693b1: 類; FC.996b17: 種.

本(*bhñ*)

“root; a cause”. Cf. 從 本.

ASg-index p. 149 本.

ASg.998c20: 善本、惡本、不分別本。

S.II.iii(A).4.1: *kuśal{a}mūlā{ny} akuśalamūlāny avyākṛ}{t}{a}mūl{ā}ni;*

Gb.627a16: 善根、不善根、無記根; XZ.692c2: 善根、不善根、無記根; FC.995c16: 善根、不善根、無記根。

ASg.999a7: 聲為何等? {從受行出聲亦不從受行出聲}從受行本聲、亦不從受行本{受}聲。

S.II.i(B).2.2.2.7.c: ... *{upāttamahābhūtahetukā anupātta}-mahābhūtahetukās ca;* Gb.627b4: ... 因受四大起、因不受四大起; XZ.692c20: ... 有執受大種為因聲、及無執受大種為因聲; FC.996a7: ... 執受大種因所生、及非執受大種因所生。

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鼻根(*bī gñ*)

“nose faculty, olfactory faculty”

ASg-index p. 153 根; not in ASg-index p. 344 鼻. Cf. Yu & Gu 2013 p. 68 “鼻根：鼻梁與額部相連處”(?!).

ASg.998c14: 從四行因所色為何等? 眼根、耳根、鼻根、舌根、身根.....

S.II.i(A)2.2.2: *{ghrāṇendri}ya~;* Gb.627a11: 鼻...根; XZ.692b26: 鼻根; FC.995c11: 鼻根.

ASg.999a22: 鼻<根>為何等? 鼻根相依香因知。

S.II.ii(B).4.3.b: np.; Gb.627b14: 鼻根; XZ.693a6: 鼻根; FC.996a20: 鼻根.

別離(bié lí)

“disjoined”, lit. “separated, departed”. Cf. 別離意行, 分別(1), 不共

Note 52. Cf. ASg-index p. 42 別 & p. 323. Cf. SDJ 815b14: 哀相別離, 賢者! 苦 = *piyehi vippayogo dukkho*.

ASg.998c23: 別離意行為何等? 所別離意不共。

S.II.iv(A).2: -; Gb.627a18: -; XZ.692c5: -; FC.995c19: -.

別離意行(bié lí yì xíng)

“conditionings disjoined from thought” (the fourth in the five categories of *dharmas*). Cf. 別離, 分別意行

Cf. ASg-index p. 195 生 **, p. 275 行 (B).

ASg.998c11: 有五法行.....一者、色; 二者、意; 三者、所念; 四者、別離意行; 五者、無。

S.I.2: {*citta*}*viprayuktāḥ saṃskārāḥ*; Gb.627a9: 心不相應行; XZ.692b23: 心不相應行; FC.995c8: 心不相應行(法).

ASg.998c23: 別離意行為何等? 所別離意不共。

S.II.iv(A).1: *cittaviprayuktāḥ saṃskārāḥ*; Gb.627a18: 心不相應行; XZ.692c5: 心不相應行; FC.995c20: 心不相應行(法).

不端正(bù duān zhèng)

“ugly, having an unappealing form”.

ASg-index p. 226 端 -> 端正

ASg.999a3: 色為何等? 若色 —— 端正、不端正等色; 俱中央色想像。

S.II.i(B).2.2.2.6.b: {*durvarṇa*~}; Gb.627b2: 醜; XZ.692c16: 惡顯色; FC.996a3: 非好色.

不分別(bù fēn bié)

“non-defined, [karmically] neutral”, lit. “non-distinguish[able]”.
Cf. 不分別本.

Note 209; ASg-index p. 41–42 分別#.

ASg.998c20: 貪、不貪；善本、惡本、不分別本。
S.II.iii(A).4.1: $\{avyākr\}t\{a\}mūl\{a\sim\}$; Gb.627a16: 無記根；
XZ.692c2: 無記根；FC.995c17: 無記根。

ASg.999a27: 行為何等？所作。是亦為三輩：善、惡、不分別
福殃度願。
S.II.iii(B).4.1.3.d: np.; Gb.627b19: 無記；XZ.693a13: 無記；
FC.996a26: 無記。

ASg.999b11: 有*四^{〔五〕} 不分別：愛不分別、憍慢不分別、癡
不分別、疑不分別。
S.II.iii(B).4.1.21.b: $avyākr\{t\}amūla\sim \dots avyākr\{t\}a\sim \dots$; Gb.627b29:
無記根 ... 無記 ... 無記 ... 無記 ... 無記 ... ; XZ.693a26: 無記
根 ... 無記 ... 無記 ... 無記 ... 無記 ... ; FC.996b9: 無記根 ...
無記

不分別本(bù fēn bié běn)

“non-defined roots” Cf. 不分別, 本.

ASg-index p. 113 惡 & p. 149 本.

ASg.998c20: 貪、不貪；善本、惡本、不分別本。
S.II.iii(A).4.1: $\{avyākr\}t\{a\}-mūl\{a\sim\}$; Gb.627a16: 無記根；
XZ.692c2: 無記根；FC.995c17: 無記根。

ASg.999b11: 不分別本為何等？有*四^{〔五〕} 不分別：愛不分別、
憍慢不分別、癡不分別、疑不分別。^{〔行〕} 是名為不分別本。

S.II.iii(B).4.1.21.a: *avyākrtamūla*~; Gb.627b29: 無記根;
XZ.693a25: 無記根; FC.996b9: 無記根.

不更(*bù gēng*)

“non-informative, unmanifest”, lit. “[make] no changes [in experience]”. Cf. 更, 一處不更, 心識一處不更色

ASg-index p. 146–147 更

ASg.998c15: 從四行因所色為何等?色、聲、香、味、細滑, 亦一處不更。

S.II.i(A)2.2.2: *’vijñā{pti}*~; Gb.627a12: 無作(色); XZ.692b27: 無表(色); FC.995c12: 無表(色).

ASg.999a20: 心識一處不更色, 為何等? 若色, 法識*相_[<想]著。是為何等? 若身善者、不善者·不更。若常一識知: 心識。

S.II.i(B).2.2.2.10.b: np.; Gb.627b11: -; XZ.693a3: -; FC.996a17: -.

不共(*bù gòng*)

“disjoined”, lit. “unshared, not together”. Cf. 意不共, 分別(1)

Cf. ASg-index p. 14 不, p. 39 共

ASg.998c23: 別離意行為何等? 所別離意不共。

S.II.iv(A).2: *{viprayukta}*~; Gb.627a19: 不...相應; XZ.692c6: 不相應; FC.995c20: 與心不相應。

不善本(*bù shàn běn*)

“unskillful/unwholesome roots”. Cf. 本, 惡本.

ASg-index p. 62 善, p. 149 本.

ASg.999b11: 不善本為何等？不善本有三：貪為不善本、瞋恚為不善本、愚癡為不善本。是名為不善本。

S.II.iii(B).4.1.20.a: *akuśalamūla~ ... akuśalamūla~ ... akuśalamūla~ ... akuśalamūla~*; Gb.627b28: 不善根...不善根...; XZ.693a24: 不善根...不善根...不善根...不善根...不善根; FC.996b7: 不善根...不善根...不善根...不善根...不善根.

不思想(*bù sī xiǎng*)

“ideationlessness (*āsamjñika*)”.

ASg-index p. 109–110 思 -> 思想, p. 116 想.

ASg.998c24: 得；不思想正^(v.l. 政)、盡正^(v.l. 政)、不思想.....

S.II.iv(A).4.1: *āsamjñika~*; Gb.627a19: 無想天; XZ.692c6: 無想事; FC.995c21: 無想^(v.l. 相)所有.

不思想正(*bù sī xiǎng zhèng*)

“ideation-less attainment”. (“正^(v.l. 政)” is likely an etymological interpretation of *sam-/sama-* + *ā-√pad*). Cf. 無有思想思惟, 不思想思惟

Note 58; ASg-index p. 109–110 思 -> 思想, p. 116 想, p. 134 政, p. 160 正#

ASg.998c24: 得；不思想正^(v.l. 政)、盡正^(v.l. 政)、不思想.....

S.II.iv(A).4.1: *asamjñāsamāpatti~* [sic.]; Gb.627a19: 無想定; XZ.692c6: 無想定; FC.995c21: 無想^(v.l. 相)等至.

不貪(*bù tān*)

A translation corresponding to *apramāda* “heedfulness”²¹² . Lit.

212 Cf. T 32, 813c20: 不貪故 ≈ *na madāya* (PED p. 518b: *madāya* “for the purpose of ... excess”). This enigmatic translation is also seen in the YCRJ and the Chinese translation of the Dharmapada. See **note 201** for discussion.

“non-greed”. Cf. 貪(2).

Note 201; ASg-index p. 14 不 & p. 293 貪#

ASg.998c19: 貪、不貪；善本、惡本、不分別本。

∈ S.II.iii(A).4.1: *apra{mā}da~*; Gb.627a16: 不放逸; XZ.692c2: 不放逸; FC.995c16: 不放逸.

常(cháng)

“constantly, at all times”.

Note 152; ASg-index p. 299 常.

ASg.999a19: 心識一處不更色，為何等？若色，法識*相_[<想]著。是為何等？若身善者、不善者・不更。若常一識知：心識。

S.II.i(B).2.2.2.10.b: np.; Gb.627b11: -; XZ.693a3: 於一切時; FC.996a17: 於一切時.

癡(chī)

“delusion; ignorance”.

ASg-index p. 204 癡. Cf. GX p. 2833b 癡(1): 癡：不慧也(說文); 癡(4): 癡，駮也(揚雄方言), etc.

ASg.999b13: 有*四_[<五]不分別：愛不分別、憍慢不分別、癡不分別、疑不分別。

S.II.iii(B).4.1.21.c: *avidyā*; Gb.627c1: 無明; XZ.693a26: 無明; FC.996b9: 無明.

ASg.999b17: 結為何等？有九結：一為持念結；二為憎結；三為憍慢結；四為癡結；五為邪結；六為失願結；七為疑結；八為嫉結；九為慳結。

S.II.iii(B).4.1.21.c: *{a}v{i}dyā-*; Gb.627c2: 無明; XZ.693a27: 無明; FC.996b15: 無明.

臭香(chòu xiāng)

“bad/malodorous smell”.

ASg-index p. 259 臭, p. 335 香; Yu & Gu 2013 p. 310 臭香.

ASg.999a10: 香為何等? 若根香、若莖香、若花香、若實香;
香香、臭香、等香——所香，是名為香。

S.II.i(B).2.2.2.8.b: {*durgandha*~}; Gb.627b6: 惡; XZ.692c23: 惡
香; FC.996a9: 惡香.

處(chù)(1)

“a place, an abode”. Cf. 一處不更, 心識一處不更色.

Cf. ASg-index p. 271 處; Yu & Gu 2013 p. 102 處1.

ASg.998c15: 從四行因所色為何等?色、聲、香、味、細滑，亦一處不更。

∈ ²¹³ S.II.i(A).2.2.2: *spraṣṭavyaikadeśo 'vijñā{ptiś ca}*; Gb.627a12:
觸入少分及無作色; XZ.692b27: 所觸一分及無表色;
FC.995c12: 及觸一分兼無表色.

處(chù)(2)

“part, portion” (?). Cf. 一處.

Not in ASg index p. 271 處.

ASg.999a17: 是一處樂為兩識更知: 身識、心識。

S.II.i(B).2.2.2.10.c: *spraṣṭavyaikadeś{a~}*; Gb.627b9: -;
XZ.692c28: -; FC.996a14: 觸一分.

從……本(cóng ... běn)

“caused by”. Lit. “from the cause of”. Cf. 本

Note 104; ASg-index p. 84 守 (quotation from 14[I]242b21), p. 102–103 從, p. 149 本#.

ASg.999a7: 聲為何等? (從受行出聲亦不從受行出聲) 從受行本聲、亦不從受行本_(受)聲。

S.II.i(B).2.2.2.7.c: ... {*upāttamahābhūtahetukā anupātta*}-*mahābhūtahetukāś ca*; Gb.627b4: ... 因受四大起、因不受四大起; XZ.692c19: ... 有執受大種為因聲、及無執受大種為因聲; FC.996a7: ... 執受大種因所生、及非執受大種因所生.

從起(cóng qǐ)

“envelopment”. lit. “the arising from”, an etymological translation of *pari-ava-√sthā*.

ASg-index p. 102 從# & p. 295 起#

ASg.998c20: 一切結、縛、*使_[便]、勞、從起。

S.II.iii(A).4.1: *pariyavasthāna*~; Gb.627a17: 纏; XZ.692c3: 纏; FC.995c18: 纏繞安住.

從……所(cóng ... suǒ)

“(derived) from...”

Note 5; ASg-index p. 102 從 & p. 123 所 (A); Zcch 2007: 407–408; Cf. Aṣṭa-index p. 94 從何所; Hu 2002: 136–137.

ASg.998c12: 色為何等? 所色一切——在四行，亦從四行所。
S.II.i(A)2: *upādāya*; Gb.627a10: (造); XZ.692b25: 所(造); FC.995c9: 所(造)所(生).

從四行所(cóng sì xíng suǒ)

“(matter derived) from the four Great Elements”

Not in p. 102 從 (B), p. 123 所 (A)

ASg.998c12: 色為何等？所色一切——在四行，亦從四行所。
S.II.i(A)2: *mahābhūtāny upādāya*; Gb.627a10: 四大造(色);
XZ.692b25: 四大種所造(色); FC.995c9: 四大所造(所生諸色).

從四行因所色(cóng sì xíng yīn suǒ sè)

“matter (derived) from the four Great Elements”. Cf. 從……所，
從四行所，從是.

Note 9; Cf. ASg-index p. 65 因 -> 因從, p. 102 從 (B), p.
123 所 (A); Cf. SP(Dr)-index p. 542 因從.

ASg.998c13-14: 亦，從四行因所色為何等？
S.II.i(A)2.2.1: *upādāyarūpa*; Gb.627a11: 造色; XZ.692b26: 所造
色; FC.995c10: 造色.

麤(cū)

“coarse”.

Note 137; ASg-index p. 342 麤; cf. ASg-index p. 342 麤.

ASg.999a16: 細滑更為何等？若滑、若麤；若輕、若重；若
寒、若熱；若飢、若渴。
S.II.i(B).2.2.2.10.b: {*karkaśatva~*} “coarseness”; Gb.627b9: 澁;
XZ.692c29: 澁性; FC.996a14: 澁性.

酢(cù)

“sour”. lit. “vinegar”.

Note 120, 128; ASg-index p. 312 酢.

ASg.999a12: 味為何等？若酢(**āmla*)味、甜味、鹽味、苦味、鹹味、辛味、澁味，亦所噉覺味。

S.II.i(B).2.2.2.9.b: -; Gb.627b7: -; XZ.692c25: -; FC.996a11: -.

大(dà)

“grossness, coarseness”, in contrast to 微 “subtlety”. Cf. 微, 意大, 意微.

ASg-index p. 117 大#.

ASg.999b6: 計、念為何等異？意大為計，意微為念。計、念是為異。

S.II.iii(B).4.1.15.b: np.; Gb.627b25: 麤; XZ.693a21: 麤動性(**audārikatā*); FC.996b3: 麤_[麻]...性.

噉覺(dàn jué)

“tastes”. Lit. “eat [and] sense/perceive”. Cf. 所噉覺味.

Note 130; ASg-index p. 63 噉, p. 281 覺; Not in HD.3.495. Cf. DHSZD p. 138 啖 = 噉.

ASg.999a13: 味為何等？若酢味、甜味、鹽味、苦味、鹹味、辛味、澁味，亦所噉覺味。

S.II.i(B).2.2.2.9.b: {*svādanīya*~} “to be tasted”; Gb.627b8: -; XZ.692c26: 所嘗; FC.996a12: 嘗.

得(dé)

“acquisition” (one of the *cittaviprayukta-samskāras*).

Note 56; ASg-index p. 103 得

ASg.998c24: 得；不思想正^(v.l. 政)、盡正^(v.l. 政)、不思想……
S.II.iv(A).4.1: {prā}pti~; Gb.627a19: (諸)得; XZ.692c6: 得; FC.995c21:
得.

得處(dé chù)

“obtainment of location”.

Note 67; ASg-index p. 103 得, p. 271 處.

ASg.998c24: 得處、得種、得入……
S.II.iv(A).4.1: sthānapratilābha~; Gb.627a20: 處得; XZ.692c7:
依得; FC.995c22: 得處所.

得入(dé rù)

“obtainment of abode”. Cf. 入得

Note 67; ASg-index p. 37 入, p. 271 處.

ASg.998c25: 得處、得種、得入……
S.II.iv(A).4.1: āyatanapratilābha~; Gb.627a20: 入得; XZ.692c7:
處得; FC.995c22: 得處.

得種(dé zhǒng)

“obtainment of basis”. Cf. 種得

Note 65, 67; ASg-index p. 103 得, p. 222 種.

ASg.998c25: 得處、得種、得入……
S.II.iv(A).4.1: vastupratilābha~; Gb.627a20: 事得; XZ.692c7: 事
得; FC.995c22: 得事.

等(děng)(1)

“neutral, even, impartial”. Cf. 等色俱中央, 等香.

Cf. ASg-index p. 227 等.

ASg.999a10: 香為何等? 若根香、若莖香、若花香、若實香;
香香、臭香、等香 —— 所香, 是名為香。

S.II.i(B).2.2.2.8.b: {*samagandha*~}; Gb.627b6: 中間; XZ.692c23:
平等香; FC.996a9: 平等了香.

等(děng)(2)

A particle showing something (the noun following 等) that belongs to the class of its preceding items.

Note 89; Cf. SCMCD p. 81 等(4); ASg-index p. 227 等#;
Li 2002: 297–298; XCCD p. 94–95.

ASg.999a3: 色為何等? 若色 —— 端正、不端正等色; 俱中央·色想像。

S.II.i(B).2.2.2.6.b: -; Gb.627b2: -; XZ.692c17: -; FC.996a3: -.

等香(děng xiāng)

“neutral smell”. Cf. 等(1).

ASg-index p. 259 臭, p. 335 香.

ASg.999a10: 香為何等? 若根香、若莖香、若花香、若實香;
香香、臭香、等香 —— 所香, 是名為香。

S.II.i(B).2.2.2.8.b: {*samagandha*~}; Gb.627b6: 中間; XZ.692c23:
平等香; FC.996a9: 平等了香.

地種(*dì zhǒng*)

“the Earth Element”

Note 7; ASg-index p. 67 地 & p. 223 種; Aṣṭa-index p. 123 地#, not in p. 648

ASg.998c13: 四行為何等? 地種、水種、火種、風種。

S.II.i(A).2.1.2: {*pr̥thivī*}*dhātu*~; Gb.627a10-11: 地界; XZ.692b25: 地界; FC.995c10: 地界.

ASg.998c28: 地種為何等? 堅者。

S.II.i(B).2.1.2.1.a: {*pr̥thivīdhātu*~}; Gb.627a25: 地界; XZ.692c11: 地界; FC.995c26: 地界.

定(*dìng*)

“equipoise, concentration”. lit. “stability”. Cf. 思惟.

ASg-index p. 85 定; Yu & Gu 2013 p. 131 定 1

ASg.998c19: 痛、想、行、痒、念; 欲、是、意、定、黠。

S.II.iii(A).4.1: *samādhī*~; Gb.627a15: 定; XZ.692c2: 定; FC.995c16: 定.

度(*dù*)(1)

“passes through” (?).

Note 167; Cf. ASg-index p. 97–98 度#; Aṣṭa-index p. 137 度(3)#.

ASg.999a27: 行為何等? 所作。是亦為三輩: 善、惡、不分別福殃度願。

S.II.iii(B).4.1.3.d: np.; Gb.627b19: -; XZ.693a13: -; FC.996a26: -.

端正(duān zhèng)

“beautiful, having an appealing form”.

ASg-index p. 226 端 -> 端正

ASg.999a3: 色為何等？若色 —— 端正、不端正等色；俱中央・色想像。

S.II.i(B).2.2.2.6.b: {*suvarṇa~*}; Gb.627b2: 好; XZ.692c16: 好顯色; FC.996a3: 好色.

惡本(è běn)

“unskillful/unwholesome roots”. Cf. 本, 不善本.

ASg-index p. 113 惡 & p. 149 本

ASg.998c20: 貪、不貪；善本、惡本、不分別本。

S.II.iii(A).4.1: {*akuśala-mūla~*}; Gb.627a16: 不善根; XZ.692c2: 不善根; FC.995c17: 不善根.

耳根(ěr gēn)

“ear faculty, auditory faculty”

ASg-index p. 153 根; not in ASg-index p. 246 耳

ASg.998c14: 從四行因所色為何等？眼根、耳根、鼻根、舌根、身根

S.II.i(A).2.2.2: {*śrotrendriya~*}; Gb.627a11: 耳...根; XZ.692b26: 耳根; FC.995c11: 耳根.

ASg.999a22: 耳識為何等？(故)耳根相依聲因知。

S.II.ii(B).4.2.b: np.; Gb.627b14: 耳根; XZ.693a6: 耳根; FC.996a19: 耳根.

法識相著(fǎ shí xiàng zhuó)

A translation of *dharmāyatanaśamgrhīta* “subsumed under the *dharmāyatana*” (?). Cf. 相著(2).

Note 147; ASg-index p. 169 法, p. 210 相; Cf. ASg-index p. 267 著, p. 288 識.

ASg.999a19: 心識一處不更色，為何等？若色，法識*相^{〔<想〕}著。是為何等？若身善者、不善者・不更。若常一識知：心識。

€? S.II.i(B).2.2.2.10.b: np.; Gb.627b11: 法入所攝; XZ.693a3: 法處所攝; FC.996a17: 法處所攝.

非常(fēi cháng)

“impermanent/impermanence”.

ASg-index p. 95 常, p. 326 非

ASg.998c25: 生、老、止、非常.....

S.II.iv(A).4.1: *anityatā~*; Gb.627a20: 無常; XZ.692c7: 無常性;

FC.995c22: 無常性.

分別(fēn bié)

“disjoined”. Lit. “separated”. Cf. 不共, 別離

ASg-index p. 42 別; Cf. ASg-index p. 41–42 分 -> 分別#

ASg.998c26: 如應・亦餘如是法分別意行，是名分別意行。

S.II.iv(A).4.2: *viprayukta~ ... {v}i{prayukta~}*; Gb.627a21: 不...相應(共起) ... 不相應; XZ.692c9: 不相應 ... 不相應; FC.995c23: 不相應 ... 不相應.

分別念(fēn bié niàn)

“investigation”, a translation of *vicāra*. Cf. 念(3).

Note 190, 194; Cf. ASg-index p. 41–42 分 -> 分別 & 分別觀; Aṣṭa-index p. 162 分別.

ASg.999b4: 分別念為何等？所觀觀隨，不絕相隨。是名為念。

S.II.iii(B).4.1.16.a: np.; Gb.627b25: -; XZ.693a20: -; FC.996b3: -.

分別意(fēn bié yì)

“disjoined from thought”. Lit. “separated with thought”. Cf. 分別(1), 意不共

ASg-index p. 42 別, p. 117 意; Cf. ASg-index p. 41–42 分 -> 分別#

ASg.998c26: 如應・亦餘如是法分別意行，是名分別意行。

S.II.iv(A).4.2: *cittena viprayukta~ ... {c}i{ttav}i{prayukta~}*;

Gb.627a21: 不與心相應(共起) ... 心不相應; XZ.692c9: 與心不相應 ... 心不相應; FC.995c23: 與心不相應 ... 心不相應.

分別意行(fēn bié yì xíng)

“conditionings disjoined from thought”. Cf. 別離意行.

ASg-index p. 42 別, p. 117 意; Cf. ASg-index p. 41–42 分 -> 分別#

ASg.998c26: 如應・亦餘如是法分別意行，是名分別意行。

S.II.iv(A).4.2: *cittena viprayukta~ ... {c}i{ttav}i{prayukta~}*

sa}m{sk}ā{ra~}; Gb.627a21: 不與心相應(共起) ... 心不相應行(法); XZ.692c9: 與心不相應 ... 心不相應行; FC.995c23: 與心不相應 ... 心不相應行(法).

風種(*fēng zhǒng*)

“the Wind Element”

Note 7; ASg-index p. 330 風 & p. 223 種

ASg.998c13: 四行為何等？地種、水種、火種、風種。

S.II.i(A)2.1.2: *vāyudhātu~*; Gb.627a11: 風界; XZ.692b26: 風界;
FC.995c10: 風界.

ASg.998c29: 風種何等？起者。

S.II.i(B).2.1.2.4.a: {*vāyudhātu~*}; Gb.627a26: 風界; XZ.692c12:
風界; FC.995c27: 風界.

福殃(*fú yāng*)

“retribution”, a translation of **vipāka* (?).

Note 168; ASg-index p. 163 殃, p. 219–220 福; Yu & Gu 2013 p. 154 殃福, 福殃. Cf. ASg-index p. 163 殃 -> 殃福: “This would be the only place where 福殃 occurs instead of 殃福. Probably a clerical error”; Aṣṭa-index p. 174 福祐, p. 607 餘殃.

ASg.999a27: 行為何等？所作。是亦為三輩：善、惡、不分別福殃度願。

S.II.iii(B).4.1.3.d: np.; Gb.627b19: -; XZ.693a13: -; FC.996a26: -.

縛(*fù*)

“bondage”

ASg-index p. 237 縛

ASg.998c20: 一切結、縛、*使_[便]、勞、從起。

S.II.iii(A).4.1: *bandhana~*; Gb.627a16: 縛; XZ.692c3: 縛;
FC.995c17: 繫縛.

根(gēn)(1)

“faculty”, a translation of *indriya*.

ASg-index p. 153 根.

→ 眼根, 耳根, 鼻根, 舌根, 身根, 心根, 命根.

根(gēn)(2)

“root of a plant”. Cf. 本.

Note 111, 112; ASg-index p. 153 根.

ASg.999a9: 香為何等? 若根香(**mūlagandha*)、若莖香、若花香、若實香; 香香、臭香、等香——所香, 是名為香。

S.II.i(B).2.2.2.8.b: -; Gb.627b5: -; XZ.692c22: -; FC.996a9: -.

更(gēng)

“cognizing, knowing, having direct knowledge of; experiencing”, lit. “[make] changes [in experience]”. Cf. 不更, 知, 更知, 細滑更.

Note 81, 97, 134, 144; ASg-index p. 146–147 更. Cf. Yu & Gu 2013 p. 241 “更1: 經受; 遭受 ... 原指經歷, 見《楚辭·九章·悲回風》”; LC p. 139 更(6): 經歷, 經過; GX p. 1954c 更(37): 更者, 更也, 所更歷者眾也(白虎通義); 更(36): 更, 猶經歷也(漢書顏師古注); etc.

ASg.998c20: 所黠、所見、所*更_[<要]。

S.II.iii(A).4.2: *abhisamaya*~; Gb.627a17: 無間等; XZ.692c4: 現觀; FC.995c18: 現觀.

ASg.999a4: 上頭一識更: 眼識; *已_[<色]更, 為心識更。

S.II.i(B).2.2.2.6.c: *vijñeya*~ ... {*vijñeya*~} “to be known”; Gb.627b2: 識; XZ.692c18: 識 ... (隨)識; FC.996a4: 所知 ... 能知.

ASg.999a15: 細滑更為何等？若滑、若麤；若輕、若重；若寒、若熱；若飢、若渴。

S.II.i(B).2.2.2.10.a: -; Gb.627b9: -; XZ.692c28: -; FC.996a14: -.

更知(gēng zhī)

“cognizing, knowing”. Cf. 更, 知

ASg-index p. 146–147 更, p. 215 知.

ASg.999a5: 是色，兩識更知。何等兩？眼識、心識。

S.II.i(B).2.2.2.6.c: *viññeya*~; Gb.627b2: 識; XZ.692c17: 所識;
FC.996a5: 了知.

etc. etc.

共俱(gòng jù)

“conjoined”. lit “together accompanying”.

ASg-index p. 31–32 俱 & p. 39 共. Cf. Yu & Gu 2013 p. 370 共俱

ASg.998c18: 所念法為何等？若所念法意共俱。

S.II.iii(A).2: *saṃprayukta*~; Gb.627a14: 相應; XZ.692c01: 相應;
FC.995c15: 相應

ASg.998c21: 亦所有如是法意共俱.....。

S.II.iii(A).4.2: *saṃprayukta*~; Gb.627a17: 相應(共起); XZ.692c5:
相應; FC.995c19: 相應.

觀(guān)

“contemplation, observation”. Cf. 所觀.

Cf. ASg-index p. 281–282 觀; Aṣṭa-index p. 192 觀視.
Cf. Yu & Gu 2013 p. 186 觀視 2.

ASg.999b4: 分別念為何等？所觀觀隨，不絕相隨。是名為念。
S.II.iii(B).4.1.16.b: np.; Gb.627b25: -; XZ.693a20: -; FC.996b3: -.

觀法(guān fǎ)

“the investigation of *dharmas*”. Cf. 觀(1).

Note 185; Cf. ASg-index p. 281–282 觀.

ASg.999b2: 黠為何等？為觀法(**dharmapracicaya*)。
S.II.iii(B).4.1.12.b: np.; Gb.627b24: 於法決斷; XZ.693a19: (心) 擇法性; FC.996b4: 決擇法。

觀念(guān niàn)

“the observation/examination of thoughts” (?).

Note 189; Cf. ASg-index p. 281–282 觀 -> 觀念.

ASg.999b3: 進為何等？觀念。
≠ S.II.iii(B).4.1.14.b: np.; Gb.627b25: 心堪能勇猛; XZ.693a20: 心勇悍性 (**cetaso 'bhyutsāhaḥ* “the exertion/arousing of the mind”); FC.996b2: 心欣樂²¹⁴ .

寒(hán)

“cold”.

Note 139; ASg-index p. 314 寒.

ASg.999a16: 細滑更為何等？若滑、若麤；若輕、若重；若寒、若熱；若飢、若渴。
S.II.i(B).2.2.2.10.b: *śīta*~ “cold(ness)”; Gb.627b9: 冷; XZ.692c29: 冷 ... 性; FC.996a14: 冷.

214 欣樂 is likely a translation based on the Tibetan *mngon par spro ba* “joy, delight” (AKB (T) ku 65b4; Mvy 1813). See **note 189**.

何等(*hé děng*)

“what, what kind of, which of many”

ASg-index p. 26 何等; Aṣṭa-index p. 199 何等. Cf. Fang Yixin 1997: 54–55; LC p. 172 何等; XCCD p. 201–202 何等.

ASg.998c10: 有五法行。何等五？

S.I.1: -; Gb.627a9: 云何; XZ.692b23: -; FC.995c7: -.

ASg.998c12: 色為何等？所色一切 —— 在四行，亦從四行所。

S.II.i(A)1: {*katarat*} [sic.]; Gb.627a10: 云何; XZ.692b24: 云何; FC.995c8: 何名.

ASg.998c16: 是為何等？

S.II.ii(A).3: *katara{t}* [sic.]; Gb.627a13: 云何; XZ.692b27: 云何; FC.995c13: 云何.

ASg.998c23: 別離意行為何等？所別離意不共。

S.II.iv(A).1: *katame*; Gb.627a18: 云何; XZ.692c5: 云何; FC.995c19: 何.

ASg.998c27: 無為何等？空、滅未離、滅不*復〔須〕受。

S.II.v(A).1: {*katamat~*}; Gb.627a23: 云何; XZ.692c9: 云何; FC.995c25: 何(名).

etc. etc.

花(*huā*)

“flower”.

Note 112, 113; ASg-index p. 264 花.

ASg.999a9: 香為何等？若根香、若莖香、若花香 (**puspagandha*)、若實香；香香、臭香、等香——所香，是名為香。

S.II.i(B).2.2.2.8.b: -; Gb.627b5: -; XZ.692c22: -; FC.996a9: -.

滑(huá)

“smooth”.

ASg-index p. 177 滑.

ASg.999a15: 細滑更為何等？若滑、若麤；若輕、若重；若寒、若熱；若飢、若渴。

S.II.i(B).2.2.2.10.b: {*ślakṣṇatva~*} “smoothness”; Gb.627b9: 滑; XZ.692c28: 滑性; FC.996a14: 滑性.

會(huì)

“the coming together, assemblage”.

ASg-index p. 156 樂, p. 267 著.

ASg.999a28: 樂為何等？三會(**samnipāta*)。是亦為三輩：善樂、惡樂、亦不善亦不惡樂。

S.II.iii(B).4.1.4.b: np.; Gb.627b20: 和合; XZ.693a14: 和合性; FC.996a26: 和合.

火種(huǒ zhǒng)

“the Fire Element”

Note 7; ASg-index p. 181 火 & p. 223 種

ASg.998c13: 四行為何等？地種、水種、火種、風種。

S.II.i(A).2.1.2: *tejodhātu~*; Gb.627a11: 火...界; XZ.692b26: 火界; FC.995c10: 火界.

ASg.998c28: 火種何等？熱者。

S.II.i(B).2.1.2.3.a: {tejodhātu~}; Gb.627a25: 火界; XZ.692c11: 火界; FC.995c27: 火界.

飢(*jī*)

“hunger, the desire to eat”.

ASg-index p. 333 飢.

ASg.999a16: 細滑更為何等？若滑、若麤；若輕、若重；若寒、若熱；若飢、若渴。

S.II.i(B).2.2.2.10.b: *jighat{sā}*; Gb.627b9: 飢; XZ.692c29: 飢 ... 性; FC.996a14: 飢.

計(*jì*)

“discursive thinking”, a translation of *vitarka*. Lit. “calculation, consideration, examination”.

Note 190, 197; ASg-index p. 283 計; Fang Yixin 1997: 71–73; LC p. 209 計(3).

ASg.998c19: 信、進；計、念。

S.II.iii(A).4.1: *vita{r}k{a~}*; Gb.627a15: 覺; XZ.692c2: 尋; FC.995c16: 尋.

ASg.999b3: 計(*vitarka*)為何等？所念使求增，望念，願願。是名為計。

S.II.iii(B).4.1.15.a: np.; Gb.627b25: -; XZ.693a20: -; FC.996b3: -.

ASg.999b6: 計(*vitarka*)、念為何等異？意大為計(*vitarka*)，意微為念。計(*vitarka*)、念是為異。

S.II.iii(B).4.1.15.a: np.; Gb.627b25: 覺; XZ.693a20: 尋; FC.996b4: 尋.

堅(jiān)

“solid”. Cf. 者(1), 堅者

ASg-index p. 69 堅

ASg.998c28: 地種為何等? 堅者。

S.II.i(B).2.1.2.1.b: {*khakkhatatvam~*}; Gb.627a25: 堅; XZ.692c11: 堅性; FC.995c26: 堅硬性.

堅者(jiān zhě)

“solidity”. lit. “that which is solid”. Cf. 者(1)

Note 82; ASg-index p. 69 堅

ASg.998c28: 地種為何等? 堅者。

S.II.i(B).2.1.2.1.b: {*khakkhaṭatvam~*}; Gb.627a25: 堅; XZ.692c11: 堅性; FC.995c26: 堅硬性.

見(jiàn)

“seeing, insight”

ASg-index p. 280 見

ASg.998c20: 所黠、所見、所*更_[<要]。

S.II.iii(A).4.2: {*da}rśana~*}; Gb.627a17: 見; XZ.692c4: 見; FC.995c18: 見.

僣慢(jiāo màn)

“conceit”. A translation of *māna*.

ASg-index p. 120 僣 -> 僣慢.

ASg.999b13: 有*四 [◁五] 不分別：愛不分別、憍慢不分別、癡不分別、疑不分別。
S.II.iii(B).4.1.21.c: *māna*~; Gb.627c1: 慢; XZ.693a26: 慢;
FC.996b9: 慢.

進(jìn)

“vigour”

Note 181; ASg-index p. 304 進. Cf. ASg-index p. 230 精
-> 精進.

ASg.998c19: 信、進; 計、念。
S.II.iii(A).4.1: *vīrya*; Gb.627a15: 精進; XZ.692c2: 勤; FC.995c16:
精進.

ASg.999b3: 進(*vīrya*)為何等? 觀念。
S.II.iii(B).4.1.14.a: np.; Gb.627b25: 精進; XZ.693a20: 勤;
FC.996b2: 精進.

盡正(jìn zhèng)

“cessation attainment”. (“正(*v.l.* 政)” is probably an etymological
interpretation of *sam-/sama-* + *ā-*/*pad*). Cf. 滅思惟

Note 58, 59; ASg-index p. 134 政, p. 160 正#, p. 208–209
盡

ASg.998c24: 得; 不思想正(*v.l.* 政)、盡正(*v.l.* 政)、不思想.....
S.II.iv(A).4.1: *nirodhasamāpatti*~; Gb.627a19: 滅盡定; XZ.692c6:
滅定; FC.995c21: 滅盡等至.

盡政(jìn zhèng) → 盡正(jìn zhèng)

莖(jīng)

“stalk”.

Note 112; ASg-index p. 265 莖。

ASg.999a9: 香為何等？若根香、若莖香(**sāragandha*)、若花香、若實香；香香、臭香、等香——所香，是名為香。

S.II.i(B).2.2.2.8.b: -; Gb.627b5: -; XZ.692c22: -; FC.996a9: -.

具(jù)

A translation of *vyañjana* “syllable”. Lit. “viands/foodstuffs”. Cf. this latter usage of *vyañjana* in the Vinaya literatures. See PTSD p. 652c: “condiment, curry”; MW p. 1029c: “anything used in cooking or preparing food, seasoning, sauce, condiment”; AbhSDh-index p. 494: *vyañjana*~ “Beilage”; etc. Cf. Deokar 2008: 86–90.

Note 74; ASg-index p. 55–56 具#. SCMCD p. 226 具1a; GX p. 369b 具(7): 具，饌也(禮記鄭玄注).

ASg.998c25: 名字、絕、具……

S.II.iv(A).4.1: {*vyañjanakāyāḥ*}; Gb.627a21: 味身; XZ.692c8: 文身; FC.995c23: 文身.

俱中央(jù zhōng yāng)

“in the middle of both”.

Note 93; ASg-index p. 16 中 -> 中央; Cf. ASg-index p. 31 俱#; p. 39 共; p. 227 等#.

ASg.999a3: 色為何等？若色——端正、不端正等色；俱中央·色想像。

S.II.i(B).2.2.2.6.b: {*tadubhayāntarasthāyin*~} “having the form in between (/different from) the both”; Gb.627b2: 若中間; XZ.692c17: 若二中間; FC.996a3: 彼二中間所住諸色.

絕(jué)(1)

“stanza”, a translation of *pada(kāya)* (one of the *cittaviprayukta-saṃskāras*).

Note 73; ASg-index p. 234 絕. Cf. Saitō 2006; Yu & Gu 2013 p. 118 絕 2.

ASg.998c25: 名字、絕、具……

S.II.iv(A).4.1: *p{a}d{a}kāyā[h]*; Gb.627a21: 句身; XZ.692c8: 句身; FC.995c23: 句身.

絕(jué)(2)

“stopped, ceased, cut off”.

Note 196; ASg-index p. 234 絕#.

ASg.999b5: 分別念為何等？所觀觀隨，不絕相隨。是名為念。

S.II.iii(B).4.1.16.b: np.; Gb.627b25: -; XZ.693a20: -; FC.996b3: -.

可(kě)

“pleasing, liking, inclination”. Cf. 可色.

Note 86, 177, 186; ASg-index p. 54 可 (C).

ASg.999b1: 是何等？意可(**ruci*)。

≠ S.II.iii(B).4.1.7.b: np.; Gb.627b22: 心解、已解、當解; XZ.693a17: 心正勝解、已勝解、當勝解性²¹⁵; FC.996b1: 心所樂、樂性、樂作.

215 Cf. Dhsk (D) 84,7–8: *yaś cetaso 'dhimokṣo 'dhimuktir adhimucyanatāyam ucyate mairīśahabhavo 'dhimokṣaḥ* = Dhsk 486a15–16: 諸心勝解、已勝解、當勝解，名慈俱有勝解。

ASg.999b3: 信為何等？可(**prasāda*)意。
∈²¹⁶S.II.iii(B).4.1.13.b: np.; Gb.627b24: 淨; XZ.693a20: 澄淨性;
FC.996b2: 極淨。

可色(*kě sè*)

“pleasing-matter” (a translation of *rūpa-prasāda*). Cf. 相著(1)

Note 86, 87; ASg-index p. 53 可, ASg-index p. 262 色;
Aṣṭa-index p. 403 色。

ASg.998c29: 眼根何等？眼識相著可色。
∈ S.II.i(B).2.2.2.1.b: {*rūpa-prasāda*~} (“subtle matter, translucent/
pellucid matter”); Gb.627a27: 淨色; XZ.692c13: 淨色;
FC.995c28: 清淨色。

ASg.999a3: 身根何等？身識_[<根]相著可色。
∈ S.II.i(B).2.2.2.5.b: *rūpa-pr{a}sāda*~; Gb.627b1: 淨色;
XZ.692c16: 淨色; FC.996a2: 清淨色。

etc. etc.

渴(*kě*)

“thirst”.

ASg-index p. 176 渴。

ASg.999a16: 細滑更為何等？若滑、若麤；若輕、若重；若
寒、若熱；若飢、若渴。
S.II.i(B).2.2.2.10.b: *pipāsā*; Gb.627b9: 渴; XZ.692c29: 渴 ... 性;
FC.996a14: 渴。

216 可 “pleasing” is a hyper-etymological translation (*pra-√sad*. See MW: “to become satisfied or pleased or glad”) of *prasāda* “clear, translucent”. See **note 186**.

空(kōng)

“space”.

ASg-index p. 224 空

ASg.998c27: 無為何等？空、滅未離、滅不*復_[<須]受。

S.II.v(A).2: {*ākāśa~*}; Gb.627a23: 虛空; XZ.692c10: 虛空;

FC.995c25: 虛空.

苦(kǔ)

“bitter”.

Note 123, 128; ASg-index p. 264 苦.

ASg.999a13: 味為何等？若酢味、甜味、鹽味、苦(**tikta*)味、
鹹味、辛味、澁味，亦所噉覺味。

S.II.i(B).2.2.2.9.b: -; Gb.627b7: -; XZ.692c25: -; FC.996a11: -.

勞(láo)

“(secondary) defilements”. Lit. “travail, torment”.

ASg-index p. 46 勞

ASg.998c20: 一切結、縛、*使_[<便]、勞、從起。

S.II.iii(A).4.1: *upakleśa~*; Gb.627a17: 上煩惱; XZ.692c3: 隨煩
惱; FC.995c17: (諸)隨煩惱.

老(lǎo)

“senescence, decrepitude”.

ASg-index p. 243 老

ASg.998c25: 生、老、止、非常.....

S.II.iv(A).4.1: *ja{rā~}*; Gb.627a20: 老; XZ.692c7: 老; FC.995c22: 老.

樂(lè)(1)

“tangibles; contact”. Lit. “pleasing [sensations]”. Cf. 一處樂, 樂著, 細滑, 細滑更, 痒.

ASg-index p. 156 樂.

ASg.999a17: 是一處樂為兩識更知：身識、心識。

S.II.i(B).2.2.2.10.c: *sprastavyaikadeś{a~}*; Gb.627b9: -; XZ.692c28: 觸; FC.996a14: 觸一分.

ASg.999a27: 樂(*sparśa*)為何等？三會。是亦為三輩：善樂、惡樂、亦不善亦不惡樂。

S.II.iii(B).4.1.4.a: np.; Gb.627b20: 觸; XZ.693a13: 觸; FC.996a26: 觸.

樂(lè)(2)

“pleasant”.

ASg-index p. 156 樂.

ASg.999a25: 痛為何等？為樂(**sukha*) <...>。

S.II.iii(B).4.1.1.d: np.; Gb.627b17: 樂; XZ.693a10: 樂; FC.996a23: 樂.

樂著(lè zhuó)

“tangibles”. Lit. “attachment to pleasing [sensations]”. Cf. 樂(1), 細滑, 細滑更.

Note 156, 144; ASg-index p. 156 樂, p. 267 著.

ASg.999a24: 身識為何等？身根相依樂著因知。

S.II.ii(B).4.5.b: np.; Gb.627b16: 觸; XZ.693a8: 所觸; FC.996a22: 觸。

六識身(liù shí shēn)²¹⁷

“the group of six consciousnesses”

Note 19; ASg-index p. 38 六, p. 288 識, p. 297 身(A).

ASg.998c16: 意為何等？所意、心、識。是為何等？六識身。

S.II.ii(A).3: *ṣaḍ* {*v*}*ijñān*{*akā*}*ya*~; Gb.627a13: -; XZ.692b27: 六識身; FC.995c14: 六識之身。

滅不復受(miè bù fù shòu)(?)²¹⁸

“cessation [of] experiencing no more” (?). Cf. 盡

Note 79, 80, 81; ASg-index p. 14 不, p. 52 受(A), p. 104 復, p. 177 滅; Cf. HD.1.526a(14) (更=受); Aṣṭa-index p. 184 (1)更

ASg.998c27: 無為何等？空、滅未離、滅不*復_[須]受。

≠ S.II.v(A).2: {*pratisamkhyānirodha*~}; Gb.627a23: 數滅; XZ.692c10: 擇滅; FC.995c26: 擇滅。

滅不須受(miè bù xū shòu) → 滅不復受(miè bù fù shòu)(?)

217 Cf. 身六識 in YCRJ 173b19–21: 識種為何等？識種名為身六識：眼識、耳識、鼻識、舌識、身識、心識；是為身六識，是名為識種。=Peṭ 112,17–19: tattha *cha viññānakāyā viññānakkhandho: cakkhuvīññāṇaṃ yāva manovīññāṇaṃ ime cha viññānakāyā; ayaṃ viññānakkhandho.*

218 This is supposedly an interpretation based on the gloss in § 5.3b: *yo nirodhaḥ sa ca viśamyogaḥ* “the cessation that is also disjunction.” ASg seems to have taken *viśamyoga* “disjunction” in the sense of “disjunction to the world” (see § 5.3b and notes (forthcoming)). Effectively the term is taken in the sense of *anupādiśeṣa-nirvāṇa*?

滅未離(miè wèi lí)²¹⁹

“cessation [that] has not yet disjoined”. Cf. 盡尚未離

Note 78, 81; ASg-index p. 150-151 未, p. 177 滅, p. 323 離.

ASg.998c27: 無為何等? 空、滅未離、滅不*復〔須〕受。
≠ S.II.v(A).2: {*apratisamkhyānirodha~*}; Gb.627a23: 非數滅;
XZ.692c10: 非擇滅; FC.995c25: 非擇滅。

名(míng)

“called, named”. Cf. 名為。

ASg-index p. 55–56 名. Cf. Yu & Gu 2013 p. 230 名.

ASg.998c26: 是名分別意行。
S.II.iv(A).5: *ucy{ant}e*; Gb.627a22: 名; XZ.692c9: 名; FC.995c24:
名為。

名為(míng wèi)

“called, named as”. Cf. 名

ASg-index p. 55–56 名 -> 名為, p. 186 為; Yu & Gu 2013
p. 230 名為。

ASg.998c21: 是名為意所念法。
S.II.iii(A).5: *ucyante*; Gb.627a18: 名; XZ.692c5: 名; FC.995c19:
名為。

etc. etc.

219 This is supposedly a translation based on the gloss in § 5.2b: *yo nirodho na tu visamyogah* “the cessation that is not disjunction.” ≈ 滅未離/盡尚未離 “the cessation that has not yet disjoined/separated”.

名字(*míng zì*)

“name” (one of the *cittaviprayukta-saṃskāras*).

Note 72; ASg-index p. 55–56 名 -> 名字, p. 81 字.

ASg.998c25: 名字、絕、具……

S.II.iv(A).4.1: *nāmakāyāh*; Gb.627a20: 名身; XZ.692c8: 名身;

FC.995c23: 名身.

命根(*mìng gēn*)

“vital faculty (*jīvitendriya*)”.

Note 61; ASg-index p. 58–59 命, p. 153 根

ASg.998c24: *命*根^[<念想]、*種*會^[<下輩苦]……

S.II.iv(A).4.1: {*j*}*jīvitendriya*~; Gb.627a20: 命根; XZ.692c7: 命根;

FC.995c22: 命根.

念(*niàn*)(1)

“mental application, attention”. Cf. 意念.

Note 172, 173; ASg-index p. 107–108 念, esp. 念 (D);

Aṣṭa-index p. 338 念(3).

ASg.998c19: 痛、想、行、痒、念；欲、是、意、定、黠。

S.II.iii(A).4.1: {*manaskāra*~}; Gb.627a15: 憶; XZ.692c1: 作意;

FC.995c15: 作意

ASg.999a29: 意念何等？為意念(**ābhoga* “effort, exertion”)。

是亦為三輩：善、惡、不分別。

S.II.iii(B).4.1.5.b: np.; Gb.627b21: 發悟; XZ.693a15: 警覺性;

FC.996a27: 所轉.

念(niàn)(2)

“recollection, remembrance”.

Note 179; ASg-index p. 107–108 念 (B)

ASg.999b2: 意為何等？念。

≠? S.II.iii(B).4.1.10.b: np.; Gb.627b23: 心不忘; XZ.693a18: 心明記性; FC.996b3: 心明記性。

念(niàn)(3)

“investigation”, a translation of *vicāra*. Cf. 分別念.

Note 190, 197; ASg-index p. 108 念 (F). Cf. Aṣṭa-index p. 338 念(2).

ASg.998c19: 信、進；計、念。

S.II.iii(A).4.1: {*vicāra*~}; Gb.627a15: 觀; XZ.692c2: 伺; FC.995c16: 伺。

ASg.999b6: 分別念為何等？所觀觀隨，不絕相隨。是名為念 (*vicāra*)。

S.II.iii(B).4.1.16.b: np.; Gb.627b25: -; XZ.693a20: -; FC.996b3: -.

ASg.999b6: 計、念(*vicāra*) 何等異？意大為計，意微為念 (*vicāra*)。計、念(*vicāra*)是為異。

S.II.iii(B).4.1.16.a: np.; Gb.627b26: 觀; XZ.693a21: 伺; FC.996b5: 伺。

念想(niàn xiǎng) → 命根(mìng gēn)

起(qǐ)

“arise, elevate”. Cf. 者(1), 起者

ASg-index p. 295 起

ASg.998c29: 風種何等？起者。

S.II.i(B).2.1.2.4.b: {*laghu-samudīraṇatva*}; Gb.627a26: 飄・動;

XZ.692c12: 輕・等動性; FC.995c28: 輕・動性.

起者(qǐ zhě)

“elevation”. Cf. 者(1)

Note 82, 85; ASg-index p. 295 起

ASg.998c29: 風種何等？起者。

S.II.i(B).2.1.2.4.b: {*laghu-samudīraṇatva*}; Gb.627a26: 飄・動;

XZ.692c12: 輕・等動性; FC.995c28: 輕・動性.

輕(qīng)

“light in weight”.

Note 138; ASg-index p. 300 輕.

ASg.999a16: 細滑更為何等？若滑、若麤、若輕、若重、若寒、若熱、若飢、若渴。

S.II.i(B).2.2.2.10.b: {*la*}ghutva~ “lightness”; Gb.627b9: 輕;

XZ.692c29: 輕性; FC.996a14: 輕性.

求(qiú)

“exploration, seeking out”.

Cf. ASg-index p. 166 求; Aṣṭa-index p. 370 求.

ASg.999b4: 計為何等？所念使求增，望念，願願。是名為計。

S.II.iii(B).4.1.15.b: np.; Gb.627b25: -; XZ.693a20: -; FC.996b3: -.

熱(rè)

“hot, warm”. Cf. 者(1), 熱者

Note 140, 141; ASg-index p. 183–184 熱

ASg.998c29: 火種何等？熱者。

S.II.i(B).2.1.2.3.b: {*usnatva~*}; Gb.627a26: 溫暖; XZ.692c12: 煖性; FC.995c27: 熱暖^[<暖]性。

ASg.999a16: 細滑更為何等？若滑、若麤；若輕、若重；若寒、若熱；若飢、若渴。

S.II.i(B).2.2.2.10.b: -; Gb.627b9: -; XZ.692c29: -; FC.996a14: -.

熱者(rè zhě)

“heat, warmth”. Cf. 者(1)

Note 82; ASg-index p. 183–184 熱

ASg.998c29: 火種何等？熱者。

S.II.i(B).2.1.2.3.b: {*uṣṇatva~*}; Gb.627a26: 溫暖; XZ.692c12: 煖性; FC.995c27: 熱暖^[<暖]性。

若(ruò)

A translation of relative/correlative pronouns.

Note 22; Note 143 (on the interchanging of 若 and 為); Cf. ASg-index p. 264 若; Yu & Gu 2013 p. 375 若 2; XCCD p. 471b 若(三): 指示代詞。表示近指，作定語或狀語 (論語, etc.).

1) “those”

ASg.998c18: 所念法為何等？若所念法意共俱。

S.II.iii(A).2: *ye*; Gb.627a14: 若; XZ.692b29: 若; FC.995c15: (諸).

ASg.999a7: 若上頭一識更知: 耳識; 已更, 心識便知。

S.II.i(B).2.2.2.7.d: *ye*; Gb.627b4: -; XZ.692c20: 諸; FC.996a7: -.

2) “whatever” #

ASg.999a3: 色為何等? 若色 —— 端正、不端正等色; 俱中央・色想像。

S.II.i(B).2.2.2.6.b: *yā{ni kāni cid}*; Gb.627b2: -; XZ.692c16: 諸所有; FC.996a2: 諸.

ASg.999a10: 香為何等? 若根香、若莖香、若花香、若實香; 香香、臭香、等香 —— 所香, 是名為香。

S.II.i(B).2.2.2.8.b: *ye ke cid*; Gb.627b5: -; XZ.692c22: 諸所有; FC.996a9: -.

如是(rú shì)

“like this, such [a type]”

ASg-index p. 77 如 & p. 142 是

ASg.998c21: 亦所有如是法意共俱.....。

S.II.iii(A).4.2: *evambhāgīya~*; Gb.627a17: -; XZ.692c4: 如是類; FC.995c19: 如是等類.

ASg.998c26: 如應・亦餘如是法分別意行, 是名分別意行。

S.II.iv(A).4.2: *{evambhāgī}ya~*; Gb.627a21: -; XZ.692c8: 如是類; FC.995c24: 如是等類.

如應(rú yīng)

“like such, like these, accordingly”.

Li 2004: 260–261; Cf. ASg-index p. 77 如, p. 121 應;
SP(Dr)-index p. 360 如應#. Cf. Yu & Gu 2013 p. 265 “如
應：按照規則”

ASg.998c25: 如應・亦餘如是法分別意行，是名分別意行。
S.II.iv(A).4.2: {*ye (vā punar)*}; Gb.627a21: 此; XZ.692c8: (復有);
FC.995c23: (復有).

澁(sè)

“astringent, harsh”.

Note 127, 128; Note 122; ASg-index p. 179 澁.

ASg.999a13: 味為何等？若酢味、甜味、鹽味、苦味、鹹味、
辛味、澁(**kṣāra* “alkaline”)味，亦所噉覺味。
S.II.i(B).2.2.2.9.b: -; Gb.627b7: -; XZ.692c25: -; FC.996a11: -.

色(sè)(1)

“matter; form”. lit. “colours”.

Note 90; ASg-index p. 262 色; Aṣṭa-index p. 403 色. Cf.
Yu & Gu 2013 p. 142 色2; GX p. 3562b 色(8): 色是形之
貌(左傳孔疏).

ASg.998c10: 有五法行……一者、色；二者、意；三者、所
念；四者、別離意行；五者、無為。
S.I.2: *rūpa~ (dharma~)*; Gb.627a9: 色; XZ.692b23: 色; FC.995c7:
色(法).

ASg.998c12: 色為何等？所色一切 —— 在四行，亦從四行
所。
S.II.i(A)1: *rū{paṃ}*; Gb.627a10: 色; FC.995c8: 色(法);
XZ.692b24: 色.

ASg.998c29: 眼根何等？眼識相著可色。

S.II.i(B).2.2.2.1.b: *{rūpa-prasāda~}* (“subtle matter, translucent/pellucid matter”); Gb.627a27: 淨色; XZ.692c13: 淨色; FC.995c28: 清淨色。

ASg.999a4: 色為何等？若色 —— 端正、不端正等色；俱中央・色想像。

S.II.i(B).2.2.2.6.b: *suvarna~ ... durvarna~*; Gb.627b2: -; XZ.692c16: 好顯色...惡顯色; FC.996a3: 好色...非好色。

色(sè)(2)

“visibles, visual object”. Lit. “colors”.

ASg-index p. 262 色; Aṣṭa-index p. 403 色

ASg.998c14: 從四行因所色為何等？.....色、聲、香、味、細滑，亦一處不更。

S.II.i(A).2.2.2: *rūpā{ṇ}i*; Gb.627a12: 色; XZ.692b27: 色; FC.995c11: 諸色。

ASg.999a3: 色為何等？若色 —— 端正、不端正等色；俱中央・色想像。

S.II.i(B).2.2.2.6.b: *{rūpāṇi}*; Gb.627b2: 色; XZ.692c16: 色; FC.996a2: 諸色。

ASg.999a21: 眼識為何等？眼根相依色因知。

S.II.ii(B).4.1.b: np.; Gb.627b13: 色; XZ.693a5: 色; FC.996a19: 色。

色想像(sè xiǎng xiàng)

“appearance as colours”. lit. “mental images of colours”. Cf. 俱中央色想像。

Note 91, 92; ASg-index p. 34 像; p. 116 想; p. 262 色

ASg.999a3: 色為何等？若色 —— 端正、不端正等色；俱中央・色想像。

S.II.i(B).2.2.2.6.b: *{va}rṇ{a}nibha~* “(that which have) the appearance as colour”; Gb.627b2: -; XZ.692c17: 似顯處色; FC.996a3: 顯色。

善(shàn)

“good, pleasant” (?). Cf. 善樂.

ASg-index p. 62 善#.

ASg.999a28: 樂為何等？三會。是亦為三輩：善樂、惡樂、亦不善亦不惡樂。

ε? S.II.iii(B).4.1.4.b: np.; Gb.627b20: 樂; XZ.693a14: 順樂受 (= *sukha-vedanīya* “conducive to pleasant [sensation]”); FC.996a27: 受樂.

善本(shàn běn)

“skillful/wholesome roots”. Cf. 本.

ASg-index p. 62 善 & p. 149 本

ASg.998c20: 貪、不貪；善本、惡本、不分別本。

S.II.iii(A).4.1: *kuśal{a}-mūla~*; Gb.627a16: 善根; XZ.692c2: 善根; FC.995c17: 善根.

ASg.999b9: 善本何等？有三善本：無有貪善本、無有瞋恚善本、無有愚癡善本。是名為善本。

S.II.iii(B).4.1.19.a: *{kuśalamūla~ ... kuśalamūla~}* ... *kuśalamūla~ ... kuśalamūla~ ... kuśalamūla~*; Gb.627b27: 善根...善根...; XZ.693a23: 善根...善根...善根...善根...善根; FC.996b6: 善根...善根...善根...善根...善根.

善樂(shàn lè)

“contact [conjoined with] pleasant [sensation]” (?). Cf. 善, 樂.

Note 171; ASg-index p. 62 善#; p. 156 樂.

ASg.999a28: 樂為何等？三會。是亦為三輩：善樂、惡樂、亦不善亦不惡樂。

€? S.II.iii(B).4.1.4.b: np.; Gb.627b20: 樂觸; XZ.693a14: 順樂受觸 (= *sparśa~ sukha-vedanīya~* “contact conducive to pleasant [sensation]”); FC.996a27: 受樂.

上頭(shàng tóu)

“first, at first”. Cf. 上頭一識更.

ASg-index p. 13 上 -> 上頭; Cf. Zcch 2004a: 204n40; Li 2004: 263–265; Hu 2002: 245–246 初頭——後頭.

ASg.999a4: 上頭一識更：眼識；*已_[色]更，為心識更。

S.II.i(B).2.2.2.6.c: *tatprathamatas~* “for the first time, firstly”; Gb.627b3: 先; XZ.692c18: 先; FC.996a4: 最初.

上頭一識更(shàng tóu yī shí gēng) → 上頭一識更知(shàng tóu yī shí gēng zhī)

上頭一識更知(shàng tóu yī shí gēng zhī) (= 上頭一識更 = 上頭一識知)

“at first to be cognized by one consciousness”. Cf. 上頭, 識, 更, 知, 更知.

ASg.999a4: 上頭一識更：眼識；*已_[色]更，為心識更。

S.II.i(B).2.2.2.6.c: *tatprathamata ekena vijñānena vijñeya~*; Gb.627b3: 先 ...; XZ.692c18: 此中一類 ... 先識; FC.996a4: 最初一識 ... 所知.

上頭一識知(shàng tou yī shí zhī) → 上頭一識更知(shàng tou yī shí gēng zhī)

舌根(shé gēn)

“tongue faculty, gustatory faculty”

ASg-index p. 153 根; not in ASg-index p. 261 舌.

ASg.998c14: 從四行因所色為何等? 眼根、耳根、鼻根、舌根、身根...

S.II.i(A)2.2.2: *jihvendriya*~; Gb.627a11: 舌...根; XZ.692b26: 舌根; FC.995c11: 舌根.

ASg.999a23: 舌識為何等? 舌根相依味因知。

S.II.ii(B).4.4.b: np.; Gb.627b15: 舌根; XZ.693a7: 舌根; FC.996a20: 舌根.

身(shēn)

“one’s own, oneself” (?).

Note 150, 151; Cf. ASg-index p. 299 身(B); SP(Dr)-index p. 460–461 我身; p. 462 吾身; LC p. 429 身(7): 自身, 自己.

ASg.999a20: 心識一處不更色, 為何等? 若色, 法識*相[<想]著。是為何等? 若身善者、不善者·不更。若常一識知: 心識。

S.II.i(B).2.2.2.10.b: np.; Gb.627b11: -; XZ.693a3: -; FC.996a17: -.

身根(shēn gēn)

“body faculty, tangible faculty”

ASg-index p. 153 根; not in ASg-index p. 297 身.

ASg.998c14: 從四行因所色為何等？眼根、耳根、鼻根、舌根、身根...

S.II.i(A)2.2.2: *kāyendr{i}y{a}~*; Gb.627a11: 身根; XZ.692b27: 身根; FC.995c11: 身根.

聲(shēng)

“sound, auditory object”

ASg-index p. 247 聲

ASg.998c15: 從四行因所色為何等？……色、聲、香、味、細滑，亦一處不更。

S.II.i(A)2.2.2: *{śab}dāḥ*; Gb.627a12: 聲; XZ.692b27: 聲; FC.995c11: 諸聲.

生(shēng)

“birth, production”.

ASg-index p. 193–195 生

ASg.998c25: 生、老、止、非常……

S.II.iv(A).4.1: *jāti~*; Gb.627a20: 生; XZ.692c7: 生; FC.995c22: 生.

濕(shī)

“wet”. Cf. 者(1), 濕者

ASg-index p. 180 濕

ASg.998c28: 水種何等？濕者。

S.II.i(B).2.1.2.2.b: *{dravatva~}*; Gb.627a25: 濕潤; XZ.692c11: 濕性; FC.995c27: 濕_[薄] 潤性.

濕者(*shī zhě*)

“moisture, fluidity”. lit. “that which is wet”. Cf. 者(1)

Note 82; ASg-index p. 180 濕

ASg.998c28: 水種何等? 濕者。

S.II.i(B).2.1.2.2.b: {*dravatva~*}; Gb.627a25: 濕潤; XZ.692c11: 濕性; FC.995c27: 濕_[<薄]潤性。

識(*shí*)

“consciousness”

ASg-index p. 288 識 (B)

ASg.998c16: 意為何等? 所意、心、識。

S.II.ii(A).2: *vijñāna~*; Gb.627a13: (六)識; XZ.692b27: 識; FC.995c13: 識。

實(*shí*)

“fruit”.

Note 112, 114; ASg-index p. 88 實。

ASg.999a10: 香為何等? 若根香、若莖香、若花香、若實香 (**phalagandha*); 香香、臭香、等香——所香，是名為香。

S.II.i(B).2.2.2.8.b: -; Gb.627b5: -; XZ.692c22: -; FC.996a9: -.

使(*shǐ*)

“proclivity”

ASg-index p. 27–28 使

ASg.998c20: 一切結、縛、*使_[-便]²²⁰、勞、從起。

S.II.iii(A).4.1: {*an*}*uśaya*~; Gb.627a16: 使; XZ.692c3: 隨眠;
FC.995c17: 微廣²²¹。

是(*shī*)(1)

Demonstrative or relative pronouns. Cf. 是為。

ASg-index p. 142 是; Zürcher 1977: 185 = Silk 2013:
43–44

ASg.998c21: 是名為意所念法。

S.II.iii(A).5: {*i*}*me*; Gb.627a18: 是; XZ.692c5: (總); FC.995c19: -.

ASg.998c26: 是名分別意行。

S.II.iv(A).5: *ime*; Gb.627a21: 是; XZ.692c9: (總); FC.995c23: -.

ASg.999a5: 是色，兩識更知。何等兩？眼識、心識。

S.II.i(B).2.2.2.6.c: {*tāni*}; Gb.627b2: 彼; XZ.692c17: 諸;
FC.996a5: 諸。

是(*shī*)(2)

“resolve, determination, decision”, a translation corresponding to *adhimokṣa*. Lit. “affirmation”(?). Or possibly, a loaning of 寔 = 實 (?), hence to read “determination”?

220 Cf. ASg.999c27f: 使者為何等？使者為七……。

221 An etymological translation (*nirukti/nirvacana*) of *anuśaya as anu* + √*śī*. This is most likely a mixture of the two (in the list of three by Kāśmīrika or four by the Bahirdeśaka. See: T 1547, 436a29–b1 (“屬實說三句” is explicitly mentioned) // T 1546, 257a26–27 // T 1545, 257a26–27; T 1547, 436b19–21 (“外者說四句…”) // T 1546, 200b5–7 // T 1545, 257b23–25) well-attested traditional interpretation of *anuśaya* the Sarvāstivāda literature, namely: 1. *anu-* as *anu* (“fine/subtle”) which shows the “subtle[ty]” of the arising of defilements and 2. *anuśaya as anu* + √*śī* (*anuśerate*, “grow/become intensified”) which “intensifies”. See Prak-Gb 637a27–28 // Prak-XZ 702a24–26; T 1547, 436a29f. // T 1546, 200a19f. // T 1545, 257a26f.; T 1551, 846c27f. // T 1552, 902c15; T 1559, 261c3f. // T 1558, 108a18f. // AKB 308,7f.; T 1562, 641c7f. // T 1563, 905a21f.; T 1554, 983c5f., etc. Also see Dhammajoti 2015: 366–367.

Note 176; Not in ASg-index p. 142 是. Cf. SCMCD 417a(3); HD.5.659a 是(3) = HZD.1605b 是(4): 肯定; 認為是正確的 = LC p. 449 是(2); GX p. 1907a 是(9): 是, 非之反也. Also cf. HZD.1022a 實(12): 驗明; 核實 (e.g. 《後漢書·順帝紀》: “使各實二千石以下至綬, 年老劣弱不任軍事者, 上名。”李賢注: “實, 謂驗實之也。”); GX p. 1908a 是(60): 是, 段借為寔 (通訓定聲); etc.

ASg.998c19: 痛、想、行、痒、念; 欲、是、意、定、黠。
S.II.iii(A).4.1: {*adhimokṣa*~}; Gb.627a15: 解脫; XZ.692c1: 勝解;
FC.995c16: 勝解.

ASg.999b1: 是何等? 意可。
S.II.iii(B).4.1.7.a: np.; Gb.627b22: 解脫; XZ.693a17: 勝解;
FC.996b1: 勝解.

是為(*shì wèi*)

“this is (then)...”. Cf. 是(1), 為

ASg-index p. 143 是 -> 是為. Cf. ASg-index p. 143 是 -> 是為: “It often indicates the end of an explanation: when term A has been explained, one will find: 是為 A ‘that has to be understood as the meaning of A’.”

ASg.998c16: 意為何等? 所意、心、識。是為何等? 六識身。
S.II.ii(A).2: *tat (punah)*; Gb.627a13: -; XZ.692b27: 此(復);
FC.995c13: 彼(復).

ASg.998c23: 是為何等?
S.II.iv(A).3: {*te punah*}; Gb.627a19: -; XZ.692c6: 此復;
FC.995c20: 彼復.

受(shòu)(1)

“experiencing, perceiving”. Cf. 滅不復受

Cf. ASg-index p. 52 受(A); HD.1.526a(14) (更=受);
Aṣṭa-index p. 184 (1)更.

ASg.998c27: 無為何等? 空、滅未離、滅不*復〔須〕受。
≠ S.II.v(A).2: -; Gb.627a23: -; XZ.692c10: -; FC.995c26: -.

受(shòu)(2)

“appropriates, grasps”.

Cf. ASg-index p. 52 受(D).

ASg.999a7: 聲為何等? {從受行出聲亦不從受行出聲}從受行本聲、亦不從受行本〔受〕聲。

S.II.i(B).2.2.2.7.c: ... {*upāttamahābhūtahetukā anupātta*}-
mahābhūtahetukās ca; Gb.627b4: ... 因受四大起、因不受四大起;
XZ.692c19: ... 有執受大種為因聲、及無執受大種為因聲;
FC.996a7: ... 執受大種因所生、及非執受大種因所生.

水種(shuǐ zhǒng)

“the Water Element”

Note 7; ASg-index p. 165 水 & p. 223 種

ASg.998c13: 四行為何等? 地種、水種、火種、風種。
S.II.i(A).2.1.2: *abdhātu~*; Gb.627a11: 水...界; XZ.692b25: 水界;
FC.995c10: 水界.

ASg.998c28: 水種何等? 濕者。
S.II.i(B).2.1.2.2.a: {*abdhātu~*}; Gb.627a25: 水界; XZ.692c11: 水界;
FC.995c27: 水界.

思惟(sī wéi)

“meditative attainments; meditative practices”. Cf. 定, 滅思惟, 無有思想思惟, 不思想思惟.

Note 180; ASg-index p. 109 思 -> 思惟. Cf. Aṣṭa-index p. BCG p. 95 思惟.

ASg.999b2: 思惟(*samādhi*)何等? 為一意。

S.II.iii(B).4.1.11.a: np.; Gb.627b23: 定; XZ.693a19: 定; FC.996b3: 定.

四行(sì xíng)

“the four (Great) Elements”

Note 4; Not in ASg-index p. 64 四 & p. 274 行.

ASg.998c12: 色為何等? 所色一切——在四行, 亦從四行所。

S.II.i(A)2: *catvāri mahābhūtāni ... catvāri ... mahābhūtāni*;
Gb.627a10: 四大...四大; XZ.692b24: 四大種...四大種;
FC.995c9: 四大種...四大.

ASg.998c12: 四行為何等? 地種、水種、火種、風種。

S.II.i(A)2.1.1: *catvāri mahābhūtāni*}; Gb.627a10: 四大;
XZ.692b25: 四大種; FC.995c10: 四大種.

隨(suí)(1)

“pursuing (a meditative object)”. Cf. 相隨.

Cf. ASg-index p. 322 隨#.

ASg.999b5: 分別念為何等? 所觀觀隨, 不絕相隨。是名為念。

S.II.iii(B).4.1.16.b: np.; Gb.627b25: -; XZ.693a20: -; FC.996b3: -.

隨(*suī*)(2)

“follows, observes, pursuing, according”.

Cf. ASg-index p. 322 隨; Cf. Aṣṭa-index p. 471 隨順.

ASg.999b7: 貪為何等？不隨善法、不信至誠、不行_[不]應行。是名為貪。

S.II.iii(B).4.1.17.b: np.; Gb.627b26: 不修; XZ.693a22: 不修 (**abhāvanā* “non-cultivation”); FC.996b5: 不修.

ASg.999b8: 不貪為何等？隨善法、信至誠、行應行。是名為不貪。

S.II.iii(B).4.1.18.b: np.; Gb.627b27: 修; XZ.693a22: 修(**bhāvanā* “cultivation”); FC.996b6: 修.

所(*suō*)(1)

“whatever”.

ASg-index p. 125 所 (Quot. 150[II]875b18 & 105[II]501a11).

ASg.998c12: 色為何等？所色一切——在四行，亦從四行所。

S.II.i(A)2: {*yat kiṃ cid*}; Gb.627a10: -; XZ.692b24: 諸; FC.995c8: 彼.

ASg.998c20: 所黠、所見、所*更_[<嬰]。

S.II.iii(A).4.2: *yat kiñ ci{t~ ... yat kiṃ cid} ... yaḥ kaś cid ...*; Gb.627a17: 若 ... 若 ... 若 ...; XZ.692c3: 諸所有 ... 諸所有 ... 諸所有 ...; FC.995c18: ... 所有

ASg.999a13: 味為何等？若酢味、甜味、鹽味、苦味、鹹味、辛味、澁味，亦所噉覺味。

S.II.i(B).2.2.2.9.b: {*ye ke cid*}; Gb.627b8: -; XZ.692c25: 諸所有; FC.996a11: -.

所(suǒ)(2)

A translation of relative/correlative pronouns.

Note 13; BCG p. 106–107 所; Cf. ASg-index p. 125 所#;
Zcch (2007): 411–413#. Cf. GX p. 1594b 所(44): 所者，
指事之詞 (經傳釋詞); XCCD p. 563 所(一).

ASg.998c16: 意為何等？所意、心、識。
S.II.ii(A).2: *yat*~; Gb.627a13: 謂; XZ.692b28: 謂; FC.995c13: 謂.

ASg.998c23: 別離意行為何等？所別離意不共。
S.II.iv(A).2: *ye*; Gb.627a19: 若; XZ.692c5: 若; FC.995c20: (有)
諸.

所噉覺味(suǒ dàn jué wèi)

“whatever tastes to be tasted”. Cf. 所(1), 噉覺, 所香.

Note 130; ASg-index p. 63 噉, p. 281 覺; Not in
HD.3.495.

ASg.999a13: 味為何等？若酢味、甜味、鹽味、苦味、鹹味、
辛味、澁味，亦所噉覺味。
S.II.i(B).2.2.2.9.b: {*ye ke cid rasā(h) ... svādanīyāḥ*}; Gb.627b7:
味 ...; XZ.692c25: 諸所有味 ... 舌所嘗; FC.996a12: 嘗味.

所觀(suǒ guān)

“whatever being contemplated” (?). Cf. 所(1), 觀(1).

Cf. ASg-index p. 281–282 觀; Aṣṭa-index p. 192 觀視.

ASg.999b5: 分別念為何等？所觀觀隨，不絕相隨。是名為
念。
S.II.iii(B).4.1.16.b: np.; Gb.627b25: -; XZ.693a20: -; FC.996b3: -.

所念(suǒ niàn)

“thought-concomitant” (the third in the five categories of *dharmas*), lit. “what ones think”. Cf. 意所念

ASg-index p. 124 所 (B); Aṣṭa-index p. 472 所 (2)

ASg.998c10: 有五法行……一者、色；二者、意；三者、所念；四者、別離意行；五者、無為。

S.I.2: *caitasika*~ (*dharma*~); Gb.627a9: 心法; XZ.692b23: 心所(法); FC.995c7: 心所有(法).

所念法(suǒ niàn fǎ)

“thought-concomitant *dharma*”. Lit. “the *dharma* mentally applied to”.

Cf. ASg-index p. 124 所 (B); Aṣṭa-index p. 472 所 (2).

ASg.998c18: 所念法為何等？若所念法意共俱。

S.II.iii(A).1: *caitasika*~ *dharma*~; Gb.627a14: 心法; XZ.692b29: 心所法; FC.995c14: 心所有法.

所色(suǒ sè)

“whatever matter (there are)”

ASg-index p. 125 所 (Quot. 150[II]875b18 & 105[II]501a11)

ASg.998c12: 色為何等？所色一切——在四行，亦從四行所。

S.II.i(A)2: {*yat kiṃ cid rūpam*}; Gb.627a10: …色; XZ.692b24: 諸…色; FC.995c9: 彼…諸色.

所香(suǒ xiāng)

“whatever to be smelled”. Cf. 所(1), 所噉覺味

Cf. ASg-index p. 335 香.

ASg.999a10: 香為何等？若根香、若莖香、若花香、若實香；
香香、臭香、等香 —— 所香，是名為香。

S.II.i(B).2.2.2.8.b: -; Gb.627b6: -; XZ.692c23: 鼻所嗅; FC.996a9:
了(香).

所有(suǒ yǒu)

“whatever, all”

ASg-index p. 124–125 所(B); Yu & Gu 2013 p. 365 所有.

ASg.998c21: 亦所有如是法意共俱.....。

S.II.iii(A).4.2: *anye 'py*; Gb.627a17: 餘; XZ.692c4: (所)餘;
FC.995c18: 餘.

所作(suǒ zuò)

“performances, actions”.

Note 165; ASg-index p. 27 作; 124–125 所(B)

ASg.999a26: 行為何等？所作(**abhisamskāra*)。是亦為三輩：
善、惡、不分別福殃度願。

S.II.iii(B).4.1.3.b: np.; Gb.627b18: 所造作; XZ.693a12: 造作性;
FC.996a25: 造行.

貪(tān)(1)

“greed, covetousness”.

ASg-index p. 293 貪#.

ASg.999b11: 不善本為何等？不善本有三：貪為不善本、瞋恚為不善本、愚癡為不善本。是名為不善本。

S.II.iii(B).4.1.20.c: *lobha*~; Gb.627b28: 貪; XZ.693a24: 貪; FC.996b8: 貪.

ASg.999b19: 持念結為何等？三界中貪。

S.II.iii(B).4.1.22.1b: *rāga*~; Gb.627b28: 貪; XZ.693a24: 貪; FC.996b8: 貪.

貪(*tān*)(2)

A translation corresponding to *pramāda* “heedlessness”²²². Lit. “greed”. Cf. 不貪.

Note 201; ASg-index p. 293 貪#.

ASg.998c19: 貪、不貪；善本、惡本、不分別本。

∈ S.II.iii(A).4.1: *{p}ra{mā}da*~; Gb.627a15: 放逸; XZ.692c2: 放逸; FC.995c16: 放逸.

ASg.999b7: 貪(*pramāda*)為何等？不隨善法、不信至誠、不行[不]應行。是名為貪(*pramāda*)。

S.II.iii(B).4.1.17.a: np.; Gb.627b26: 放逸; XZ.693a21: 放逸; FC.996b5: 放逸.

甜(*tián*)

“sweet”.

Note 128; ASg-index p. 193 甜.

222 Cf. T 32, 813c20: 不貪故 ≈ *na madāya* (PED p. 518b: *madāya* “for the purpose of ... excess”). This enigmatic translation is also seen in the YCRJ and the Chinese translation of the *Dharmapada*. See **note 201** for discussion.

ASg.999a13: 味為何等？若酢味、甜(**madhura*)味、鹽味、苦味、鹹味、辛味、澁味，亦所噉覺味。
S.II.i(B).2.2.2.9.b: -; Gb.627b7: -; XZ.692c25: -; FC.996a11: -.

痛(tòng)

“sensation, feeling”, a translation for *vedanā*. Lit. “pain”.

Note 158; ASg-index p. 202 痛 (B); Aṣṭa-index p. 485 痛.

ASg.998c19: 痛、想、行、痒、念；欲、是、意、定、黠。
S.II.iii(A).4.1: *vedanā*; Gb.627a15: 受; XZ.692c1: 受; FC.995c15: 受.

ASg.999a25: 痛為何等？為樂 <...>。
S.II.iii(B).4.1.1.a: np.; Gb.627b17: 受; XZ.693a10: 受; FC.996a23: 受.

望(wàng)

“seeking, expecting; searchingly”.

Note 192; Li 2004: 311–312; Cf. ASg-index p. 149 望#; HZD.2230b(4,8); GX p. 1980c 望(14): 望，覬也(玉篇); YQJYY-HL 530c9 (s.v. 不望): “《左傳》云「非所敢望」，顧野王云：「望，猶覬也」……望者，謂意所希望也。”

ASg.999b4: 計為何等？所念使求增，望念，願願。是名為計。
S.II.iii(B).4.1.15.b: np.; Gb.627b25: -; XZ.693a20: -; FC.996b3: -.

微(wēi)

“subtlety, fineness”. Cf. 大(1), 意微, 意大.

ASg-index p. 104 微#. Cf. Aṣṭa-index p. 580 微意.

ASg.999b6: 計、念為何等異？意大為計，意微為念。計、念是為異。

S.II.iii(B).4.1.15.b: np.; Gb.627b26: 細; XZ.693a21: 細動性 (**sūkṣmatā*); FC.996b3: 細...性.

為(wéi)(1)

A particle used in a question for emphasis; a (semi-)copula

ASg-index p. 186 為; Aṣṭa-index p. 494 為(1); Zürcher 1977: 192 = Silk 2013: 56; BCG p. 155 „sein“; Cf. Zeng & Anderl 2017.

ASg.998c12: 色為何等？所色一切——在四行，亦從四行所。
S.II.i(A)1: -; Gb.627a10: -; XZ.692b24: -; FC.995c8: -.

ASg.998c23: 別離意行為何等？所別離意不共。

S.II.iv(A).1: -; Gb.627a18: -; XZ.692c5: -; FC.995c19: (名).

為(wéi)(2)

A particle for a passive phrase. Used in the sense of 為...所 but with 所 omitted.

ASg-index p. 186 為; HZD.2182(20.1); BCG p. 155 “a particle (or auxiliary) which denotes the agent in a passive construction (with or without 所 or 之所”: „von“; Cf. Aṣṭa-index p. 496 為...所; XCCD p. 595a 為(五); p. 595b 為...所...; etc.

ASg.999a5: 上頭一識更：眼識；*已_[色]更，為心識更。

S.II.i(B).2.2.2.6.c: (*manovijñān*)*ena*; Gb.627b3: -; XZ.692c18: -; FC.996a4: -.

ASg.999a29: 意念何等？為意念。是亦為三輩：善、惡、不分別。

S.II.iii(B).4.1.5.a: np.; Gb.627b21: -; XZ.693a15: -; FC.996a28: 所。

為(wéi)(3)

“being, as”(“); “the making/producing (of a certain mental state)”(“)

Note 181; Cf. BCG p. 155 „als“; ASg-index p. 186 為; HZD.2182(10&11).

ASg.999b2: 思惟何等？為一意。

S.II.iii(B).4.1.11.b: np.; (≠) Gb.627b23: (謂); XZ.693a18: (謂); FC.996b3: -.

為(wéi)(4)

A translation of pronouns (?). Cf. 若。

Note 143 (on the interchanging of 若 and 為); Cf. ASg-index p. 186 為: “為 in 為師 為君 為大人 corresponds to 若師 若君 若大人”。

ASg.999a16: 為上頭一識知：身識；身識已更，心識便知。

S.II.i(B).2.2.2.10.c: sa; Gb.627b9: -; XZ.692c29: 諸; FC.996a15: -.

味(wèi)

“taste, gustatory object”

ASg-index p. 59 味

ASg.998c15: 從四行因所色為何等？……色、聲、香、味、細滑，亦一處不更。

S.II.i(A)2.2.2: *rasāḥ*; Gb.627a12: 味; XZ.692b27: 味; FC.995c11: 諸味.

無為(wú wèi)

“unconditioned” (the fifth in the five categories of *dharmas*)

ASg-index p. 183 無 -> 無為; Aṣṭa-index p. 517 無為#

ASg.998c11: 有五法行……一者、色；二者、意；三者、所念；四者、別離意行；五者、無為。

S.I.2: *asaṃskṛta*~; Gb.627a9: 無為; XZ.692b24: 無為; FC.995c8: 無為(法).

ASg.998c27: 無為何等？空、滅未離、滅不*復〔須〕受。

S.II.v(A).1: *{asaṃskṛta}*; Gb.627a23: 無為; XZ.692c9: 無為; FC.995c25: 無為(法).

無有瞋恚(wú yǒu chēn huì)

“non-hatred”. Lit. “not having hatred, without hatred”.

Note 206; ASg-index p. 182 無 -> 無有, p. 214 瞋 -> 瞋恚.

ASg.999b9: 善本何等？有三善本：無有貪善本、無有瞋恚善本、無有愚癡善本。是名為善本。

S.II.iii(B).4.1.19.c: *adveṣa*~; Gb.627b27: 無恚; XZ.693a23: 無瞋; FC.996b7: 無瞋.

無有貪(wú yǒu tān)

“non-greed”. Lit. “not having greed, without greed”.

Note 206; ASg-index p. 182 無 -> 無有, p. 293 貪.

ASg.999b9: 善本何等？有三善本：無有貪善本、無有瞋恚善本、無有愚癡善本。是名為善本。

S.II.iii(B).4.1.19.c: *alobha*~; Gb.627b27: 無貪; XZ.693a23: 無貪;
FC.996b7: 無貪.

無有愚癡(wú yǒu yú chī)

“non-delusion”. Lit. “not having delusion, without delusion”.

Note 206; ASg-index p. 182 無 -> 無有, p. 214 愚 -> 愚癡.

ASg.999b9: 善本何等? 有三善本: 無有貪善本、無有瞋恚善本、無有愚癡善本。是名為善本。

S.II.iii(B).4.1.19.c: *amoha*~; Gb.627b28: 無癡; XZ.693a24: 無癡;
FC.996b7: 無癡.

五法行(wǔ fǎ xíng)

“a series of five *dharmas*, the five categories of *dharmas*” (i.e. *rūpa, citta, caitasika, cittaviprayuktasamkāra & asamskṛta*).

Note 1; ASg-index p. 170 法, p. 276 行 (F): 有五法行.

ASg.998c10: 有五法行.....一者、色; 二者、意; 三者、所念; 四者、別離意行; 五者、無為。

S.I.1: {*pa*}ñca *dharmāḥ*; Gb.627a8: 五法; XZ.692b23: 五法;
FC.995c7: 法...五種.

惡(wù)

“unpleasant” (?). Cf. 惡樂(*wù lè*).

ASg-index p. 62 惡 -> 惡*生死猗.

ASg.999a28: 樂為何等? 三會。是亦為三輩: 善樂、惡樂、亦不善亦不惡樂。

ε? S.II.iii(B).4.1.4.b: np.; Gb.627b20: 苦; XZ.693a14: 順苦受 (= *duḥkha-vedanīya* “conducive to unpleasant [sensation]”);
FC.996a27: (受)苦.

惡樂(wù lè)

“contact [conjoined with] unpleasant [sensation]” (?). Cf. 惡(wú).

Note 171; ASg-index p. 62 惡 -> 惡*生死猗; p. 156 樂.

ASg.999a28: 樂為何等？三會。是亦為三輩：善樂、惡樂、亦不善亦不惡樂。

€? S.II.iii(B).4.1.4.b: np.; Gb.627b20: 苦觸; XZ.693a14: 順苦受觸 (= *sparśa~ duḥkha-vedanīya*~ “contact conducive to unpleasant [sensation]”); FC.996a27: 受苦.

細滑(xì huá)

“tangibles”. Lit. “fine and smooth”. Cf. 細滑更, 樂(1), 樂著.

ASg-index p. 177 滑 & p. 232 細; Yu & Gu 2013 p. 330 細滑. Cf. ASg-index p. 342 麤 -> 麤細.

ASg.998c15: 從四行因所色為何等？……色、聲、香、味、細滑，亦一處不更。

€²²³ S.II.i(A)2.2.2: *spraṣṭavyaikadeśo 'vijñā{ptiś ca}*; Gb.627a12: 觸入少分及無作色; XZ.692b27: 所觸一分及無表色; FC.995c12: 及觸一分兼無表色.

細滑更(xì huá gēng)

“tangibles”. Lit. “the experiences of fine[ness] and smooth[ness]”. Cf. 細滑, 更, 樂(1), 樂著.

223 ASg somehow misread *spraṣṭavyaikadeśo 'vijñaptiś ca* “a part of the tangibles (*spraṣṭavyaikadeśa*; Gb.627a12 觸入少分; XZ.692b27 所觸一分) and the non-informative (*avijñapti*)” as “tangibles (細滑; *spraṣṭavya*) and (亦, *ca*) non-informative [*rūpa* subsumed under] a part [of the *mano-vijñāna* (see *infra.*); i.e. the *dharmāyatana*] (一處不更; ***ekadeśa-avijñaptiḥ?*)”. In §1.2.10 and §1.2.11 the text also reads “what are the tangibles? (細滑更為何等)” and “what is the non-informative matter [subsumed under] a part of the *mano-vijñāna*?” (心識一處不更色為何等)”. But cf. § 1.2.10c 是一處樂為兩識更知：身識、心識 where he clearly reads *spraṣṭavyaikadeśa*. Also see **note 134** and **note 146**.

Note 134.

ASg.999a15: 細滑更為何等？若滑、若麤；若輕、若重；若寒、若熱；若飢、若渴。

S.II.i(B).2.2.2.10.a: {*sprastavyaikadeśa*~}; Gb.627b9: 觸入少分；

XZ.692c28: 所觸一分；FC.996a14: 所觸一分。

黠(xiá)

“understanding, knowledge”, lit. “cunning, guileful; clever, wise”.

Note 184; ASg-index p. 343 黠; Aṣṭa-index p. 528 黠; SCMCD p. 491 黠(2); Fang Yixin 1997: 145–146; Hu 2002: 243–244; Zacchetti 2003: 256n19; Zürcher 2007: 331n88; Karashima 2016: 57–58. Cf. Zacchetti 2005a: 340n82; Yu & Gu 2013 p. 317 黠; GX p. 4914b 黠(5): 虔、僂，慧也 ...自關而東，趙魏之間，謂之黠 (揚雄方言).

ASg.998c19: 痛、想、行、痒、念；欲、是、意、定、黠。

S.II.iii(A).4.1: *prajñā*~; Gb.627a15: 慧; XZ.692c2: 慧; FC.995c16: 慧.

ASg.998c20: 所黠、所見、所*更_[<要]。

S.II.iii(A).4.2: *jñāna*~; Gb.627a17: 智; XZ.692c3: 智; FC.995c18: 知.

ASg.999b2: 黠(*prajñā*)為何等？為觀法。

S.II.iii(B).4.1.12.a: np.; Gb.627b24: 慧; XZ.693a19: 慧; FC.996b4: 慧.

下輩苦(xià bèi kǔ) → 種會(zhǒng huì)(?)

鹹(xián)

“salty, brackish”.

Note 122, 124, 128; ASg-index p. 313 鹹.

ASg.999a13: 味為何等？若酢味、甜味、鹽味、苦味、鹹 (*lavāṇa)味、辛味、澁味，亦所噉覺味。

S.II.i(B).2.2.2.9.b: -; Gb.627b7: -; XZ.692c25: -; FC.996a11: -.

香(xiāng)

“smell, olfactory object”

ASg-index p. 335 香; Yu & Gu 2013 p. 310 香1.

ASg.998c15: 從四行因所色為何等？……色、聲、香、味、細滑，亦一處不更。

S.II.i(A).2.2.2: *gandhā[h]*; Gb.627a12: 香; XZ.692b27: 香; FC.995c11: 諸香.

香香(xiāng xiāng)

“fragrant smell”.

ASg-index p. 335 香; Yu & Gu 2013 p. 310 香香.

ASg.999a10: 香為何等？若根香、若莖香、若花香、若實香；香香、臭香、等香 —— 所香，是名為香。

S.II.i(B).2.2.2.8.b: {*sugandha~*}; Gb.627b6: 好; XZ.692c23: 好香; FC.996a9: 好香.

相(xiāng)

It indicates the “direction towards” something, or an action performed by one thing “towards” another thing. Cf. 相依, 相著 (1).

Note 87; ASg-index p. 210 相 -> 相應*; Aṣṭa-index p. 534 相. Cf. Zürcher 1977: 181 = Silk 2013: 36 Reciprocal: 相

ASg.998c29: 眼根何等？眼識相著可色。

S.II.i(B).2.2.2.1.b: *{samniśraya~}*; Gb.627a27: 所依; XZ.692c13: 所依; FC.995c28: (依).

ASg.999a21: 眼識為何等？眼根相依色因知。

S.II.ii(B).4.1.b: np.; Gb.627b13: -; XZ.693a5: -; FC.996a18: 於.

相隨(xiāng suí)

“pursuing towards (a meditative object)”. Cf. 隨(1).

Note 195; Cf. ASg-index p. 322 隨#.

ASg.999b5: 分別念為何等？所觀觀隨，不絕相隨 (**anugama?*)。是名為念。

S.II.iii(B).4.1.16.b: np.; Gb.627b25: -; XZ.693a20: -; FC.996b3: -.

相依(xiāng yī)

“resting on, approaching to the direction of [something]”. Cf. 相.

Note 87, 153; ASg-index p. 29 依, p. 210 相 -> 相應*;
Aṣṭa-index p. 534 相. Cf. Zürcher 1977: 181 = Silk 2013:
36 Reciprocal: 相.

ASg.999a21: 眼識為何等？眼根相依色因知。

S.II.ii(B).4.1.b: np.; Gb.627b13: 依; XZ.693a5: 依; FC.996a18: 依
於.

ASg.999a22: 耳識為何等？^{故}耳根相依聲因知。

S.II.ii(B).4.2.b: np.; Gb.627b14: 依; XZ.693a6: 依; FC.996a19: 依
於.

etc. etc.

相著(xiāng zhuó)(1)

“a basis, a support”. Lit. “attached/adhered to...”. Cf. 相, 可色.

Note 87; ASg-index p. 210 相 -> 相應*, p. 267 著; Li 2004: 405–411 著₁; Aṣṭa-index p. 534 相; Cf. Zürcher 1977: 181 = Silk 2013: 36 Reciprocal: 相

ASg.998c29: 眼根何等? 眼識相著可色。

S.II.i(B).2.2.2.1.b: {*saṃniśraya*~}; Gb.627a27: 所依; XZ.692c13: 所依; FC.995c28: 依.

相著(xiāng zhuó)(2)

A hyper-etymological translation of *saṃgrhīta* “subsumed”. (?) Cf. 法識相著.

Note 147; ASg-index p. 210 相; Cf. ASg-index p. 267 著.

ASg.999a19: 心識一處不更色，為何等? 若色，法識*相_[<想]著。是為何等? 若身善者、不善者·不更。若常一識知：心識。

ε? S.II.i(B).2.2.2.10.b: np.; Gb.627b11: 所攝; XZ.693a3: 所攝; FC.996a17: 所攝.

想(xiǎng)

“ideation, perception”. Lit. “to think of, to have a mental image of”.

ASg-index p. 116 想; SCMCD p. 499 想; Yu & Gu 2013 p. 140 想₁

ASg.998c19: 痛、想、行、痒、念; 欲、是、意、定、點。

S.II.iii(A).4.1: *saṃjñā*; Gb.627a15: 想; XZ.692c1: 想; FC.995c15: 想²²⁴.

ASg.999a26: 想為何等? † 所對..... †

S.II.iii(B).4.1.2.a: np.; Gb.627b18: 想; XZ.693a11: 想; FC.996a24: 想(v.l. 相).

想著(xiǎng zhuó) → 相著(xiāng zhuó)(2)

心(xīn)

“mind”.

ASg-index p. 105 心

ASg.998c16: 意為何等? 所意、心、識。

S.II.ii(A).2: *manas*~; Gb.627a13: 意; XZ.692b27: 意; FC.995c13: 意.

心根(xīn gēn)

“mental faculty”. Cf. 心, 根(1).

Cf. ASg-index p. 105 心; p. 153 根.

ASg.999a24: 心識為何等? 心根(**manaindriya*)相依法因知。

S.II.ii(B).4.6.b: np.; Gb.627b16: 意根; XZ.693a8: 意根; FC.996a22: 意根.

心識(xīn shí)

“mind consciousness, mental consciousness”

Note 146; ASg-index p. 105 心 & p. 288 識

224 相 T; 想 P.2073.

ASg.998c17: 六識為何等？眼識、耳識、鼻識、舌識、身識、心識。

S.II.ii(A).4: {*manovijñāna*~}; Gb.627a14: 意識; XZ.692b29: 意識;
FC.995c14: 意識.

ASg.999a5: 上頭一識更：眼識；*已更，為心識更。

S.II.i(B).2.2.2.6.c: {*manovijñāna*~}; Gb.627b3: 意識; XZ.692c19:
意識; FC.996a4: 意識.

ASg.999a15: 是味，兩識更知：舌識、心識。

S.II.i(B).2.2.2.9.c: *manovijñā*{*na*~}; Gb.627b8: 意識; XZ.692c27:
意識; FC.996a13: 意識.

辛(xīn)

“pungent, hot”.

Note 125, 128; ASg-index p. 301 辛.

ASg.999a13: 味為何等？若酢味、甜味、鹽味、苦味、鹹味、辛(**kaṭuka*)味、澁味，亦所噉覺味。

S.II.i(B).2.2.2.9.b: -; Gb.627b7: -; XZ.692c25: -; FC.996a11: -.

信(xìn)

“faith”

ASg-index p. 343 信

ASg.998c19: 信、進；計、念。

S.II.iii(A).4.1: *śraddhā*; Gb.627a15: 信; XZ.692c2: 信;
FC.995c16: 信.

ASg.999b3: 信(**śraddhā*)為何等？可意。

S.II.iii(B).4.1.13.a: np.; Gb.627b24: 信; XZ.693a19: 信;
FC.996b2: 信.

行(*xíng*)(1)

“conditionings, conditioning forces”, a translation for *saṃskārāḥ*.

ASg-index p. 276 行 (B).

ASg.998c11: 有五法行.....一者、色；二者、意；三者、所念；四者、別離意行；五者、無為。

S.I.2: *saṃskārāḥ*; Gb.627a9: 行; XZ.692b24: 行; FC.995c8: 行.

ASg.998c23: 別離意行為何等？所別離意不共。

S.II.iv(A).1: *saṃskārāḥ*; Gb.627a18: 行; XZ.692c5: 行; FC.995c20: 行.

ASg.998c26: 如應為亦餘如是法分別意行，是名分別意行。

S.II.iv(A).4.2: *{sa}ṃ{sk}ā{ra}~*; Gb.627a22: ...行(法); XZ.692c9: ...行; FC.995c24: 行(法).

etc. etc.

行(*xíng*)(2)

“volition”, a translation for *cetanā*. lit. “movement, engagement, action”.

Note 164; ASg-index p. 274-275 行 (A) & (C)

ASg.998c19: 痛、想、行、痒、念；欲、是、意、定、黠。

S.II.iii(A).4.1: *cetanā*; Gb.627a15: 思; XZ.692c1: 思; FC.995c15: 思.

ASg.999a26: 行為何等？所作。是亦為三輩：善、惡、不分別福殃度願。

S.II.iii(B).4.1.3.a: np.; Gb.627b18: 思; XZ.693a12: 思; FC.996a25: 思.

行(*xíng*)(3)

“a series [of...]” (?). Or perhaps read as 行(*háng*)?

Note 1; ASg-index p. 276 行 (F).

ASg.998c10: 有五法行.....一者、色；二者、意；三者、所念；四者、別離意行；五者、無為。

S.I.1: -; Gb.627a8: -; XZ.692b23: -; FC.995c7: (種).

行(*xíng*)(4)

A translation corresponding to *mahābhūta* “the great element”. Cf. 四行.

Note 1, 104.

ASg.998c12: 色為何等？所色一切——在四行，亦從四行所。
S.II.i(A)2: *mahābhūtāni... mahābhūtāni*; Gb.627a10: 大...大;
XZ.692b24–25: 大種...大種; FC.995c9: 大種...大。

ASg.998c13: 四行為何等？地種、水種、火種、風種。
S.II.i(A)2.1.1: *mahābhūtā{ni}*; Gb.627a10: 大; XZ.692b25: 大種;
FC.995c10: 大種。

ASg.999a7: 聲為何等？{從受行出聲亦不從受行出聲}從受行本聲、亦不從受行本(受)聲。
S.II.i(B).2.2.2.7.c: ... *{upāttamahābhūtahetukā anupātta}-mahābhūtahetukās ca*; Gb.627b4: ... 因受四大起、因不受四大起; XZ.692c19: ... 有執受大種為因聲、及無執受大種為因聲; FC.996a6: ... 執受大種因所生、及非執受大種因所生。

鹽味(*yán wèi*)

“the taste of salt” (passage possibly corrupted?)

Note 122; ASg-index p. 59 味, p. 342 鹽.

ASg.999a13: 味為何等? 若酢味、甜味、鹽味、苦味、鹹味、
辛味、澁味, 亦所噉覺味。

S.II.i(B).2.2.2.9.b: -; Gb.627b7: -; XZ.692c25: -; FC.996a11: -.

眼根(yǎn gēn)

“eye faculty, visual faculty”.

ASg-index p. 153 根 & p. 213 眼. Cf. Yu & Gu 2013 p.
68 “眼根：眼睛靠近頭顱的部分” (!).

ASg.998c14: 從四行因所色為何等? 眼根、耳根、鼻根、舌
根、身根.....

S.II.i(A).2.2.2: *caḥsurindriya*~; Gb.627a11: 眼根; XZ.692b26: 眼
根; FC.995c11: 眼根.

ASg.998c29: 眼根何等? 眼識相著可色。

S.II.i(B).2.2.2.1.a: *caḥsurindriya*~; Gb.627a27: 眼根; XZ.692c12:
眼根; FC.995c28: 眼根.

ASg.999a21: 眼識為何等? 眼根相依色因知。

S.II.ii(B).4.1.b: np.; Gb.627b13: 眼根; XZ.693a5: 眼根;
FC.996a18: 眼根.

痒(yǎng)

“contact”. lit. “itch, prickle” (read 癢). Cf. 樂(1).

Note 27; ASg-index p. 201 痒

ASg.998c19: 痛、想、行、痒、念; 欲、是、意、定、黠。

S.II.iii(A).4.1: *s{parśa}*~; Gb.627a15: 觸; XZ.692c1: 觸;
FC.995c15: 觸.

一處(yī chù)

“a part/place (*ekadeśa*)”. Cf. 一處不更, 心識一處不更色

Note 11, 12, 146; ASg-index p. 12 — -> 一處# & p. 271
處#.

ASg.998c15: 從四行因所色為何等?色、聲、香、味、細滑, 亦一處不更。

∈²²⁵ S.II.i(A)2.2.2: *spraṣṭavyaikadeśo 'vijñā{ptiś ca}*; Gb.627a12: 觸入少分及無作色; XZ.692b27: 所觸一分及無表色; FC.995c12: 及觸一分兼無表色.

一處不更(yī chù bù gēng)

“non-informative [*rūpa* in] one place (*eka-deśa*) [i.e. the *dharmāyatana*]” (?)

Cf. 處(1), 心識一處不更色.

Note 11, 12, 146; Not in ASg-index p. 12 — & p. 232 細;
Cf. ASg-index p. 342 麤 -> 麤細.

ASg.998c15: 從四行因所色為何等?色、聲、香、味、細滑, 亦一處不更。

∈ S.II.i(A)2.2.2: *spraṣṭavyaikadeśo 'vijñā{ptiś ca}*; Gb.627a12: 觸入少分及無作色; XZ.692b27: 所觸一分及無表色; FC.995c12: 及觸一分兼無表色.

一處樂(yī chù lè)

“a part of tangibles”, a translation of *spraṣṭavyaikadeśa*. Lit. “a part (一處; *ekadeśa*) of pleasure (樂; corr. to *spraṣṭavya*)”. Cf. 一處, 樂(1).

Note 144.

ASg.999a17: 是一處樂為兩識更知：身識、心識。
S.II.i(B).2.2.2.10.c: *spraṣṭavyaikadeś{a~}*; Gb.627b9: -;
XZ.692c28: 觸; FC.996a14: 觸一分。

一切(yī qiè)

“of all sorts; the totality contained in the preceding/following relative pronoun”

Note 2, 3; ASg-index p. 12 — -> 一切; Aṣṭa-index p. 564
一切. Cf. ASg-index p. 125; Yu & Gu 2013 p. 157 一切2;
p. 365 一切1

ASg.998c12: 色為何等？所色一切——在四行，亦從四行所。
S.II.i(A)2: *{sarvaṃ}*; Gb.627a10: -; XZ.692b24: 一切; FC.995c9:
一切。

ASg.998c20: 一切結、縛、使_{[<便>}、勞、從起。
S.II.iii(A).4.1: *sarvāṇi*; Gb.627a16: 一切; XZ.692c3: 一切;
FC.995c17: (諸)。

一意(yī yì)

“one-(pointed)ness of mind”. lit. “one/single-minded”.

Note 182, 183; Cf. ASg-index p. 117 意.

ASg.999b2: 思惟何等？為一意(**cittasyaikāgratā*)。
S.II.iii(B).4.1.11.b: np.; Gb.627b23: 一心; XZ.693a19: 心一境性
(**cittasyaikāgratā* “one-pointedness of mind”); FC.996b3: 心一境
性。

已(yǐ)

A particle indicating the completion of an action, a marker of gerund; a particle which makes a clause a condition/precursor of its following clause. Cf. 已……便

ASg-index p. 94 已 (B), (C), (B+C); p. 146–147 更; Aṣṭa-index p. 571 已(2)

ASg.999a4: 上頭一識更：眼識；*已_[色]更，為心識更。
S.II.i(B).2.2.2.6.c: ///... /// (prob. *vijñāya?); Gb.627b2: -;
XZ.692c18: 受已; FC.996a4: 所受。

已……便(yǐ ... biàn)

“having ... then/subsequently ...”. Cf. 已.

ASg-index p. 29 便(A): “便 often marks the start of a clause stating the consequence of [...] a condition mentioned in a preceding clause marked.”, p. 94 已 (C): “已 makes a clause a condition or precursor of another clause that in most cases contains 便.”

ASg.999a7: 若上頭一識更知：耳識；已更，心識便知。
S.II.i(B).2.2.2.7.d: /// ... ///; Gb.627b5: (先) ... 後 ...; XZ.692c19:
-已 ... 隨- ...; FC.996a7: -.

已更(yǐ gēng)

“having known, having cognized”. Cf. 已, 更, 已……便.

ASg-index p. 94 已 (B)(C)(B+C), p. 146–147 更

ASg.999a5: 上頭一識更：眼識；*已_[色]更，為心識更。
S.II.i(B).2.2.2.6.c: ///.../// (prob. *vijñāya?); Gb.627b2: -;
XZ.692c18: 受已; FC.996a4: 所受。

亦(yì)

“and, also; or; furthermore”.

ASg-index p. 21 亦; Aṣṭa-index p. 564 亦; See Liu 2020: 14; Yu & Gu 2013: 375 亦1 & 亦2.

ASg.998c12: 色為何等？所色一切——在四行，亦從四行所。
S.II.i(A)2: {ca}; Gb.627a10: 及; XZ.692b25: 及; FC.995c9: -.

ASg.998c13: 亦，從四行因所色為何等？
S.II.i(A)2.2.1: -; Gb.627a11: -; XZ.692b26: 及; FC.995c10: -.

ASg.998c15: 從四行因所色為何等？……色、聲、香、味、細滑，亦一處不更。
S.II.i(A)2.2.2: {ca}; Gb.627a12: 及; XZ.692b27: 及; FC.995c12: 及...兼.

ASg.998c21: 亦所有如是法意共俱……。
S.II.iii(A).4.2: {vā (p){unar}); Gb.627a17: 及; XZ.692c4: 復有; FC.995c18: 復有.

ASg.998c25: 如應・亦餘如是法分別意行，是名分別意行。
S.II.iv(A).4.2: {pi}; Gb.627a21: 及; XZ.692c8: -; FC.995c23: -.

ASg.999a27: 行為何等？所作。是亦為三輩：善、惡、不分別福殃度願。
S.II.iii(B).4.1.3.d: np.; Gb.627b19: -; XZ.693a13: -; FC.996a25: 復.

亦餘(yì yú)

“and other, or other, also other”.

ASg-index p. 334 餘; Hu 2002: 162–163 餘

ASg.998c26: 如應・亦餘如是法分別意行，是名分別意行。
S.II.iv(A).4.2: {*anye 'pi*}; Gb.627a21: 及餘; XZ.692c8: ...所餘;
FC.995c23: ...所餘。

意(yi)(1)

“thought” (a translation of *citta*). Cf. 意大, 意微。

Note 14; ASg-index p. 117 意; Aṣṭa-index p. 580 意#. Cf.
GX p. 1510a 意(13): 心之所之謂意 (春秋繁露); 意(5):
心，思也 (玉篇); etc.

ASg.998c10: 有五法行.....一者、色；二者、意；三者、所
念；四者、別離意行；五者、無為。
S.I.2: *citta*~ (*dharmā*~); Gb.627a9: 心; XZ.692b23: 心; FC.995c7:
心(法)。

ASg.998c16: 意為何等？所意、心、識。
S.II.ii(A).1: *citta*~; Gb.627a13: 心; XZ.692b27: 心; FC.995c13:
心(法)。

ASg.998c16: 意為何等？所意、心、識。
S.II.ii(A).2: {*ci*}*tta*~; Gb.627a13: -; XZ.692b28: 心; FC.995c13:
心。

ASg. 998c18: 所念法為何等？若所念法意共俱。
S.II.iii(A)2: *citta*~; Gb.627a14: 心; XZ.692b29: 心; FC.995c14:
心。

ASg.998c21: 亦所有如是法意共俱.....。
S.II.iii(A).4.2: *citta*~; Gb.627a17: 心; XZ.692c4: 心; FC.995c19:
心。

ASg.999a29: 意念何等？為意(**cetas*~)念。
S.II.iii(B).4.1.5.b: np.; Gb.627b21: 心; XZ.693a15: 心;
FC.996a28: 心。

意(yì)(2)

“mindfulness”

Note 178; ASg-index p. 117 意.

ASg.998c19: 痛、想、行、痒、念；欲、是、意、定、黠。

S.II.iii(A).4.1: *smṛti*~; Gb.627a15: 念; XZ.692c1: 念; FC.995c16: 念.

ASg.999b1: 意(*smṛti*)為何等？念。

S.II.iii(B).4.1.10.a: np.; Gb.627b23: 念; XZ.693a18: 念; FC.996b3: 念.

意不共(yì bù gòng)

“disjoined from thought”, lit. “unshared with thought”. Cf. 意(1), 不共, 分別意

Cf. ASg-index p. 14 不, p. 39 共, p. 117 意;

ASg.998c23: 別離意行為何等？所別離意不共。

S.II.iv(A).2: *cittena {viprayukta~}*; Gb.627a19: 不與心相應; XZ.692c6: 心不相應; FC.995c20: 與心不相應.

意大(yì dà)

“grossness of mind, the coarse functioning of mind”. Cf. 大(1), 意(1), 意微.

Note 198.

ASg.999b6: 計、念為何等異？意大為計，意微為念。計、念是為異。

S.II.iii(B).4.1.15.b: np.; Gb.627b25: 心麤; XZ.693a21: 心麤動性 (**cittaudārikatā*); FC.996b3: 心麤〔麤〕為性.

意共俱(yì gòng jù)

“conjoined with thought”

ASg-index p. 31–32 俱, p. 39 共, p. 117 意; Aṣṭa-index p. 580 意#

ASg.998c21: 亦所有如是法意共俱.....。

S.II.iii(A).4.2: *citte{na saṃprayukta~}*; Gb.627a17: 心相應(共起);

XZ.692c4: 與心相應; FC.995c19: 與心相應.

意念(yì niàn)

“attention, mental application”. Cf. 念(1).

Note 172; ASg-index p. 108 念 (D). Cf. Yu & Gu 2013 p. 139 意念.

ASg.999a29: 意念(**manaskāra*)何等? 為意念。是亦為三輩: 善、惡、不分別。

S.II.iii(B).4.1.5.a: np.; Gb.627b21: 憶; XZ.693a15: 作意; FC.996a27: 作意.

意所念(yì suǒ niàn)

“thought-concomitant”. Cf. 所念, 意所念法

ASg-index p. 117 意, p. 124 所 (B); Cf. p. 107–108 念; Aṣṭa-index p. 472 所 (2)

ASg.998c22: 是名為意所念法。

S.II.iii(A).5: *caitasika~*; Gb.627a18: 心法; XZ.692c5: 心所;

FC.995c19: 心所有.

意所念法(yì suǒ niàn fǎ)

“thought-concomitant *dharma*”. Cf. 所念, 所念法

ASg-index p. 117 意, p. 124 所 (B), p. 169–170 法, cf. p. 107–108 念; Aṣṭa-index p. 472 所 (2)

ASg.998c22: 是名為意所念法。

S.II.iii(A).5: *caitasika~ dharma~*; Gb.627a18: 心法法; XZ.692c5: 心所法; FC.995c19: 心所有法。

意微(yì wēi)

“subtlety of mind, the fine/subtle functioning of mind”. Cf. 微, 意 (1), 意大。

Note 199. Cf. Aṣṭa-index p. 580 微意. Yu & Gu 2013 p. 139 微意 (example given: DDJ 233b12–13: 譬如燈滅有餘明，裁心有餘但有微意。)

ASg.999b6: 計、念為何等異？意大為計，意微為念。計、念是為異。

S.II.iii(B).4.1.16.b: np.; Gb.627b26: 心細; XZ.693a21: 心細動性 (**cittasūkṣmatā*); FC.996b5: 心細為性。

異(yì)

“difference”.

ASg-index p. 198 異。

ASg.999b6: 計、念為何等異？意大為計，意微為念。計、念是為異。

S.II.iii(B).4.1.16.b: np.; Gb.627b25: -; XZ.693a20: -; FC.996b3: -.

餘(yú)

“other”. Cf. 亦餘

ASg-index p. 334 餘; Hu 2002: 162–163 餘

ASg.998c26: 如應・亦餘如是法分別意行，是名分別意行。
S.II.iv(A).4.2: {*anye*}; Gb.627a21: 餘; XZ.692c8: 所餘;
FC.995c23: 餘.

欲(yù)

“inclination, predilection; desire”.

Note 175 ; Not in ASg-index p. 158 欲

ASg.998c19: 痛、想、行、痒、念；欲、是、意、定、黠。
S.II.iii(A).4.1: {*chanda*~}; Gb.627a15: 欲; XZ.692c1: 欲;
FC.995c16: 欲.

ASg.999b1: 欲(*chanda*)為何等？欲作。
S.II.iii(B).4.1.6.a: np.; Gb.627b22: 欲; XZ.693a17: 欲; FC.996b1:
欲.

ASg.999b1: 欲為何等？欲作(**kartukāmatā*)。
S.II.iii(B).4.1.6.b: np.; Gb.627b22: 欲作; XZ.693a17: 樂作性;
FC.996b1: 樂作性.

願(yuàn)

“a wish, an aspiration”. Cf. 失願.

Note 167; Cf. ASg-index p. 330 願; Aṣṭa-index p. 615 願
樂欲; LC p. 682a 愿; Yu & Gu 2013 p. 235 願樂, 願樂欲.

ASg.999a27: 行為何等？所作。是亦為三輩：善、惡、不分別・福殃度願。

S.II.iii(B).4.1.3.d: np.; Gb.627b19: -; XZ.693a13: -; FC.996a26: -.

願願(yuàn yuàn)

“wishfully wishes” (?). Cf. 願.

Note 193.

ASg.999b4: 計為何等？所念使求增，望念，願願。是名為計。

S.II.iii(B).4.1.15.b: np.; Gb.627b25: -; XZ.693a20: -; FC.996b3: -.

在(zài)

“in, in [that case]”

ASg-index p. 67 在; Aṣṭa-index p. 564 在#

ASg.998c12: 色為何等？所色一切——在四行，亦從四行所。

S.II.i(A)2: {*tad~*}; Gb.627a10: -; XZ.692b24: -; FC.995c9: -.

增(zēng)

“intensifies”. Lit. “adds”.

Note 191; ASg-index p. 71 增. Cf. Aṣṭa-index p. 622 增...
念.

ASg.999b4: 計為何等？所念使求增，望念，願願。是名為計。

S.II.iii(B).4.1.15.b: np.; Gb.627b25: -; XZ.693a20: -; FC.996b3: -.

者(zhě)

Pronominal “that which is...”, possibly with a sense of reinforcing the abstractness of the preceding noun/adjective (?)

Note 82; ASg-index p. 244–245 者#; SCMCD p. 597者#.;
BCG p. 189–190 者#; HD.8. 643.(1a)

ASg.998c28: 地種為何等? 堅者。

S.II.i(B).2.1.2.1.b: {*khakkhatatva~*}; Gb.627a25: 堅; XZ.692c11: 堅性; FC.995c26: 堅硬性.

ASg.998c28: 水種何等? 濕者。

S.II.i(B).2.1.2.2.b: {*dravatva~*}; Gb.627a25: 濕潤; XZ.692c11: 濕性; FC.995c27: 濕_[薄]潤性.

ASg.998c29: 火種何等? 熱者。

S.II.i(B).2.1.2.3.b: {*uṣṇatva~*}; Gb.627a26: 溫暖; XZ.692c12: 煖性; FC.995c27: 熱暖_[暖]性.

ASg.998c29: 風種何等? 起者。

S.II.i(B).2.1.2.4.b: {*laghu-samudīraṇatva*}; Gb.627a26: 飄・動; XZ.692c12: 輕・等動性; FC.995c28: 輕・動性.

止(zhǐ)

“duration, continuance”. lit. “staying/stopping”. Cf. 止行

ASg-index p. 159–160 止

ASg.998c25: 生、老、止、非常……

S.II.iv(A).4.1: {*sthiti*}~; Gb.627a20: 住; XZ.692c7: 住; FC.995c22: 住.

至誠(zhì chéng)

“truth, reality”.

Note 202. Cf. ASg-index p. 259 至 -> 至誠;
HD.8.790a(1).

ASg.999b7: 貪為何等？不隨善法、不信至誠、不行[不]應行。
是名為貪。

S.II.iii(B).4.1.17.b: np.; Gb.627b26: -; XZ.693a22: -; FC.996b5: -.

ASg.999b9: 不貪為何等？隨善法、信至誠、行應行。是名為
不貪。

S.II.iii(B).4.1.18.b: np.; Gb.627b27: -; XZ.693a22: -; FC.996b6: -.

種會(zhǒng huì)(?)

“group homogeneity”. Lit. “the assemblage of groups”. Cf. 會

Note 63; ASg-index p. 147 會. Cf. ASg-index p. 222 種;
Yu & Gu 2013 p. 27 “種1：胚胎；幼體”.

ASg.998c24: *命*根[<念想]、*種*會[<下輩苦]

S.II.iv(A).4.1: *nikāyasabhāga*~; Gb.627a20: 種類; XZ.692c7: 眾
同分; FC.995c22: 眾同分.

重(zhòng)

“heavy”.

ASg-index p. 314 重.

ASg.999a16: 細滑更為何等？若滑、若麤；若輕、若重；若
寒、若熱；若飢、若渴。

S.II.i(B).2.2.2.10.b: *gurutva*~ “heaviness”; Gb.627b9: 重;
XZ.692c29: 重性; FC.996a14: 重性.

Appendix I: Concordance table of the four Chinese Translation of the *Pañcavastuka*, and its Citations in Other Sources

Section	ASg (T1557)	Gb (T1541)	XZ (T1542)	FC (T1556)	Skt	Quotations from other sources
Listing						
0. <i>pañcavastu</i>	998c09	627a09	692b23	995c07	25	
A1. <i>rūpa</i>	998c12	627a10	692b24	995c08	25	
A1.1. <i>mahābhūta</i>	998c12	627a10	692b25	995c10	26	
A1.2. <i>upādāyarūpa</i>	998c14	627a11	692b26	995c10	26	
A2. <i>citta</i>	998c16	*627a13	692b27	995c13	26	
A2.1. <i>ṣaḍ vijñānakāya</i>	998c16	627a13	692b28	(995c13)	27	
A3. <i>caitasika</i>	998c18	627a14	692b29	995c14	27	
A4. <i>cittaviprayukta saṃskāra</i>	998c23	627a18	692c05	995c20	28	
A5. <i>asamskrta</i>	998c27	627a23	692c09	995c25	29	
Defining						
1.1.1. <i>prthivīdhātu</i>	998c28	627a25	692c11	995c26	29	
1.1.2. <i>abdhātu</i>	998c28	627a25	692c11	995c27	30	
1.1.3. <i>tejodhātu</i>	998c28	627a25	692c11	995c27	30	
1.1.4. <i>vāyudhātu</i>	998c29	627a26	692c12	995c27	30	AKB-P 163c28–29 = AKB-XZ 3b11–12 = AKB 8,20–21
1.2.1. <i>caḥsurindriya</i>	998c29	627a27	692c12	995c28	30	AKB-P 163a12–14 = AKB-XZ 2b19–21 ≠ AKB 6,4–6*; Avs-Nib 124.11–12*; AKVy 302,29–30
1.2.2. <i>śrotendriya</i>	999a01	627a27	692c13	995c29	31	
1.2.3. <i>ghrāṇendriya</i>	999a01	627a28	692c14	995c29	31	
1.2.4. <i>jihvendriya</i>	999a02	627a29	692c14	996a01	31	
1.2.5. <i>kāyendriya</i>	999a02	627a29	692c15	996a02	31	
1.2.6. <i>rūpa</i>	999a03	627b02	692c16	996a02	32	Cf. PVV 992a9–12; Ybh-XZ 279b17–19 = Ybh 5,10–11; VKŚ 546c20–21
1.2.7. <i>śabda</i>	999a06	627b03	692c19	996a05	32	
1.2.8. <i>gandha</i>	999a09	627b05	692c22	996a09	33	AKB-P 163b11–12 = AKB-XZ 2c21–22 = AKB 7,6
1.2.9. <i>rasa</i>	999a12	627b07	692c25	996a11	33	
1.2.10. <i>spraṣṭavyaikaḍeṣa</i>	*999a15	627b09	692c28	996a14	34	
1.2.11. <i>avijñapti</i>	*999a18	627b18	693a02	996a17	34	
2.1.1. <i>caḥsurvijñāna</i>	999a21	627b13	693a05	996a18	35	

2.1.2. <i>śrotavijñāna</i>	999a21	627b13	693a05	996a19	35	
2.1.3. <i>ghrānavijñāna</i>	999a22	627b14	693a06	996a19	35	
2.1.4. <i>jihvāvijñāna</i>	999a23	627b15	693a07	996a20	36	
2.1.5. <i>kāyavijñāna</i>	999a23	627b15	693a07	996a21	36	
2.1.6. <i>manovijñāna</i>	999a24	627b16	693a08	996a22	36	
3.1. <i>vedanā</i>	999a25	627b17	693a10	996a23	36	PVV 994b20-22
3.2. <i>saṃjñā</i>	999a26	627b18	693a11	996a24	37	
3.3. <i>śetanā</i>	999a26	627b18	693a12	996a25	37	
3.4. <i>sparśa</i>	999a27	627b20	693a13	996a26	38	
3.5. <i>manaskāra</i>	999a29	627b21	693a15	996a27	38	
3.6. <i>chanda</i>	999b01	627b22	693a17	996b01	39	
3.7. <i>adhimokṣa</i>	999b01	627b23	693a17	996b01	39	
3.8. <i>smṛti</i>	999b01	627b23	693a18	*996b03-	40	
3.9. <i>samādhi</i>	999b02	627b23	693a19	*996b03-	40	
3.10. <i>prajñā</i>	999b02	627b24	693a19	*996b04-	40	
3.11. <i>śraddhā</i>	999b03	627b24	693a19	*-996b02	41	
3.12. <i>vīrya</i>	999b03	627b25	693a20	*-996b02	41	
3.13(i) <i>vitarka</i>	999b03	-	-	-	-	
3.14(i) <i>vicāra</i>	999b04	-	-	-	-	
3.13. <i>vitarka</i>	999b06	627b25	693a20	996b04	41	
3.14. <i>vicāra</i>	999b06	627b26	693a21	996b05	41	
3.15. <i>pramāda</i>	999b07	627b26	693a21	996b05	42	
3.16. <i>apramāda</i>	999b08	627b26	693a22	996b06	42	
3.17. <i>kuśalamūla</i>	999b09	627b27	693a23	996b06	42	
3.18. <i>akuśalamūla</i>	999b11	627b28	693a24	996b07	43	
3.19. <i>avyākṛtamūla</i>	999b13	627b29	693a25	996b09	43	
(3.19.1. <i>avyo° tṛṣṇā</i>)	-	-	-	996b10	-	
(3.19.2. <i>avyo° dṛṣṭih</i>)	-	-	-	996b11	-	
(3.19.3. <i>avyo° mānam</i>)	-	-	-	996b12	-	
(3.19.4. <i>avyo° tṛṣṇā</i>)	-	-	-	996b13	-	
3.20. <i>saṃyojana</i>	999b16	627c01	693a27	996b14	43	Cf. MVŚ-Sb 434a17; MVŚ-Bv 197c25-198a15; MVŚ 254a25-b12
3.20.1. <i>anunaya-s°</i>	999b19	627c03	693a28	996b16	43	

3.20.2. <i>pratīgha-s°</i>	999b19	627c03	693a28	996b17	44	
3.20.3. <i>māna-s°</i>	999b20	627c04	693a29	996b17	44	
3.20.3.1. <i>māna</i>	999b23	627c05	693b02	996b19	45	AKVy 456,28–31; Cf. MVŚ 995c14–15; AKB-P 255a20–22 = AKB-XZ 101b3–6 = AKB 285,12–14
3.20.3.2. <i>atimāna/adhimāna</i>	999b24	627c07	693b03	996b21	45	AKVy 456,31–32; Cf. MVŚ 995c15–16; AKB-P 255a20–22 = AKB-XZ 101b3–6 = AKB 285,12–14
3.20.3.3. <i>mānātīmāna/ātmamāna(?)</i>	999b25	627c08	693b05	996b23 ²²⁶	46	AKVy 456,32–457,1; Cf. MVŚ 995c16; AKB-P 255a20–22 = AKB-XZ 101b3–6 = AKB 285,12–14
3.20.3.4. <i>asmināna</i>	999b27	627c09	693b06	996b24	46	
3.20.3.5. <i>abhimāna</i>	999b29	627c11	693b08	996b26	47	
3.20.3.6. <i>ūnamāna</i>	999c02	627c13	693b12	996c02	47	
3.20.3.7. <i>mithyāmāna</i>	999c06	627c15	693b14	996c04	48	
3.20.4. <i>avidyā-s°</i>	999c09	627c16	693b15	996c07	48	
3.20.5. <i>dr̥ṣṭi-s°</i>	999c10	627c17	693b16	996c08	48	
3.20.5.1. <i>satkāyadr̥ṣṭi</i>	999c11	627c18	693b17	996c09	49	
3.20.5.2. <i>antagrāhadr̥ṣṭi</i>	999c12	627c19	693b18	996c11	49	
3.20.5.3. <i>mithyāyadr̥ṣṭi</i>	999c13	627c21	693b20	996c13	50	MVŚ-Bv 29a2–4; MVŚ 39b29–c2
3.20.6(i). <i>parāmarśa-s°</i>	999c15	-	-	-	-	
3.20.6. <i>parāmarśa-s°</i>	999c16	627c23	693b21	996c15	51	
3.20.6.1. <i>dr̥ṣṭi-p°</i>	999c16	627c23	693b22	996c17	51	
3.20.6.2. <i>śīlavrata-p°</i>	999c19	627c25	693b23	996c19	51	
3.20.7. <i>vicikitsā-s°</i>	999c22	627c27	693b25	996c22	52	
3.20.8. <i>īr̥ṣyā-s°</i>	999c22	627c27	693b26	996c23	52	
3.20.9. <i>mātsarya-s°</i>	999c24	627c28	693b26	996c23	53	
3.21. <i>bandhana</i>	999c26	627c29	693b27	996c24	53	
(3.21.1. <i>tr̥iṇi bandhanāni</i>)	-	627c29	693b27	996c25	53	
3.22. <i>anuśaya</i>	999c27	628a02	693b28	996c26	53	
3.22.1. <i>kāmarāga-a°</i>	1000a01	628a03	693c01	996c28	54	
3.22.2. <i>pratīgha-a°</i>	1000a05	628a05	693c02	997a03	54	
3.22.3. <i>bhavarāga-a°</i>	1000a08	628a08	693c03	997a07	55	
3.22.4. <i>māna-a°</i>	1000a15	628a12	693c05	997a12	56	
3.22.5. <i>avidyā-a°</i>	1000a24	628a16	693c08	997a18	57	
3.22.6. <i>dr̥ṣṭy-a°</i>	1000b03	628a21	693c11	997a24	58	
3.22.7. <i>vicikitsā-a°</i>	1000b27	628a27	693c15	997b03	59	

3.23. <i>upakleśa</i> (= 3.22. <i>anuśaya</i>)	1000c04	628b03	693c18	997b09	60	
3.23.1. <i>na anuśaya</i>	1000c04	628b04	693c19	997b10	60	S.4221, line 109
3.24. <i>pariyavasthāna</i>	1000c05	628b05	693c20	997b11	60	Cf. AKB-P 262c14–16 = AKB-XZ 109b16–17, 22 = AKB 312,10–12
3.25. <i>jñāna</i>	1000c09	628b07	693c22	997b14	61	
3.25.1. <i>dharmā-j°</i>	1000c13	628b09	693c23	997b17	61	AKVy 616,30–617,5°; Cf. JPŚ 957b19–22
3.25.2. <i>anvaya-j°</i>	1000c17	628b13	693c26	997b20	62	AKVy 617,5–11°; Cf. JPŚ 957b22–24
3.25.3. <i>paracitta-j°</i>	1000c21	628b17	693c29	997b25	63	
3.25.4. <i>saṃvṛti-j°</i>	1000c24	628b20	694a03	997b28	63	
3.25.5. <i>duḥkha-j°</i>	1000c24	628b21	694a03	997b29	63	AKVy 617,12–15°; Cf. JPŚ 957b26–27
3.25.6. <i>samudaya-j°</i>	1000c27	628b23	694a04	997c02	63	AKVy 617,15–17°; Cf. JPŚ 957b27–28
3.25.7. <i>nirodha-j°</i>	1000c29	628b25	694a06	997c03	64	AKVy 617,19–21°; Cf. JPŚ 957b28–29
3.25.8. <i>mārga-j°</i>	1001a02	628b27	694a07	997c04	64	AKVy 617,21–23°; Cf. JPŚ 957b29–c1
3.25.9. <i>kṣaya-j°</i>	1001a04	628b29	694a08	997c06	64	MVŚ 150a3–5 / 529a8–10; AKB-P 286b13–16° = AKB-XZ 135a23–26° = AKB 394,7–9°. Cf. AKVy 614,28–30
3.25.10. <i>anupāda-j°</i>	1001a06	628c03	694a10	997c08	65	MVŚ-Bv 115b11–13; MVŚ 150a5–6 / 529a11–12; AKB-P 286b16–19° = AKB-XZ 135a26–28° = AKB 394,9–10°. Cf. AKVy 614,28–30
(3.25.10.1. <i>kṣaya-j°</i> & <i>anupāda-j°</i>)	-	628c07	-	-	-	
3.26. <i>darśana</i> (= 3.25. <i>jñāna</i>)	1001a10	628c10	694a14	997c12	65	AKB-P 286b24–25° = AKB-XZ 135b4–5° = AKB 394,13–14°; AKVy 615,14–15°
3.26.1. <i>na jñāna</i>	1001a10	628c10	694a14	997c13	66	AKVy 615,15°
3.26.1.1. <i>abhisamayāntika kṣānti</i>	1001a11	628c10	694a15	997c13	66	
3.27. <i>abhisamaya</i>	(*1001a14)	628c12	694a17	997c16	66	
4.1. <i>prāpti</i>	1001a16	628c13	694a19	997c18	66	
4.2. <i>asaṃjñisamāpatti</i>	1001a16	628c13	694a19	997c18	66	
4.3. <i>nirodhasamāpatti</i>	1001a19	628c16	694a20	997c20	67	
4.4. <i>asaṃjñika</i>	1001a21	628c18	694a22	997c22	67	
4.5. <i>jīvitendriya</i>	1001a24	628c19	694a23	997c23	68	MVŚ 657c11–12; AKB-P 175a18–19° = AKB-XZ 15c14° = AKB 44,7–8°; ADV 97,6–7°
4.6. <i>sabhāgatā</i>	1001a24	628c19	694a23	997c23	68	
4.7. <i>sthānapratilābha</i>	1001a25	628c20	694a24	997c24	68	Toch(B)
4.8. <i>vastupratilābha</i>	*1001a25	628c20	694a24	997c25	68	Toch(B)
4.9. <i>āyatanapratilābha</i>	1001a26	628c21	694a25	997c25	69	Toch(B)

4.10. <i>jāti</i>	1001a27	628c21	694a25	997c26	69	MVŚ 201a23–24 ^o ; Toch(B)
4.11. <i>jarā</i>	1001a27	628c22	694a26	997c26	69	MVŚ 201a25 ^o ; Toch(B)
4.12. <i>sthiti</i>	1001a27	628c22	694a26	997c27	69	MVŚ-Bv 150b25–26; MVŚ 201a24–25 / 201c14–15; AKB-P 186a23–25 ^o = AKB-XZ 27c23–24 ^o = AKB 77,15–16 ^o ; Toch(B)
4.13. <i>anīyatā</i>	1001a28	628c23	694a27	997c27	69	MVŚ 201a25–26; Toch(B)
4.14. <i>nāmakāya</i>	1001a28	628c23	694a28	997c28	70	
4.15. <i>padakāya</i>	1001a29	628c24	694a28	997c28	70	
4.16. <i>vyañjanakāya</i>	1001a29	628c24	694a29	997c28	70	
5.1. <i>ākāṣa</i>	1001b02	628c25	694a29	997c29	70	MVŚ-Bv 291b4–5; MVŚ 388c9–10 ^o
5.2. <i>apratisaṃkhyānīrodha</i>	1001b03	*628c26	694b01	998a02	71	
5.3. <i>pratisaṃkhyānīrodha</i>	1001b04	*628c26	694b02	998a02	71	

Abbreviation:

ADV = *Abhidharmadīpa* with *Vibhāṣāprabhāvṛtti*, ed. Padmanabh S. Jaini, Patna, 1977.

AKB = *Abhidharmakośabhāṣya*, ed. Pralhad Pradhan, Patna, 1967.

AKB-P = *Āpīdámó jùshě shìlùn* 阿毘達磨俱舍釋論 (T29, 1559) [*Abhidharmakośabhāṣya*], tr. Paramārtha 真諦.

AKB-XZ = *Āpīdámó jùshě lùn* 阿毘達磨俱舍論 (T29, 1558) [*Abhidharmakośabhāṣya*], tr. Xuánzàng 玄奘.

AKVy = *Sphuṭārthā Abhidharmakośavyākhyā*, ed. Unrai Wogihara, Tokyo, 1932–1936.

ASg = Ān Shigāo 安世高.

Avs-Nib = *Arthavinīścayasūtra-nibandhana*, ed. N. H. Samtani, Patna, 1971.

FC = Fāchéng/Chos-grub 法成.

Gb = Guṇabhadra 求那跋陀羅.

JPŚ = *Āpīdámó fā zhì lùn* 阿毘達磨發智論 (T26, 1544) [*Jñānaprasthānāsāstra*], tr. Xuánzàng 玄奘.

Kudara (1983) = 百濟康義. 1983. “トカラ語Bによるアビダルマ論書関係の断片について -II: *Pañcavastuka* 註” [Fragments of Abhidharma Texts in Tokharian B-II: Commentaries on the *Pañcavastuka*]. *Journal of Indian and Buddhist Studies (Indogaku Bukkyōgaku Kenkyū)*, vol. 32 (1): 473-468.

MVŚ = *Āpīdámó dà pīpóshā lùn* 阿毘達磨大毘婆沙論 (T27, 1545) [**Abhidharmamahāvibhāṣāsāstra*], tr. Xuánzàng 玄奘.

MVŚ-Bv = *Āpītán pīpóshā lùn* 阿毘曇毘婆沙論 (T28, 1546) [**Abhidharmavibhāṣāsāstra*], tr. Buddhavarman 浮陀跋摩, Dàotài 道泰 *et al.*

PVV = *Wǔ shì pīpóshā lùn* 五事毘婆沙論 (T28, 1555) [**Pañcavastukavibhāṣā*], tr. Xuánzàng 玄奘.

- S.4221 = Dunhuang Manuscript S 4221. Text quoted from pp. 65–74 of Shi Guohuei 釋果暉 (2022), “敦煌寫本 S.4221 全文校勘及相關問題研究 [Textual Criticism of Dunhuang Manuscript S.4221 and Studies of Related Issues]”. In *Satyabhisamaya* 正觀, vol. 102, pp. 5–81.
- Skt = *Sanskrit Fragments of the Pañcavastuka* 五事論梵文斷簡, ed. Jin-il Chung & Takanori Fukita, Tokyo, 2017. (In page number)
- Toch(B) = Fragments of the *Pañcavastuka* as restored in Kudara (1983), p. 471.
- VKS = *Āpīdamó shí shēn zú lùn* 阿毘達磨識身足論 (T26, 1539), [*Vijñānakāyāśāstra*], tr. Xuánzàng 玄奘.
- XZ = Xuánzàng 玄奘.
- ^ = The quotation differs from all extant versions of the *Pañcavastuka*.
- # = Unnamed citation.
- & = parallel.

Appendix II: Concordance of this Edition and Chung & Fukita (2017), by Section Number

§ 0a	I.1
§ 0b	-
§ 0c	2
§ A1a	II.i(A).1
§ A1b	2
§ A1.1a	2.1.1
§ A1.1b	2.1.2
§ A1.2a	2.2.1
§ A1.2b	2.2.2
-	3
§ A2a	II.ii(A).1
§ A2b	2
§ A2c	3
§ A2d	4
§ A2.1a	4
§ A2.1b	4
-	5
§ A3a	II.iii(A).1
§ A3b	2
§ A3c	3
§ A3d	4.1-4.2
§ A3e	4.2-5
§ A4a	II.iv(A).1
§ A4b	2
§ A4c	3
§ A4d	4.1
§ A4e	4.2-5
§ A5	II.v(A).1
-	2
§ A5a	2
§ A5b	3
§ 1.1.1a	II.v(B).2.1.2.1.a
§ 1.1.1b	b
§ 1.1.2a	2.1.2.2.a
§ 1.1.2b	b
§ 1.1.3a	2.1.2.3.a
§ 1.1.3b	b
§ 1.1.4a	2.1.2.4.a
§ 1.1.4b	b
§ 1.2.1a	2.2.2.1.a
§ 1.2.1b	b
§ 1.2.2a	2.2.2.2.a
§ 1.2.2b	b
§ 1.2.3a	2.2.2.3.a
§ 1.2.3b	b
§ 1.2.4a	2.2.2.4.a
§ 1.2.4b	b
§ 1.2.5a	2.2.2.5.a
§ 1.2.5b	b
§ 1.2.6a	2.2.2.6.a
§ 1.2.6b	b
§ 1.2.6c	c
-	d
§ 1.2.7a	2.2.2.7.a
§ 1.2.7b	b-c
-	d
§ 1.2.7c	-
-	e
§ 1.2.8a	2.2.2.8.a

§ 1.2.8b	b
§ 1.2.8c	c
-	d
§ 1.2.9a	2.2.2.9.a
§ 1.2.9b	b
§ 1.2.9c	c
-	d
§ 1.2.10a	2.2.2.10.a
§ 1.2.10b	b
§ 1.2.10c	c
-	d
§ 1.2.11a	2.2.2.11.a
§ 1.2.11b	b
§ 1.2.11c	b
-	c
§ 2.1.1a	II.ii(B).4.1.a
§ 2.1.1b	b
§ 2.1.2a	4.2.a
§ 2.1.2b	b
§ 2.1.3a	4.3.a
§ 2.1.3b	b
§ 2.1.4a	4.4.a
§ 2.1.4b	b
§ 2.1.5a	4.5.a
§ 2.1.5b	b
§ 2.1.6a	4.6.a
§ 2.1.6b	b
§ 3.1a	II.iii(B).4.1.1.a
-	b
§ 3.1b	c-d
§ 3.2a	4.1.2.a
§ 3.2b	b
§ 3.2c	c-d
§ 3.3a	4.1.3.a
§ 3.3b	b
§ 3.3c	c-d
§ 3.4a	4.1.4.a
§ 3.4b	b
§ 3.4c	c-d
§ 3.5a	4.1.5.a
§ 3.5b	b
§ 3.5c	c-d
§ 3.6a	4.1.6.a
§ 3.6b	b
§ 3.7a	4.1.7.a
§ 3.7b	b
§ 3.8a	4.1.10.a
§ 3.8b	b
§ 3.9a	4.1.11.a
§ 3.9b	b
§ 3.10a	4.1.12.a
§ 3.10b	b
§ 3.11a	4.1.13.a / 4.1.8.a
§ 3.11b	b
§ 3.12a	4.1.14.a / 4.1.9.a
§ 3.12b	b
§ 3.13(i)a	-
§ 3.13(i)b	-
§ 3.14(i)a	-

§ 3.14(i)b	-
§ 3.13a	-
§ 3.13b	4.1.15.a-b
§ 3.14a	4.1.16.a-b
§ 3.14b	-
§ 3.15a	4.1.17.a
§ 3.15b	b
§ 3.16a	4.1.18.a
§ 3.16b	b
§ 3.17a	4.1.19.a
§ 3.17b	b-c
§ 3.18a	4.1.20.a
§ 3.18b	b-c
§ 3.19a	4.1.21.a
§ 3.19b	b-c
§ 3.20a	4.1.22.a
§ 3.20b	b-c
§ 3.20.1a	4.1.22.1.a
§ 3.20.1b	b
§ 3.20.2a	4.1.22.2.a
§ 3.20.2b	b
§ 3.20.3a	4.1.22.3.a
§ 3.20.3b	b-c
§ 3.20.3.1a	4.1.22.3.1.a
§ 3.20.3.1b	b
§ 3.20.3.1c	c
§ 3.20.3.1d	d
§ 3.20.3.2a	4.1.22.3.2.a
§ 3.20.3.2b	b
§ 3.20.3.2c	c
-	d
(§ 3.20.3.3a)	4.1.22.3.3.a
§ 3.20.3.3b	b
-	c
§ 3.20.3.3c	d
§ 3.20.3.3d	-
§ 3.20.3.4a	4.1.22.3.4.a
§ 3.20.3.4b	b
§ 3.20.3.4c	c
§ 3.20.3.4d	d
§ 3.20.3.5a	4.1.22.3.5.a
§ 3.20.3.5b	b
§ 3.20.3.5c	c
§ 3.20.3.5d	d
§ 3.20.3.6a	4.1.22.3.6.a
§ 3.20.3.6b	b
§ 3.20.3.6c	c
§ 3.20.3.6d	d
§ 3.20.3.7a	4.1.22.3.6.a
§ 3.20.3.7b	b
§ 3.20.3.7c	c
§ 3.20.3.7d	d
§ 3.20.3c	4.1.22.3.d
§ 3.20.4a	4.1.22.4.a
§ 3.20.4b	b
§ 3.20.4c	c
§ 3.20.5a	4.1.22.5.a
§ 3.20.5b	b-d
§ 3.20.5.1a	4.1.22.5.1.a

§ 3.20.5.1b	b
-	c
§ 3.20.5.1c	d
§ 3.20.5.2a	4.1.22.5.2.a
§ 3.20.5.2b	b
-	c
§ 3.20.5.2c	d
§ 3.20.5.3a	4.1.22.5.3.a
§ 3.20.5.3b	b
-	c
-	d
§ 3.20.5c	4.1.22.5.e
§ 3.20.6(i)a	-
§ 3.20.6(i)b	-
§ 3.20.6a	4.1.22.6.a
§ 3.20.6b	b-d
§ 3.20.6.1a	4.1.22.6.1.a
§ 3.20.6.1b	b
§ 3.20.6.1c	c
§ 3.20.6.1d	d
§ 3.20.6.2a	4.1.22.6.2.a
§ 3.20.6.2b	b
§ 3.20.6.2c	c
§ 3.20.6.2d	d
§ 3.20.6c	4.1.22.6.e
§ 3.20.7a	4.1.22.7.a
§ 3.20.7b	b
§ 3.20.8a	4.1.22.8.a
§ 3.20.8b	b
§ 3.20.9a	4.1.22.9.a
§ 3.20.9b	b
§ 3.20c	4.1.22.d
§ 3.21a	4.1.23.a
§ 3.21b	b
-	c-d
-	e
§ 3.22a	4.1.24.a
§ 3.22b	b
§ 3.22c	c
§ 3.22d	d
§ 3.22.1a	4.1.23.1.a
§ 3.22.1b	b
§ 3.22.1c	c
§ 3.22.1d	-
§ 3.22.1e	d
§ 3.22.2a	4.1.23.2.a
§ 3.22.2b	b
§ 3.22.2c	c
§ 3.22.2d	d
§ 3.22.2e	e
§ 3.22.3a	4.1.24.3.a
§ 3.22.3b	b
§ 3.22.3c	c
-	d
-	4.1.24.3.1.a
§ 3.22.3d	b
§ 3.22.3e	4.1.24.3.2
§ 3.22.3f	4.1.24.3.e
§ 3.22.4a	4.1.24.4.a

§ 3.22.4b	b
§ 3.22.4c	c
-	d
-	4.1.24.4.1.a
§ 3.22.4d	b
§ 3.22.4e	4.1.24.4.2
§ 3.22.4f	4.1.24.4.e
§ 3.22.5a	4.1.24.5.a
§ 3.22.5b	b
§ 3.22.5c	c
-	d
-	4.1.24.5.1.a
§ 3.22.5d	b
§ 3.22.5e	4.1.24.5.2
§ 3.22.5f	4.1.24.5.e
§ 3.22.6a	4.1.24.6.a
§ 3.22.6b	b
§ 3.22.6c	c
§ 3.22.6d	d
§ 3.22.6e	-
§ 3.22.6f	4.1.24.6.1.a
§ 3.22.6g	b
§ 3.22.6h	4.1.24.6.2
§ 3.22.6i	4.1.24.6.e
§ 3.22.7a	4.1.24.7.a
§ 3.22.7b	4.1.24.7.b
§ 3.22.7c	c
-	d
-	4.1.24.7.1.a
§ 3.22.7d	b
§ 3.22.7e	4.1.24.7.2
§ 3.22.7f	4.1.24.7.e
-	4.1.24.e
-	4.1.25.a
§ 3.23	b
§ 3.23.1a	c
§ 3.23.1b	-
§ 3.24a	4.1.26.a-c
§ 3.24b	d
§ 3.24c	e
§ 3.25a	4.2.1.a
§ 3.25b	b
§ 3.25c	c
§ 3.25d	d
§ 3.25.1a	4.2.1.1.a
§ 3.25.1b	b
§ 3.25.1c	c
§ 3.25.1d	d
§ 3.25.2a	4.2.1.2.a
§ 3.25.2b	b
§ 3.25.2c	c
§ 3.25.2d	d
§ 3.25.3a	4.2.1.3.a
§ 3.25.3b	b
§ 3.25.3c	c
§ 3.25.4a	4.2.1.4.a
§ 3.25.4b	b
§ 3.25.4c	c
§ 3.25.5a	4.2.1.5.a

§ 3.25.5b	b
§ 3.25.5c	c
§ 3.25.6a	4.2.1.6.a
§ 3.25.6b	b
§ 3.25.6c	c
§ 3.25.7a	4.2.1.7.a
§ 3.25.7b	b
§ 3.25.7c	c
§ 3.25.8a	4.2.1.8.a
§ 3.25.8b	b
§ 3.25.8c	c
§ 3.25.9a	4.2.1.9.a
§ 3.25.9b	b
§ 3.25.9c	c
§ 3.25.9d	d
§ 3.25.10a	4.2.1.10.a
§ 3.25.10b	b
§ 3.25.10c	c
§ 3.25.10d	d
-	e
-	f
§ 3.25e	-
§ 3.26a	4.2.2.a
§ 3.26b	b
§ 3.26.1a	c
§ 3.26.1b	-
§ 3.26.1.1a	-
§ 3.26.1.1b	d
§ 3.26c	e
-	4.2.3
§ 3.27a	4.2.3
§ 3.27b	4.2.3
§ 4.1a	II.iv(B).4.1.1.a
§ 4.1b	b
§ 4.2a	4.1.2.a
§ 4.2b	b
§ 4.2c	c
§ 4.3a	4.1.3.a
§ 4.3b	b
§ 4.3c	c
§ 4.4a	4.1.4.a
§ 4.4b	b
§ 4.4c	c
§ 4.5a	4.1.5.a
§ 4.5b	b
§ 4.6a	4.1.6.a
§ 4.6b	b
§ 4.7a	4.1.7.a
§ 4.7b	b
§ 4.8a	4.1.8.a
§ 4.8b	b
§ 4.9a	4.1.9.a
§ 4.9b	b
§ 4.9c	-
§ 4.10a	4.1.10.a
§ 4.10b	b
§ 4.11a	4.1.11.a
§ 4.11b	b
§ 4.12a	4.1.12.a

§ 4.12b	b
§ 4.13a	4.1.13.a
§ 4.13b	b
§ 4.14a	4.1.15.a
§ 4.14b	b
§ 4.15a	4.1.15.a
§ 4.15b	b

§ 4.16a	4.1.16.a
§ 4.16b	b
§ 5.1a	II.v(B).2.1a
§ 5.1b	b
§ 5.1c	c
§ 5.2a	2.2.a / 2.4.a
§ 5.2b	b

§ 5.3a	2.3.a
§ 5.3b	b
§ 6a	III.1
§ 6b	-

Bibliography and Abbreviations

- A = *Āṅuttaranikāya*, vols. I–V, eds. R. Morris & E. Hardy. London: PTS, 1885–1900.
- A (E) = *The Numerical Discourses of the Buddha: A Complete Translation of the Āṅuttara Nikāya*. Translated by Bhikkhu Bodhi. Somerville: Wisdom Publication, 1995.
- AAR = *Āpítán gānlùwèi lùn* 阿毘曇甘露味論 (T 28, no. 1553) [**Abhidharmāmrtarasa*], tr. unknown.
- AbhAsV = *Abhidhammatthasaṅgaho Abhidhammattha-Vibhāvinīṭikā* (Dhammagiri-Pāli-Ganthamālā vol. 133, Devanāgarī), Igatpuri: Vipassana Research Institute, 1998.
- AbhSDh = *Die Abhisamācārikā Dharmāḥ*, Band I–II, ed. Seishi Karashima. Tokyo: The International Research Institute for Advanced Buddhism, Soka University, 2012.
- AbhSDh-index = *Die Abhisamācārikā Dharmāḥ*, Band III (Grammatik, Glossar und Nachträge), ed. Seishi Karashima. Tokyo: The International Research Institute for Advanced Buddhism, Soka University, 2012.
- AD = *Abhidharmadīpa* (by verse). See ADV.
- ADV = *Abhidharmadīpa* with *Vibhāṣāprabhāvṛtti*, ed. Padmanabh S. Jaini. Patna: Kashi Prasad Jayaswal Research Institute, 1977.
- AH = *Āpítán xīn lùn* 阿毘曇心論 (T 28, no. 1550) [**Abhidharmahṛdaya* by *Dharmaśrī (*Dharmaśreṣṭhin) 法勝], tr. Saṅghadeva 僧伽提婆.
- AH-Uś = *Āpítán xīn lùn jīng* 阿毘曇心論經 (T 28, no. 1551) [**Abhidharmahṛdaya* (–*vyākhyā*) (?) by Upasānta 優波扇多], tr. Narendrayaśas 那連提(黎)耶舍.
- AHKJ = *Āhán kǒu jiě shí'èr yīnyuán jīng* 阿含口解十二因緣經 (T 25, no. 1508), translation attributed to Ān Xuán 安玄 and Yán Fódào 嚴佛調, but is probably an oral discourse (?)²²⁷ given by Ān Shigāo 安世高.
- AK = *Abhidharmakośa* (by verse), see AKB.
- AKB = *Abhidharmakośabhāṣya*, ed. Pralhad Pradhan. Patna: Kashi Prasad Jayaswal Research Institute, 1967.
- AKB-1 (Ej) = *Abhidharmakośabhāṣya* of Vasubandhu: Chapter I: *Dhātunirdeśa*, ed. Ejima Yasunori. Tokyo: The Sankibo Press, 1989.
- AKB-1 (DJ) = Dhammajoti, KL. “Exposition on the Elements (*Dhātunirdeśa*): Chapter I of the *Abhidharmakośa*”, Part I: in *JCBSSL* 15: 135–172; Part II: in *JCBSSL* 16: 201–226; Part III: in *JCBSSL* 18: 197–234; Part IV: in *JCBSSL* 19: 169–188.
- AKB (T) = *Chos mngon pa'i mdzod kyi bshad pa* (D 4090, Ku 26b1–Khu 95a7).
- AKB-E (LS) = *Abhidharmakośa-Bhāṣya of Vasubandhu: The Treasury of the Abhidharma and Its (Auto) Commentary*, 4 Vols. Translated into French by Louis de La Vallée Poussin. Annotated English Translation by Gelong Lodrö Sangpo, Delhi: Motilal Banarsidass, 2012.
- AKB-JP V = Odani Nobuchiyo 小谷 信千代 and Honjō Yoshifumi 本庄良文, 2004. *Kusharon no genten kenkyū: Zuiminbon* 俱舍論の原典研究：随眠品. Tokyo: Daizōshuppan 大蔵出版.
- AKVy = *Sphuṭārthā Abhidharmakośavyākhyā*, ed. Unrai Wogihara. Tokyo: The Publishing Association of Abhidharmakośavyākhyā, 1932–1936.
- As = *Atthasālinī (Dhammasaṅgaṇi-aṭṭhakathā)*, ed. Edward Müller, London: PTS, 1897.
- AS = *Abhidharmasamuccaya*, ed. Pralhad Pradhan. Santiniketan: Visva-Bharati, 1950.

227 Cf. Zacchetti 2004a: 212–219; Nattier 2008: 63–64.

- AS (C) = *Dàshèng āpidámó jí lùn* 大乘阿毘達磨集論 (T 31, no. 1605), tr. Xuánzàng 玄奘.
- AS (study) = Sanskrit Texts of the *Abhidharmasamuccaya* and the *Abhidharmasamuccayabhāṣya*, as edited by the Abhidharmasamuccaya Study Group 阿毘達磨集論研究会 (2015–2023). Part 1: in *JITS* 19 (2015): 59–96; Part 2: in *JITS* 21 (2017): 55–86; Part 3: in *JITS* 22 (2018): 27–57; Part 4: in *JITS* 23 (2019): 27–74; Part 5: in *JITS* 24 (2020): 183–218; Part 6: in *JITS* 25 (2021): 63–103; Part 7: in *JITS* 26 (2022): 39–85; Part 8: in *JITS* 27 (2023): 45–87.
- AS (Tib) = *Chos mngon pa kun las btus pa bzhugs so* (D 4049, Ri 44b1–120a7).
- ASBh = *Abhidharmasamuccayabhāṣya*, ed. Nathamal Tatia, Patna: Kashi Prasad Jayaswal Research Institute, 1976.
- ASg-corpus = The An Shigao [translation] corpus. It includes: T 13, 14, 31, 32, 36, 48, 98, 101, 112, 150A, 603, 607, 1508 and the manuscripts newly discovered in the Kongōji temple (viz. K-ABSYJ, SMJ and SMJ-comm). See Zacchetti 2010c.
- Aṣṭa = *Aṣṭasāhasrikā Prajñāpāramitā*, ed. P. L. Vaidya. Darbhanga: The Mithila Institute of Post-Graduate Studies and Research in Sanskrit Learning, 1960.
- Aṣṭa-index = Karashima Seishi, 2010. *A Glossary of Lokakṣema's Translation of the Aṣṭasāhasrikā Prajñāpāramitā*. Tokyo: The International Research Institute for Advance Buddhism, Soka University.
- ASVy (C) = *Dàshèng āpidámó zá jí lùn* 大乘阿毘達磨雜集論 (T 31, no. 1606) [*Abhidharmasamuccayavyākhyā*], tr. Xuánzàng 玄奘.
- ASVy (L) = Diplomatic Transcription of the Sanskrit Manuscript of the *Abhidharmasamuccayavyākhyā*, ed. Li Xuezhū. Fol. 2v4–8v4: in *ARIRIAB* Vol. XVIII (2015): 275–283; Fol. 8v4–18r1: in *ARIRIAB* Vol. XIX (2016): 217–231; Fol. 18r1–23v4: in *ARIRIAB* Vol. XX (2017): 231–240; Fol. 23v4–29r6: in *ARIRIAB* Vol. XXI (2018): 299–307; Fol. 29r6–35b1: in *ARIRIAB* Vol. XXII (2019): 217–226; Fol. 35v1–40r6: in *ARIRIAB* Vol. XXIII (2020): 117–127; Fol. 40r6–46v5: in *ARIRIAB* Vol. XXIV (2021): 99–110; Fol. 46v5–51r4: in *ARIRIAB* Vol. XXV (2022): 73–83; Fol. 51r4–57v1: in *ARIRIAB* Vol. XXVI (2023): 97–108; Fol. 57v1–62r4: in *ARIRIAB* Vol. XXVII (2024): 95–103.
- Avatāra = *Rù āpidámó lùn* 入阿毘達磨論 (T 28, no. 1554) [Skandhila's *Abhidharmāvatāra*], tr. Xuánzàng 玄奘.
- Avatāra (DJ) = Dhammajoti, K.L., *Entrance into the Supreme Doctrine: Skandhila's Abhidharmāvatāra*, 2nd revised ed. Hong Kong: Centre of Buddhist Studies, University of Hong Kong, 2008.
- Avatāra (T) = *Rab tu byed pa chos mngon pa la 'jug pa zhes bya ba* (D 4098, Nyu 302a7–323a7).
- AvDhp-ASg = *Pǔ fǎ yì jīng* 普法義經 (T 1, no. 98) [**Arthavistaradharmaparyāya*], tr. Ān Shigāo 安世高.
- Avs-Nib = *Arthaviniścayasūtra-nibandhana*, ed. N. H. Samtani. Patna: Kashi Prasad Jayaswal Research Institute, 1971.
- AVSŚ = *Zūn Póxūmì púsà suǒjī lùn* 尊婆須蜜菩薩所集論 (T 28, no. 1549) [**Āryavasumitrabodhisattvasaṅgītiśāstra*], tr. *Saṅghabhūti/*Saṅghabhadra 僧伽跋澄 *et al.*
- BauddhaK VI = *The Seventy-five Elements (dharma) of Sarvāstivāda in the Abhidharmakośabhāṣya and Related Works (Bauddhakośa: A Treasury of Buddhist Terms and Illustrative Sentences. Volume VI)*, ed. Akira Saito *et al.* Tokyo: The International Institute for Buddhist Studies of the International College for Postgraduate Buddhist Studies, Soka University, 2018.

- Bbh = *Bodhisattvabhūmi*, ed. Nalinaksha Dutt. Patna: K. P. Jayaswal Research Institute 1966.
- BCG = Meisig, Konrad & Marion Meisig. *A Buddhist Chinese Glossary / Buddhistisch-Chinesisches Glossar*. Wiesbaden: Harrassowitz Verlag, 2012.
- Bsk. = Buddhist Sanskrit.
- BSDH = Edgerton, Franklin. 1953. *Buddhist Hybrid Sanskrit Grammar and Dictionary*, Vol. II: Dictionary. Reprinted New Delhi: Munishiram Manoharlal Publishers Pvt. Ltd., 2004.
- CBT = Chinese Translation of Buddhist Texts
- corr. = corresponding to
- CPD = *A Critical Pāli Dictionary*, begun by V. Trenckner, ed. D. Andersen *et al.* Copenhagen: The Royal Danish Academy, 1925–2011.
- CSZJJ = *Chū sānzàng jì jí* 出三藏記集 (T 55, no. 2145), compiled by Sēngyòu 僧祐.
- CSZS = *Chán shù záshì (xià)* 禪數雜事 下. In *Tiānjīn shì yìshù bówùguǎn cáng dūnhuáng wénxiàn* 天津市藝術博物館藏敦煌文獻 [*Dunhuang Manuscript Collected in Tianjin Arts Museum*], Vol. 5. Shanghai: Shanghai Chinese Classics Publishing House, 1997, pp. 332–344.
- D = *Dīghanikāya*, vols. I–II, eds. T. W. Rhys Davids, J. Estlin Carpenter, 1890, 1903; vol. III, ed. J. Estlin Carpenter, repr. 1976; London: PTS.
- Daśo (M) = *Dogmatische Begriffsreihen im älteren Buddhismus*, I, *Fragmente des Daśottarasūtra aus zentralasiatischen Sanskrit-Handschriften* (Sanskrittexte aus den Turfanfunden 4), ed. Kusum Mittal. Berlin: Akademie-Verlag, 1957.
- Daśo-JP = Seishi Karashima's annotated Japanese translation of the *Shi shàng jīng* 十上經 [*Daśottarasūtra*] (*sūtra* no. 10) of the *Dīrghāgama* (T 1, no. 1). In Okayama *et al.* 2000: pp. 37–74 (Japanese translation) and pp. 157–216 (notes).
- Dhp = *Dhammapada*, ed. O. von Hinüber & K. R. Norman, Oxford: PTS, repr., 1995 (by verse).
- Dhs = *Dhamasaṅgaṇī*, ed. Edward Müller, London: PTS, repr., 1978.
- Dhsk = *Āpidámó fā yùn zú lùn* 阿毘達磨法蘊足論 (T 26, no. 1537) [*Abhidharma-dharmaskandhapādaśāstra*], tr. Xuánzàng 玄奘.
- Dhsk (D) = *Fragmente des Dharmaskandha: Ein Abhidharma-Text in Sanskrit aus Gilgit*, ed. Siglinde Dietz, Göttingen: Vandenhoeck and Ruprecht, 1984.
- DHSZD = *Dūnhuáng sù zìdiǎn* 敦煌俗字典. See Huang 2019.
- DZDL = *Dà zhìdù lùn* 大智度論 (T 25, no. 1509) [**Mahāprajñāpāramitopadeśa*], tr. Kumārajīva 鳩摩羅什.
- EĀ = *Zēngyī Āhán jīng* 增壹阿含經 (T 2, no. 125) [*Ekottarikāgama*], tr. (Gautama) Saṅghadeva 瞿曇僧伽提婆.
- em. = emendation/emended
- esp. = especially
- fol. = folio
- FYZL = *Fǎ yuàn zhū lín* 法苑珠林 (T 53, no. 2122), compiled by Dàoshi 道世.
- Gb (VI) = *Fēnbíe shè pǐn* 分別攝品 (Chapter VI) of *Zhòng shì fēn āpítán lùn* 眾事分阿毘曇論. See Prak-Gb.
- GX = *Gùxùn huìzuǎn* 故訓匯纂, ed. Zong Fubang 宗福邦, Chen Shinao 陳世鏡, Xiao Haibo 蕭海波. Beijing: Shāngwù yìnshūguǎn 商務印書館, 2003.
- HD = *Hànyǔ dà cídiǎn* 漢語大詞典, 13 vols. Shanghai: Hànyǔ dà cídiǎn chūbǎn shè 漢語大詞典出版社, 1986–1994.
- HZD = *Hànyǔ dà zìdiǎn (dì èr bǎn)* 漢語大字典 (第二版). Sichuan: Sìchuān císhū chūbǎn shè 四川辭書出版社, 2010.
- IBK = *Journal of Indian and Buddhist Studies (Indogaku Bukkyōgaku Kenkyū)* 印度學佛教學研究.

- IIJ = *Indo-Iranian Journal*.
- ITLR = *Indo-Tibetan Lexical Resource*. URL: <https://www.itlr.net/viewer>.
- JCBSSL = *Journal of the Centre for Buddhist Studies, Sri Lanka*.
- JIABS = *Journal of the International Association of Buddhist Studies*.
- JITS = *Journal of Indian and Tibetan Studies (Indogaku Chibettogaku Kenkyū)* インド学チベット学研究.
- JPTS = *Journal of the Pali Text Society*.
- JPŚ = *Āpidámó fā zhì lùn* 阿毘達磨發智論 (T 26, no. 1544) [*Jñānaprasthāna*], tr. Xuánzàng 玄奘.
- JPŚ-Sd = *Āpítán bā jiāndù lùn* 阿毘曇八犍度論 (T 26, no. 1543) [**Aṣṭaskandhaśāstra*/**Aṣṭagranthaśāstra* ≈ *Jñānaprasthāna*], tr. Saṅghadeva 僧伽提婆 with Zhú Fóniàn 竺佛念.
- K-ABSJY = *Ān bān shǒu yì jīng* 安般守意經, Kongōji 金剛寺 version. In Ochiai 2004: 188–194 (diplomatic edition) and 209–217 (facsimile edition).
- KHJ = *Kǔ huì jīng* 苦慧經. I referred to T 1557, 998a12–c9.
- LC = *Lùnhéng cídiǎn* 论衡词典, ed. Shí Yǒnglè 时永乐 & Wáng Jǐngmíng 王景明, Beijing: Rénmín chūbǎn shè 人民出版社, 2005.
- lit. = literally.
- M = *The Majjhimanikāya*, vols. I–III, eds. V. Trenckner, R. Chalmers, London: PTS, 1888–1899.
- MĀ = *Zhōng Āhán jīng* 中阿含經 (T 1, no. 26) [*Madhyamāgama*], tr. Saṅghadeva 僧伽提婆.
- MAH = *Zà Āpítán xīn lùn* 雜阿毘曇心論 (T 28, no. 1552) [*Miśrakābhidharmahṛdaya*], tr. Saṅghavarman 僧伽跋摩 *et al.*
- MI. = Middle Indic.
- Mil = *The Milindapañho*, ed. V. Trenckner, London: PTS, repr., 1986.
- MMA = Xuezu Li, Kazuo Kanō (eds.). 2014. “Critical Edition of Sanskrit text of the *Munimatālamkāra* Chapter 1 (fol. 48r4–58r5): Explanation of *skandha*, *dhātu*, and *āyatana* based on Candrakīrti’s *Pañcaskandhaka*”. In *Mikkyō bunka* 234: 120–83.
- mng = meaning.
- ms. = manuscript.
- MVŚ = *Āpidámó dà pípóshā lùn* 阿毘達磨大毘婆沙論 (T 27, no. 1545) [**Abhidharmamahāvibhāśāsāstra*], tr. Xuánzàng 玄奘.
- MVŚ-Bv = *Āpítán pípóshā lùn* 阿毘曇毘婆沙論 (T 28, no. 1546) [**Abhidharmavibhāśāsāstra*], tr. Buddhavarman 浮陀跋摩, Dàotài 道泰 *et al.*
- MVŚ-Sb = *Bēipóshā lùn* 鞞婆沙論 (T 28, no. 1547) [**Vibhāśāsāstra*], tr. *Saṅghabhūti/Saṅghabhadra 僧伽跋澄.
- Mvy = *Bon-zō-kanwa shiyaku taikō honyaku meigi daishō* 梵藏漢和四譯對校翻譯名義大集 [*Mahāvvyūpatti*], ed. Sakaki Ryōzaburō 榊亮三郎, Tokyo: Suzuki Gakujutsu Zaidan 鈴木學術財団, repr., 1965.
- MVBh = *Madhyāntavibhāgabhāṣya*, ed. Gadjin M. Nagao. Tokyo: Suzuki Research Foundation, 1964.
- MW = Monier-Williams, Monier. 1899. *A Sanskrit-English Dictionary: Etymologically and Philologically Arranged with Special Reference to Cognate Indo-European Languages*. Oxford: The Clarendon Press.
- Nett = *Nettipakaraṇa*, ed. E. Hardy. London: PTS, 1902.
- Nett-a = *Nettipakaraṇa-aṭṭhakathā*. See Nett.
- Nidd I = *Mahāniddesa*, eds. L. de la Vallée Poussin, E. J. Thomas. London: PTS, repr., 1978.
- np. = not preserved / no parallel

- Ny = *Āpidámó shùnzhènglǐ lùn* 阿毘達磨順正理論 (T 29, no. 1562) [**Nyāyānusāra*], tr. Xuánzàng 玄奘.
- om. = omitted
- Peṭ = *Petākopadesa*, ed. A. Barua, London: PTS, 1982.
- Pp = *Puggalapaññatti*, ed. R. Morris, London: PTS, 1972.
- Prak-Gb = *Zhòng shì fēn āpítán lùn* 眾事分阿毘曇論 (T 26, no. 1541) [*Abhidharma-prakaraṇapādaśāstra*], tr. Guṇabhadra 求那跋陀羅 with Bodhiyaśas 菩提耶舍.
- Prak-XZ = *Āpidámó pīnlèi zú lùn* 阿毘達磨品類足論 (T26, 1542) [*Abhidharma-prakaraṇapādaśāstra*], tr. Xuánzàng 玄奘.
- PrVSū = *Praṭīyasamutpādavibhaṅga-sūtra*, ed. Chung Jin-il. See Chung 2017.
- PSk = *Pañcaskandhaka*, ed. Li Xuezhū & Ernst Steinkellner. Beijing-Vienna: Tibetology Publishing House/Austrian Academy of Sciences Press 2008.
- PSk-Dv = *Dàshèng guāng wūyùn lùn* 大乘廣五蘊論 (T 31, no. 1613) [**Pañcaskandhakavibhāṣā* (?)], tr. Divākara 地婆訶羅.
- PSk-XZ = *Dàshèng wūyùn lùn* 大乘五蘊論 (T 31, no. 1612) [*Pañcaskandhaka*], tr. Xuánzàng 玄奘.
- PSk (T) = *Phung po lnga'i rab tu byed pa* (D 4059, Shi 11b4–17a7). Texts from Li & Steinkellner 2008.
- PSkV = *Pañcaskandhakavibhāṣā*, ed. Jowita Kramer. Beijing-Vienna: Tibetology Publishing House/Austrian Academy of Sciences Press, 2013.
- PSkV (T) = *Phung po lnga'i rab tu byed pa bye brag tu bshad pa* (D 4066, Shi 195b6–250a7).
- PTS = Pali Text Society.
- PTSD = *Pali-English Dictionary*, ed. T. W. Rhys Davids and William Stede, Chipstead, 1921–1925.
- PTSD (Cone) = *A Dictionary of Pāli*, ed. Margert Cone. Oxford: PTS, 2001–.
- PVV = *Wū shì pípóshā lùn* 五事毘婆沙論 (T 28, no. 1555) [**Pañcavastukavibhāṣā*], tr. Xuánzàng 玄奘.
- RGVV = *Ratnagotravibhāṅgavyākhyā*, ed. E. H. Johnston. Patna: Bihar Research Society. 1950.
- S = *The Saṃyuttanikāya*, vols. I–V, ed. L. Feer. London: PTS, 1884–1898.
- SĀ = *Zá āhán jīng* 雜阿含經 (T 2, no. 99) [*Saṃyuktāgama*], tr. Guṇabhadra 求那跋陀羅.
- SĀ-2 = *Biéyì zá āhán jīng* 別譯雜阿含經 (T 2, no. 100) [The Shorter *Saṃyuktāgama*], tr. unknown.
- SAH = Dessein, Bart. 1999. *Samyuktābhidharmahr̥daya: Heart of Scholasticism. With Miscellaneous Additions*. 3 Vols., Delhi: Motilal Banarsidass.
- ŚaG = *Śarīrārthagāthā*, ed. Fumio Enomoto, in *Sanskrit-Texte aus dem buddhistischen Kanon: Neuentdeckungen und Neueditionen*, Erste Folge, pp. 17–36 (by chapter, verse).
- ŚālM = *Madhyamaka-Śālistambasūtra*, in *Mahāyānasūtrasaṃgraha*, ed. P. L. Vaidya. Darbhanga: The Mithila Institute of Post-Graduate Studies and Research in Sanskrit Learning, 1961.
- SamBh = *Samāhitā Bhūmiḥ*, ed. Martin Delhey. Wien: Arbeitskreis für Tibetische und Buddhistische Studien, Universität Wien, 2009.
- Scholasticism = See Willemen, et al. 1998.
- SCMCD = Paul W. Kroll et al. 2017. *A Student's Dictionary of Classical and Medieval Chinese*. Third Edition. Leiden/Boston: Brill.
- SDJ = *Sì dì jīng* 四諦經 (T1, 32) [corr. *Saccavibhaṅgasutta*], tr. Ān Shìgāo 安世高.
- SgPy = *Āpidámó jí yìmén zú lùn* 阿毘達磨集異門足論 (T 26, no. 1536) [*Saṃgūtiparyāya*], tr. Xuánzàng 玄奘.

- SMJ = *Shí'èr mén jīng* 十二門經. In Ochiai 2004: 195–197 (diplomatic edition) and 217–220 (facsimile edition).
- SMJcomm = *Jiě shí'èr mén jīng* 解十二門經 [A commentary to the *Shí'èr mén jīng*]. In Ochiai 2004: 197–203 (diplomatic edition) and 220–228 (facsimile edition).
- Sn = *Suttanipāta*, eds. Dines Andersen & Helmer Smith. London: PTS, 1913 (by verse).
- SP(Dr)-index = Karashima Seishi, 1998. *A Glossary of Dharmarakṣa's Translation of the Lotus Sutra*. Tokyo: The International Research Institute for Advance Buddhism, Soka University.
- ŚpA = *Shèlìfū Àpítán lùn* 舍利弗阿毘曇(論) (T 28, no. 1548) [**Śāriputrābhidharma*], tr. Dharmayaśas 曇摩耶舍, Dharmagupta 曇摩崛多.
- ŚrBhū = *Śrāvakabhūmi: Revised Sanskrit Text and Japanese Translation*, Chapters I–III, eds. Śrāvakabhūmi Study Group. Tokyo: The Sankibo Press, 1998–2018.
- s.v. = *sub voce* (under the word)
- TSS = *Chéng Shí lùn* 成實論 (T 32, no. 1646) [**Tattvasiddhiśāstra*/**Satyasiddhiśāstra*], tr. Kumārajīva 鳩摩羅什.
- TAT = *Āpidámó jùshě lùn Shíyì shū* 阿毗達磨俱舍論實義疏 [*Abhidharmakośaṭīkā Tattvārthā*], tr. unknown. In Fang Guangchang 1995: 169–250.
- Vibh = *Vibhaṅga*, ed. Mrs. Rhys Davids. London: PTS, repr., 1978.
- Vism = *Visuddhimagga*, ed. C. A. F. Rhys Davids. London: PTS, repr., 1975.
- VKN = *Vimalakīrtinirdeśa*, ed. Study Group on Buddhist Sanskrit Literature. Tokyo: Taisho University Press, 2006.
- Vmm = *Jiětuō dào lùn* 解脫道論 (T 32, no. 1648) [**Vimuttimagga*], tr. *Saṅghabhara/Saṅghapāla 僧伽婆羅.
- WFXJ = *Wú fǎ xíng jīng* 五法行經 [**Pañcavastuka*/**Pañcadharmaka*]. I referred to T 1557, 998c9–1001b6.
- XCCD = *Gǔdài hànyǔ xūcí cídiǎn* 古代漢語虛詞詞典, ed. Zhōngguó shèhuìkēxuéyuàn yǔyányánjiūsù gǔdàihànyǔ yánjiūshì 中國社會科學院語言研究所古代漢語研究室. Beijing: Shāngwù yìnshūguǎn 商務印書館, 2003.
- Ybh = *The Yogācārahūmi of Ācārya Asaṅga*, ed. Vidhushekhara Bhattacharya. Calcutta: University of Calcutta, 1957.
- Ybh (T) = *rNal 'byor spyod pa'i sa* (D 4035, Tshi 1a1–283a7).
- Ybh-XZ = *Yújiāshī dì lùn* 瑜伽師地論 (T 30, no. 1579) [*Yogācārahūmiśāstra*], tr. Xuánzàng 玄奘.
- Ybh-index = *Index to the Yogācārahūmi (Chinese-Sanskrit-Tibetan)*, ed. Yokoyama Koitsu 橫山 紘一 & Hirosawa Takayuki 廣澤 隆之. 1996. Tokyo: Sankibo Busshorin Publishing Co., Ltd.
- YCRJ = *Yīn chí rù jīng* 陰持入經 (T 15, no. 603), tr. Ān Shigāo 安世高.
- YCRJZ = *Yīn chí rù jīng zhù* 陰持入經註 (T 33, no. 1694), ascribed to a master “Chén” 陳氏²²⁸.
- YQJYY-HL = *Yīqiè jīng yīnyì* 一切經音義 (T 54, no. 2128), by Huilín 慧琳.

228 Probably Chén Huì 陳慧. See Zacchetti 2010a.

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Addendum:

After the submission of this manuscript, Mr. Keiki NAKAYAMA (personal communication, 23.11.2024) has kindly drawn my attention to a recently published article by Dr. Hironori TANAKA (= Tanaka 2024), where he identified and briefly discussed the Tibetan translation of the *Pañcavastuka* from the Gondhla Proto-Kanjur (in vol. 26, Ka-Ña 26b5–32b7; see Tauscher 2008: 75; the facsimiles are available at: <http://www.rkts.org/images.php?id=1%7CGo%7CMW2KG5016%7CI2KG212537%7C1%7C226b>). Sincerely I thank Mr. Nakayama for this important reference. Dr. Tanaka's paper also shares my hypothesis that the translation of Fāchéng/Chos-grub 法成 (T 1556) is based on Tibetan (see e.g. notes 154, 177, 189 in Part II). In fact, as remarked by Tanaka (2024: 151, 152n17), this possibility has already been suggested by Ueyama (1968: 127) some fifty years ago. It is also announced by Dr. Tanaka (2024: 151n5) that his edition of the Tibetan *Pañcavastuka* will be published soon. This is very much anticipated, and will certainly be helpful in clarifying or even recovering some parts that are corrupted in ASg.

Regarding the critical edition of ASg prepared in Part I, it should be remarked that I am inaccessible to the invaluable “old Buddhist Manuscripts in Japanese Collections” (*koshakyō* 古写經), hence cannot make use of them as textual witnesses. According to the Concordance-Catalogue to the Eight Buddhist Canon Extant in Japan (*Nihon genson hasshu issaikyō taishō mokuroku* 日本現存八種一切經對照目錄; = Gakujutsu Furontia jikkō iinkai 2006. Bibliographical reference of it has already been included in “Bibliography and Abbreviations” *supra.*), there are at least 7 old manuscripts of the *Āpítán wǔ fǎ xíng jīng* extant in Japan, many of which pre-dates the earliest woodblock printing editions of the canon that are still extant. The manuscripts are in the collections listed below:

In good condition	With corruption
1. Kōshō-ji canon 興聖寺一切經, 2. Nanatsu-dera cn. 七寺一切經, 3. Ishiyama-dera cn. 石山寺一切經, 4. Myōren-ji zō Matsuo-sha cn. 妙蓮 寺藏松尾社一切經, 5. Shōgozō (ms. b) 聖語藏(乙)	6. Kongō-ji cn. 金剛寺一切經, 7. Jingū-ji cn. 名取新宮寺一切經

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A Synoptic Critical Edition to An Shigao's *Āpítán wǔ fǎ xíng jīng* 阿毘曇五法行經 (T 1557), with an Annotated English Translation and Glossary (1)

WOO, Bob Chung

The *Pañcavastuka(-śāstra)* attributed to Vasumitra had marked a significant stage of development of the Sarvāstivāda version of *dharma* theory: instead of implementing the traditional *skandhāyatana-dhātu* scheme, it had offered the first systematic attempt to categorize all *dharma*s into a fivefold category of *rūpa*, *citta*, *caitasika*, *cittaviprayukta-saṃskāra* and *asaṃskṛta*. For the Sarvāstivādins, the most important contribution of this taxonomy was probably that it provided a basis for their concrete establishment of the *cittaviprayuktasaṃskāra-dharma*s (as well as for the remaining four classes) that were regarded by the later Vaibhāṣika masters as ontologically real existents. In addition to its innovation of the *pañcavastuka* scheme, the *Pañcavastukaśāstra* has also contributed to later Indian Buddhism by directly influencing the compositional structure and contents of a number of texts, including those of the Sarvāstivāda (especially those related to the Pāścātyas “western masters”), the Yogācāra, and interestingly some belonging to the later Mādhyamika tradition. This is due to the concise framework given by the *Pañcavastukaśāstra* that summarizes many important doctrinal topics and terms, each with a laconic definition, in an orderly and expectedly exhaustive manner.

The *Pañcavastuka* is preserved in four Chinese translations and in Sanskrit fragments; it also survives in its partial commentaries in Chinese, Sanskrit and Tocharian B fragments. Among the many versions mentioned above, the earliest Chinese translation *Āpítán wǔ fǎ xíng jīng* 阿毘曇五法行經 (T 1557) translated by the Parthian master An

Shigao 安世高 (circa 150–200 AD) is probably the most understudied due to its obscurity. A typical example of demonstrating the difficulty of deciphering An Shigao’s translation is the phrase “自身身身相觀行止” (YCRJ 173c29–174a1) in a refrain of the *kāya-smṛtyupasthāna*:

	自身	身	身相觀	行止
Pāli parallel:	<i>ajjhattam</i>	<i>kāye</i>	<i>kāyānupassī</i>	<i>viharati</i>

(Similar phase occurs in T 101, 494a22–24 and 494a22b6–8; K-ABSJY II. 128–134; etc.)

Apart from the occasional transposition of the Indic word order to Chinese as shown in the above example, the erratic lexicon and the late Han vernacular elements (which differs much from *wényán* 文言) existing in An Shigao’s translation had also contributed to its obscurity, not to mention the scribal errors, haplographies and dittographies in the various editions of his translations introduced upon textual transmission.

Fortunately, research on An Shigao’s and early Chinese Buddhist translations has advanced much after several important discoveries and scholarly works in the last twenty years by a few scholars (notably: Stefano Zacchetti, Paul Harrison, Tilmann Vetter, Jan Nattier and Seishi Karashima)¹. In light of these contributions and the number of parallels of the text, I believe that we are already in a rather safe position to edit and offer a more critical study of T 1557, the oldest extant Chinese translation of a Sarvāstivāda Abhidharma text.

This study will focus on T 1557 and related issues, primarily textual and secondarily historical. A synoptic critical edition based on various editions, and a glossary will be prepared for a tentative English translation of this text. These textual materials are planned to be separated into five portions for future publications:

1 Especially, the late Prof. Zacchetti and the late Prof. Karashima. Part I + Part II, and Part III of this current study are, respectively, my humble tributes to Zacchetti (2005) and Karashima (2010).

- (1) T 1557, 998c9–999b15 (**this current article**), covering a “master list” of the whole text, the definition of *rūpa* and *citta*, as well as a part of *caitasikas*;
- (2) 999b16–c26, continuing the list of *caitasikas*, covering *saṃyojana* and *bandhana*;
- (3) 999c27–1000c8, continuing the list of *caitasikas*, covering *anuśaya*, *upakleśa*, and *paryavasthāna*;
- (4) 1000c9–1001a15, continuing the list of *caitasikas*, covering *jñāna*, *darśana* and *abhisamaya*;
- (5) 1001a16–b6, covering the *cittaviprayuktas* and the *asaṃskṛtas*.

In the lack of parallel, the opening portion of T 1557 (i.e. 998a12–c9, which I tentatively assumed to be a separate text later interpolated into the *Wū fǎ xíng jīng*) will not be included in this current series of edited text, and will be separately discussed in other occasions.²

This current study is also intended to respond to the question on whether T 1557 is a genuine translation by An Shigao, since in his monumental study, Zürcher (1977) did not list T 1557 as one of the “authentic” late Han Buddhist translation (without reasons stated); while on the other hand, scholars including Ui (1971), Nattier (2008) and Zacchetti (2010c) etc. have suggested that the text is possibly an authentic translation by An Shigao (with the latter two scholars stating that further studies are required).

In the footnotes of this annotated translation, I have attempted to demonstrate the “intertextuality” — a high resemblance, on both lexicographical and syntactical grounds — between T 1557 and other texts of the An Shigao corpus. Also, whenever necessary, parallels in various Abhidharmic texts are listed in order to demonstrate the

2 One of the stronger justifications for this separation would be: the opening portion consistently uses 何等爲X, while the portion corresponding to the *Pañcavastuka* consistently uses X爲何等 for the question “what is X”. More such internal and external evidences shall be discussed in other occasions.

historical evolution of Abhidharmic ideas. Hence, this study is aimed to serve as a philological ground for both An Shigao studies and the studies in the doctrinal development of early Abhidharma.

《瑜伽師地論·菩薩地》中〈攝事品〉 有關愛語九相的實踐方法

陳雁姿

內容提要：

《瑜伽師地論·菩薩地》中的〈攝事品〉闡述四攝事的原則與方法。四攝包括(一)布施攝、(二)愛語攝、(三)利行攝、(四)同利攝。四攝的具體活動就是攝受利益他人的各種手段，並以九相的架構來論述，甚為詳細而有特色，這在其它佛典中是少見的詮釋方法。因此本文嘗試探討「四攝事」中有關「愛語」的實踐方法及意義，並輔以《瑜伽師地論·力種姓品》及《大乘莊嚴經論·度攝品》的闡釋，以便修學大乘的行者能掌握愛語的修學準則。

關鍵詞：九相 持瑜伽處 四攝 愛語

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1 前言

《瑜伽師地論·菩薩地》中的〈攝事品〉(Saṃgrahavastu paṭala)講述(一)布施攝、(二)愛語攝、(三)利行攝、(四)同利攝。由於布施攝的內容已於〈施品〉中論述，故〈攝事品〉只闡釋其他的三種攝事。此品隸屬於「初持瑜伽處」(ādhāra-yogasthāna)。¹「持」的梵語為ādhāra(ā-√dhr̥)，表示依止，yogasthāna為修持處，故「持瑜伽處」意謂修持依止之處。《瑜伽論記》云：「初持瑜伽處正明所學之法，此處明能學人之學所學已，成菩薩相。」²故修學四攝的行者能成就菩薩的特質。

在菩薩行者的修學過程中，六度四攝是不可或缺的項目，能為成佛的菩提資糧³。《菩薩善戒經》言：「菩薩摩訶薩以六波羅蜜自莊嚴身，以四攝法莊嚴眾生；菩薩摩訶薩以六波羅蜜自調其心，以四攝法調眾生心。」⁴《瑜伽師地論·菩薩地》的第九至第十五品包括：〈施品〉(Dānapaṭala)、〈戒品〉(Śīlapaṭala)、〈忍品〉(Ksāntipaṭala)、〈精進品〉(Vīryapaṭala)、〈靜慮品〉(Dhyānapaṭala)、〈慧品〉(Prajñāpaṭala)及〈攝事品〉(Saṃgrahavastu paṭala)，皆依「九相」的框架來分析，即①「自性」、②「一切」、③「難」、④「一切門」、⑤「善士」、⑥「一切種」、⑦「遂求」、⑧「二世樂」、⑨「清淨」。論中從九種角

1 《瑜伽師地論·菩薩地》的梵文本是由二十八章組成，由三個主要部分組成：

(I)持瑜伽處(ādhāra-yogasthāna)，明菩薩所學之行。

(II)持隨法瑜伽處(ādhārānudharma-yogasthāna)，隨前所學之法而起修。

(III)持究竟瑜伽處(ādhāraniṣṭhā-yogasthāna)，由前隨法得究竟而攝利自他。每個部分又分為不同的品目(paṭala)。

漢譯則有(IV)「持次第瑜伽處」，說明〈菩薩地〉的內容編排次第，令行者依此次第作瑜伽的實踐。

2 《瑜伽論記》卷11，大正42，562a。

3 「資糧」的梵語是sambhāra，包括要素、儲備等意義。「菩提資糧」(bodhi-sambhāra；provisions for attaining perfect wisdom)，是能圓滿成就覺悟之因。

4 《菩薩善戒經》卷5，大正30，990c。

度對六度四攝作系統性的闡釋，⁵故是菩薩行難得的實習指南。

本文嘗試探討「四攝事」中有關「愛語」九相的實踐方法及意義，並輔以《瑜伽師地論·力種姓品》及《大乘莊嚴經論·度攝品》的闡釋，以便修學大乘的行者能掌握愛語的修學準則。

相關的梵文及漢譯的經文可參見Samgrahavastu-patala, Wogihara⁶ (BBhW) 217-230; Dutt⁷(BBhD) 149-158; 唐玄奘譯《瑜伽師地論》卷四十三〈攝事品〉第十五(529c-533a); 北涼曇無讖譯《菩薩地持經》卷七〈四攝品〉第十五(923b-925c); 劉宋求那跋摩譯《菩薩善戒經》卷五〈軟語品〉第十六(989b-991a)。

2 九相的名義及關係

《瑜伽師地論·菩薩地》中施、戒、忍、精進、靜慮、慧六波羅蜜多及四攝的各別「九相」(navākāram)，如〈施品〉之嘔陀南(uddāna; 集施頌)所言：「嘔陀南曰：自性、一切、難，一切門、善士，一切種、遂求，二世樂、清淨，如是九種相，是名略說施。」⁸若就愛語為例，則是自性愛語、一切愛語、難行愛語、一切門愛語、善士愛語、一切種愛語、遂求愛語、(此世他世)二世樂愛語、清淨愛語。

5 NalinakshaDutt對〈施品〉至〈攝事品〉有一簡要的總述，*Bodhisattvabhūmiḥ: Being the XVth Section of Asaṅgapāda's Yogācārabhūmiḥ*. (BBhD), Patna: K.P.Jayaswal Research Institute, 1966, 20-21。

6 荻原雲來(Unrai Wogihara)校訂：*A Statement of the Whole Course of the Bodhisattva (Being the Fifteenth Section of the Yogācārabhūmi)*. (BBhW), Tokyo, Vol. II, 1936。

7 Nalinaksha Dutt : *Bodhisattvabhūmiḥ: Being the XVth Section of Asaṅgapāda's Yogācārabhūmiḥ*. Patna: K.P.Jayaswal Research Institute, 1966.

8 《瑜伽師地論》卷39，大正藏30，505a-b。
uddānaṃ.

sva-bhāvaś caiva sarvaṃ ca duṣ-karaṃ sarvato-mukhaṃ
syāt sātpauruṣya-yuktaṃ ca sarv'ākāraṃ tathaiva ca
vighātārthika-yuktaṃ ca ihāmutra-sukhaṃ tathā
viśuddhaṃ bodhisattvānaṃ dānaṃ etat samāsataḥ. (BBhW 114)

九相的略義如下：

- (1) 「自性」(*svabhāva*)，*sva*意為自身，*bhāva*意為本質、或性質，*svabhāva*指本質、特性等意義，奘譯「自性」，異譯本《菩薩地持經》則譯為「性」。
- (2) 「一切」(*sarva*)，指所有，即不同類別(差別)，內容廣泛，涉及眾多的類別。
- (3) 「難行」(*duṣkara*)，*duṣ*表示困難的，*kara*是行，*duṣkara*指艱難的實踐之意，說明菩薩修六波羅蜜多之艱苦難行。異譯本《地持經》及《善戒經》皆譯作「難」。
- (4) 「一切門」(*sarvatomukha*)，*sarvatah*指一切方面，「門」(*mukha*)是入門途徑，異譯本的《善戒經》則作「一切自」，論述所有入門的類別。
- (5) 「善士」(*satpuruṣa*)，*sat*即善，*puruṣa*是人，*satpuruṣa*乃善人的意思。奘譯「善士」，異譯本皆譯作「善人」，論述菩薩善士實踐所應行之情況。
- (6) 「一切種」(*sarvākāra*)，*sarva*即一切，*ākāra*是行、活動、種類等意思，異譯本皆作「一切行」，論述菩薩一切實踐行為的類別。
- (7) 「遂求」(*vighātārthika*)，*vighāta*(destruction, want of success)含有「破除」及「希求成就」的意思，*arthika*則是有關於目的。《菩薩地持經》選取「破除」之意，故譯作「除惱」，《菩薩善戒經》亦譯作「除」，而玄奘法師則取「希求成就」之意，綜言之，菩薩行應消除眾生的苦惱及順遂他人所求。

(8) 「此世他世樂」(*ihāmutra-sukhaṃ*)，略名「二世樂」，*iha*是現在，*amutra*是未來，*sukhaṃ*是快樂，因此，*ihāmutra-sukhaṃ*意思是為現在及未來世帶來廣大利益福樂。異譯本的《菩薩善戒經》則譯作「自利利他」，論述以六度四攝累積資糧，為現在及未來世帶來廣大利益福樂。

(9) 「清淨」(*visuddha*；completely cleansed, purified)，*vi*表示完全；*suddha*意指純淨、淨化等義，*visuddha*是完全地淨化之意，指菩薩修行時應離諸過失，對治煩惱垢染以實踐清淨之六度四攝。

四攝事各別的九相如下：

九相	施	愛語	利行	同事
自性	自性施	自性愛語	自性利行	自性同事
一切	一切施	一切愛語	一切利行	一切同事
難行	難行施	難行愛語	難行利行	難行同事
一切門	一切門施	一切門愛語	一切門利行	一切門同事
善士	善士施	善士愛語	善士利行	善士同事
一切種	一切種施	一切種愛語	一切種利行	一切種同事
遂求	遂求施	遂求愛語	遂求利行	遂求同事
此世他世樂	此世他世樂施	此世他世樂愛語	此世他世樂利行	此世他世樂同事
清淨	清淨施	清淨愛語	清淨利行	清淨同事

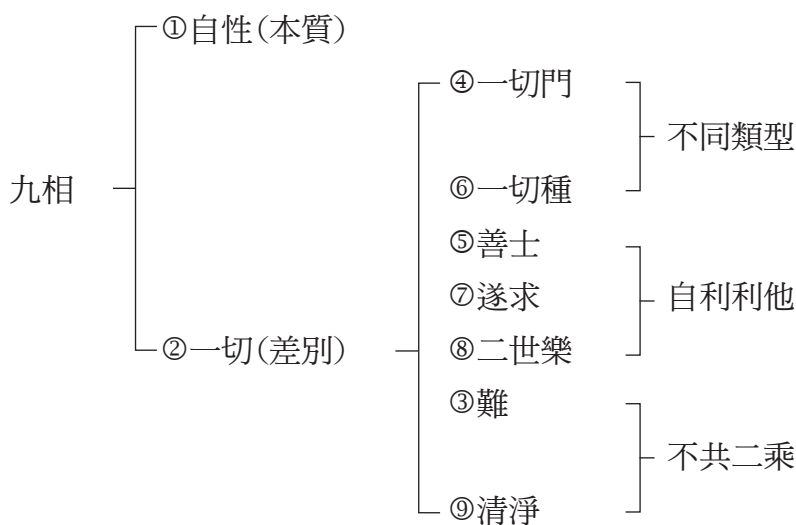
又九相中有些相關的方面，可概括成四個範疇如下：

- (一) 本質差別：此即「自性」及「一切」的關係。
- (二) 不同類型：此即「一切門」及「一切種」的分別。
- (三) 自利利他：此即「善士」、「遂求」及「此世他世樂」的善人善事。
- (四) 不共二乘：此即超越二乘的「難行」及「清淨」方面。

九相中「自性」(*svabhāva*)與「一切」(*sarva*)為「本質」與「差別」的關係。若以「一切」的分類而言，內容涉及眾多的領域，故

是九相中最重要的部分。《瑜伽論記》以「一切施」為例，指出「一切施」涵涉的範圍：「一切施者，別明施行之相也。施行非一，故言一切。就此施行開餘七門，下自屬當。」⁹「一切施」主要是闡述施行(布施的實踐)和施行的相(布施活動的相貌特徵)，由於布施活動的內容非常廣泛，故說「一切」。因此「一切施」以下可開出其餘的七相，即七門或七個角度，包括「難行」、「一切門」、「善士」、「一切種」、「遂求」、「此世他世樂」、「清淨」等七方面，皆隸屬於「一切施」。可見「一切」是一個「大集」，包含其餘七個「小集」。以四攝中的「一切施」為準則，其餘的「一切愛語」、「一切利行」、「一切同事」亦如此類推地了解。

這樣九相又可作不同層級的相屬關係：



這個精簡的框架相較只是列舉九相應更易掌握。

9 《瑜伽論記》卷10，大正藏42，530b。

3 四攝事的名義

四攝事(*catvāri saṃgraha-vastūni*)是攝受利益眾生的四種善巧手段，以利他為目的，令其生起親愛心而引入佛道，包括(1)布施攝、(2)愛語攝、(3)利行攝、(4)同利攝(即同事攝)。¹⁰

布施攝(*dāna-saṃgraha*)如〈力種性品〉所說：¹¹

若諸菩薩先行「布施」，當知是名「隨攝方便」。何以故？先以種種財物布施饒益有情，為欲令彼聽受所說，奉教行故。

菩薩以平等心對待眾生，一視同仁，無論眾生是苦是樂，都感同身受。基於眾生之苦即為己苦，遂以布施的活動作為關愛攝化眾生的方法，先供給種種財物以惠及有需要的人，令給施的對象脫離困境，使眾生生起歡喜心。菩薩不應以希求回報的心態助人，須以無私心的行動感召他人，令其生起信賴和親切之感，並於合適的時候，為眾生宣說佛法，令其聽受奉行，提升他們的福慧，引導他們積聚福德智慧資糧，於未來世培養自利利他的條件，才是最終令眾生得益的做法。

愛語攝(*priyavāditā-saṃgraha*)如〈力種性品〉所說：¹²

若諸菩薩次行「愛語」，於彼彼處有愚癡者，為欲除彼所有愚癡，令無餘故，令其攝受瞻察正理。如是愛語，當知名為「能攝方便」。

10 四攝事的梵文是 *dāna* 布施；*priyavāditā* / *priyākhyāna* / *priyavākya* 愛語；*arthacaryā* / *arthakriyā* 利行；*samānārthatā* / *samānasukhaduḥkha(-tā)* 同事。參見若原雄昭之〈唯識派に於ける四攝事——大乘莊嚴經論XVI章を中心にして〉，日本佛教學會年報，2007，Vol.72，119-139。

11 大正30，504c。

12 大正30，504c-505a。

菩薩對不明真理的人，因應眾生的性情及其所面對的問題，以他們能夠接受或理解的語言來談論慰藉，善巧地講述與佛教正理相關的意義，引導人們審察反思真確的道理，破除愚迷執見，領受教益。實際上，一切隨順世間的關懷問候、安慰、祝福、讚美、勸導等都是愛語的方便。建基於和諧而無隔閡的人際關係上，菩薩較易造就眾生獲得正確知見的機會，以去除他們愚昧無知的見解與錯誤的行為。佛教主張以正法攝受有情，目的是令眾生獲致生命上進的義利。

利行攝(*artha-caryā-saṃgraha*)如〈力種性品〉所說：¹³

若諸菩薩知彼有情攝受瞻察正道理已，次行「利行」，拔彼有情出不善處，於其善處勸導、調伏、安處、建立。如是利行，當知名為「令入方便」。

當眾生開始接受和明白正法，菩薩便應隨順不同的機緣，以身口意的三業善行，利益眾生，如對眾生加以鼓勵、引導、矯正不良的習性等，安置他們於善道中，並建立修學的進程，增長善法。因此，利行是令得眾生趣入善道的方便手段。

同利攝(*samānārthatā-saṃgraha*)如〈力種性品〉所說：¹⁴

若諸菩薩如是方便，令諸有情得趣入已，最後與其「於正事業同共修行」，令彼隨轉。由是因緣，令所化者不作是說：汝自無有圓滿淨信、圓滿尸羅(*śīla*；precept，戒)、圓滿惠捨；圓滿智慧，何賴於善勸導於他、諫誨呵擯，與作憶念？是故菩薩所行第四同事攝事，當知是名「隨轉方便」。

13 大正30，505a。

14 同上。

「同事攝」是指菩薩隨應機緣而與他人共事，在共同經歷中相互支持，共同分享快樂和痛苦的經驗，並培養與所有眾生的理解和相互聯繫的方式，令眾生親附隨己得以趣入佛道。菩薩教導眾生的實踐方法都應自己遵行，以身作則，才有感召力和發揮示範的作用。眾生眼見菩薩行正道所引致的福德智慧，自然心懷欣羨嚮往，見賢思齊，以菩薩的修養為榜樣而隨力而學，從而獲得利益。另一方面，也避免他人批評菩薩自身未有淨信、持戒、布施、智慧，哪有資格導人生信向善、或指責別人的不當行為，以至守持正法？所以菩薩應以身示教，作眾生的善友，予以感化，熏染眾生隨己修學行善，同霑法益，增長福慧，達到自利利他的目的，這便是「隨轉方便」的效益。

《瑜伽師地論·力種性品》提到菩薩的四攝相應四種方便，包括：(1)隨攝方便，(2)能攝方便(即攝取方便)，(3)令入方便(即正轉方便)，(4)隨轉方便。其義亦見於《大乘莊嚴經論·度攝品》有關四攝的闡釋：¹⁵

布施者，是「隨攝方便」，由財施隨他身起攝[受]故。
愛語者，是「攝取方便」，由無知疑惑者，令受義故。
利行者，是「正轉方便」，由此行，諸善轉故。
同利(即同事)者，是「隨轉方便」，菩薩自如說行，眾生知己，先未行善，亦隨行故。

又《大乘莊嚴經論·度攝品》指出四攝的作用效益：¹⁶

布施者，能令[有情]於法成器，由隨順於財，則堪受法故。
愛語者，能令[有情]於法起信，由教法義，彼疑斷故。
利行者，能令[有情]於法起行，由如法依行故。

15 大正31，633c。

16 大正31，633c。

同利者，能令彼[有情]得解脫，由行淨長時得饒益故。
是為四攝業。

〈力種性品〉總結四種方便與三業配合：「如是菩薩四種方便，若總若別所攝身業、語業、意業，是名『方便所攝三業』。於諸有情，能正攝受、調伏、成熟。」¹⁷菩薩以身、口、意三業種種善巧方便，凡利益眾生之事，皆盡力而為，使眾生信樂佛法。可見四攝方便須透過身、口、意三業來發揮攝化眾生的效用。此可參考《大乘莊嚴經論·業伴品》的闡釋。¹⁸因此，〈力種性品〉引世尊言：「菩薩成就四種攝事所攝方便，方名菩薩。」¹⁹

上述四攝事的大意，當源自《雜阿含經》(669)的意旨：²⁰

若所有法是眾之所取，一切皆是四攝事。或有一取施者，或一取愛語者，或一取行利者，或一取同利者。

過去世時，過去世眾已有所取者，亦是四攝事。未來世眾當有所取者，亦是四攝事，或一取施者，或一取愛語[者]，或一取行利者，或一取同利[者]。

爾時世尊即說偈言：

布施及愛語，或有行利者，同利諸行生，各隨其所應，
以此攝世間，猶車因釭運。

世無四攝事，母恩子養忘，亦無父等尊，謙下之奉事。
以有四攝事，隨順之法故，是故有大士，德被於世間。

在此經中，佛陀指出世人所須求及所愛的事物總為四類，或有需要財物方面的給施，或有需要知識上的傳授，或需要行事上的支援，或需要共事中得到輔助。不論是過去、現在或未來，世人都會環繞

17 大正30，505a。

18 參考大正31，626c-627b。

19 大正30，504c。

20 大正2，185a。

著這四事來求取。如果有大士(*māhasattva*；great being，菩薩的別稱)關愛世間眾生，應當以布施、愛語、利行(即行利)、同事(即同利)四攝去澤益不同需要的人們，猶如車輪具負載的作用一般，菩薩亦如是擔負起攝益眾生的責任，善巧引導眾生依正法修學，令他們得到饒益。

4 愛語的九相詮釋

《瑜伽師地論》及《菩薩地持經》皆譯作「菩薩愛語」，而《菩薩善戒經》則譯作「菩薩性軟語」。²¹由於本文只側重「攝事」九相中「愛語」的內容，故只集中分析這方面的要義。

《阿毘達磨集異門足論》卷九對「愛語攝事」有詳細的界定：²²

云何「愛語攝事」？

答：此中「愛語」者，謂可喜語、可味語、舒顏平視語、遠離顰蹙語、含笑前行語、先言慶慰語、可愛語、善來語……總名「愛語」。

復次，如世尊為手長者說：長者！當知諸愛語中最为勝者，謂善勸導諸善男子善女人等屬耳聽法，時時說法、時時教誨、時時決擇，是名「愛語」。

「攝事」者，謂由此愛語，於他等攝、近攝、近持、令相親附。如是愛語於他有情，能等攝、能近攝、能近持、能令親附，是故名為「愛語攝事」。

「愛語」是令人感到喜悅及舒服的說話，而愛語中有殊勝利益作用的是說法語，由愛語令他人願意親近依附，達致攝化眾生的效益，故名「愛語攝事」。《瑜伽師地論》有關「菩薩愛語」的釋義可能源自《集異門足論》的定義，但發揮得更為詳盡清晰，而《集異門

21 大正30，989b。

22 大正26，403a。

足論》亦引《中阿含》之〈手長者經〉有關四事攝眾的經義。²³

4.1 自性愛語

「自性」(*svabhāva*)，指本質、特性等意義，愛語(*priya-vāditā*)是鍾愛的柔善言辭。菩薩「自性愛語」(*priya-vāditā-svabhāvaḥ*)的本質特性是：²⁴

謂諸菩薩，於諸有情常樂宣說：悅可意語、諦語、法語、引攝義語。²⁵

菩薩的愛語本質上是令人愉悅的「悅可意語」(*manāpām vācam*)、真實意義的「諦語」(*satyām vācam*)、開示正理的「法語」(*dhārmīyām vācam*)，及引發攝護眾生福祉的「引攝義語」(*cārthopasaṃhitām vācam*)。

依《瑜伽論記》的解釋，「悅可意語」是非麤惡語；「諦語」是不妄語；「法語」是不離間語；「引攝義語」是不綺語。²⁶此即十善業道中四種善語業的項目，那就是不惡口、不妄語、不兩舌及不綺語。「悅可意語」是令人喜悅愜意的語言，「諦語」是真實的語言，「法語」是合於佛法聖教的語言，「引攝義語」是能夠引導眾生獲得義利的語言，這些是菩薩需要把握愛語的基本原則，方能善巧地攝化眾生。

23 「世尊告曰：『手長者！汝今有此極大眾，長者！汝以何法攝此大眾？』彼時手長者白曰：『世尊！謂有四事攝，如世尊說，一者惠施，二者愛言，三者以利，四者等利。世尊！我以此攝於大眾，或以惠施，或以愛言，或以利，或以等利。』」(大正1, 482c)

24 大正30, 529c。

25 *iha bodhisattvo man'āpām satyām dhārmīyām cārthopasaṃhitām sattveṣu vācam udāharati.* (BBhW 217)

26 《瑜伽論記》卷10：「解自性中，景、測同云：『悅意語者，不麤惡語；諦語者，是不妄語；法語者，不離間語；引攝義語者，是不綺語。』」(大正42, 546a)

若依《大乘莊嚴經論·度攝品》的闡釋，菩薩既於眾生悲愍恒深，志切利他，又怎會起妄語？凡起妄語有四因緣：(一)為自利，戀身命故。(二)為利他，利所愛故。(三)為怖畏，懼王法故。(四)為求財，有所須故。菩薩不作妄語的原因是：(一)不戀身命故。(二)他身與自得平等心故。(三)「無畏」，離五怖²⁷故。(四)以一切物普施一切眾生故。菩薩除了不作「妄語」外，菩薩於一切眾生恒作平等利益，豈欲壞他眷屬的關係而作兩舌的「離間語」？菩薩大悲恒欲拔除一切眾生之苦，豈欲為苦惱於他而作「惡口」？菩薩恒欲成熟一切眾生的善根功德，豈欲不成熟他而作無義利的「綺語」？是故菩薩能極遠離此四語的過失。²⁸

4.2 一切愛語

「一切」(*sarva*)，指所有，即不同類別(差別)。菩薩的「一切愛語」(*sarva priyavāditā*)略說有三種：²⁹

一、菩薩設「慰喻語」(*saṃmodanī vācā*)：菩薩慰問的語言應隨順世情禮儀，如以平視恭敬、舒顏含笑的良好態度，主動發出善意美好的話語慰問有情，常令對方得到慰藉、遠離憂慙，以善緣引導，令眾生歡喜安心，使令親近，建立良好的關係。

二、菩薩設「慶悅語」(*anandanī vācā*)：菩薩安立慶賀喜悅的語言，若見有情現有眷屬美滿、健康、財富、德行修養等幸福昌盛事而不自足，菩薩應以慶賀隨喜的話語使他內心感到悅樂，並對自己的處境感到滿意。

27 菩薩有五怖畏：一、不活畏，恐己不能過活。二、死畏。三、惡道畏。四、大眾威德畏，恐於眾人或有威德之人前說法。五、惡名畏。參見《十住毗婆沙論》卷2，大正26，27a。

28 參見大正31，631b。

29 參見大正30，529c-530a。

三、菩薩設「勝益語」(*paramēṇa upakāreṇa vācā*)：菩薩安立殊勝利益的法語，恆常宣說與圓滿佛法教義相應之語，教導眾生，令得利益安樂。

這三種愛語反映愛語的不同相貌，此即「慰喻語」具有令人「悅意」之相，「慶悅語」如實慶喜他人的真實功德，故具「諦語」相。「勝益語」則相應「法語」和「引攝義語」相，以能引殊勝的功德義利。

「一切愛語」又可以歸納為「隨世儀軌語」(*loka-yātrānugatā*)及「順正法教語」(*samyag-dharma-deśanānugatā*)二種，即隨順世人的禮儀軌則，及隨順正法的教言。³⁰愛語中的「慰喻語」、「慶悅語」，為「隨世儀軌語」，這些讚歎及安慰他人的話是隨順世間的善語；而「勝益語」即說對他人有益的殊勝法語，為「順正法教語」，這是隨順正法教義的善語。

4.3 難行愛語

「難行」(*duṣkara*)，即艱苦難行的實踐。菩薩的「難行愛語」(*duṣkara priyavādītā*)略有三種：³¹

一、若菩薩於怨家惡友，以善淨心，思惟簡擇，為其說慰喻語、慶悅語、勝益語，是為第一難行愛語。

二、若菩薩攝受極愚癡、鈍根的有情，雖受疲勞，仍耐心地為其說種種如理法教，是為第二難行愛語。

三、若諸菩薩於詔詐欺誑邪惡行的有情，心無嫌恨、恚惱，思惟簡擇，為說慰喻語、慶悅語、勝益語，是為第三難行愛語。

30 參見大正30，530a。

31 參見大正30，530a。

4.4 一切門愛語

「一切門」(*sarvatomukha*)，指一切入門途徑的類別。菩薩「一切門愛語」(*sarvatomukhī priyavādītā*)略有四種：³²

一、菩薩為那些欲斷除貪欲、瞋恚、昏沉睡眠、掉舉惡作、疑等五蓋的眾生，令其趣向人天善趣，為其「說先時所應作法」(*pūrvakāla-karaṇīyā dharma-deśanā*)，指過去也曾數數修學的布施、持戒、禪觀等法，這些是人天之行的入門途徑。³³

二、對那些已遠離諸蓋、內心已調柔善淨的眾生，菩薩為說增進四聖諦等相應正法，這些是修色界及無色界四禪止觀的入門途徑。

三、處在家、出家而多行放逸的二眾，菩薩無顛倒地勸諫教誨，並以善巧的方法令其出離放逸行，俾能精進地修善斷惡。

四、於諸佛法中多懷疑惑的人，菩薩為說正法，決斷簡擇義理，令其於真實義斷疑生信，趣入聖道。

菩薩的一切門愛語是教授眾生以施論、戒論、生天之論、精進行、明聖道之真實義等，皆為入道的門徑類別。

4.5 善士愛語

「善士」(*satpuruṣa*)即善人。菩薩「善士愛語」(*satpuruṣa priyavādītā*)略有五種：³⁴

32 參見大正30，530a-b。

33 《瑜伽論記》卷10：「一切門中，一、欲斷諸蓋向善趣者，為先時所應作法者，景云：『人天善業無始世來數數曾得，名說先時所應作法。』基云：『菩薩化物欲令證大涅槃，不可直為說道，故先為人天之行，人天之行名先所應作法也。』基云：『令入佛法先說五停心觀，最先所應作法也。』」（大正 42，546b）

34 大正30，530b。

謂諸菩薩為所化生，能說如來及諸菩薩有因緣法、有出離法、有所依法、有勇決法、有神變法。

[1] 若所說法，得處有因，制立學處，是故此法名有因緣。

[2] 若所說法，於所受學有毀犯者、施設還淨，是故此法名有出離。

[3] 若所說法，四依所攝、施設無倒法律正行，是故此法名有所依。

[4] 若所說法，能正顯示出一切苦不退還行，是故此法名有勇決。

[5] 若所說法，作三神變，一切所說終不唐捐，是故此法名有神變。

諸菩薩為所教化的眾生開示如來及菩薩的教法，包括「有因緣法」（戒律事的制立）、「有出離法」（懺悔還淨事）、「有所依法」（資生具等少欲知足事）、「有勇決法」（修三十七道品的決意）、「有神變法」（神通威力）。

一、「有因緣法」(*dharmāḥ sanidāno bhavati*; the cause of the precepts)是菩薩善士開示如來因應信徒種種過失事而制立戒律學處，是為「毘奈耶」(*vinaya*; 戒律)出現的因由。³⁵

二、「有出離法」(*dharmāḥ saniḥsaraṇo bhavati*; the ritual for repentance)是菩薩善士對於犯戒的眾生，教以懺悔的法門，令出離一切惡戒，回復身心的清淨。

三、「有所依法」(*dharmāḥ saparākramo bhavati*; the righteousness brings protection)是菩薩善士開示受具足戒的出家眾，為了修行聖道，故需接受「四依」，即衣服、飲食、臥具、病緣醫藥的供養，

35 《瑜伽論記》卷10：「景云：『毘尼中依有所犯得罪處制立學處。』基云：『即毘奈耶因事制戒也。』」（大正42，546b）

這是施設正當戒法以維護生命所需。³⁶

四、「有勇決法」(*dharmāḥ saparākramo bhavati*; the practice with supreme courage)是菩薩善士宣說出離生死一切苦的踐行，令有情具勇敢決斷的意志，修三十七道品、六度等出世法，而不退還。

五、「有神變法」(*dharmāḥ saprātihāryo bhavati*; the possession of the profound miraculous virtue)指三神變，包括第一的「神力神變」，以種種轉變威力令他人歸伏。第二的「記說神變」即他心通，記他人心念的善惡，令其歸信。第三的「教導神變」，即說法令眾生得證漏盡智。³⁷如果菩薩善士具有三種神變的威力³⁸，便能方便教化眾生，易令生信，故說法不會徒勞無功。

4.6 一切種愛語

「一切種」(*sarvākāra*)，即一切活動、種類等意思，異譯本皆作「一切行」，唐譯依十三種類別來論述菩薩應學應行一切愛語的實踐。

菩薩為利益眾生的「一切種愛語」(*sarvākāra priyavāditā*)可分為六種及七種，總共十三種。³⁹首先是六種類別：⁴⁰

- 一、於應聽法開聽愛語，
- 二、於應制法遮制愛語，

36 《瑜伽師地論》卷42：「依謂四依：由依此故於善說法、毘奈耶中，出家受具成苾芻分，所謂衣服、飲食、臥具、病緣醫藥供身什物。」(大正30，524a)。

37 《瑜伽論記》卷6：「一、神力神變者：即是神通輪，種種轉變令他歸伏。二、記說神變：即記心輪，是他心通，記他人善惡心念，令其歸信。三、教導神變：即說法輪，是漏盡，說已漏盡教導眾生令證漏盡。」(大正42，438b)

38 詳見《瑜伽師地論》卷37之〈威力品〉的內容。(大正30，491b-496b)

39 參見大正30，530b。

40 《瑜伽師地論》卷43，大正30，530b。

- 三、開示諸法法門愛語，
- 四、開示無倒法相愛語，
- 五、開示無倒訓釋諸法言詞愛語，
- 六、開示無倒法句品類差別愛語。⁴¹

《瑜伽論記》卷10說：「六中，初二即是開遮，後四即說四無礙境。法、義、詞、辯，如其次第。」⁴²「開」(*anujñāne*; approval)是開許應作，「遮」(*pratiśedhe*; restraint)是遮止不作。第一的愛語是開示於戒律方面允許應作的事。第二的愛語是開示於戒律方面遮止不允作的事，令不毀戒。其後四句的愛語如次相應於《瑜伽師地論》之〈施品〉所言之「異門」(*paryāya*)、「體相」(*lakṣaṇa*)、「釋名」(*nirvacana*)、「因果差別」(*hetu-phala-prabheda*; distinction, classification of causes and effects)⁴³，也就是《瑜伽師地論》的〈菩提分品〉中法、義、詞、辯的四無礙解的意義。⁴⁴

所謂「開示諸法法門愛語」，意指菩薩應開示佛法的名相概念。「法門」(*dharma-paryāya*; *paryāya*; synonym)即同義詞，是以具有相似意思的詞語，它們可以在語言中相互替換使用，故同義詞

41 *anujñeyeṣu dharmeṣu anujñāne priyavādītā.*
pratiśeddhavyeṣu dharmeṣu pratiśedhe.
dharmāṇām dharma-paryāyodbhāvikā priyavādītā.
dharma-lakṣaṇāviparītoḍbhāvikā.
dharma-nirvacanāviparītoḍbhāvikā.
dharma-pada-prakāra-prabhedodbhāvikā priyavādītā. (BBhW 219)

42 大正42，546b。

43 《瑜伽師地論》卷39，大正藏30，508c。

44 參見《瑜伽師地論·菩薩地》卷45的〈菩提分品〉論述四無礙解的意義：

云何菩薩所修菩薩四無礙解？

謂諸菩薩於一切法、一切「異門」，盡所有性、如所有性，依修所成無所滯礙無退轉智，是名菩薩「法無礙解」。

又諸菩薩於一切法、一切「異相」。盡所有性、如所有性，依修所成無所滯礙無退轉智，是名菩薩「義無礙解」。

又諸菩薩於一切法、一切「釋詞」。盡所有性、如所有性，依修所成無所滯礙無退轉智，是名菩薩「詞無礙解」。

又諸菩薩於一切法、一切「品別」。盡所有性、如所有性，依修所成無所滯礙無退轉智，是名菩薩「辯無礙解」。(大正30，539b)

是對一法不同角度的描述。異門是以不同的名相，即「差別名」⁴⁵來說明有關愛語(*priyavādita*)的不同名相，如「悅可意語」、「諦語」、「法語」、「引攝義語」等名。

所謂「開示無倒法相愛語」，意指菩薩應開示無顛倒的名相概念的意義。「法相」(*dharma-lakṣaṇa*；*lakṣaṇa*；characteristic)或譯為「體相」、「異相」，指諸法自體所表現的特性，如不同愛語各別的特性及意義。

所謂「開示無倒訓釋諸法言詞愛語」，意指菩薩應開示無顛倒的名相訓釋。「訓釋」(*nirvacana*；interpretation, definition, etymology)，或譯為「釋名」、「釋詞」，指對名相的解釋、定義，乃至詞源學上的探討，如對種種愛語作名義上的定義或解釋。

所謂「開示無倒法句品類差別愛語」，意指菩薩應開示無顛倒的法句類別，「品類差別」，(*prakāra-prabheda*；classification of types)，或譯為「因果差別」、「品別」，即從種種角度辯說不同的愛語類別。

若能無礙通達有關愛語的法、義、詞、辯，也就是異門、體相、釋詞、品別等意義，這亦屬菩薩對愛語類別應有的知解。

六種類別之外另有七種的類別：⁴⁶

- 一、慰喻愛語，
- 二、慶悅愛語，
- 三、於他有情一切資具少希欲中，一切所作及以正至少希欲中，廣恣愛語，

45 《顯揚聖教論》卷4：「法無礙解，謂於一切種一切法『差別名』中，如實覺悟之所引攝無癡智見性，及彼相應等持諸心心法。」(大正31, 498b)

46 《瑜伽師地論》卷43，大正30, 530b。

- 四、安慰種種驚怖愛語，
- 五、如理宣說所攝愛語，
- 六、為欲令他出不善處安住善處，正見聞疑舉呵愛語，
- 七、請他有力饒益愛語。⁴⁷

《瑜伽論記》解七種中的第一即「慰喻語」，乃菩薩慰問眾生的語言。第二即「慶悅語」，乃菩薩讚歎隨喜眾生世間興盛事的語言。至於餘下的五種屬「勝益語」，乃能引殊勝的功德義利的語言。第三是菩薩應廣泛地開示其他的有情於一切資具少欲的法門及一切所作的正行。第四是菩薩安慰遭受種種驚慌恐怖的有情，令其解除怖畏，此為無畏施的愛語。第五是菩薩宣說符合正理的「法語」，此為法施的愛語。第六是眾生若聞正見戒法起疑生謗，菩薩便應舉出過錯，訶斥或勸諫，令其懺悔還淨，引導眾生出離不善的境地，安置於善的境地。第七是請其他有智慧及福德力的人開示饒益眾生的愛語。

《瑜伽師地論》所說的「一切種愛語」，可分為六種或七種類別，這十三種所說的愛語，是菩薩應學及實踐的愛語種類。

4.7 遂求愛語

「遂求」(*vighātārthika*)是遂他所求，「遂」是成就，「求」是所希望的事情，*vighāta* (*destruction*、*want of success*)含有「破除」及「希求成就」的意思。《菩薩地持經》譯作「除惱愛語」⁴⁸，《菩薩善戒經》則譯作「除軟語」⁴⁹。綜合各譯之意，菩薩的「遂求愛語」(*vighātārthika priyavādītā*)應包括順遂他人所求及消除眾生的

47 《瑜伽論記》卷10：「七中，景云：『初一、慰喻語，第二、慶悅語下，就勝益語中，分為五。後五中，初一、教示於他資具小欲廣恚，次一愛語無畏施語，次一法施，後二可解。』」(大正42，546b)

48 《菩薩地持經》卷7，大正30，923b。

49 《菩薩善戒經》卷5，大正30，989c。

苦惱。「遂求愛語」是依止四種清淨的語言，生起八種聖語：⁵⁰

四淨語者：謂離妄語，及以離間、麤惡、綺語。

八聖語者：謂見言見、聞言聞、覺言覺、知言知；不見言不見、不聞言不聞、不覺言不覺、不知言不知。

「四淨語」即沒有過失的清淨語言，包括遠離謊話的「妄語」、遠離破壞別人感情的「離間語」、遠離粗暴語言的「惡口」、遠離無義利的「綺語」，也就是十善業道的四種善的語業，即能夠除去惱害眾生的愛語，亦是順遂眾生希求別人說真誠善意的語言。

「八聖語」即聖者依止見聞覺知而發出的八種語言，如果依眼見、耳聞、意識覺知而得，聖人便誠實說其所見所聞的知見；反過來，若非自身的見聞覺知，就誠實地說沒有。這正反兩面的如實所說，稱為八聖語，也就是以四種清淨的語言為依止的聖人之實語。這是菩薩「遂求愛語」的準則，對眾生坦誠地說真實語，引導眾生去除由顛倒所生的苦惱執見。

4.8 此世他世樂愛語

「此世他世樂」(*ihāmutra-sukham*)，略名「二世樂」，異譯本的《菩薩善戒經》則譯作「自利利他軟語」⁵¹，以「愛語」說正法，也就是以「軟語」教化眾生，能為自身及他人於現在及未來世帶來廣大利益福樂。菩薩的「此世他世樂愛語」(*ihāmutra-sukham priyavāditā*)略有九種，分為兩方面，首五種是「斷難語」，後四種是「讚美語」：⁵²

50 大正30，530b-c。

51 《菩薩善戒經》卷5，大正30，989c。

52 大正30，530c。

- 一、說正法斷親屬難愁憂愛語，
- 二、說正法斷財位難愁憂愛語，
- 三、說正法斷無病難愁憂愛語，
- 四、說正法斷淨戒難眾苦愛語，
- 五、說正法斷正見難眾苦愛語。
- 六、說正法讚美淨戒圓滿愛語，
- 七、說正法讚美正見圓滿愛語，
- 八、說正法讚美軌則圓滿愛語，
- 九、說正法讚美正命圓滿愛語。

此如《瑜伽師地論·聲聞地》卷32所言眾生遭遇種種衰損，能令自身於現世常住苦惱及後世墮入惡趣：⁵³

如是生死甚為重苦，所得自體極大艱辛，而於其中有如是一等自他衰損差別可得：病衰損、壽命衰損、眷屬衰損、財寶衰損、病病法性、死死法性。復有一類淨戒衰損、正見衰損。由是因緣彼諸眾生於現法中住諸苦惱，於當來世往諸惡趣。

故《披尋記》說前五種「斷難語」即「五衰」之異名，包括眷屬衰損、財位衰損、無病衰損⁵⁴、淨戒衰損、正見衰損，由此令眾生生起愁憂苦惱。菩薩以愛語為說正法，能善開解受苦之人，深生厭離，令得斷除苦難。⁵⁵

後四種是「讚美語」，指菩薩說「圓滿愛語」，即以正法讚美有情淨持戒律、具正知正見、行住坐臥符合威儀軌則、以正業活命。而

53 大正30，459c。

54 「無病衰損」即是現有病難而不是無病之意。

55 韓清淨：「此中前五種難，即五衰之異名：謂眷屬衰損、財位衰損、無病衰損、淨戒衰損、正見衰損。由是因緣，住諸苦惱，故生愁憂。菩薩為說正法，能善開解令得遠離，說彼名斷。」《瑜伽師地論科句披尋記彙編(二)》，新文豐版，頁1455。

《菩薩善戒經》則著重以軟語說於正法，教化眾生，達致自利利他的目的：

或以軟語教誡眾生，或以軟語教令正見，或以軟語教令行施，或以軟語教令正命，或以軟語說於正法。是名自利利他軟語。⁵⁶

菩薩實踐九種圓滿愛語，便能自他達致二世樂的目的。

4.9 清淨愛語

「清淨」(*visuddha*; completely cleansed, purified)，指純淨、淨化等義。《瑜伽師地論》的「清淨愛語」(*visuddhā priyavādītā*)，《菩薩善戒經》譯作「寂靜軟語」。⁵⁷菩薩修行時應離諸過失，對治煩惱垢染以實踐清淨之行。

云何菩薩清淨愛語？當知此語有二十種，謂二十相宣說正法，應知如前〈力種性品〉。⁵⁸

論中指出菩薩的清淨愛語應當依照《瑜伽師地論》卷38〈力種性品〉的二十種相宣說正法：⁵⁹

……如是菩薩說正法相，略有二十：一者以時、二者重法、三者次第、四者相續、五者隨順、六者歡喜、七者愛樂、八者悅豫、九者欣勇、十者不擯、十一者應理、十二者稱順、十三者無亂、十四者如法、十五者順眾、十六者慈心、十七者利益心、十八者哀愍心、十九者不自讚毀

56 《菩薩善戒經》卷5，大正30，989c。

57 《菩薩善戒經》卷5，大正30，989c。

58 參見大正30，530c。

59 大正30，503b-503c。

他、二十者不依利養恭敬讚頌。菩薩如是應常為他宣說正法。

宣說正法的二十種相其義如下表：

一者、以時	應時而說，並有如法的威儀。
二者、重法	令他有情對正法生出尊重而不輕毀。
三者、次第	有次第地無間而說。
四者、相續	傳授不留一手，令正法世代留傳。
五者、隨順	如文句的次第而解釋道理。
六者、歡喜	說法要略標、解釋、廣分別，引攝義利，令生歡喜。
七者、愛樂	應示現真實道理，令聽者生起愛樂。
八者、悅豫	教導佛法，令生信解，則感適意喜悅，願意依教奉行。
九者、欣勇	讚歎鼓勵，令其對佛法生歡喜及勇猛精進心。
十者、不擯	慶賀法隨法行者，成為他人的效法對象，令犯戒有情不被僧團擯逐。
十一者、應理	不離現量、比量、聖言量等三量說法。
十二者、稱順	所說法令眾生往善趣，得增上生及決定勝而得解脫。
十三者、無亂	宣說法義有條理而無雜亂，令聽者容易掌握。
十四者、如法	所宣說法不離四聖諦理。
十五者、順眾	隨順眾生根器而應機說法，令其得益。
十六者、慈心	於已有怨的有情以慈心說法。
十七者、利益心	對行惡有情以利益心說法，令調伏煩惱而獲利益。
十八者、哀愍心	對放逸下劣有情以哀憫心說法，令修法隨法行而得出離。
十九者、不自讚毀他	說法時不以嫉妒心，毀謗他人，讚歎自己的功德。
二十者、不依利養恭敬讚頌	心無所求，純為利益眾生，不為利養恭敬名稱而說法。

這二十種是菩薩宣說正法的軌則，亦能令說法者寂靜內心、清淨無染，故名「寂靜軟語」或「清淨愛語」。

4.10 愛語的功德

《瑜伽師地論》指出九相愛語除了「自性愛語」只作定義外，若多修習後八門的愛語，能感得無邊佛果功德如下表，其實也包含六度及四攝等菩薩行的各別八相的修果在內：⁶⁰

八種愛語	若多修習所感如來諸功德
一切愛語	無上正等菩提、金剛堅固身、正法久住果
難行愛語	如來成就無等希奇法果
一切門愛語	如來一切最勝有情天人所供養果
善士愛語	如來於諸有情類中最尊勝果
一切種愛語	如來三十二相、八十隨好莊嚴身
遂求愛語	如來坐菩提座、一切魔怨不能惱觸果
此世他世樂愛語	如來最勝靜慮、等持樂果
清淨愛語	如來一切不共二乘佛法清淨果

菩薩所作愛語的善法，除了能感無上的佛果，亦會感於生死流轉中無量可愛無罪的功德。

5 結論

「四攝事」涵攝大乘菩薩道自利利他的重要項目，菩薩隨順眾生所好而行布施、愛語、利行及同事，眾生於受益的同時，也會對佛法生起好感，願意親近佛法，進而信受奉行，這樣就可以達到攝益眾生的目的。

60 參見大正30，532c-533a。

一切隨順世間的關懷問候、安慰、祝福、讚美、勸導等都是愛語的方便。若能建立和諧的人際關係，則菩薩較易造就眾生獲得正確知見的機會，以去除他們愚昧無知的見解與錯誤的行為。佛教主張宣說正法攝受有情，目的是令眾生獲致生命上進的義利，故「圓滿愛語」善能闡示度化眾生的方便。

〈菩薩地 攝事品〉中「愛語」是以九相的框架作精密的分析，提供具體施行「圓滿愛語」的技巧及準則，這在其它佛典中是少見的詮釋方法，饒具深意。「愛語」乃菩薩所應學及精勤實踐之處，此即「持瑜伽處」，目的是自利利他及發揮攝化眾生的效用。若輔以《瑜伽師地論·力種姓品》及《大乘莊嚴經論·度攝品》的闡釋來了解，則大乘的行者應能全面掌握愛語的實踐準則。

煩惱的運作——它如何生起？

尤堅

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1. 緒論

眾所周知，佛教修行的終極目標是離苦得樂，並在離開煩惱或睡眠纏擾下獲得心自在以及得解脫。¹這等同於宣說斷除煩惱的重要性，而這正正是所有佛教學派（包括說一切有部）的共同究竟目標。為了實現這一目標，阿毘達磨論師決不能回避並須考究依據煩惱（亦即隨眠）² 運作而建立斷除煩惱的義理方法論框架。

本文將從煩惱生起情況的角度，研究煩惱的運作，即煩惱生起的條件。在第2節中，第2.1及2.2節將各別探討《品類足論》、《大毘婆沙論》以及《俱舍論》中論述煩惱生起的三個條件，而第2.3節將進一步探討其他《俱舍論》以後的文獻內容，包括《順正理論》、《俱舍論明瞭義疏》、《阿毘達磨燈論》以及《瑜伽師地論》。然而，並非所有學派都認可說一切有部所主張必須有真實的所緣對象才能令煩惱生起的觀點，第3節將依據《順正理論》的紀錄，重點討論各學派就所緣對象的假實的爭議，同時，這亦反映譬喻師對後來瑜伽行派的義理貢獻。

2. 煩惱生起之三因

就說一切有部的義理立場而言，在諸行無常的現象世界中，對於各別諸法存在狀態的因果關係——透過六因（*hetu*）、四緣（*pratyaya*）及五果（*phala*）——的探討一直是一項具意義且持續的使命。他們依據這些研究成果進一步建立並發展出不同的義理學說。正因如此，有部亦被稱為「說因部」（*Hetuvāda*）。³他們在研究煩惱的特性時亦不例外。對他們來說，透過瞭解煩惱生起的條件，修行者能更好地理解煩惱的本質，從而能夠減低它們對有情生

1 Dhammajoti (2015), 362.

2 對說一切有部而言，煩惱與隨眠並無不同。其主張不同於經部認為隨眠是煩惱未生起的狀態的說法。見《俱舍論》卷 19, 98c18-99a15。

3 Dhammajoti (2015), 164. 《異部宗輪論》T49, no. 2031, 15b9-10：說一切有部亦名說因部。

命的影響，這包括有關阿羅漢退轉的問題，更不用說這是為了更有效地壓伏與究竟斷除煩惱並達到終極的涅槃證悟。

2.1. 《品類足論》及《大毘婆沙論》的討論

世友 (Vasumitra) 是說一切有部的四大論師之一，而至少從現存的阿毘達磨文獻來看，他似乎是第一位阿毘達磨師討論並提出契經所記載的七隨眠生起的條件。⁴他在《品類足論》以一系列的問答作討論：⁵

〔問：〕云何起欲貪隨眠 (*kāmarāga-anuśaya*) 乃至云何起疑隨眠 (*vicikitsā-anuśaya*) ？

答：欲貪隨眠由三處 (**sthāna*) 起：一者、欲貪隨眠未斷未遍知故 (*aprahīṇa-aparijñāta*) ；二者、順〔生起〕欲貪纏 (*pariyavasthāna*) 〔的〕法現在前故 (*kāmarāga-pariyavasthānīya*) ；三者、於彼處有非理作意故 (*ayoniśo-manaskāra*) 。⁶乃至疑隨眠亦由三處起：一者、疑隨眠未斷未遍知故；二者、順疑纏法現在前故；三者、於彼處有非理作意故。

在對於阿羅漢是否因煩惱生起而會退轉 (*parihāṇi*) 的爭論中，《大毘婆沙論》直接逐字地引用上述段落作為經典上的依據 (即教證)，以反駁阿羅漢在煩惱生起時退轉的論點——這大抵是毘婆沙師的反對者所提出。為了證明正統立場，毘婆沙師從三個原因的角度分析這段文字，而這三個原因對應著上述的三個條件並作闡釋：⁷

4 《品類足論》卷1，693b28-c1：隨眠有七種，謂欲貪隨眠、瞋隨眠、有貪隨眠、慢隨眠、無明隨眠、見隨眠、疑隨眠。

5 《品類足論》卷3，702b15-21。

6 非理作意是與無明有著緊密關係，而這亦為大乘文獻所認可。關於它們的關係，詳細參考三友健容，(1976)；Mejor, M. (2001)；佐々木閑 (1991)；宮崎展昌 (2010)。

7 《大毘婆沙論》卷61，313c8-26。

《品類足》說三緣，故起諸隨眠者，依未斷盡煩惱者說。……

起煩惱現在前者，有具因緣 (*sampūrṇa-kāraṇa*) 有不具因緣，彼依具因緣而起煩惱現在前者說。謂諸有情三因緣故起諸煩惱名具因緣：一、由因力 (*hetu-bala*)；二、由境界力 (*viṣaya-bala*)；三、由加行力 (*prayoga-bala*)。欲貪隨眠未斷未遍知者說因力；順欲貪纏法現在前者說境界力；於彼〔欲貪隨眠的所緣〕有非理作意者說加行力。

復次，為遮外道所說意趣 (*abhiprāya*)，故作是說：由三緣故起諸隨眠，謂外道說：「專由境界，起諸煩惱；若有境界，煩惱便生；若境界壞，煩惱不起。」為遮彼意說：諸纏起，亦因未斷自類隨眠，亦由彼有非理作意。

引用這段落的主要目的顯然是為了證明《品類足論》的主張，而這部論書是毘婆沙師所推崇為「六足」之一的阿毘達磨文獻（「一身」是指《發智論》）。⁸然而，反對者亦同樣引用這段落作為教證，以反駁毘婆沙師對於煩惱與阿羅漢退轉的關係的正統立場，以及否定那些主張所緣作為單一條件而足以確保煩惱的生起的異端觀點——由於有為法是由因緣和合而存在，這一觀點顯然為所有佛教宗派所拒絕。⁹《大毘婆沙論》也在另一個場合引用世友的這三個理由作為教證，以回應外道基於他們對於現實觀察的主張：「無因無緣令有情雜染，非因非緣而有情雜染。」，而他們認為，即使那些居住在隱居處 (*aranya*，阿練若) 的修行者亦可能由於「因力」及「加行力」而生起煩惱，而那些居住在城市中的人亦可能於「因力」及「境界力」而不會生起煩惱。¹⁰在對於透過斷除煩惱而得到

8 說一切有部七部論書，稱為一身六足。其中「一身」是指迦多衍尼子所著的《發智論》，而「六足」分別為《法蘊足論》、《集異門足論》、《施設足論》、《品類足論》、《界身足論》、《識身足論》。參考Dhammajoti (2015), 93-116。

9 見 Dhammajoti (2015), 43-44。

10 見《大毘婆沙論》卷198, 989c7-18；Dhammajoti (2015), 385, 411 note 77。

證悟的研究中，Cox亦同樣指出這一點，¹¹

透過強調煩惱生起所需的三個必要條件的合作，《大毘婆沙論》否定了非佛教派系所提出僅由所緣而生起煩惱，因此煩惱將不再生起若所緣被破壞這樣的主張。相反，《大毘婆沙論》認為，「纏」之所以生起，不僅僅是因為存在著恰當的所緣，還因為尚未斷除相同類型的「隨眠」，或者因為非理作意。因此，它主張破壞煩惱的所緣不能是其斷除的唯一條件。儘管所緣在斷除〔煩惱的〕過程中發揮著重要的作用，但僅僅除去〔煩惱的〕所緣並不足以保證煩惱不再生起。

雖然《大毘婆沙論》從「因力」、「境界力」及「加行力」三個角度進一步分析了三個條件，而不同於《品類足論》可能旨在簡明地解釋煩惱的生起作為一個獨立的主題以便與隨眠作相關討論，《大毘婆沙論》的編纂者似乎並沒有打算從義理的觀點進一步詳細闡釋其意義或重要性，以及將它發展為說一切有部的獨立義理，而他們只是引用這些偉大的阿毘達磨師的觀點作為權威證據來反駁他們的反對者。這三個條件的理論引起了法救（Dharmatrāta）的注意，並在他的《雜阿毘曇心論》（**Miśrakābhidharmahr̥daya*）中以偈頌¹²以及問答進一步闡釋偈頌的方式記錄下來，¹³

問：云何起彼使？答：是從三事起，當知不斷等。三事故起貪使，因力、境界力、方便力。彼貪欲使不斷不知是因力，貪欲纏所緣是境界力，彼不正思惟是方便力。此說煩惱具足因緣，不必要具三事，若必具三事起者不應退。當知一切使亦如是。

11 Cox (1992), 78-79.

12 《雜阿毘曇心論》卷4，902c16：是從三事起，當知不斷等。

13 《雜阿毘曇心論》卷4，902c20-26。

這與《大毘婆沙論》的編纂者一樣，法救亦將這三個原因與三個條件相關聯，而他進一步解釋，並非所有三個條件都必須存在於煩惱的生起中，否則阿羅漢的退轉便不會發生。然而，與《大毘婆沙論》一樣，《雜阿毘曇心論》並未就這主題作進一步闡述。

2.2. 《俱舍論》的討論

在《雜阿毘曇心論》後，世親（Vasubandhu）同樣在《俱舍論》——它相當程度以法勝的《阿毘曇心論》與《雜阿毘曇心論》為基礎——¹⁴的註釋中再次討論這個主題，並在《俱舍論》中確認其重要性。世親在《俱舍論》的〈隨眠品〉所撰寫了七十首偈頌中，他將煩惱生起的三個原因概括為一頌，而其闡釋與法救所述幾乎相同。這反映出世親應該已經認識到其重要性，就像世友和法救一樣，並以此方式強調它作為說一切有部的正統義理。《俱舍論》說，¹⁵

諸煩惱起由幾因緣？頌曰：

由未斷隨眠，及隨應境現，非理作意起，說惑具因緣。
論曰：由三因緣諸煩惱起。且如將起欲貪纏時，〔(1)〕未斷未遍知欲貪隨眠故、〔(2)〕順欲貪境現在前故、〔(3)〕緣彼非理作意起故，由此力故便起欲貪。此三因緣如其次第，即「因」、「境界」、「加行」三力，¹⁶餘煩惱起類此應知。謂此且據具因緣說，或有唯託境界力生，如退法根阿羅漢等。

在梵本《俱舍論》中，我們可注意到世親的梵文本在長行其解釋這首偈頌時加入kila一詞（意謂傳說、世傳有言），而這可能

14 Dhammajoti (2015), 296.

15 《俱舍論》卷20，107b10-20. 參考*Abhidharmakośabhāṣyam*, 305,14-306,1。

16 如佐佐木指出，bala梵文一詞意思是「憑藉」，而它並不一定是「力」。見 佐々木現順(1975)，92。

顯示出他在此議題上與說一切有部的立場持不同觀點。¹⁷另外，在〈賢聖品〉中討論阿羅漢退轉的議題上，世親再次引用這三個原因作為論據。其中，他特別強調，以說一切有部立場來說，僅「境界」這一原因便已足夠。由於這論文主要涉及煩惱生起的三個原因，因此阿羅漢退轉的議題並不會在此作討論。¹⁸

2.3. 《順正理論》、《俱舍論》的注釋以及《瑜伽師地論》的闡釋

2.3.1. 《順正理論》與其他《俱舍論》的注釋的討論

作為一位正統毘婆沙師，眾賢（Samghabhadra）非常重視煩惱生起的原因的討論，並在其《順正理論》中對此進行深入闡述，並同時記錄反對者的異議以進行破斥。

在討論這義理議題時，眾賢一開首便指出煩惱生起的原因是多不勝數的。他進一步通過列舉十二個具體原因作為例子以闡述這一概念，其中包括從不同有情生態（*nikāya-sabhāga*，眾同分）¹⁹的角度來說，特定煩惱在某一類有情中可能比其他種類更加激烈（例如「貪」在鳥類中最为猛烈、「瞋」在蛇蠍類中最为猛烈）。其他原因包括：由富有生起煩惱令人缺乏動力、研讀不當的經典而生起各種煩惱、未學習到足夠的佛法、過度睡眠、個人生活階段、飲食等。²⁰正如佐佐木現順所指出，眾賢從兩種角度觀察煩惱的生起，即現象經驗的角度以及義理或理論立場的角度，而說一切有部只從後者觀察並作出討論。²¹眾賢可能旨在就這義理議題提供一個全面視角，並不應忽視從現象世界所得的經驗。

17 Abhidharmakośabhāṣyam, 305, kadācitkila viṣayabalenaiivotpadyante |

18 見宮下晴輝(1982)；小川宏(1994)；林育民(2010) etc。

19 眾同分（*nikāya-sabhāga*, *sabhāgatā*）為不相應行法（*citta-viprayukta-saṃskāra*）是令有情間互相相似的力量。見Dhammajoti (2015), 339-341。

20 《順正理論》卷53，638c8-29。

21 佐々木現順(1975)，86。

與世親同樣，眾賢接著從義理立場闡釋煩惱的生起。²²《順正理論》指出煩惱的生起有三個獨特原因以總結上述十二個具體原因，²³而對於這三個原因，眾賢都進行了詳盡的闡述和分析，²⁴

然於其中，勝唯三種。頌曰：

由未斷隨眠及隨應境現、非理作意起，說惑具因緣。

論曰：

由三因緣諸煩惱起：且如將起欲貪隨眠，〔(1)〕未斷未遍知欲貪隨眠故、〔(2)〕順欲貪境現在前故、〔(3)〕緣彼非理作意起故。餘隨眠起類此應知。

〔(1)由因力：〕「未斷未遍知欲貪隨眠」者，三緣故說未斷〔未〕遍知，謂：〔(i)〕「得」(*prāpti*)²⁵未斷故(*tatprāptyanucchedāt*)、〔(ii)〕對治未生故(*tatpratipakṣasya anutpatteḥ*)、〔(iii)〕未遍知境故。又斷有二：一、有分斷；二、無分斷。故說〔欲貪隨眠〕「未斷未遍知」言。此說隨眠由「因力」起。²⁶

〔(2)境界力：〕「順欲貪境現在前」者，且應徵問此〔欲貪隨眠的〕境是何？

〔(i)〕若謂於中有「欲貪」繫亦「瞋」所繫，應名「瞋境」，則「順瞋境」亦順「欲貪」，如是「欲貪」境無定故不應說有順境現前。

〔(ii)〕若謂可意(*manojña*)名「順貪境」，此可意

22 佐々木現順(1975), 87。

23 Cox(1992), 100, note 68.

24 《順正理論》卷53, 638c29-639a25。

25 「得」與「非得」(*aprāpti*)為說一切有部最重要的不相應行法，具有將一法聯繫或不繫於一有情的作用。亦見Cox(1995), 79-105；Dhammajoti(2015), 331-339。

26 亦見Cox(1992), 78；Dhammajoti(2015), 384；佐々木現順(1975), 87。

境亦非決定 (*aniyata*)，〔因為於〕一〔有情的〕所愛境，餘〔有情〕不愛故。

〔(iii)〕若謂遍依一相續 (*santati*) 說〔故〕非不決定，亦不應理！〔因為〕現見一色於一有情，有時順情〔而〕有時違故。

〔有部：〕然必應許有〔決〕定「境界」。緣彼〔境界〕方有「欲貪」現前，由此故言「順貪境現」。向所設難，後當通釋。（見後§3.2及3.3）。此則說隨眠由「境界力」起。²⁷

〔(3)加行力：〕「緣彼非理作意起」者，謂有如木〔代表〕境界現前，有如鑽燧〔代表〕非理作意起，鑽境界木「欲貪」火生。此中何名「非理作意」？謂於上妙衣服、花鬘、嚴具、塗香、彫粧、彩飾、嬌姿所顯〔的〕女想 (*strī-saṃjñā*)、〔於〕糞聚〔上生〕起有情想 (*sattva-saṃjñā*)，所住持心俱顛倒 (*viparīta*) 警覺 (*ābhogātmaka*) 名「非理作意」。此則說隨眠由「加行力」起。²⁸

有趣的是，山本啟量解釋說，這三個原因是從說一切有部的認識論角度建立的，即是依據主體、客體和方法，並對應於「因力」、「境界力」及「加行力」這三個條件。²⁹他進一步指出，由於煩惱分為兩類，即迷於四聖諦的見道所斷煩惱 (*darśana-heya anuśaya*) 並於見道時斷除，以及迷於所緣的修道所斷煩惱 (*bhāvanā-heya anuśaya*) 並於修道時斷除，³⁰因此，他總結「境界力」是指迷於所緣，而「非理作意」是指迷於四聖諦。然而，這樣的結論等同於提

27 亦見 Cox (1992), 78; Dhammajoti (2015), 385; 佐々木現順(1975), 87-89。

28 亦見 Cox (1992), 78; Dhammajoti (2015), 385; 佐々木現順(1975), 90。

29 山本啟量(1970), 91。

30 見道所斷煩惱為見道時透過現觀 (*abhisamaya*) 四聖諦而斷除的煩惱，而修道所斷煩惱為見道後須斷除的煩惱從而證得阿羅漢果。兩者分別參考尤堅(2023)。

出「境界力」僅適用於見道所斷煩惱的生起，而「非理作意」僅適用於修道所斷煩惱的生起。從《大毘婆沙論》、《俱舍論》或《順正理論》中引用的段落中可以看出，它們並未提及這三個原因是否僅適用於特定類型的煩惱。顯然，它們應該普遍適用於所有煩惱的生起。

對於第一個原因「未斷未遍知欲貪隨眠」，普光解釋有情被煩惱所繫縛，煩惱尚未為無間道（*ānantarya-mārga*）所斷除，亦尚未為解脫道（*vimukti-mārga*）所遍知，而這兩道正是構成說一切有部斷除煩惱的修行實踐的總體。³¹

依據Cox的觀察，稱友（Yaśomitra）作為世親的支持者，在《俱舍論明瞭義疏》（*Sphuṭārthā-Abhidharmakośavyākhyā*）中引用眾賢所提出的第一個原因的首兩個條件，並將它們理解為：(i) 未斷是指「得」未斷；(ii) 未遍知是指對治未生。然而，這種詮釋在玄奘《順正理論》的翻譯中並不明顯。³²值得注意的是，稱友承認眾賢以「得」的角度作分析，這卻是從說一切有部的本體實在論立場出發；然而，這正是我們預期他大概會就此「不相應行法」（*viprayukta-saṃskāra-dharma*）的本體地位作否定，而他卻未有這樣做。此外，Cox還指出，³³稱友表明他意識到在「欲貪隨眠」與「纏」兩者的詮釋之間存在模糊性，並透過對煩惱生起的第二個原因進行釐清，³⁴

31 《俱舍論記》卷20, 317a12-14：且如將起欲貪纏時：一、未為無間道斷、未為解脫道遍知欲貪隨眠故。亦見 佐々木現順(1975)，87。

32 Cox (1992), 100, note 69. *Sphuṭārthā-Abhidharmakośavyākhyā*, 485, 2-3: *aprahīṇo bhavaty aparijñāta iti | aprahīṇas tatprāptyanucchedāt | aparijñātas tatpratipakṣasya cānutpatteh |*

33 Cox (1992), 100, note 70.

34 *Sphuṭārthā-Abhidharmakośavyākhyā*, 485, 4-6: *kāmarāgasya paryavasthānīyā anukūlā iti | kāmarāga eva vā paryavasthānaṃ kāmarāgaparyavasthānaṃ | tasmai hitāḥ kāmarāgaparyavasthānīyāḥ |* 參考Cox(1992)，101，note 70；小谷信千代，本庄良文(2007)，169。

複合詞「欲貪纏」（*kāmarāgaparyavasthānīya*）〔應被理解為〕那些隨順〔境界，即是〕適合〔煩惱〕，即「欲貪」，的現起。〔或是說，複合詞〕「欲貪纏」（*kāmarāgaparyavasthāna*）〔應被闡述為〕「纏」，確切的〔煩惱〕，即「欲貪」。〔「纏」（*paryavasthānīyā*）這個分詞形式表示出〕那些有助於〔「欲貪」〕的事物；〔因此，〕那些事物都是隨順「纏」〔，即「欲貪」〕。

至於第三個原因，稱友解釋「非理作意」是指「等無間緣」（*samanantara-pratyaya*），即是對於個人所經驗到的所緣境的顛倒。³⁵在此，稱友將「等無間緣」——說一切有部因果學說中的四緣之一——納入其闡釋中。如《俱舍論》所解釋那樣，已經生起的心、心所（*citta-caitta*）是「等無間緣」，這個條件既是平等亦是無間，故被稱為「等無間緣」。³⁶稱友可能指的是，「非理作意」在謝滅後立即作為「等無間緣」，並引導及讓位於後續的顛倒心相續的生起。普光亦提出類似的觀點，《俱舍論記》：「既言〔「非理作意」是〕加行，明知〔它是在煩惱〕前起」，³⁷而「非理作意」在煩惱生起的過程中起著先決條件的作用。稱友這種解釋似乎並不奇特，而類似的概念亦可能隱含在眾賢的闡釋中——雖然沒有明確地提及「等無間緣」——就像在《俱舍論明瞭義疏》中詳細說明那樣，《順正理論》：所住持心俱顛倒警覺名「非理作意」。同樣，從眾賢對於反對者對「非理作意」與「顛倒」之間關係的反駁中，他解釋說，「非理作意」在「所緣境」上增益淨（*śubha*）與穢（*aśubha*）的特性，從而導致顛倒，進而導致煩惱

35 *Sphuṭārthā Abhidharmakośavyākhyā*, 485, 7-9: *tatra cāyonīśomanaskāra iti | tatra cābhāsagateṣu viṣayeṣu viparītaḥ samanantarapratyaya ity arthaḥ |* 亦見 Cox (2012), 100, note 72; 小谷信千代, 本庄良文(2007), 169-170; 佐々木現順(1975), 91。

36 見Dhammajoti (2015), 196。《俱舍論》卷7, 36b18-19: 諸餘已生心心所法是等無間緣性。*Abhidharmakośabhāṣyam*, 98, 10-11: *...cittacaittāḥ samanantarapratyayaḥ | samaścāyamanantaraśca pratyaya iti samanantarapratyayaḥ |*

37 《俱舍論記》卷20, 317a18。

的生起。（見後 § 2.3.2及2.3.3）。³⁸如果將「非理作意」的這種理解納入考量中，我們可以將整個說一切有部因果學說的四緣論³⁹應用於煩惱生起的三個原因上：

- 1) 「未斷未遍知欲貪隨眠」作為「因緣 (*hetu-pratyaya*)」；
- 2) 隨順煩惱即「纏」生起作為於所緣境並於有情經驗所認知的法 (*dharma*) 作為「所緣緣」 (*ālambana-pratyaya*) ；
- 3) 「非理作意」本身作為「增上緣」 (*adhipati-pratyaya*) ；
- 4) 「非理作意」亦為後續顛倒認知的「等無間緣」。⁴⁰

依據上述討論以及《俱舍論明瞭義疏》的闡釋，我們可以比較有把握地假設稱友事實上是認許煩惱生起的三個原因並作論述，並同時在其注釋中參考眾賢的闡釋。同樣地，我們亦預期《阿毘達磨燈論》 (*Abhidharmadīpa*) 在這方面同樣遵循正統毘婆沙師的觀點而未有太大的偏離，⁴¹

〔頌曰：〕

由具足三因故煩惱生起。

〔論曰：〕

煩惱生起由三〔力〕故，謂「因力」、「境界力」及「加行力」。〔然而〕有煩惱是由二因而生起。

此中，由彌喜迦 (*Meghika*) 等所教導，〔說明〕「因力」是為了未來生起「同類〔因〕」 (*sabhāga-hetu*) 以及

38 除了從等無間緣的角度分析外，對於說一切有部來說，煩惱可與非理作意（即作意，心生起時必然生起的十大地法之一）同時生起。鑒於說一切有部認可同時因果的概念，非理作意亦可作為煩惱的相應因 (*samprayukta-hetu*)。

39 有關說一切有部的四緣學說，詳見Dhammajoti (2015)，191-199。

40 有關四緣學說，詳見Dhammajoti (2015)，191-196。

41 *Abhidharmadīpa*, 295, 18-296, 4: *kleśa utpadyate kaścitsaṃpūrṇaiḥ kāraṇaistribhiḥ* || *hetuprayogaviṣayabalaiḥ kaścit tribhirutpadyate* | *kaścic dvābhyāmiti* | *tatra hetubalaṃ sabhāgasarvatragādihetubhāvanā'gatopattaye vartamānaprāptyutsarge meghikādinidarśanāt* | *prayogabalamapyayoniśo manaskārādīsaṃnidhānam* | *praty ayabalaparijñātaṣayābhāsagamanaṃ nidarśanamarhatparihāṇisūtramiti* ||

「遍行因」 (*sarvatraga-hetu*) 等的修習以斷除現在「得」 (*varitamāna-prāpty-utsarga*) 。

「加行力」亦是指「非理作意」等的存在 (*saṃnidāna*) 。在《阿羅漢退轉經》 (*arhat-parihāṇi-sūtra*) 的教導中，緣力 (*pratyaya-bala*) 是指隨順未遍知的所緣境的顯現 (*aparijñāta-viṣaya-ābhāsa-gamana*) [的力量] 。⁴²

在上述段落中，燈論作者指出『有煩惱是由二因而生起』，這呼應了世友在《大毘婆沙論》中所給予的例子，即是說，即使居住在隱居處的人亦可能由於具備「因力」與「境界力」而生起煩惱（見前§ 2.1）。他進一步將說一切有部所說的六因的因果論⁴³納入其闡釋中，在闡釋「因力」時加入「同類因」作具體說明，並闡明善惡性質——這裡應是指不善心——的後續效果與前因的善惡性質相同，⁴⁴以及「遍行因」——⁴⁵為「同類因」的一個子集——與「遍行隨眠」⁴⁶相關聯。

至於第二個原因，眾賢並沒有進行任何闡釋而是記錄了反對者所提出的意見。他只是扼要地重申正統毘婆沙師的立場，即所緣境必須為真實存在，並由於這真實存在產生認知，從而導致煩惱生起。他將所有這些具爭議的問題專門留待與對手的辯論中釐清，包括與譬喻師 (*Dārṣṭāntika*) 的對論，以便一勞永逸地解決所有爭論，而這將在下文進一步討論。（見後 § 3.2及3.3）。

2.3.2. 《瑜伽師地論》的討論

順便提一下，瑜伽行派與唯識學派也接受說一切有部對於是煩

42 亦見三友健容 (2007), 634。

43 有關說一切有部的六因學說，詳見Dhammajoti (2015), 168 ff.; Chan, N. C. (2007), 65-91。

44 參考Dhammajoti (2015), 169-171。

45 參考Dhammajoti (2015), 171-173。

46 參考Dhammajoti (2015), 381。

惱生起的三個原因。我們可以看到，在無著（Asaṅga）與安慧（Sthiramati）分別在他們對煩惱本質進行研究時所撰寫的《阿毘達磨集論》（*Abhidharma-samuccaya*）⁴⁷及其注釋《阿毘達磨雜集論》（*Abhidharmasamuccayavyākhyā*）⁴⁸中，他們記錄了確切相同的三個原因作為必要和充分條件。此外，在《瑜伽師地論》（*Yogācārabhūmi-Śāstra*）的〈意地〉（*Manobhūmi*）中，編纂者解釋意識的生起方式：當感官功能沒有受損且對象出現時，這會導致基於認知物件所產生相應的作意，進而同時引發相應的意識的生起。⁴⁹有趣的是，作意本身的生起亦是作為引發意識生起的原因，並依賴類似的三個原因，其中包括憶念（*smṛti*）的力量作為額外原因，⁵⁰

云何能生作意正起？由四因故：一、由欲力（*chanda-bala*）；二、由念力（*smṛti-bala*）；三、由境界力（*viṣaya-bala*）；四、由數習力（*abhyāsa-bala*）。

〔一、〕云何由欲力？謂若於是處心有愛著（*anunaya*），心則於彼多作意生。

47 《阿毘達磨集論》卷4，676b5-7：何等緣起故？謂煩惱隨眠未永斷故、順煩惱法現在前故、不正思惟現前起故，如是煩惱方乃得生，是名緣起。見 *Abhidharmasamuccaya*, 43, 20-23: *utthānaṃ katamat | kleśānuśayaścāprahīṇo bhavati kleśasthānīyaśca dharmā ābhāsagato bhavati | tatra ca ayoniśo manaskāraḥ pratyavasthito bhavati | evaṃ kleśa utpadyate | idamucyate utthānam ||* 亦參考 Boin-Webb, S. (2001), 95-96。

48 《阿毘達磨雜集論》卷6，722c24-29：緣起者，謂煩惱隨眠未永斷故、順煩惱法現在前故、不正思惟現前起故，如是煩惱方乃得生。煩惱隨眠未永斷者，彼品麤重未永拔故。順煩惱法現在前者，現前會遇可愛等境故。不正思惟現前起者，於彼境界取淨等相，能隨順生貪瞋等故。

49 《瑜伽師地論》卷3，291a12-13. *Yogācārabhūmi*, 57, 18-19: *tatrendriyamaṅgalaḥ bhavati | viṣaya ābhāsagato bhavati | tatatastajje manaskāre pratyupasthite vijñānasyotpādo bhavati ||*

50 《瑜伽師地論》卷3，291a20-29. *Yogācārabhūmi*, 58,5-13: *katham manaskārasya prādurbhāvo (ed. misprinted as prārdubhāvo) bhavati | caturbhiḥ kāranaiḥ | chandabalena smṛtibalena viṣayabalenābhyāsabalena ca || katham chandabalena | yatrānunayo bhavati cetastatrābhogo bahutaramutpadyate | katham smṛtibalena | yatra ... taram nimittaṃ bhavati | suṣṭhutam ca citrīkṛtam bhavati | tatrābhogo bahutara utpadyate || katham viṣayabalenā | yatra viṣaya audārikataro vā manāpataro vā pratyupasthito bhavati tatrābhogo bahutara utpadyate || kathamabhyāsabalena | yatsaṃstutatarāṃ bhavati paricitatarāṃ tatrābhogo bahutara utpadyate | anyathā tvekasminnālambana ekaparakārasyaiva manaskārasya nityakālamutpattiḥ syāt |*

〔二、〕云何由念力？謂若於彼已善取其相（*nimitta*）、已極作想（*suṣṭhutam citrikṛtam*），心則於彼多作意生。

〔三、〕云何由境界力？謂若彼境界或極廣大（*audārikatara*）、或極可意（*manāpatara*）正現在前（*pratyupasthita*），心則於彼多作意生。

〔四、〕云何由數習力？若於彼境界已極串習（*saṁstutatara*）、已極諳悉（*paricitatara*），心即於彼多作意生。若異此者，應於一所緣境，唯一作意一切時生。⁵¹

除了上述文段中所述的煩惱生起的三個原因外，《瑜伽師地論》還提供了三個額外的原因——外在和後天因素，而它們既不是心理因素也不是認知因素——以更全面地解釋煩惱的生起，⁵²

煩惱因者，謂六種因：一、由所依故（*āśrayatas*）；二、由所緣故（*ālambanatas*）；三、由親近故（*saṁsargatas*）；四、由邪教故（*deśanatas*）；五、由數習故（*abhyāsatas*）；六、由作意故（*manasikāratas*）。由此六因，起諸煩惱：

〔一、〕所依故者，謂由隨眠起諸煩惱。

〔二、〕所緣故者，謂順煩惱境界現前（*kleśasthānīye viṣaye ābhāsagatas*）。

〔三、〕親近故者，謂由隨學不善丈夫（*asatpuruṣa*）。

〔四、〕邪教故者，謂由聞非正法（*asaddharmaśravaṇa*）。

〔五、〕數習故者，謂由先殖數習力勢（*pūrvasamstava-bale ādhānatas*）。

51 亦見楊潔（2020），146-147。

52 《瑜伽師地論》卷8，314a3-10. *Yogācārabhūmi*, 164,3-8: *kleśānāṃ hetuḥ katamaḥ | śaḍ hetavaḥ | āśrayato 'pi kleśa utpadyate | ālambanato 'pi saṁsargato 'pi deśanato 'pi abhyāsato 'pi manasikārato 'pi || tatra āśraya[to] yo 'nuśayād utpadyate | tatrālambanato yaḥ kleśasthānīye viṣaya ābhāsagataḥ | tatra saṁsargato yo 'satpuruṣāṅām anuśikṣamānasya | tatra deśanato yo 'saddharmaśravaṇataḥ | tatrābhyāsato yaḥ pūrvasamstavabalādhānataḥ | tatra manasikārato yo 'yonīśo manasi kurvata utpadyate ||*

〔六、〕作意故者，謂由發起不如理作意故，諸煩惱生。

上述《瑜伽師地論》的段落在是不言自明的。巧合的是，在《瑜伽師地論》的部分，除了境界現前之外，上述原因也被應用於從瑜伽行派的十因學說的角度解釋染汙十二緣起的概念（並與清淨十二緣起的概念的原因正正相反）。⁵³它提及每一支都是雜染種子並作為後一支的牽引因（*ākṣepa-hetu*）——雖然不是生起其自身的種子——同時親近不善士、聽聞不正法、非理作意以及先前的數習力作為攝受因（*parigraha-hetu*）。⁵⁴

值得注意的是，瑜伽行派包括無著與安慧等，就像世親、稱友，或甚至分別論者（*Vibhajyavādin*）等一樣，闡明煩惱（*kleśa*）與隨眠（*anuśaya*）之間的區別。他們並普遍認同隨眠作為煩惱生起的根本原因，並將它視為煩惱的潛藏或睡眠狀態（*prasuṭi*），而纏（*pariyavasthāna*）為活躍或覺醒狀態。然而，無論如何依據他們的義理解釋隨眠，他們都一致認為，只要隨眠沒有被斷除或遍知，它們總是能夠作為生起煩惱的原因。

3. 《順正理論》中圍繞所緣境的真實性的爭議

正如其學派名稱所示，說一切有部明確主張「一切有」（*sarvāstitva*）的學說，即一切皆存在——一切法三世實有，以及他們主張認知的生起必須以認知對象作為條件。故此，對他們來說，主張所緣境的真實性是毫無疑問的。在反對說一切有部的運動中，其他部派堅決拒絕一切法三世實有的學說，而這亦引發了認知非存在所緣的進一步討論。阿毘達磨文獻充分記錄了對於認知非存在所緣的可能性的義理爭議，例如《大毘婆沙論》、《成實論》

53 《瑜伽師地論》卷38，501b-502a。亦見 *Yogācārabhūmi*，100-101。

54 有關染汙十因與十二因緣的關係，詳見 Chan, N. C. (2007)，199 ff。

(**Satyasiddhi-śāstra*)、⁵⁵《順正理論》等。本節將集中討論《順正理論》中記錄關於所緣境的真實性的爭議。

3. 1. 正統毘婆沙師對於所緣境的真實性的立場

在譬喻師 (Dārṣṭāntika) 提出他們拒絕所緣境具真實性的主張後 (見後 § 3.2)，眾賢重申正統毘婆沙師的立場，並稱自己為「正理論者」(Yuktavādin)。他透過引用經論以及邏輯分析，推論出所緣境是真實存在，⁵⁶

正理論者作如是言：一切境界無不成實。經說「有色樂隨行故」。又說「貪著可愛色故」。又言「有可愛眼所識色故」，又「意近行 (*manopavicāra*)⁵⁷境決定故」。

又契經說「如是色中，淨妙相沒、過患 (**ādīnava*) 相現。然為斷貪，說於可愛可瞋癡事應斷貪者，此依不淨了知淨界。」由於此中有淨界故，說諸母邑 (*mātrgrāma*)⁵⁸ 為可愛境。又離貪者不觀彼故。

又契經說：「諸色聚中皆有愛味 (**āsvādana*) 過患相故。」理亦應爾，見諸事中諸煩惱生有差別故，謂於可意諸境事 (**viṣaya-vastu*) 中，雖有生瞋，非如貪重。未離貪者遇可意事時，任運 (**anabhisamkāreṇa*) 生貪、分別起瞋故，以「因〔力〕及」「加行〔力〕」雖無差別，而見煩惱現行別故，知諸境體非不成實由「境界力」令彼別故。⁵⁹

上述闡釋清晰地從毘婆沙師立場重新肯定所緣境的真實性，而眾賢試圖證明不同類型的煩惱 (如貪及瞋兩種相互排斥的煩惱) 可於一個相同的所緣事上產生關聯而生起，而這一所緣事是由不同所緣境

55 《成實論》卷2，253c20 ff。見 Aiyaswami Sastri (1978)，48 ff。

56 《順正理論》卷53，639b10-22。

57 共有十八種意近行，詳見 Voroshilov, M. (2021)。

58 其他文獻紀錄為「女色」。

59 亦見 Dhammajoti (2018)，21。

所構成，並依據它們而生起不同的煩惱。引述上述部分段落，法光法師（Dhammajoti KL）進一步解釋這種現象是由分別（*vikalpa*）所引起的，⁶⁰

我們看到毘婆沙師自己主張煩惱是由分別（**vikalpa*）所產生的——只不過強調這種分別是受所緣境的影響，因此所緣境並非不成實（**apariniṣpanna*）：〔引用眾賢的段落……〕。也許我們可以這樣解釋毘婆沙師的主張：干擾心的分別是虛妄的（*abhūta*）；但所緣境是真實的（*pariniṣpanna*）。

〔法光法師進一步引用《順正理論》中描述分別在煩惱生起中的作用。〕

3. 2. 譬喻師對於所緣境的真實性的反對意見

《順正理論》記錄了譬喻師的反對意見。雖然他們仍然遵循說一切有部的觀點並相信過去法與未來法是實有，⁶¹但他們不接受所緣境具有真實性。這是因為所緣境的真實性具有不確定的性質，並會引發不同類型的煩惱。他們亦反駁稱，眾賢上述的闡述確實表明所緣境是虛妄的，並由透過認知相同的所緣境可生起兩種相互排斥的煩惱（即，他們可能認為所緣事與所緣境的概念是相同的）。對此，眾賢進一步解釋這種現象是如何可能發生的，即一所緣事中可以同時存在兩種所緣境，⁶²

〔譬喻師難：〕豈不已顯境不成實？許一事中起貪、瞋故。

〔眾賢答：〕不爾，一聚中容有二境故，謂可意聚（即所緣事）中有少可瞋相，如妙衣服少被糞塗，諸樂淨人總生憎惡。又如於蒜憎其香者，於其味等亦總生嫌，於彼〔蒜〕味中有生貪者，於彼香等亦總生愛。故知諸法同聚

60 亦見 Dhammajoti (2018), 20-21。

61 Yao (2020), 23; (2008), 10.

62 《順正理論》卷53, 639b22-c1。

俱生，謂一聚中有可貪等法，故於一聚容起貪、瞋、癡，非起貪境即起餘二，故諸境界無不成實。

儘管眾賢試圖通過區分所緣事與所緣境的概念和範圍，並將所緣境作為前者的一個組成部分而能生起各種煩惱，但譬喻師對這些論點並不滿意。在這方面，他們進一步運用顛倒的非確立的理據來證明所緣境是不真實。眾賢繼而強烈捍衛毘婆沙師的立場，透過將勝解（*adhimokṣa/adhimukti*）或勝解作意（*adhimukti-manaskāra*）的概念納入到壓伏以及斷除煩惱的論證中，⁶³

〔譬喻師難：〕若爾，既有成實淨相，隨觀（*anu-√paś*）淨見應皆如實，乘如實見應不生貪。然於境中無實淨相，妄計為淨，乘此生貪。故知諸境皆不成實。

〔眾賢答：〕不爾！說境非成實者，取不淨見（*drṣṭi*）同此失故。謂無成實不淨相中，隨觀不淨應非如實，此復如何能伏煩惱？

若伏煩惱由勝解力（即勝解作意），是則不應作如是計「要如實見方能離貪，起貪要由不如實見。」然應境事雖亦實有少分淨相，由勝解力觀為不淨能伏煩惱；雖亦實有少分不淨，而增益故於中起貪。

又若諸法無成實性，但由分別力起貪或離貪，聖教如何可作是說：此事可厭、此事可欣，此事順結（*samyojana*）、此不順結，此事應修、此不應修。

又若一事或有起愛、起恚、起癡，即言境中可愛等相不成實者，豈不曾聞有懷僻見所作頌義理亦應成。如彼論中有如是頌：「以有於一事，見常見無常，見俱見俱非，故法皆無性。」

值得注意的是，眾賢並沒有排除善勝解作意的活動。修行者可以透過善勝解作意來改變他對一個清淨境的心理感知，而這個感知可以

63 《順正理論》卷53，639c1-18。

完全不同於現象世界中其所代表的性質。透過這種修行，修行者可以壓伏煩惱。然而，如果沒有這種善勝解作意，有情只能感知這樣的不淨境並於這境上增益，而其本質亦是勝解作意，並由此決定了有情的心理感知，從而使煩惱或顛倒的生起成為可能。⁶⁴儘管眾賢與譬喻師都認許勝解作意在引發對所緣境上不一致感知的作用，但他們之間唯一的區別在於他們對生起認知的依據的根本義理立場，即所緣境是否真實存在或不存在。對於說一切有部來說，只有真實存在的對象才能產生認知，從其根本的認識論中，眾賢特別強調這一點：「為境生覺 (*buddhi*) 是真有相 (*sallakṣaṇa*) 。」⁶⁵鑒於兩者在這方面存在著不同且無法解決的義理立場，譬喻師不斷質疑顛倒的建立以及勝解作意的本質，並與不善作意作對比。對此，眾賢明確地解釋並區分了它們的本質與運作模式，⁶⁶

〔譬喻師難：〕若爾，顛倒亦應不成，於實淨中取為淨故。

〔眾賢答：〕不爾！此中於少淨種，由作意力增益 (*samāropa*) 轉故，謂於可意不可意 (*amanojña*) 境作意增益不淨、淨相，由此顛倒起瞋、起貪，非增益〔所〕依 (**āśraya*) 亦不成實，故於少種由作意力增益而轉，非不顛倒。又貪等樂等於境界生無有決定故境雖成實而顛倒體非不得成。

〔譬喻師難：〕若爾，善心亦應成〔顛〕倒，有取可意境為不可意故。

〔眾賢答：〕不爾！如是勝解作意能斷煩惱，故非顛倒。

〔譬喻師難：〕有善作意由勝解力，於境界中唯取淨相，云何非倒？

〔眾賢答：(1)〕非此勝解〔作意〕於諸煩惱有斷力故。彼為自觀：「於貪已斷有勢力不？」，故雖於境取淨相轉而非顛倒。〔(2)〕或今但念如昔染心所取境相，為自觀

64 亦見Yao(2020)，42-43對於勝解作意的討論。

65 《順正理論》卷50，621c21。見Dhammajoti(2015)，278-279；(2018)，46-47。

66 《順正理論》卷53，p639c19-640a5。

察所得修果為成不成，無別增益故非顛倒。〔(3)〕或善作意於諸事中，隨應但緣淨不淨相故非顛倒。貪等作意於諸事中，隨應總緣為淨不淨，故不同善。

雖然眾賢從勝解作意的角度闡釋和論證說一切有部對於所緣境的真實性的義理立場，但姚治華認為這可能並不是為各部派采用的論點，⁶⁷

在此，眾賢採用了一個實用的真理論：任何對究竟解脫有用的都是好的、非普遍的、真實的。這可能有助於他贏得與對手的辯論，但這似乎偏離了一般佛教如實知的主張。

3.3. 譬喻師對於所緣境無真實性的主張以及眾賢的破斥

回到最初爭論中譬喻師的主張，他們堅持所緣境無真實性的立場，⁶⁸

譬喻部師作如是說：

〔(1)〕由分別 (*vikalpa*) 力苦樂生故，知諸境界體不成實 (**svabhāvena apariniṣpanna*)。以佛於彼《摩建地迦契經》⁶⁹中說：諸癩病者，觸苦火時，以為樂故。

〔(2)〕又說一色於一有情名可意境，非於餘故。

〔(3)〕又如淨穢不成實故，謂別生趣同分 (*sabhāga*) 有情，於一事中取淨穢異。既淨穢相非定可得，故無成實淨穢二境。⁷⁰

67 Yao (2020), 43.

68 《順正理論》卷53，639b4-10。

69 《中阿含經》卷38，670a26-673a25 (153 鬚闍提經)。

70 亦參考Dhammajoti (2018)，49。

上述譬喻師的主張⁷¹可以追溯至《大毘婆沙論》，正如法光法師所指出，⁷²早期的譬喻師認許以不存在的事物作為所緣的智（*asad-ālabanam jñānam*），他們亦同時認為所繫事（*saṃyogavastu*）——即煩惱的所緣——是不真實的，而這與說一切有部認為煩惱以及其所緣都是真實存在的觀點相悖。這樣的義理主張源自經驗上的觀察，即相互排斥的情感狀態是主觀的，比如尊重、貪婪、憎惡等，並可依據同一所緣而在不同的有情（包括阿羅漢）心中生起。《大毘婆沙論》中的譬喻師以美女為例，⁷³

問：彼何故說所繫事是假耶？

答：彼說：「有染與無染，境不決定，故知境非實，謂如有一端正女人種種莊嚴來入眾會，有見起敬、有見起貪、有見起瞋、有見起嫉、有見起厭、有見起悲、有見生捨。應知此中子見起敬；諸耽欲者，見而起貪；諸怨憎者，見而起瞋；諸同夫者，見而起嫉；諸有修習不淨觀者，見而起厭；諸離欲仙，見起悲愍，作如是念：此妙色相不久當為無常所滅；諸阿羅漢，見而生捨。由此故知境無實體。」

由以上分析，譬喻師得出「由此故知境無實體」的結論。換言之，正如Fok Tan那樣總結，⁷⁴

由於認知一所緣的〔角度〕是不固定的，所以那所緣不能是實體，〔這是〕因為它只能透過我們的心識理解。

71 印順法師與法光法師將這些譬喻師視為為後來經部譬喻師。見Dhammajoti (2018), 49; 印順(2003), 202。亦見Dhammajoti(2016a), 230 ff。印順法師在他對《大智度論》的研究中將這段落視為譬喻師的論述，見印順(2004), 47-48。此外，本庄良文指出，《順正理論》关于譬喻師的整个讨论是指經部对馬鳴 (Aśvaghōṣa) 所著《美難陀》(Saundarānanda) 的說明，参见本庄良文(2007), 390(92)。亦見Dhammajoti(2018), 19。翻譯參考Cross (2015)。

72 Dhammajoti (2018), 48.

73 《大毘婆沙論》卷56, 288b17-27。亦參考山部能宜(2003), 240。

74 Fok Tan (2014), 22.

如姚治華所指出，⁷⁵儘管譬喻師為以不存在的事物作為所緣的觀點作辯論，他們並沒有探討關於過去與未來是否不存在的義理。這可以解釋為譬喻師仍然沿襲說一切有部的義理立場，並相信過去與未來法的存在，而這幫助我們在這觀點上區分譬喻師與經量部（Sautrāntika）的不同。⁷⁶

眾賢將上述譬喻師的論點逐一駁斥，⁷⁷

〔(1)〕然彼所言「由分別力苦樂生故，境不成實，《摩建地迦經》為證」者，理必不然！現見有於非所欲境亦生貪故，不爾便為撥境界力。又現見有由根過故，於甘等味顛倒而取，於冷、煖等顛倒亦然，彼不可言此由境界不成實故遂致如是。

〔(2)〕「又說一色於一有情名可意境，非於餘故，知諸境界不成實」者，理亦不然，前已⁷⁸說故。前說「一聚容有二境」（見前 § 3.2），謂一聚中容有可意、不可意種於中增益，遂總謂為可不可意。有說：約位（*avasthā*）境體成實，謂於此時境成可意，非不可意，餘位相違。

〔(3)〕「又如淨穢不成實故，知無成實淨穢境」者，理亦不然，於不淨中計淨顛倒應不成故，謂若都無成實不淨設取為淨，如何得成於不淨中淨想顛倒（*saṃjñā-viparyāsa*）？既許一境亦淨、不淨，於中起想何倒、非倒？又如於非常，常想成倒，故知不淨性決定成實。或於有漏行（*sāsrava-samskāra*）通取常、非常，應非常性亦不成實。或如非常性，不淨性亦爾。故淨、不淨非不成實。言「別生趣同分有情，於一事中取淨、穢異，知無成實淨、穢境」者，理亦不然，前釋「一聚容有二境」義已成故。

75 Yao (2020), 23; (2008), 10-11.

76 然而，西義雄認為，否定所緣境的真實存在最終將導致否定過去與未來的存在。見西義雄(1934a)，23。

77 《順正理論》卷53，640a5-b2。

78 在其他版本的文本中，這個字應該是「已」而不是「己」。

言「淨穢相非定可得，故無成實淨穢境」者，理亦不然，准前說故。謂非無相有淨穢性，性若無者顛倒不成，故不應言相不可得（*anupalabdha）便為淨穢不成實因。又佛世尊於有漏法，決定成立有不淨性。其義云何？謂有漏法為煩惱所染，名勝義不淨（*paramārthatas aśubhā），故知淨穢非不成實。

譬喻師進一步針對眾賢的駁斥提出以下異議，⁷⁹

〔譬喻師：〕若爾，豈不諸有漏法皆是不淨？或有於〔有漏法〕中起〔顛倒的〕淨妙覺（*buddhi*），此覺境界既不成實，餘例應然。

〔眾賢：不爾！如下：

(1)〕此覺所增雖不成實，而不淨境是成實故，於中謂淨顛倒義成，後貪起時隨此淨見，故所增相雖不成實而無所緣，非成實過。

〔(2)〕又先已說不淨聚中有少淨種，淨種、淨性無異體故（*adravyāntaratvāt），淨境非無。但由於中總增成倒。

〔(3)〕又色等法有淨自體，但由有漏立不淨名。

〔結論：〕故一切境非不成實。

另一個值得注意的觀點是，根據姚治華的說法，譬喻師將對象分為兩個層面，即外部（即所緣境）以及內部，即具意向性的或所緣的內容。正如之前所提及，在《大毘婆沙論》中以美麗女人作為對象的例子中所指出，譬喻師基於這一點上推論而得出所緣境是不存在的結論顯然是太過的，⁸⁰

從當代視角反思譬喻師的論點，我們會發現譬喻師在認知內容與所緣之間，或者在具意向性的對象與外部所緣之間產生混淆。他們試圖證明的論點是：〔所繫〕事（*vastu*）

79 《順正理論》卷53，640b2-b10。

80 Yao (2020), 30-31.

是虛妄的。以美麗事的例子為支持很好，但譬喻師跨越得太快，亦不合理地得出結論說：所緣境（*viṣaya）並不作為真實的實體而存在。……這裡的所緣不可能是感知對象，也即是美麗本身。如果是這樣，譬喻師將致力於〔發揮〕唯心主義，甚至連感知對象的存在都應否定。因此，他們的結論應意謂：所繫事並不作為真實的實體而存在。換句話說，所繫事（*samyoga-vastu*）的內容或具意向性的對象並不是獨立的所緣境。

*vastu*字面上的意思為事物或實體，並可以涵蓋更廣泛範圍的內容或具意向性的對象，而*viṣaya*主要是指外部獨立的所緣境。

譬喻師以上對所緣的理解實際上與法救的學說相符，其有關受（*vedāna*）的學說亦可見於《大毘婆沙論》中，⁸¹

受有二種：一者身受；二者心受。若是身受，亦是心受，有是心受而非身受，謂：所有受不取外事而起分別，但依內事執取其相而起分別，謂：緣一切補特伽羅，有緣法處所攝色、心不相應行無為法等名心受。大德欲令如是心受，無實境界唯分別轉。

〔評曰：〕大德欲令如是心受，無實境界唯分別轉。

正如姚治華指出，⁸²從以上段落可見，法救區分了外部事物以及內部事物：外部事物是身受的對象並確實存在的；內部事物是作為心受構建概念的對象，而這些事物雖然是虛妄以及不存在的，但它們卻能夠作為概念構建與心受的對象。同樣地，法光法師亦評論說，⁸³關於《大毘婆沙論》同一段落中，大德法救的主張是，能被經驗或感知的對象可以純粹是由心識所建構的。對於法救這樣的主張，毘婆沙師作出最終評論是「大德欲令如是心受，無實境界唯

81 《大毘婆沙論》卷115, 599b8-14。亦見 Dhammajoti (2018), 49。

82 Yao (2020), 31-32.

83 Dhammajoti (2018), 48-49.

分別轉」，⁸⁴然而，他們卻未有對其主張進行駁斥。從毘婆沙師的評論以及眾賢對譬喻師立場的駁斥中，我們再一次可以理解到，毘婆沙師未曾否定錯誤認知或任何心理構建（是虛妄的）是透過增益而產生。然而，從認識論的角度來看，他們主張外部的認知事物是必須真實存在才能生起認知，並從這基礎上再進一步生起其他心理活動。這樣的理解亦符合說一切有部對真正存在（*dravyato 'sti*，實有）與概念存在（*prajñaptito 'sti*，假有）的解釋，以及假必依實的義理立場。

3. 4. 其他論師的主張

《順正理論》亦記錄了一些未具名的論師的主張，而他們同樣表示心識的所緣是虛妄的觀點，這與譬喻師的觀點相似而眾賢亦作出破斥，⁸⁵

有餘師說：依五識身（*pañca-vijñāna-kāya*）所起煩惱境界成實，〔有三個原因：（1）〕非於一境二〔染〕心（即貪與瞋）轉故；〔（2）〕五識唯取現在境故；〔（3）〕所取色等剎那性故。〔然而，〕所餘〔意地所起（*mano-bhūmi*）〕煩惱境不成實，由一剎那取色等已，後〔剎那〕相續（*saṃtati*）起異分別故。

〔有部破：〕此亦應就總聚遮遣，謂〔心識〕於過去可愛聚中，有可憎境能發瞋恚，先緣可愛於聚生貪，後憶可憎⁸⁶於聚生恚，是故意地所起煩惱，所緣境界非不成實。

3. 5. 小結

這一節的重點主要在於眾賢引述譬喻師的異見並作破斥，同時維護正統說一切有部肯定所緣對象真實性的義理立場。雖然說一切有部

84 《大毘婆沙論》卷115，599b13-14。見Dhammajoti(2018)，49；Yao(2020)，32。

85 《順正理論》卷53，640b10-17。

86 參考其他版本的文字，正確的字詞應該是「憎」而不是「增」。

強烈反對譬喻師主張所緣對象並非真實存在的觀點，鑒於他們就煩惱生起所依據的所緣對象的義理立場上具有明顯對立，但不可否認的是，他們在建立以及發展佛教義理方面有著的巨大貢獻，特別是作為大乘瑜伽行派的先驅而後來更發展為唯識思想，而這是不應被忽略的。⁸⁷特別是有關不同界趣有情對清淨與染污有著不同認知（例如對水的認知）的討論上——這在瑜伽行派文獻中闡述唯識義理的其中一個常見論據——他們的貢獻是更是相當顯著的。⁸⁸如以河流為喻，餓鬼看到河流中充滿污穢物，這同樣於《唯識二十論》中有所提及。⁸⁹無性（Asvabhāva）論師亦在其《攝大乘論釋》進一步闡述，⁹⁰由於各別有情受自身業力的影響，天人、餓鬼、魚類以及人類對同一條河流有不同體驗，以證明外境實際上不是真實存在的。⁹¹為本節關於譬喻師的義理貢獻作結，正如法光法師評述，⁹²

我們很容易理解到，這些〔學派〕否定認知對象的客觀真實性，這正正是與後來完全發展的瑜伽行派唯心義理僅是一步之差，〔而瑜伽行派〕認為所有認知對象都只不過是識本身內部的增益顯現。值得注意的是，譬喻師對於不同有情對清淨與染污的對象有不同體驗的論證，亦是瑜伽行派唯心論者提出的主要論據之一，以論證其唯識論學說。

4. 總結

本文從煩惱生起情況的角度，研究煩惱的運作，即煩惱生起的條件。在第2節中，第2.1及2.2節已各別探討《品類足論》、《大毘婆沙論》以及《俱舍論》中論述煩惱生起的三個條件，而第2.3節亦進一步探討其他《俱舍論》以後的文獻內容，包括《順正理論》、

87 見Fok Tan (2014), 20-26。

88 Dhammajoti (2016a), 242.

89 T31, no.1590, 74c15-28。亦見Anacker(1984), 162; 167-168; Kochumuttom (1989), 167-168; Kalupahana (1987), 176-177。

90 《攝大乘論釋》卷4, 402c15-19。

91 見黃文吟(2014), 46; Chan, N. C. (2000)。

92 Dhammajoti (2018), 49.

《俱舍論明瞭義疏》、《阿毘達磨燈論》以及《瑜伽師地論》。然而，並非所有學派都認可說一切有部所主張必須有真實的所緣對象才能令煩惱生起的觀點，第3節依據《順正理論》的紀錄，重點討論各學派就所緣對象的假實的爭議，同時，這亦反映譬喻師對後來瑜伽行派的義理貢獻。

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論華嚴思想對當代教育的啟示

趙敬邦

一、當代教育的困境

教育可謂古今中外所有文明社會的頭等大事，其質素的高低足以決定一個人、一個國家，乃至一個民族的命運，故歷來均受到有識之士的重視，並由此衍生各種有關教育的哲學思想¹；而在不同的教育思想中，有三個問題尤與當代的教育息息相關：第一，專精和博雅能否融通；第二，傳承和創新如何並存，以及第三，理論和實踐有舍關係²。這是因為當代教育對學問的分類實有愈益專門的趨勢，以致多少輕視了博雅教育的價值；而現代世界的發展日新月異，創新的思維已是適應當代社會的必要條件，惟傳統價值亦因而容易被視作不合時宜；至於如何把理論加以實踐，從而使理論貢獻現實人生，更是長久以來爭論不休的問題³。以上議題均直接影響教育的質素，以致我們不得不對之更作反省。

蓋所謂專精和博雅能否融通，涉及知識的質素和數量有何關係的問題。簡言之，是一人的知識是否可以既淵且博。事實上，十七世紀的蘇格蘭歷史學家柏內特（Gilbert Burnet, 1643 – 1715）

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- 1 更多討論，詳見吳俊升，《教育哲學大綱》（台北：台灣商務印書館，1993年）；Madonna M. Murphy, *The History and Philosophy of Education: Voices of Educational Pioneers* (Upper Saddle River, N.J.: Pearson and Merrill Prentice Hall, 2006)。
 - 2 相關問題，參考金耀基，《大學之理念》（香港：牛津大學出版社，2000年），頁1-23。
 - 3 詳見沈宣仁，〈大學通識教育理念〉，收入黎志添、劉國英、張燦輝編，《在求真的道路上：賀沈宣仁教授七秩之慶》（香港：中華書局，2003年），頁319-332。

已警告廣博的知識常讓人變得淺薄⁴，而近代的德國哲學家海德格(Martin Heidegger, 1889 – 1976)則批評嚴格的知識正是以狹隘為代價⁵。可見如何確保知識的質素和數量得以同時改善，向來是一令人頭痛的問題。若循現代教育的觀點論之，即涉及專業教育和通識教育孰輕孰重的問題⁶；惟不論我們的知識是否能夠既淵且博，吾人一旦把目光停駐於既有的知識或觀點，則其便容易成為一封閉系統，以致失去發展的動力和空間。但我們若不把目光停駐在任何知識或觀點，便似乎難以保持一些值得為吾人珍視的價值。如何能夠做到一方面對特定價值有所堅持而不致封閉，另一方面可以對一切價值保持開放卻不致流蕩，遂成為知識能否健康發展的關鍵，而這問題即涉及前述的傳承和創新能否並存的問題⁷；但縱使我們可以獲得既深入又全面的知識，甚至使相關知識能夠繼有發展，吾人亦難保一人只是徒具知識，而不會利用這些知識來作利己利人的事情。因此，理論和實踐有舍關係，從來是教育的一個重要議題⁸。這一議題甚至涉及學問和修養當如何並立，以及理智和情感應怎樣兼顧，其複雜程度可想而知⁹。誠然，專精和博雅、傳承和創新，以及理論和實踐應該並存，是不少教育工作者的理想；至於如何使相關理想變成現實，則為教育哲學要面對的課題，亦是本文嘗試探討的事情。

4 參考Peter Burke, *The Polymath: A Cultural History from Leonardo da Vinci to Susan Sontag* (New York: Yale University Press, 2020), pp. 80-81。

5 見關子尹,《徘徊於天人之際：海德格的哲學思路》(新北：聯經，2021年)，頁171-173。

6 張燦輝,《為人之學：人文、哲學與通識教育》(香港：中文大學出版社，2021年)，頁3-17。

7 唐君毅,《青年與學問》(台北：三民書局，2016年)，頁32-37；勞思光,《虛境與希望－論當代哲學與文化》(香港：中文大學出版社，2003年)，頁56；陳天機,《天羅地網：科學與人文的探索》(香港：牛津大學出版社，2008年)，頁19-22。

8 參考錢穆,〈「誠明」的校訓〉,收入劉國強編,《新亞教育》(香港：新亞研究所，1981年)，頁173-175；John Henry Newman, *The Idea of A University* (Charlotte: Saint Benedict Press, 2006), pp. 103-124；Dermot Killingley, 'Knowledge and liberation in the Upaniṣads', in Signe Cohen ed., *The Upaniṣads: A Complete Guide* (Oxon and New York: Routledge, 2018), pp. 133-145。

9 何秀煌,《月落人天涯－思情與懷念》(台北：三民書局，2004年)，頁172-182。

華嚴思想強調世界一切事物的關係當圓融無礙¹⁰。雖有論者認為相關立場忽視了事物之間實有緊張和矛盾的情況，其對於我們了解現實世界似無多大意義¹¹；但亦有論者以為華嚴思想這一特性正好用以處理世間的各種對立，主張其應在現代議題中扮演更積極的角色¹²。的確，早有論者指出佛教對現代教育實有極大啟發¹³，而現代教育既存在前述各種貌似對立的問題，華嚴思想又有處理各種矛盾的特性，則華嚴思想對現代教育是否有着啟示便值得吾人的進一步探討¹⁴。本文即嘗試分析華嚴思想對相關教育問題或有的貢獻，藉以一方面幫助解決現代教育所面對的困難，另一方面發掘華嚴思想在回應現代議題的潛力，從而使華嚴思想能以一更具活力的姿態呈現於當代社會。

二、從「六相圓融」看專精與博雅的融通

誠如前文所述，華嚴思想主張世界的一切應為圓融無礙，並行不悖；至於華嚴思想中最能解釋這一狀態的理論當是「六相圓融」。吾人如要明白何以華嚴思想認為諸如專精和博雅等貌似對立的概念實可並存，亦可循「六相圓融」這一理論進行了解。蓋晉譯《大方廣佛華嚴經》（下簡稱《華嚴經》）有「總相、別相、有相、無

10 Garma C. C. Chang, *The Buddhist Teaching of Totality: The Philosophy of Hwa Yen Buddhism* (University Park and London: The Pennsylvania State University Press, 1991), pp. 18-21.

11 吳汝鈞，〈中國佛學的現代詮釋〉（台北：文津出版社，1995年），頁123-124。

12 傅偉勳，〈佛教思想的現代探索〉（台北：東大圖書公司，1995年），頁109-111；Kimura Kiyotaka, 'What is the Meaning of Studying Huayan Philosophy in Today's Global World?', in Robert Gimello, Frédéric Girard and Imre Hamar ed., *Avatamsaka Buddhism in East Asia: Huayan, Kegon, Flower Ornament Buddhism Origins and Adaptation of a Visual Culture* (Wiesbaden: Harrassowitz Verlag, 2012), pp. 1-14.

13 陳柏達，〈佛陀教育思想的本質〉（台北：慧炬出版社，1974年）；Stefania Travagnin, 'Fostering Education Beyond the Classroom: Examples from Republican Buddhism and their Legacy Today', *Yin-Cheng Journal of Contemporary Buddhism* vol.1, no.1 (2023): 100-132.

14 事實上，已有論者對這一議題作出分析。見紀俊吉，〈華嚴思想對教育哲學的啟示〉，收入《2018華嚴專宗國際學術研討會論文集》（台北：華嚴蓮社，2018年），頁389-412。

相、有成、有壞」一說，其可謂「六相」概念的濫觴；至唐譯《華嚴經·十地品》出現，「六相」一說乃被確立。經云：

願一切菩薩行，廣大無量，不壞不雜，攝諸波羅蜜，淨治諸地，總相、別相、同相、異相、成相、壞相，所有菩薩行，皆如實說。¹⁵

所謂「六相」，即指總相、別相、同相、異相、成相和壞相，其本用以描述初地菩薩十大願中的第四修行願¹⁶。惟世親(Vasubandhu，活躍於公元四至五世紀)在《十地經論·卷一》中對「六相」更有解釋，其曰：

一切所說十句中，皆有六種差別相門。[……]六種相者，謂總相、別相、同相、異相、成相、壞相。總者是根本入，別相者餘九入。別依止本，滿彼本故。同相者，入故。異相者，增相故。成相者，略說故。壞相者，廣說故。如世界成壞餘一切，十句中隨義類知。¹⁷

指出《華嚴經·十地品》中一切十句式的表達，如第一句是總相，其餘九句便是別相；如第一句是同相，其餘九句則是異相；如第一句是成相，其餘九句乃是壞相。簡言之，「六相」可謂吾人用以了解事物的六種角度，幫助我們能更深入和多元地理解事物¹⁸。華嚴宗的法藏法師(643–712)即以金獅子像作例，說明不同角度如何並存；他甚至用屋舍和構成屋舍的各種材料為例，解釋不同角度實有賴彼此方能得以出現。蓋相傳法藏法師曾為武則天(624–705)說法，前者以跟前的金獅子像作例說明華嚴思想，其內容即記錄在

15 《大正藏》卷10，頁181下。

16 有關「六相」在不同典籍中的分別及其初義，參考龜川教信著，印海譯，《華嚴學》(台北：佛光文化，2000年)，頁269及頁286。

17 《大正藏》卷26，頁125上。

18 參考羅時憲講授、陳雁姿選編、李嘉偉記錄，〈華嚴宗的哲學與觀法講記〉，《法相學會集刊》第9輯(2023)：7-26。

《金師子章》中¹⁹。《金師子章·括六相》便有言：

師子是總相；五根差別是別相；共從一緣起，是同相；眼耳等不相濫，是異相；諸根合會有師子，是成相；諸根各住自位，是壞相。

循引文，獅子的整體形象為總相，而獅子的眼、耳、鼻、舌、身等五根則為別相。因此，總相的意思可謂整體，別相乃是構成整體的個體；各個體因為共同目標而形成獅子像，謂之同相，但各個體不會因為有着共同目標而失去各自的特性，謂之異相；若能發現各個體的協作之理，從而讓不同個體共同成就一事，曰成相，惟如只能孤立地看到各個體的特性，卻未能發現彼此的協作可能，則一事遂不能出現，名之壞相²⁰。以上所述有兩點尤值得注意：第一，是循總相的角度觀之，吾人固然能看到獅子的形象。但看到獅子的形象卻不必抹殺構成獅子形象的個別事物，而個體亦不會因為有着共同的目標而失去各自的特性。是以，總相和別相實非處一對立的位置，彼此當是並存不悖；第二，各個體之間雖能因為同相而共成一事，惟也可以因為吾人只看到各個體的異相以致一事未能成事。因此，一事是成是壞乃取決於吾人的質素和個人的選擇²¹。在這一意義下，我們雖可以強調世界的整全性，卻不代表即忽視各事物的特殊性或差別性；問題的關鍵是吾人如何看待相關特殊性或差別性，藉以能夠發現一個讓各事物和諧共處的世界，還是任由各事物呈孤立甚至對立狀態的世界而已。若是，則我們遂不能輕言華嚴思想忽視了事物之間的分別，而當承認其只是強調吾人不應只看到相關分別，從而忽視一切分別實有融通之道。由此，乃帶出法藏法師利用屋舍和構成屋舍的材料來解釋各事物關係的重要例子。按法藏法師於《華嚴一乘教義分齊章·卷四》有言：

19 下文所引《金師子章》內容，出自法藏撰，承遷註，《大方廣佛華嚴經金師子章註》。見《大正藏》卷45，頁667-670。

20 方東美，《中國哲學精神及其發展(上)》(台北：黎明文化，2004年)，頁480-481。

21 霍韜晦，《佛學》(香港：中文大學出版社，1998年)，頁172-173。

問：何者是總相？答：舍是。問：此但椽等諸緣，何者是舍耶？答：椽即是舍。何以故？為椽全自獨能作舍故。若離於椽，舍即不成；若得椽時，即得舍矣。問：若椽全自獨作舍者，未有瓦等，亦應作舍？答：未有瓦等時，不是椽，故不作，非謂是椽而不能作。今言椽能作者，但論椽能作，不說非椽作。

蓋屋舍是一整體，即總相；椽、樑和瓦等各種構成屋舍的材料則是個體，亦謂別相。屋舍之得以出現，固然需要諸如椽、樑和瓦等材料相互配合方能成事。惟值得注意者，是椽、樑和瓦等材料之所以有相關身份和功用，卻同樣有賴因其是屋舍的一部分。若根本沒有屋舍這一構思或建設，則椽、樑和瓦等亦不能發揮各自的作用，以致亦沒有相關的身份。換言之，椽、樑和瓦等固是屋舍在物理上 (physically) 得以可能的條件；但屋舍也是椽、樑和瓦等在存有上 (ontologically) 得以出現的條件，彼此不能沒有對方。情況一如子女之得以出現，當有賴父母在生理上使其出現。世上沒有任何子女可以不憑父母即能自己出生；惟假如沒有子女，則一人亦不會有父母的身份。世上同樣沒有任何父母能在未有子女的情況下即有父母的身份也。因此，總相不能離開別相而獨立存在，但別相亦不能離開總相而得以出現。在這一意義下，總相和別相當是相互成就，彼此地位平等；吾人甚至只有透過總相方能了解別相，反之亦然²²。這是因為只有從總相的角度觀之，我們才能知悉各個別相的特性和功能；而吾人對總相的認識，亦不能離開各個別相來獨立了解。循這一觀點，事物之間可以因為有着共同目標而相互協作，而不失各自的特性，故同相和異相遂可並存；事物之間的關係或是協作，或是孤立，成壞似處一對立的位置。但成壞與否實取決於我們看待事

22 以上有關總相和別相的討論，詳見Nicholaos John Jones一系列相關文章：‘Fazang’s Total Power Mereology: An Interpretive Analytic Reconstruction’, *Asian Philosophy* vol. 19, no. 3 (November 2009): 199-211；‘Mereological Heuristics for Huayan Buddhism’, *Philosophy East and West* vol. 60, no.3 (July 2010): 355-368；‘Nyāya-Vaiśeika Inherence, Buddhist Reduction, and Huayan Total Power’, *Journal of Chinese Philosophy* vol. 37, no. 2 (June 2010): 215-230。另參考李潤生，《禪宗公案》(台北：方廣文化，2016年)，頁383-386。

物關係的角度，卻非事物的關係即處一和諧或對立的狀態，故真正重要的問題是吾人有否相應的水準看出事物的並存之理²³。是以，我們可循不同角度對事物作出不同評價，但不同評價卻無有真正矛盾，而是可以並存不悖，一切只是取決於吾人的選擇，此即「六相圓融」的意思²⁴。法藏法師以下說話當可作為相關觀點的總結：

總即一舍，別即諸緣；同即互不相違，異即諸緣各別；成即諸緣辦果，壞即各住自法。別為頌曰：一即具多名總相，多即非一是別相；多類自同成於總，各體別異現於同；一多緣起理妙成，壞住自法常不作。唯智境界非事識，以此方便會一乘。²⁵

若以上的分析正確，則我們可發現專精和博雅這一對貌似對立的概念不但可以並存，彼此更是相輔相成。蓋如前文所述，一般認為吾人的知識一旦博雅便容易淺薄，難言深入；一旦專精則容易狹窄，不能廣博。惟「六相圓融」卻認為，總相之得以可能，正是有賴別相能保持其獨特身份。換言之，一人或一物愈能認識和堅持自己的特性，乃愈能發揮自己所長並與人協作；若一人或一物根本沒有自己的特色，則亦不必為他人所需，故亦難以與他者共同成就一總相²⁶。由此，其亦會失去對一己以外的他者作出認識的動力和機會。換言之，一人的知識愈是專精，反而愈有利認識一己以外的事情，藉以走向廣博；同理，一人的知識愈是廣博，則愈能循比較的角度認識一己的特性，從而更為專精。了解一己的優點才可發揮自身所長，並在整體的世界中佔一位置；明白一己的缺點才可改善自身所短，繼而精益求精。因此，專精和博雅遂能互相成就，沒有對

23 唐君毅，《生命存在與心靈境界（下冊）》（台北：台灣學生書局，1986年），頁360。

24 Kang-nam Oh, 'The Philosophical Implications of Hua-yen Buddhism', in Chai-shin Yu ed., *Korean and Asian Religious Tradition* (Toronto: Korean and related studies Press, 1977), pp. 64-82.

25 《華嚴一乘教義分齊章》卷4，《大正藏》卷45，頁508下～509上。

26 參考牟宗三，《佛性與般若（上冊）》（台北：台灣學生書局，2004年），頁536-542。

立²⁷。惟值得留意者，是此一互相成就當是一動態過程，而非一靜態模式。表面存在對立關係的事物雖在理論上可以並存，卻不代表其在現實上便已經融通；事物的關係究是如何，當隨着我們質素的改善而變化²⁸。由此，即涉及華嚴法界觀跟傳承和創新可有着什麼關係的討論。

三、從「一真法界」看傳承與創新的並存

事實上，早有學者指出佛陀一方面能堅持自己的立場，另一方面卻能對一己以外的觀點抱持開放的態度，而不以真理壟斷者自居²⁹。如果「六相圓融」的提出是為了解釋貌似對立的東西如何並存，則「一真法界」的概念便最能說明吾人如何可以一方面對特定觀點有所堅持，另一方面卻能以開放的態度承認其他觀點的價值，從而讓我們的眼界能繼有發展。這一理論特色不但與佛陀對待不同道理的態度相符，亦與前文提及的傳承和創新如何並存有關。蓋「法界」(dharmadhātu)一詞出現在不同的佛典之中，其意或指與意根和意識相對的外境；或指包含萬有的世界；又或指真如和法身³⁰；惟「一真法界」則是華嚴宗的特有概念，具體內容包括「事法界」、「理法界」、「理事無礙法界」和「事事無礙法界」四者。法藏法師於《大乘法界無差別論疏》對「法」有明確的界定：

法有三義，一持義，謂自性不改故。二軌義，謂軌範生解故。三對意義，是意識所知故。³¹

27 類似觀點，參考嚴耕望，《治史經驗談》(台北：台灣商務印書館，1997年)，頁1-26。

28 鎌田茂雄著，慈怡譯，《華嚴經講話》(台北：佛光文化，1993年)，頁2。

29 詳見J. Abraham Vélez de Cea, *The Buddha and Religious Diversity* (Oxon and New York: Routledge, 2013), pp. 127-163.

30 參Kang-nam Oh, *A Study of Chinese Buddhism with Special Reference to the Dharmadhātu (Fa-Chieh) Doctrine* (Unpublished PhD. Thesis, McMaster University, 1976), pp.11-35.

31 《大正藏》卷44，頁63中。

循引文，「法」的意思大致有三：本質、用以幫助或規範我們思考的概念，以及吾人的對境。以上三種意思並非對立，因我們的對境本質是「空」，但相關對境既憑藉特定因緣而為假有，則吾人仍可透過名言或概念對其作出討論和分析³²。另，法藏法師又在《華嚴經探玄記·卷十八》中對「界」的意義作出說明，其有言：

界亦有三義，一是因義，依生聖道故。[……]二是性義，謂是諸法所依性故 [……] 三是分齊義，謂諸緣起相不雜故。³³

如引文所示，「界」亦有三種意思：淨法得以可能的原因，其亦即吾人清淨的主體、本質，以及對不同的法所作的分類。跟前述有關「法」的情況相同，「界」的三種意思亦非對立，這是因為我們實能根據不同事物的殊性而對之作出不同的分類，惟不論不同事物的殊性如何，其本質仍是「空」³⁴。至於吾人的注意力是放在不同事物的殊性或有相，還是彼此的本質或空性，乃至是既能觀事物的有相亦能觀其空性，則取決於我們的修為³⁵。華嚴思想所言的「法界」，正是根據以上有關「法」和「界」的意思整合而成。法藏法師在《華嚴經探玄記·卷二》即言：

法界亦二，一理，一事。³⁶

指出「法界」可分為「理法界」和「事法界」兩者。所謂「理」，

32 上述討論，參考Ming-wood Liu, *The Teaching of Fa-tsang – An Examination of Buddhist Metaphysics* (Unpublished PhD thesis, University of California, Los Angeles, 1979), pp. 392-393.

33 《大正藏》卷35，頁440中。

34 Ming-wood Liu, *The Teaching of Fa-tsang – An Examination of Buddhist Metaphysics*, pp. 393-396；鄧克銘，《華嚴思想之心與法界》(台北：文津出版社，1997年)，頁44-48。

35 霍韜晦，《絕對與圓融－佛教思想論集》(台北：東大圖書公司，2002年)，頁396-401。

36 《大正藏》卷35，頁145上。

是華嚴宗人用以表達「空」的詞彙，其不僅表示華嚴宗人認為「空」是具普遍意義的道理，更反映其視「空」具有正面價值，從而避免「空」或予人的消極印象³⁷。大致言之，「理法界」指在這一「法界」中的事物徒具「空」性；「事法界」則表示在這一「法界」中的事物各有特性。誠如法藏法師在《華嚴經義海百門》所言：

若性相不存，則為理法界；不礙事相宛然，是事法界。二而無二，無二即二，是為法界也。³⁸

至此，有兩點值得注意：第一，理、事兩法界並非截然分隔，而是二而一，一而二。事的本質雖是「空」，但「空」卻有助成就不同的事，使一切事能隨不同的因緣發展，從而衍生各自的殊性；第二，一切事雖有其殊性，但這些殊性卻並不構成彼此的阻礙，這即帶出華嚴思想中特別強調的「無礙」精神³⁹。

事實上，華嚴思想的出現當與解決事物與事物之間的矛盾有關⁴⁰。換言之，華嚴思想的重點並不是純粹描述事物當有「空」性之餘，還有其所屬的殊性；而是要處理事物與事物之間的緊張關係。的確，澄觀法師(737-839)便把「法界」細分為四，並把重點放在解釋經驗世界中的不同事物如何能夠保持和諧的關係⁴¹，此即「事事無礙法界」所主張。如他在《華嚴經行願品疏·卷一》言：

37 Brook Ziporyn, 'Li (Principle, Coherence) in Chinese Buddhism', *Journal of Chinese Philosophy* vol. 30, no. 3 & 4 (2003): 501-524.

38 《大正藏》卷45，頁627中。

39 以上兩點，詳見方東美，《華嚴宗哲學(下冊)》(台北：黎明文化，1992年)，頁3；木村清孝著，李惠英譯，《中國華嚴思想史》(台北：東大圖書公司，1996年)，頁199-203。

40 郭朝順，《華嚴鏡映哲學—《華嚴經》覺悟經驗的詮釋與開展》(台北：新文豐，2023年)，頁27-30。

41 龜川教信著，印海譯，《華嚴學》(台北：佛光山宗務委員會，1997年)，頁164。

於此無障礙法界，開為事理二門。色心等相，謂之事也；體性空寂，謂之理也。事理相融，即無有障礙。故於法界略分三種：一、事法界；二、理法界；三、無障礙法界。無礙有二，則分四種法界，謂事理無礙法界、事事無礙法界。⁴²

蓋不少學者均認為華嚴宗的「無礙」指事物之間相互影響，故彼此的關係非常密切。因此，微小如一毛髮足以反映大千世界；而大千世界即收攝在一毛髮之中⁴³。惟這一對「無礙」的闡釋，似有不符華嚴宗人對「法界」的理解之嫌，這是因為若一事已反映萬法，便無異於泯掉事物之間的分別。但華嚴思想卻是強調一切事物的特性，再主張擁有不同特性的事物能夠「無礙」，一如澄觀法師在《華嚴法界玄鏡·卷上》所言：

周遍含容者，事本相礙，大小等殊。理本包遍，如空無礙。⁴⁴

若是，則我們可知華嚴宗人當肯定事物之間在經驗世界之中實存在着矛盾，惟這些矛盾卻因事物的本質為「空」而有化解的可能。因此，吾人對「無礙」的闡釋遂不能僅強調經驗世界中的各種事物在理論上既為相依相待 (interconnectedness)，故彼此的關係乃是和諧與圓融，而是更要指出何以各種事物在實際上能夠互不阻礙 (non-interference)⁴⁵。至於華嚴宗人用以解釋事物之間當可互不阻礙的理論，便包括前文所述的「六相圓融」，茲不贅述。所謂「一真法界」，則是佛的視角所呈現的境界，而循這一視角觀之，經驗世界中的一切事物均無有阻礙，故是「無礙」；由於事物之間的關係已

42 見《新纂續藏經》卷5，頁62上。

43 例子見任繼愈，《漢唐佛教思想論集》(北京：人民出版社，1973年)，頁119-125；吳汝鈞，《中國佛學的現代詮釋》，頁102-113。

44 《大正藏》卷45，頁672下。

45 詳見Jeeloo Liu, *An Introduction to Chinese Philosophy: From Ancient Philosophy to Chinese Buddhism* (New Jersey: Wiley-Blackwell, 2006), pp. 258-261.

然「無礙」，故佛境遂不會排斥任何事物，所有事物循佛的眼光觀之皆非虛妄，故是「真實」⁴⁶。

值得注意者，是前述「六相圓融」所言的總相並非固定的實體，而是隨吾人視野的不斷擴大而永有發展的可能⁴⁷；同理，「一真法界」亦非永恆不變，而是有着無窮無盡的意思。事實上，《華嚴經》非對世界作客觀的描述，而是言佛所觀照的世界即是如此⁴⁸。換言之，世界究是如何並非最重要，個人的經歷或經驗對於我們如何認識世界才至關重要。《華嚴經·卷八》便言及莊嚴佛境乃是佛歷經無數因緣後才得以出現的結果，如其言：

此華藏莊嚴世界海，是毘盧遮那如來往昔於世界海微塵數劫修菩薩行時，一一劫中親近世界海微塵數佛，一一佛所淨修世界海微塵數大願之所嚴淨。

而循這一莊嚴佛境發出的佛光仍會繼續照遍不同世界的眾生，無有盡頭。誠如《華嚴經·卷六》言：

爾時，世尊知諸菩薩心之所念，即於面門眾齒之間放佛剎微塵數光明。[……] 其光悉具眾妙寶色，普照十方各一億佛剎微塵數世界海，彼世界海諸菩薩眾於光明中各得見此華藏莊嚴世界海。

因此，《華嚴經》所述的佛境乃含無限或無窮的意思⁴⁹，以致經中「法界」的概念即有無限世界之意⁵⁰；羅時憲先生(1914 – 1993)亦

46 木村清孝著，李惠英譯，《中國華嚴思想史》，頁199-203。

47 宋灝，《意義闡釋與時間性：華嚴宗詮釋學相關哲學研究》(新北：聯經，2023年)，頁151-156。

48 Paul Williams, *Mahāyāna Buddhism: The Doctrinal Foundations* (Oxon and New York: Routledge, 2009), pp. 132-134.

49 Garma C. C. Chang, *The Buddhist Teaching of Totality: The Philosophy of Hwa Yen Buddhism*, pp. 3-13.

50 鄧克銘，《華嚴思想之心與法界》，頁35-63。

認為華嚴宗人對《華嚴經》所作闡釋的重點正是強調世間一切事物之間的「重重無盡」⁵¹。的確，華嚴思想強調無限、無窮和無盡，其便有創新的含意⁵²；加上華嚴思想強調世間的一切事物均是互相影響乃至互相成就，則創新和傳承遂不但可以並存，甚至能夠共同發展，一如上文有關專精和博雅的情況。

蓋遵「六相圓融」的思路，傳承與創新當是相輔相成：創新並非無中生有，而必是以既有的一套作為進一步發揮的資糧。事實上，沒有傳承，亦沒有創新；傳承亦非純粹保存，而是隨着時代的改變而對既有的一套作出調節。換言之，沒有創新，亦難以傳承。這一傳承與創新的辨證關係，可概括為「返本開新」⁵³。至於從本文的脈絡，「一真法界」之所以重要則是其強調佛的境界當是無窮無盡。是以，佛並不會停駐在任何階段，而必是按不同情況而有所創新；創新既有賴已有的東西，故佛亦不會忽視任何固有的傳統。我們甚至可言，愈能傳承舊有文化便愈有利創新，而愈希望創新便愈有動力承傳舊有文化。在這一意義下，一切事物皆有其存在價值，故是真實不虛；而一切事物又有繼續發展的可能，故是永不停滯。由此，乃符合前述「一真法界」的意思，並緩和了傳承和創新之間的緊張。

惟討論至此，吾人應不難發現「六相圓融」和「一真法界」雖然在理論上可謂合理，但相關道理如要在現實上得以實現，畢竟有賴我們的個人質素。的確，若一人的質素可取，其便有較大可能看到一切事物並行不悖甚至相輔相成的道理；可是，如一人的質素欠佳，則其亦可以僅是看到事物之間的對立，而未能察覺彼此實有融通的

51 參考羅時憲講，陳雁姿等編，《唯識方隅講記(第一冊)》(香港：佛教法相學會弘法資源有限公司，2020年)，頁133-141。

52 Steve Odin, *Process Metaphysics and Hua-yen Buddhism: A Critical Study of Cumulative Penetration vs. Interpretation* (New York: State University of New York, 1982), pp. 72-82; 釋徹入，〈華嚴法界時空觀的象徵思想蠡測〉，《哲學與文化》第37卷，第12期(12/2010)：39-66。

53 類似觀點，可參考林鎮國，《空性與現代性：從京都學派、新儒家到多音的佛教詮釋學》(台北：立緒文化，1999年)，頁69-96。

可能。至於如何提升一己的質素，藉以使理論上可行的道理變成現實，則或可從《華嚴經》的〈入法界品〉中得到一定啟示。

四、從〈入法界品〉看理論與實踐的關係

如果「六相圓融」和「一真法界」所述的理境是屬於成佛以後的境界，其難以為一般人在短期內達致，則〈入法界品〉所描述的道理便應貼近我們的日常經驗，並能夠為所有人實踐，這是因為〈入法界品〉的主角僅是一位有志學佛的童子，而該品的內容則是這位童子的學佛歷程。蓋〈入法界品〉開始即描述一位名為善財的童子在法會上遇上文殊菩薩，前者遂向後者請教學佛的途徑。有趣的是，文殊菩薩未有直接指點善財童子當如何學佛，而是叮囑他向不同的善知識求教。誠如《華嚴經·卷六十二》所言：

爾時，文殊師利菩薩說此頌已，告善財童子言：善哉善哉！善男子！汝已發阿耨多羅三藐三菩提心，求菩薩行。善男子！若有眾生能發阿耨多羅三藐三菩提心，是事為難；能發心已，求菩薩行，倍更為難。善男子！若欲成就一切智智，應決定求真善知識。善男子！求善知識勿生疲懈，見善知識勿生厭足，於善知識所有教誨皆應隨順，於善知識善巧方便勿見過失。

由此，遂有善財童子先後向五十三位具有不同背景的善知識的問學經歷，此即著名的「五十三參」。蓋這五十三位善知識的身份並不局限於佛教徒，甚至不必擁有高深學問或豐富閱歷，而是涵蓋不同信仰、工作、年齡和性別，當中包括仙人、婆羅門、國王、商人和從事勞動工作的人士等⁵⁴。循〈入法界品〉所載，在聽取各位背景

54 有關善財童子在五十三參所遇人士的組成部分，參考陳琪瑛，《華嚴經的空間美學：以〈入法界品〉為主》（台北：元華文創，2017年），頁143-148。

不一的人士分享其各自的想法後⁵⁵，善財童子才得以為彌勒菩薩引入一莊嚴華麗的閣樓之中，並看到不同珍寶互相輝映的奇景。《華嚴經·卷八十》對這一景象作如此描述：

時彌勒菩薩，前詣樓閣，彈指出聲，其門即開，命善財入。[……]見其樓閣，廣博無量，同於虛空。阿僧祇寶以為其地，阿僧祇宮殿，阿僧祇門闥，阿僧祇窗牖，阿僧祇階陛，阿僧祇欄楯，阿僧祇道路，皆七寶成。阿僧祇旛，阿僧祇幢，阿僧祇蓋，周迴間列。阿僧祇眾寶瓔珞，阿僧祇真珠瓔珞，阿僧祇赤真珠瓔珞，阿僧祇師子珠瓔珞，處處垂下。阿僧祇半月，阿僧祇繒帶，阿僧祇寶網，以為嚴飾。[……]又見其中有無量百千諸妙樓閣，一一嚴飾，悉如上說。廣博嚴麗，皆同虛空，不相障礙，亦無雜亂。善財童子於一處中見一切處，一切諸處悉如是見。

而善財童子離開閣樓後再遇文殊菩薩，繼而獲普賢菩薩授記成佛，其修道之路乃告完成。上述有關善財童子的求法經歷有兩點尤與本文有關：第一，學佛不一定要循佛學入手，因不同學問本身實互相界定，故其他學問亦可在不同程度上作為我們認識佛學的手段，而不必便為有志學佛者所否定；第二，學佛不僅涉及理論，還必須實踐。事實上，被喻為近代宗教學奠基者的繆勒(Max Müller, 1823 – 1900) 便有名言曰：「若只懂一個宗教，便無異於不懂任何宗教。」(He who knows one [religion], knows none.) 指出只有循比較的脈絡觀之，一個宗教的特色才能顯現，亦只有了解一個宗教的特色，我們才可說是真正認識該個宗教⁵⁶。這一觀點與前文所述「六相圓融」和「一真法界」認為一切事物實相互界定，彼此能夠互相輝映，可謂異曲同工，而善財童子的求法經歷即再

55 由於各人的具體觀點與本文所論沒有直接關係，故從略。對相關觀點有興趣的讀者，可參考鄭秀雄，《善財五十三參》(高雄：佛光文化，2024年)。

56 Max Müller, 'The Science of Religion: Lecture One (1870)', in Jon R. Stone ed., *The Essential Max Müller: On Language, Mythology, and Religion* (New York and Hampshire: Palgrave Macmillan, 2002), pp. 109-121.

次說明世間的一切觀點當無有阻隔。惟更重要的，是實踐在求法一事上的意義。按一切觀點當可並行不悖，無有阻隔，其只是理論上可能；但吾人若要把這一理論上的可能轉變為經驗上的現實，卻要在生活中加以實踐。的確，〈入法界品〉中善財童子的求教對象並不限於傳統所謂的有識之士，而是包括在民間過着日常生活的普羅大眾。這一記述有着兩個象徵意義：第一，求法必須深入社會，不能離開我們的實際處境。換言之，學問不能只是空談，而是必須與現實人生有關⁵⁷；第二，由於吾人面對的實際處境不斷變化，故實踐的方法亦永無盡頭。只要不斷嘗試，才有成功的希望⁵⁸。以上兩點，即涉及理論和實踐的關係。

蓋世上的理論繁多，其中涉及人文科學和社會科學者更似人殊人異，吾人對相關理論的評價或難有共識。惟一優秀的理論最終當要符合一條件，此即其當能回應我們人生的真實問題，並符合吾人的真實經驗，而不能徒具理論上的嚴謹意義。否則，更精巧的理論亦無異於概念遊戲，而必然在價值上大打折扣⁵⁹。在這一意義下，實踐不但是讓理論由可能變為現實的方法，其更是檢驗一理論是否可取的最高標準⁶⁰；而我們在日常生活中亦宜多參考具價值的理論，藉以使吾人的人生變得更具深度和廣度。簡言之，理論當為我們能活得更有價值發揮指引作用⁶¹。循以上的分析，當代教育在學校傳授不同的理論之餘，乃更宜鼓勵老師和學生把理論帶入社區，從而讓理論能回應現實，檢討自身；而我們在日常生活中亦應多參考過去曾學習的理論，藉以使具價值的觀點能為吾人帶來改變。若是，則重視理論者乃不應忽視實踐，因後者正是評估前者是否真有價值的標準；重視實踐者亦不該輕視理論，因後者可以是令前者更

57 楊維中注譯，《新譯華嚴經入法界品(上)》(台北：三民書局，2004年)，〈導讀〉，頁72-88。

58 鎌田茂雄著，慈怡譯，《華嚴經講話》，頁338-339。

59 參考關子尹，《從哲學的觀點看》(台北：東大圖書公司，1994年)，頁1-21；劉國強，《儒學的現代意義》(台北：鵝湖出版社，2001年)，頁13-14。

60 The Dalai Lama, Thupten Jinpa trans., *The Middle Way: Faith Grounded in Reason* (Somerville: Wisdom Publications, 2014), pp. 14-15.

61 方東美，《中國人生哲學》(台北：黎明文化，2005年)，頁46。

為進步的方法。進一步言之，愈重視理論者當更重視實踐，而愈重視實踐者亦應更強調理論，因兩者的關係實是相輔相成。由此，理論和實踐的緊張關係乃能得到緩解，甚至能隨着一者的發展而幫助另一者更有改善。的確，吾人既明世界上一切貌似對立的概念均有並行不悖的可能，則便可朝這一方向以嘗試把這一可能變成現實⁶²。誠然，要令貌似對立的想法能夠共同發展，難度可謂極高，以致我們或未能在短期內達致相關目標；惟善財童子的經歷卻鼓勵吾人，只要不斷嘗試，最終還是能夠取得成績。至少，我們愈能朝着讓一切概念均能融通的方向行事，則不同概念便有着愈大的融通機會。理論與實踐的關係如是，專精與博雅的關係如是，承傳與創新的關係亦復如是。凡此種種，即為華嚴思想對於當代教育或有着的啟示，其當有值得吾人更作探討的價值。

五、結語

誠如第一節所述，有學者提倡應思考如何使華嚴思想更能回應當代議題，藉以為華嚴思想注入活力，使之能夠繼續發展，並為吾人所處社會作出貢獻。事實上，近代東亞地區不乏利用華嚴思想來處理諸如減少不同思想間的衝突、爭取國家間的平等，乃至建立民主制度等帶有政治色彩的議題⁶³；當代學界則尤其嘗試利用華嚴思想來思考人和自然當如何更好地共處等環保議題⁶⁴，足見華嚴思想實有繼續發展的潛力。從前文的討論中，吾人不難發現華嚴思想的一個主要特色，正是排拒二元對立，從而尋找不同事物的共存甚至是共

62 參考勞思光，《家國天下一思光時論文選》（香港：中文大學出版社，2001年），頁1-8。

63 詳見Erik Hammerstrom, 'Avatamsaka 華嚴 Transnationalism in Modern Sinitic Buddhism', *Journal of Global Buddhism* vol. 17 (2016): 65-84.

64 例子見David Landis Barnhill, 'Relational Holism: Huayan Buddhism and Deep Ecology', in David Landis Barnhill and Roger S. Gottlieb ed., *Deep Ecology and World Religions: New Essays on Sacred Ground* (Albany: State University of New York Press, 2001), pp. 77-106; Xue Yu, 'Dialectical Centrism: Buddhist Response to the Controversy between Anthropocentrism and Eco-centrism', 《人間佛教研究》第2期 (2012): 1-14。

同發展之道⁶⁵。隨着我們進一步探索華嚴思想回應當代議題的可能性，則不僅相關議題可以得到更多的處理方式，華嚴思想亦能因而得以保持活力，這無疑對當代社會和華嚴思想均是雙贏的做法，故當有繼續嘗試的必要。本文即為相關嘗試所作的一點努力，希望能為這一研究方向稍作貢獻。

65 King Pong Chiu, *Thomé H. Fang, Tang Junyi and Huayan Thought: A Confucian Appropriation of Buddhist Ideas in Response to Scientism in Twentieth-Century China* (Leiden: Brill, 2016), pp. 186-187.

唯識學的知識論

陳森田

提要

佛家各宗派中關於知識的理論較主要的有三種。第一種是說一切有部的理論，這理論認為認識的對象是實在的，這實在的對象提供自身的形象予主體的識。現今稱這種知識理論為一種無形象知識論。第二種是唯識學派的理論，他們持觀念論的觀點，而認識中的形象是由主體的識所現起，可稱為一種有形象知識論。第三種是經量部的理論。這理論似是前二者的結合，屬於有形象知識論，但同時亦主張外界實在論。

在唯識學派的理論當中，又分為有相唯識與無相唯識。有相唯識以陳那、護法為代表，他們認為識中的見分及相分是種子的現行。無相唯識以安慧為代表，這派認為見分及相分只是假構的名相，沒有自身的種子。

關鍵詞：有形象知識論，無形象知識論，有相唯識，無相唯識

甚麼是知識論？知識論是一套理論，講解有關知識的問題。關於知識的問題，最基本的就是知識是甚麼？此外，還有知識從何而來？我們怎樣獲得知識？等等問題。相信大家都同意一點，我們都具有知識。例如大家看著眼前的屏幕，屏幕中有些字。如果我們將這些東西視為自身以外世界中的事物，而我們看見這些事物，知道它們的顏色、形態，我們就具有一些關於外在世界的知識。這是對於何謂知識的一種說法。

知識論看來是科學家，以致哲學學者所應關心的課題。我們是佛教團體，為甚麼在佛教的範疇內亦要學習知識論呢？在上一課的講座中，講者亦提到唯識無外境的義理。既然說唯識無外境，即表示我們所感知的，包括眼所見的顏色，耳所聞的聲音，鼻所嗅的香氣等，都並非來自我們自身以外的東西。例如講壇前放著一支咪，大家都可以見到，這是否表示在我們每一個人作為一個認識主體，之外存在著一支咪，讓我們能透過眼睛攝取這支咪的顏色、形狀，從而獲得有關知識呢？從唯識的角度來說，答案為否定的。又例如大家都坐在椅子上，都接觸著一張實在的椅子，這是否表示在我們每個人自身以外，存在著一張實在的椅，以致我們能接觸得到呢？唯識學給予的答案亦為否定的。既然我們都看到，都接觸到一些事物，為甚麼唯識學仍否認這些事物真實地存在呢？要解答這問題，我們就要學習唯識學的知識論。

我們學佛需要學習知識論的另一個原因，就是我們必須通過世俗諦，才能了解第一義諦。學佛最終目標是要了解諸法實相，諸法實相就是第一義諦。印度大乘佛教早、中期最主要的兩個學派，一是稱為空宗的中觀學派，另一是稱為有宗的唯識學派。空宗的祖師龍樹在《中論》裏說「不依世俗諦，不得第一義」，即是說，如果要了解第一義諦，就必須透過世俗諦。為甚麼這樣說呢？我們作為一個凡夫，身處的是現象世間，即是世俗範疇，我們所能接觸的就只有這個現象世間，所以必須從這裏入手。《中論》又說「涅槃之實際，及與世間際，如是二際者，無毫釐差別」，意思是涅槃與世

間實際上並非兩樣東西，因此，如果我們能切實地了解現象世間的本質，就能了解涅槃，即是能證涅槃。

世間中正確的知識是世俗諦，這些知識是如何構成的呢？印度哲學的知識論，可概略分為兩派，一是無形象知識論，二是有形象知識論。佛教內部可分為大乘與小乘，唯識屬於大乘佛教，而小乘佛教包括多個部派，其中之一是說一切有部，簡稱為有部，這是一個影響力相當大的小乘部派。有部在知識問題上，採取一種外界實在論。舉例來說，我們每一個人是一個認識的主體，現時在我們的認識中呈現一支咪。如果我們認為我們的認識中呈現一支咪的形象，是由於在這個認識主體以外，實在地存在著一支咪，這樣的觀念就是一種外界實在論。有部認為，當一個主體進行認識活動，主體內部會生起識，這個識的內容是透過模寫外在事物的形象而產生的。即是說，主體利用感官，將外界事物的形象收攝入自身的識之中，成為識的內容，這識即為關於該外界事物的知識。例如我們眼前存在一件圓形的事物，我們這個認識主體對此進行認識活動，在當中，我們的識利用眼這個感官將該事物的形象攝取，在識中模寫這個形象，於是主體的識便產生圓的形象，成為關於該外界事物的知識。在整個認識活動之中，主體的識本身沒有任何形象，需由外界事物提供形象，讓主體的識去模寫。由於主體的識本身沒有形象，故稱為無形象知識論。

有形象知識論指一種知識論，認為認識主體的識本身已具有形象，無需從其他事物取得形象。唯識學就是主張一種有形象知識論。他們認為，主體的識不需依待外界事物提供形象，識本身能夠生出表象，這表象即是知識中的形象。這種對於知識的觀念又稱為表象主義。既然知識中的形象是由主體的識自行產生，即表示我們所認識的東西都是我們自己的心識所現起，並非外界事物的形象，那麼，在我們的心識以外，是否仍有事物存在呢？例如大家現在看到一個站著的人，從唯識學來說，大家見到的這個人的形象，都是大家自身的識所現起的，而非來自外界的事物。那麼，在大家各自

作為認識主體之外，是否就沒有任何事物存在呢？從理論上說，既然主體的知識都是自身心識所現起，即表示我們的知識不能超越於自身的心識，因此，心識以外的事情都離開了我們的知識範疇，我們就不能說心識以外有任何東西，同時亦不能說沒有東西。

關於唯識無外境之說，即使在唯識學派內部亦有著不同看法。部分唯識論者認為，在心識以外沒有任何東西存在。因為我們以為是存在於心識以外的一切事物，原來都是心識生起的形象，沒有任何離於心識而存在的東西。另有部分唯識論者認為，既然我們所能認知的範疇，不外乎自身心識所現起的表象，我們怎能說關於心識以外的事情呢？因此，不能確定地說心識以外沒有任何東西。然而，無論外界有或沒有東西存在，既然我們都是無法接觸，這樣的存在與否跟我們有甚麼關係呢？當然，若客觀地說，有東西存在跟沒有東西存在明顯是不同的，但是，對於認知主體來說，這有甚麼意義呢？

德國一位存在主義哲學家海德格（M. Heidegger）對於存在問題提出了一個富有啟發性的說法，他指出，存在必須展現。展現就是讓主體認識。假如我跟你說，有某某東西存在，然而，我們永遠無法接觸這東西，這樣的存在有甚麼意義呢？因此，存在的基本意義就是展現。德國另一位偉大哲學家康德（I. Kant），他提出物自身（thing-in-itself）的存在是我們作為認識主體無法接觸的，只有上帝才能接觸。這所謂物自身，就是我們的知識範疇以外的存在。

小乘的經量部有一種較獨特的知識論。這個部派的理論有很多跟唯識學相近之處。在知識論上，經量部一方面採取與唯識學相近的表象主義，即是認為認識主體內部能產生表象，但另一方面，他亦採取外界實在論，這則跟有部的觀點相近。剛才我們提到，有部認為外界存在著實在的事物，我們認識事物時，是將外界事物的形象攝入識之中，在心識中呈現事物的形象，即成為知識。為甚麼經量部的理論似是結合了兩種矛盾的說法呢？經量部認為，我們認

識中的表象是我們主體內部產生的，例如我們見到一個圓，這圓的形象是主體內部產生的。然而，我們為甚麼產生一個圓的形象，而不是一個三角的形象呢。經量部認為，這是由於在主體以外存在著某事物，這事物對主體有著制約作用，令主體內部產生圓的形象，而不是三角形象。這圓的形象是否就是該事物的形象呢？經量部指出，由於這圓的形象是主體自身產生的，並不是模寫外界事物的形象，因此，該事物本身具甚麼形象，我們不得而知。經量部這種說法的理由是，我們眾人同時看到圓形，如果這圓的表象只是眾人各自心識所產生的，而沒有外界事物存在，為甚麼我們各自的心識會同時產生同一的形象呢？因此，必定有某事物存在於各人的心識之外，各人都受到這外界事物的制約，令各自的心識產生同樣的圓形。

剛才我們介紹了三種構成知識的方式。第一種是說外界有實在的事物存在，有情主體進行認知時，是抄習外界事物的形象，作為心識的內容，這樣成為我們的知識。所以知識是源自外界實在的事物。這是有部的說法。

第二種是唯識學的說法。唯識學認為，有情主體認知的形象，完全是自身內部產生的，不涉及心識以外的事物。無論心識以外是否有實在事物存在，都無關乎主體心識產生的形象。而主體心識產生的形象，就是我們的知識，亦就是我們所接觸的世界。唯識無外境的意思就是一切存在皆不離心識，在心識以外沒有其他事物。他們如何解釋我們為何見到、接觸到種種事物呢？我們所見，所接觸的，都是心識現起的形象，不是外界存在物的形象，亦不需依靠外界實在物。在唯識這種義理中，我們所接觸的事物是否為實在物呢？答案為否定。實在物如果存在，必須具有一個特點，就是獨立自在，即是不依靠其他事物而自身存在。如果必需依靠其他事物作為條件才能存在，當條件改變，它的存在就受影響，這樣就不是實在物。在唯識理論中，事物作為心識的形象而存在，這樣的存在依靠於心識，由心識所現起，因此不是實在。

有部認為外界事物為實在，唯識則認為事物皆為心識所現起。唯識再進一步說，心識本身亦非實在，都是由種子現起。種子又是否實在呢？這問題將於稍後處理。中觀學派的龍樹指出，現象世界一切事物皆空，空的意思為無自性，無自性就是非實在。然而，我們現前所接觸的事物都似是實實在在的，這又如何解釋呢？中觀學未有就這問題作出解釋。而唯識學則很詳細地解釋，為何我們接觸到一些似是實實在在的事物，同時亦解釋清楚，這些似是實在的東西，正如龍樹所說，其實是空，因為這些似是實在的東西，其實都是我們的心識所現起的形象。唯識學與中觀學，前者稱為有宗，後者稱為空宗，二者似是對立的，但實際上，二者可以說是相輔相成，中觀學指出了諸法皆空的義理，而唯識則在這個基礎上，解釋諸法如何展現為似是真實的東西。

我們剛才提到一個問題，世間事物都是心識現起的形象，所以並非實在；心識由種子現起，亦非實在；種子又是否實在呢？要回答這個問題，我們又要回到空宗的基本觀念上，諸法皆空，所以種子亦是空。既然種子是空，種子又從何而來呢？從真如而來。那麼，真如應當是實在吧！我們仍然要回到龍樹的觀念，真如亦是空。

我們這樣不斷地追問，其實就是要找出眼前這個現象世界的第一因。印度各種宗教，其中最強盛的是婆羅門教，當中一個教派稱為數論，他們認為第一因是存在的，而且是二元性，一者是神我，這是精神性的存在；二者是自性，是物質性的存在。精神性的神我，與物質性的自性結合起來，就演化出這個現象世界。數論提出了這樣的第一因，就能解釋這個世界從何而來。而這種解釋，是外界實在論的一種。

在印度宗教史上，相對於婆羅門教，佛教是一個後起的宗教。佛教的獨特之處，就是龍樹所說的空。空的意思是無自性，即是否定自性。剛才提到數論以自性和神我作為第一因，而佛教則正正要

指出，沒有自性、神我等實在的東西作為第一因而存在。佛教正是要破斥如數論等的自性觀念。因此，在佛教中，無論是空宗、有宗、如來藏思想、中國佛教的禪宗等，都不能離開一個觀念，就是空。而空就正正是破斥自性的觀念。

唯識作為佛教的一派，亦不能離開空的觀念。唯識義理的重點，是解釋如何在空的基礎上建構現象世界，以說明一切事物都不是實在的，因此可以說唯識無外境，這是唯識學派的基本觀念。然而，唯識學派內部仍然有分歧之處。剛才提過，所謂外界事物，其實是主體的心識所現起的形象，這形象稱為相分。這相分的本質是如何呢？在這一點上，唯識內部有著不同的說法，這形成了所謂有形象唯識論與無形象唯識論，又稱為有相唯識與無相唯識。

舉例來說，如果我們在一些陰暗地方，或是郊野，見到地上有蛇，會被驚嚇，過後小心再看，見到是一條繩。見到一條繩，這樣的認識，相信大家都同意這是正確的認識。然而，在前一刻見到一條蛇，這樣的認識是對抑或是錯的呢？很多人都會認為那是錯誤的認識。在唯識學當中，認為那是錯誤認識的，是無相唯識論的說法；但有相唯識論則認為那是正確的認識。唯識學派中的陳那和護法都是有相唯識論者，他們認為心識中的相分是有體性的，即是由種子現起的。當見到一條蛇，在該一刻，主體的心識現起的相分是一條蛇的形相，這個相分是由種子現起，而主體亦依此產生一條蛇的認識。因此，在該一刻，這樣的認識當是正確的。而在過後的一刻，心識現起的相分是一條繩的形相，因而產生一條繩的認識，這認識亦是正確的。這是有相唯識的觀點。

倘若以為有一條實在的繩放在地上，而我們在第一刻見到的是一條蛇，這樣的認識就當為錯誤的，因為認識不對應於真實的對象。然而，這是外界實在論的看法。這些實在論者認為在客觀上實在有一條繩放在地上，而我們對它的認識應是模寫該物的形相而產生的，但結果產生一條蛇的認識，因此這認識為錯誤的。但唯識認

為認識中的形相是主體自身產生的，主體產生了蛇形相，故蛇的認識是正確的。所以，有相唯識論者認為，在第一刻見到蛇，第二刻見到繩，都是正確的認識。

唯識學中的另一派，無相唯識論，主要人物是安慧。這一派認為，主體所現起的識是整一的，無所謂相分或見分。他認為，相分是在識現起當中，主體對此進行計度而產生的概念，這相分並不是由種子直接現起的東西。在以上例子中，這概念的內容是一條蛇，或一條繩。因此，該條蛇或繩的形象，並不是由種子現起，直接呈現在識當中，而是主體的計度分別所產生的。既然經過計度分別的過程，該產生的結果便有可能是錯誤的。在前一刻產生的一條蛇的形象，這是一個概念；後一刻產生的一條繩的形象，這也是一個概念，二者並不對應，而我們知道前、後兩刻的條件沒有明顯改變，因此，二者其中之一便可能是錯誤的。

有形象唯識論認為，相分是具有體性的，它由種子現起，所以屬依他起性。當種子現起蛇的形象，我們見到蛇，這是正確的認識。另一刻，種子現起繩的形象，而我們見到繩，這也是正確的認識。無形象唯識論則認為，相分並不是由種子直接現起，而是經過計度分別產生的，這樣產生的形象沒有體性，它的存在性格是遍計所執性。而經過計度分別而產生的認識便有可能是錯誤的。

唯識學派內部這兩種觀點，經過一段時間的發展，逐漸形成兩大流派。有相唯識與經量部的觀點較為接近，以至相互結合；無相唯識則傾向中觀學，亦結合成另一流派。

問：剛才所說的唯識無境，當中的境是否單指山河大地等死物，而無境只表示這些死物並非真實存在，而有情眾生則是真實存在的？

答：大家眼前見到一個人站著，這個站著的人相信是你所說的有情。剛才提過，從唯識來說，大家所見的事物，無非都是大家各自

的心識所現起的形象，當中包括各種事物，如這個站著的有情。這個形象是心識的相分，而心識又是否實在呢？此識由種子現起，故不是實在的。種子也不是實在，它來自真如。真如應是實在的吧！依照龍樹所說，真如亦是空。因此，我們不應追尋一種實在的東西，由這實在的東西展現出現象世間。這想法是剛才提到的婆羅門教中數論的說法。他們認為神我、自性是終極實在的東西，由此演變出現象世間。這正正是佛祖所否定的自性觀念。除了數論，現今宗教中的基督教，他說上帝是實在的，現實世界就是上帝所創造，因此亦是實在的。但佛祖教導我們，這一切都是空。

既然一切皆空，這現實世界又從何而來呢？近代學者熊十力就是這樣批評佛教。他認為最終必有一個實體，才能展現出萬象。而佛教並沒有提出一個終極的實體，因此，他最後歸宗於儒家。中國的儒家提出一個精神性的終極實體——天德，這亦是一切道德的根源。對於熊十力這樣的批評，佛教可如何回應呢？佛教並不是說甚麼都沒有，龍樹亦指出非有非無，即是並非有真實的東西，亦並非甚麼都沒有。那又是如何呢？佛教眾多經論都說無自性，然而，宇宙萬象宛然。從唯識學可以了解到宇宙萬象是甚麼，這都是一種作用，這種作用展現出宇宙種種姿態，但它不是質體性的存在。僧肇說般若的照功不絕，這表示整個宇宙世間都是一種作用。我們不應追尋一種質體性的實在的東西，因為存在就是作用。

問：說一切有部、經量部等所說的外界實在論，是否較切合現代科學的觀點呢？如果外界事物不存在，為甚麼我們所見事物的變化規律，能夠以物理學等科學來解釋呢？對於這個問題，外界實在論是否一個最簡單直接的解釋呢？知識論跟虛無主義有何不同呢？

答：先講最末一個問題，虛無主義可以作為知識的一種。然而，我們今天所說的是唯識的知識論，這不是虛無主義，正如剛才提到，龍樹說非有非無，這也是唯識的觀點，這不是虛無，而是中道。現今的科學，例如物理學，這基本上是建立於實在論的觀點上。但

剛才我們說實在論是佛教所要破斥的，如果實在論是錯誤的，為何現今的物理學等知識卻能解釋種種現象，亦能解決很多現實上面對的問題呢？我們在現象世間觀察到一些規律，然而，這些規律是否必須在外界實在論的觀點上才能解釋呢？不是。這是緣起的現象，而緣起亦有其律則。世間現象是一系列的作用，這些作用令我們產生某些形象、某些觀念。這些作用在我們所接觸的現象世間的層面上，是有其律則的。中學水平的物理學講到原子，大學可能講的更精細。原子被理解為真實的存在，印度哲學一些宗派，包括佛教小乘的有部等，都認為有一種基本的存在物質，稱為極微。原子，以至更精細的粒子，或極微，是否實在的東西呢？唯識學經常批判極微的觀念，透過不同的論證以顯示極微並非真實存在。其中一個論證是提問極微是有方分，抑或無方分。所謂有方分，指它具有廣度，即是有長、闊、高，這樣就有面向前、後、左、右、上、下等不同部分，該物就是由不同部分組成。由不同部分組成的事物，即使依照有部的理論，這亦只是假體，不是實體。有部承認，只有最基本的存在才是實體。具有方分的事物，如果再作拆分，拆分而得的更微細的東西又有沒有方分呢？仍然有。無論如何細分，都無法找到最終的、整一的東西。因此，不存在實體。

現今的科學，基本上都是在外界實在這樣的假設上建立的。我們剛才說外界實在論是錯誤的，然而，大家都可以觀察到，科學確實能解釋很多眼前的現象。這又是甚麼原因呢？唯識學指出，所謂外界事物，並不存在，我們所接觸到的東西都是自身的識所現起的形象，這形象並非依靠外界事物所提供。雖說形象都是心識現起，但我們能否隨時現起任何形象呢？例如，當下即現起一隻大象。不可能。這顯示，心識的現起不是毫無律則的。心識由眾緣和合而起，這表示，心識的現起是受著眾緣的制約，需依著某些律則。現今的科學或能掌握某些律則，建立起一套學問。然而，這套學問並非必需依靠外界實在論。在緣起性空的義理上，亦能建立世間學問，如龍樹所說：以有空義故，一切法得成。

問：有形象唯識論所說的形象是依他起性，這是否就是緣起呢？

答：識中的形象由種子所現，故說有體性。這樣現起的形象，其存在性是依他起，這屬於緣起。但不能說這等同於緣起，因為緣起的範疇更廣。龍樹說：眾因緣生法，我說即是空。空涵蓋一切法，故一切法皆緣生，不單只依他起性的相分。

問：唯識學與現今科學似有契合之處，學術界有否就二者作比較研究？何處可找到有關研究？

答：我對現今科學的認識較少。至於二者的契合之處，我相信在心理學上會較多關連到唯識學，因為唯識學很仔細地分析各類心所的作用，而這些作用可以運用在各種心理現象的解釋上。在研究方面，例如近期出版，由吳汝鈞教授所寫的《唯識學與精神分析》，就是研究唯識學與容格（Carl G. Jung）以及弗洛伊德（S. Freud）的精神分析的關係。

問：六境、六根、六塵屬唯識學哪一門的義理？如何證明其真確性？

答：一般是說六根、六境、六識，這不單是唯識學所說的義理，小乘部派、早期佛教已經有說。我和吳汝鈞教授合著的《早期印度佛教的知識論》，當中有很多有關資料。唯識學在這方面的義理，很多都是承襲早期佛教的經論而來的。

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Abstract

With regard to the theories of knowledge, there were three main traditions in Buddhism. The first one is the theory of Sarvāstivādin, that regards the object of cognition as real, and it provides the vijñāna (consciousness) with its own image. We may now call it an anākārajñāna-vāda . The second is the theory of Vijñānavādin. It holds an idealist view of the object of experience, and the image of knowledge is provided by the vijñāna. This theory may be called sākārajñāna-vāda. The third is that of Sautrāntika. Their theory seems to be the combination of the former two and it also holds a realist view of the external world.

Within the school of Vijñānavādin, it was divided into two camps. One, represented by Dignāga and Dharmapāla, is called naimittiko-vijñānavādin. It holds that the two parts of vijñāna (dṛṣṭi and nimitta) are the actualizations of seeds. The other, represented by Sthiramati, is called anaimittiko-vijñānavādin. It views that the dṛṣṭi and nimitta are merely conceptual and do not have their own seed.

Key words: sākārajñāna-vāda, anākārajñāna-vāda, naimittiko-vijñānavādin, anaimittiko-vijñānavādin

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