

# 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)

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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：	<i>ajjhattam</i>	<i>kāye</i>	<i>kāyānupassī viharati</i>

（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)<sup>1</sup> 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。

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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）<sup>2</sup>。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 pīnlèi 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 <sup>1</sup> 為何等?  <sup>1</sup> 行: 行行 F, F(1), S, S(1), Q, Y, M, M(1)	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 <sup>1</sup> 因所色為何等?  <sup>1</sup> 行: 從 F	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 śrotraghr{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<sup>1</sup>、念；  
貪、不貪；  
善本、惡本、不分別本；  
一切結、縛、\*使<sup>2</sup>、勞、  
從起；  
所黠、所見、所\*更<sup>3</sup>；  
<sup>1</sup> 計：許 Q  
<sup>2</sup> \*使：便 Kr；傳 F, F(1), S,  
S(1), Q, Y, M, M(1). Cf. § 3.22  
<sup>3</sup> 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<sup>1</sup>、盡正<sup>1</sup>、  
不思想；  
\*命\*根<sup>2</sup>、\*種\*會<sup>3</sup>；  
得處、得種、得入；  
生、老、住、非<sup>5</sup>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。

<sup>1</sup> 政：正 F, F(1), Q, S(1), Y, M, M(1)

<sup>2</sup> \*命\*根:念想 in all witnesses.

[\*] 想 FC-2073; 相 T, FC-2116

Cf. note 61

<sup>3</sup> \*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

<sup>4</sup> 止：死 F, F(1), Q, S, S(1), Y, M, M(1)

<sup>5</sup> 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<sup>1</sup>  
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。

<sup>1</sup> \*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<sup>1</sup>等？  
<sup>1</sup>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 rūpapasādah }

AKB 6,5-6: *cakṣurvijñānāśrayo rūpapasāda” 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 rūpapasādah” /*

# AKVy 302,29-30: *yo rūpapasādaś 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 rūpapasādah }

§ 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 <sup>1</sup> 相著可色。  <sup>1</sup> 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<sup>1</sup>更，為心識更。  
是色，兩識更知。何  
等兩？眼識、心識。

<sup>1</sup> \*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。  
/// ... /// {upāttamahābhūta hetukā  
anupatta}mahābhūta hetukāś 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。  
{ima 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<sup>1</sup>香、若實香；香香、臭香<sup>2</sup>、等香——所香，是名為香。

<sup>1</sup> 花：華 M

<sup>2</sup> 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<sup>1</sup>。是香，兩識更知：鼻識、心識。

<sup>1</sup> 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 <sup>1</sup> ，心識便知。是一處樂為兩識更知：身識、心識。  <sup>1</sup> 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 <sup>1</sup> 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，
	<sup>1</sup> *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 <sup>1</sup> 相依色因知。 <sup>1</sup> 根: om. Kr, F	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。
§ 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 <sup>1</sup> 為何等？ <sup>1</sup> 識: 根 M(1)	Gb 627b14-15: 云何舌識？ XZ 693a7: 舌識云何？ FC 996a20: 云何舌識？
§ 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<sup>1</sup>別・福殃度願。  
<sup>1</sup>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 <sup>1</sup> 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 series<sup>1</sup> 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.

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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 sorts<sup>2</sup> (所色一切; *yat kiñcid rūpaṃ sarvaṃ*<sup>3</sup>) — in [that case] (在; *tad*): the four Great Elements<sup>4</sup> (*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 nairyāṇikataś 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*)<sup>7</sup>.

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: 人為六種持不哀。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: 人為哀六持: 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: 為度欲界 ... 色界 ... 無有色界 = Peṭ 115,20–116,2: *kāmadhātuṃ ... rūpadhātuṃ ... arūpadhātuṃ samatikkamati*) in the YCRJ. Also, we see YCRJ 176b23: 無為種 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 *amata<sup>h</sup>dhātu/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): 持念結為何等? 三界中貪。= *anunayasamyojanaṃ katamat? traidhātuko rāgaḥ*

§ 4.5a–b (1001a24): 命[念]根為何等? 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]<sup>8</sup> from the four Great  
(998c13–14) Elements<sup>9</sup> ?
- § A1.2b Eye faculty (*cakṣurindriya*), ear faculty (*śrotrendriya*),  
(998c14–15) nose faculty (*ghrāṇendriya*), tongue faculty (*jihvendriya*),  
body faculty (*kāyendriya*); the visibles (*rūpāṇi*<sup>10</sup>); sounds  
(*śabdāḥ*), smells (*gandhāḥ*), tastes (*rasāḥ*), tangibles (細  
滑); non-informative [matter in] one place<sup>11</sup>(一處不更  
(?))<sup>12</sup> .
- § 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<sup>13</sup>; *yat*) thought (意; *citta*), mind (心<sup>14</sup>;  
(998c16) *manas*), consciousness (*vijñāna*).<sup>15 16</sup>
- § A2c What is<sup>17</sup> that<sup>18</sup>?  
(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; BaudhdhaK 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*).<sup>19</sup>  
(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*).<sup>20</sup>  
(998c17)
- § A3a What are thought-concomitant *dharmas*<sup>21</sup> (*caitasikā dharmāḥ*)?  
(998c18)
- § A3b Those which are (若<sup>22</sup>; *ye*) the thought-concomitant *dharmas* conjoined with<sup>23</sup> thought (意共俱; *cittena samprayuktāḥ*).  
(998c18)
- § A3c What are they?  
(998c18)
- § A3d Sensation (*vedanā*)<sup>24</sup>, ideation (*saṃjñā*)<sup>25</sup>, volition (*cetanā*)<sup>26</sup>, contact (*sparsā*)<sup>27</sup>, mental application (*manaskāra*)<sup>28</sup>;  
(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*)<sup>29</sup>, resolve (是; *adhimokṣa*)<sup>30</sup>,  
 [...]<sup>31</sup>, mindfulness (*smṛti*)<sup>32</sup>, concentration (*samādhi*)<sup>33</sup>,  
 understanding (*prajñā*)<sup>34</sup>;  
 faith (*śraddhā*)<sup>35</sup>, vigour (*vīrya*)<sup>36</sup>;  
 discursive thinking (*vitarka*)<sup>37</sup>, investigation (*vicāra*)<sup>38</sup>;

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)<sup>39</sup>, heedfulness (*apramāda*; 不貪)<sup>40</sup>;  
the wholesome roots (*akuśalamūla*)<sup>41</sup>, the unwholesome roots (*kuśalamūla*)<sup>42</sup>, the non-defined roots (*avyākṛtamūla*)<sup>43</sup>;  
all fetters (*saṃyojana*)<sup>44</sup>, bondages (*bandhana*)<sup>45</sup>, proclivities (*anuśaya*)<sup>46</sup>, [secondary] defilements (*upakleśa*)<sup>47</sup>, envelopments (*pariyavasthāna*)<sup>48</sup>;  
whatever (所)<sup>49</sup> knowledge (*jñāna*)<sup>50</sup>, whatever seeing (*darśana*), whatever realization (*abhisamaya*)<sup>51</sup>;  
§ A3e or whatever *dharmas* of such class (*evambhāgīya*)  
(998c21–22) — conjoined with thought, these are called thought-concomitant *dharmas*.  
§ A4a What are the conditionings disjoined<sup>52</sup> from thought (別離  
(998c23) 意行; *cittaviprayuktāḥ saṃskārāḥ*)<sup>53</sup>?  
§ A4b Those [*dharmas*]<sup>54</sup> which are disjoined (別離) [and]  
(998c23) unshared (不共)<sup>55</sup> 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*)<sup>56</sup>;

(998c24–25)

the ideation-less attainment (*asaṃjñā-samāpatti*<sup>57</sup> [sic.])<sup>58</sup>,  
the cessation attainment (*nirodha-samāpatti*)<sup>59</sup>, the  
ideation-less-ness (*āsaṃjñika*)<sup>60</sup>;  
vital faculty (*jīvitendriya*)<sup>61</sup>, 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 *asaṃjñīsamāpatti* (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 *asaṃjñāsamāpatti* (e.g. Mvy 1502; SamBh 126,9; SamBh 205,15). I am unable to locate other witness for the form *asaṃjñasamāpatti*.

58 不思想正<sub>(v.l. 政)</sub>: 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<sub>(政)</sub> (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<sub>(v.l. 政)</sub>: Cf. the above footnote on 正<sub>(政)</sub>. 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 saṃjātir 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*<sup>62</sup> [sic.]<sup>63</sup>;  
 obtainment of location (*sthānapratilābha*)<sup>64</sup>, obtainment  
 of basis (*vastupratilābha*)<sup>65</sup>, obtainment of abode  
 (*āyatanapratilābha*)<sup>66</sup>; <sup>67</sup>

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 samjātīr ...* (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*)<sup>68</sup>, senescence (*jarā*)<sup>69</sup>, continuance (*sthiti*)<sup>70</sup>,  
 impermanence (*anityatā*)<sup>71</sup>;  
 names (*nāmakāyāḥ*)<sup>72</sup>, stanzas (*padakāyāḥ*)<sup>73</sup>, syllables  
 (具; *vyañjanakāyāḥ*)<sup>74</sup>;

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(i)b 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 such<sup>75</sup> or other *dharmas* of such class — conditionings<sup>76</sup> disjoined from thought — these are called conditionings disjoined from thought.
- § A5 (998c27) What is the unconditioned (無為; *asaṃskṛta*)?<sup>77</sup>
- § A5a (998c27) Space (*ākāśa*), the cessation [that] has not yet disjoined (滅未離)<sup>78</sup>, the cessation [of] experiencing no more<sup>79</sup> (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 viṣaṃyogaḥ* “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)<sup>80 81</sup>.

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

(998c28)

§ 1.1.1b Solidity (*\*khakkhaṭatva*)<sup>82</sup>.

(998c28)

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

(998c28)

§ 1.1.2b Moisture (*\*dravatva*)<sup>83</sup>.

(998c28)

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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*)<sup>84</sup>.  
(998c29)
- § 1.1.4a What is the Wind Element (*vāyudhātu*)?  
(998c29)
- § 1.1.4b Elevation (*\*laghu-samudīraṇatva*)<sup>85</sup>.  
(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(?), ལང་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
<b>Gb 627a26</b>	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 abhinihārapaccupattāhānā*); 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*)<sup>86</sup> [which] the (998c29–999a1) eye-consciousness is adhered to (相著; *-saṃniśraya*).<sup>87</sup>

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 (*rūpaprasādaḥ*)”. 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*<sup>1</sup> [= *xiang*<sup>1</sup> 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  
(999a1) adhered to.
- § 1.2.3a What is the nose faculty (*ghrāṇendriya*)?  
(999a1)
- § 1.2.3b The pleasing-matter [which] the nose-consciousness is  
(999a1-2) adhered to.
- § 1.2.4a What is the tongue faculty (*jihvendriya*)?  
(999a2)
- § 1.2.4b The pleasing-matter [which] the tongue-consciousness is  
(999a2) adhered to.
- § 1.2.5a What is the body faculty (*kāyendriya*)?  
(999a2-3)
- § 1.2.5b The pleasing-matter [which] the body-consciousness is  
(999a3) adhered to.
- § 1.2.6a What are the visibles (*rūpāṇi*)?  
(999a3)
- § 1.2.6b Whatever<sup>88</sup> matter (*rūpāṇi*) — [having]<sup>89</sup> beautiful form<sup>90</sup>  
(999a3-4) (*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; *\*tadubhayāntarasthāyin 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; *tadubhayāntarasthāyin*), [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 both<sup>93</sup> (俱中央; *tadubhayāntarasthāyin*).<sup>94</sup>  
 § 1.2.6c [Those visibles are]<sup>95</sup> at first (上頭; *tatprathamatas*)<sup>96</sup> to be  
 (999a4–5) cognized (更; *vijñeya*)<sup>97</sup> 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; having<sup>98</sup> cognized (\*已更; \*vijñāya<sup>99</sup>?), [those visibles<sup>100</sup> are further] to be cognized by the mental consciousness. [Hence] those visibles are to be cognized by two consciousnesses. [By] which two<sup>101</sup>? By the eye-consciousness [and] the mental-consciousness<sup>102 103</sup>.

§ 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 ... yani ... iti apy tāni*.

- § 1.2.7b (999a6–7) Sounds caused by the appropriated [Great] Elements (從受行本; *upātta-mahābhūtahetuka*)<sup>104</sup>, and sounds not caused by the appropriated [Great] Elements (不從受行本; *anupāttamahābhūtahetuka*)<sup>105</sup> <sup>106</sup>.
- § 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)<sup>107</sup> to be cognized by the mental consciousness. [Hence] those sounds are to be cognized by two consciousnesses: by the ear-consciousness [and] the mental consciousness<sup>108</sup>.
- § 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) Whatever<sup>109</sup> smells<sup>110</sup> of roots (*\*mūlagandhāḥ*)<sup>111</sup>, whatever smells of stalks (*\*sāragandhāḥ*)<sup>112</sup>, whatever smells of flowers (*\*puṣpagandhāḥ*)<sup>113</sup>, whatever smells of fruits (*\*phalagandhāḥ*)<sup>114,115</sup>; fragrant smells (*sugandhāḥ*)<sup>116</sup>, malodorous smells (*durgandhāḥ*)<sup>117</sup>, neutral smells (*samagandhāḥ*)<sup>118</sup> — 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 consciousness<sup>119</sup>: 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*) tastes<sup>120</sup>, sweet (\**madhura*) tastes<sup>121</sup>,  
(999a12–13)                      tastes of salt (鹽味)<sup>122</sup>, bitter (\**tikta*) tastes<sup>123</sup>, brackish (\**lavana*)

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. རྒྱུ་ལྷོ་) “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*.

tastes<sup>124</sup>, pungent (\**kaṭuka*) tastes<sup>125</sup>, astringent (\**kṣāra*)<sup>126</sup>

- 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 (*ṣaṅmūlajāti*) 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 \**Āryavasumitrabodhisattvasaṅgītisāstra* 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<sup>(F reads 二)種味</sup>。“All the tastes which is the object-domain (*viṣaya*) 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<sup>127, 128</sup> [...] <sup>129</sup> or whatever tastes to be tasted  
(*svādanīyāḥ*)<sup>130</sup>.

§ 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<sup>[v.l. 辣]</sup>; 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-consciousness<sup>131</sup>, [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 consciousness<sup>132</sup>.

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

§ 1.2.10b That [of] smooth[ness]<sup>136</sup> (*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*)<sup>137</sup>; that [of] light[ness]<sup>138</sup> (*laghutva*),  
that [of] heavi[ness] (*gurutva*); that [of] cold[ness]<sup>139</sup>

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] heat<sup>140</sup> (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* (*Abhidhammatthavibhāvinīṭikā*):

“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 sītābuddhi sītātāsaṅkhātassa kassaci guṇassa abhāvato ... tathā hi ghammakāle ātape thatvā chāyaṃ pavīṭṭhānaṃ sītābuddhi 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*).<sup>141 142</sup>

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

That<sup>143</sup> [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)<sup>144</sup> 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 consciousness<sup>145</sup>.

- § 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)?<sup>146</sup>
- § 1.2.11b That matter which is subsumed under the *dharmā-abode*<sup>147</sup>

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*<sup>o</sup>; 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 dharmāyatanasamgrhītam*<sup>148, 149</sup>).  
What is it? That which (若) [is] one’s own (身)<sup>150</sup>  
wholesome (善者; \**kuśala*) [or] unwholesome (不善者;  
\**akuśala*) non-information (不更; \**avijñapti*).<sup>151</sup>
- § 1.2.11c That [matter] is constantly<sup>152</sup> 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)<sup>153</sup> visibles.<sup>154</sup>

148 Cf. MMA40,21–41,2 (fol.5r3–4): *yadrūpam dharmāyatanasamgrhītam anidarśanam apratiḥgam manovijñānamātravijñeyam samvarāsamvaramadhyasthānām kuśalākuśalobhayapravāharūpaṃ sāvijñaptih //*

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 rūpaśabdagandharasaspraṣṭavyānāmekadeśo dharmāyatanasamgrhītam* (AS (study)-1 78,6 reads: *dharmāyatanādikañ*) *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 dharmāyatanaparyāpannam 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 rūpaprativijñaptih*.)

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]<sup>155</sup> (*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)<sup>156</sup>.  
(999a24)
- § 2.1.6a What is the mental consciousness (*manovijñāna*)?  
(999a24)
- § 2.1.6b The cognition caused by the mental faculty (心根;  
\**manaindriya*)<sup>157</sup> 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*)<sup>158</sup>?

(999a25)

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- 159

§ 3.1b It is: pleasant <...><sup>160</sup>.

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. Dašo-ASg 234a12–13: 第九三法，可識。三痛：樂痛、<苦痛 (omission again!)>、亦不樂亦不苦痛 = Dašo (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 10<sup>th</sup> 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 † ... †<sup>162</sup>

(999a26)

§ 3.2c † ... †<sup>163</sup>

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。<sup>[\*]</sup>

= 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) i (kiñcid ity ākiñcanyāyatanam eke saṃjānaṃti |)*)

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

(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 (*ākiñcanyāyātana*).” (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 (*kr̥tsnāyatana*; 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 *kr̥tsnāyatana*, 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*)<sup>164</sup>?

(999a26)

§ 3.3b [Mental] performances (*\*abhisamṣkāra*).<sup>165</sup>

(999a26)

§ 3.3c This is, furthermore (亦)<sup>166</sup>, of threefold: wholesome, unwholesome, neutral — the wishes (? 願) [that cause one to] go through (? 度)<sup>167</sup> [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 *\*Abhidharmāvatāra* 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 *\*Abhidharmāvatāra* 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 kammaṃ 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*: *abhisamṣkāraṃ arthena saṃskārāḥ*).

Gb has 心所造作 “performance of mind” (*\*cittābhisamṣkāra*), cf. ADV 69,5: *cittābhisamṣkāraś 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 kammaṃ 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<sup>(v.l. 養)</sup> = 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*) 為何等?” (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，說名為思。

“*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 (*sparśa*)<sup>169</sup> ?

(999a27–28)

§ 3.4b The assemblage of the three.<sup>170</sup>

(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].<sup>171</sup>

(999a28–29)

*abhisamṣkārān upacinvanti* |; PsP VI-VIII 45,3: *puṇyāpuṇyāneñjyān abhisamṣkārān abhisamṣkaroti*; VKN 88,1–3: *puṇyāpuṇyāniñjyān saṃskāran 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 *sparśa*, 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.*] *sparśaḥ* = Dhsk 509c14–15: 三和合故生觸; AKB 140,7: *trayāṇām sannipātaḥ sparśaḥ sukhāivedanīyaḥ* = AKB-P 208a23–24 = AKB-XZ 51b4–5; Ybh 60,1–2: *sparśaḥ katamaḥ / trikasannipataḥ* = Ybh-XZ 291b28: 觸云何? 謂三和合; PSk 5,4 (§ A4.1.1): *sparśaḥ 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 *sparśa*, 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.*] *sparśaḥ 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*)<sup>172</sup> ?

(999a29)

§ 3.5b The mental exertion (念; \**ābhoga*) by the mind.<sup>173</sup>

(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 diṭṭhinam aññatarā diṭṭhi 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 suṇohi 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*)<sup>[1]</sup> in all such-like *manaskāra*, is called the skillfulness with regard mental application (\**manaskāra-kausalya*; 作意善巧).

<sup>[1]</sup> 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 *manāyatana* (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*)<sup>175</sup>.

(999b1)

§ 3.7a What is resolve (是; *adhimokṣa*)<sup>176</sup> ?

(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*<sup>o</sup>; 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: *adhimokṣaviṣyati*; 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 tadālabanasya 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 uktiḥ | 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-ālabhanasya '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)<sup>[\*]</sup>  
⇒ = (2.) above. <sup>[\*]</sup> 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*)<sup>178?</sup>

(999b1–2)

§ 3.8b Recollection (念)<sup>179</sup>.

(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 Daśo-ASg, T 36, T 101, YCRJ, etc. Also seen in Lokakṣema’s T 350 & T 418), 意根 = *satindriya* (in Daśo-ASg 235a5 // D III 278,17), 意覺意 = *satisambojjhaṅga* (in Daśo-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 19<sup>th</sup> 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-kriyamāṇakarmāntāvīpamoṣalakṣaṇā |*

≈ 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<sup>v</sup>iṣayāasampramoṣaḥ 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* + √*plu* “swim, float”) and the other is *api-lāpana* “reminding/rememering by reciting/enumerating” (< *api* + √*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 √*lap* or √*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*?)為相, 不忘為味...)". 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: 云何為念? 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*?)為相, 不忘為味, 守護為起, 四念為處。"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: 何等為九次第思惟正定? 為四禪, 亦無色正四定, 亦已盡畢定。為九次第正定 = 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, 是名為思惟(\**vīmaṃsā*); 所起念一心, 是名為定(*samādhi*)。(≠ S.4221 line 10: 彼從是思惟, 所起念一心, 是為定。On this quotation, see Shi 2009: 28 and Hung 2008: 139).

§ 3.9b Being<sup>181</sup> single-minded<sup>182</sup> (\**cittasyaikāgratā*).<sup>183</sup>

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 samādhi*.

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<sup>[\*]</sup>，不二、無有量；二爲在行者，比丘！爲水普：上、下、遍<sup>[\*]</sup>，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” ≠ <sup>o</sup>*kiṇṇa* “scattered”, or <sup>o</sup>*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 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 310,13: *yā ... cittassa ekaggatā ayaṃ samādhi*; 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*)<sup>184</sup>?

(999b2)

§ 3.10b The investigation of *dharmas* (\**dharmapracicaya*).<sup>185</sup>

(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 \**dharmapracicayaḥ* (AKB 54,22) or \**dharmāṇām pracicayaḥ* (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 *pravicaya* 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 *pravicaya*. 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 ... sevitaḥḥā-asevitaḥḥesu vā so yathābhūtaṃ vicayo pavicayo ... 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; BaudhaK VI p. 46; etc. etc.

- § 3.11b The pleasing<sup>186</sup> of mind (\**cetasah prasādaḥ*).<sup>187</sup>  
(999b3)
- § 3.12a What is vigour (*vīrya*)<sup>188?</sup>  
(999b3)
- § 3.12b The observation/examination of thoughts (?).<sup>189</sup>

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 cetaḥ 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*)<sup>190</sup>?

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);<sup>191</sup>

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 ākaṅkhati vitakketuṃ taṃ vitakkaṃ vitakketi; yaṃ vitakkaṃ nākaṅkhati vitakketuṃ na taṃ vitakkaṃ vitakketi.* “One reflects (*vitakketi*) on that thought (*vitakka*) which [he/she] wishes to reflect on (*ākaṅkhati 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.

searchingly<sup>192</sup> 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* (<  $\sqrt{lubh}$ ) due to the confusion (Prakritic influence?) of  $\sqrt{lubh}$  “to desire” and  $\sqrt{labh}$  “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 anavasesaṃ pajahati; kāmarāgabyāpādesu anavasesaṃ 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)

≈ Dhṛ 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)<sup>193</sup> — these are called discursive thinking.

§ 3.14(i)a What is investigation (*vicāra*)<sup>194</sup>?

(999b4–5)

§ 3.14(i)b Whatever being contemplated (所觀), contemplation (觀) [towards it] is pursued (隨), [and its] pursuing (相隨, \**anugama*?)<sup>195</sup> is not stopped<sup>196</sup> (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*)<sup>198</sup> is discursive thinking,  
(999b6)
- § 3.14a subtlety of mind (\**cittasūkṣmatā*)<sup>199</sup> is investigation.  
(999b6)
- § 3.14b Such is the difference between discursive thinking and investigation.<sup>200</sup>  
(999b6–7)
- § 3.15a What is heedlessness (*pramāda*; 貪)<sup>201</sup> ?

(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 truths<sup>202</sup>, 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  
appamattā* na miyanti ye pamattā yathā matā

Gāndhārī *Dharmapada* 115:

*apramadu amudapada pramadu mucuṇo pada  
apramata* na miyadi ye pramata yadha mudu

*Udānavarga* 4.1:

*appamādo hy amṛtapadaṃ pamādo mṛtyunaḥ padaṃ  
appamattā* na mriyante ye pamattāḥ sadā mṛtāḥ

ŚaG 16:

*appamādo (')mṛtapadaṃ pamādo mṛtyunaḥ padaṃ  
appamattā* 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: *appamattā*) (Dhammajoti 1995: 111) or “not being covetous” (corr. Dhp 22c: *apramāde* and Dhp 21c: *appamattā*) (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.<sup>203</sup>
- § 3.16a (999b8) What is heedfulness (*apramāda*; 不貪)<sup>204</sup>?
- § 3.16b (999b8–9) Pursuing the wholesome *dharmas*, having faith in truths, practicing those which should be practiced. This is called heedfulness.<sup>205</sup>
- § 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.<sup>206</sup> 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.<sup>207</sup> These are called unwholesome roots.

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

(999b13)

§ 3.19b There are four<sup>208</sup> non-defined:<sup>209</sup> 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* (MVŚ 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* (MVŚ 795a18–c23) and the \**Nyāyānusāra* (Ny

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

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. dvividhābhāvo 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 ūrdhavr̥ttitvād 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

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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<sub>受</sub>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:  $\{avyākr\}t\{a\}mūl\{a\}$ ; 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<sup>〔五〕</sup> 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:  $avyākr\{t\}mūla\sim \dots avyākr\{t\}mūla\sim \dots$ ; 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:  $\{avyākr\}t\{a\}-mūl\{a\}$ ; 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<sup>〔五〕</sup> 不分別：愛不分別、  
憍慢不分別、癡不分別、疑不分別。<sup>〔行〕</sup>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<sub>[<想]</sub>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<sup>(v.l. 政)</sup>、盡正<sup>(v.l. 政)</sup>、不思想.....

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

### 不思想正(bù sī xiǎng zhèng)

“ideation-less attainment”. (“正<sup>(v.l. 政)</sup>” 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<sup>(v.l. 政)</sup>、盡正<sup>(v.l. 政)</sup>、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<sup>(v.l. 相)</sup>等至.

### 不貪(bù tān)

A translation corresponding to *apramāda* “heedfulness”<sup>212</sup> . 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<sub>[<想]</sub>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<sub>[<五]</sub>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。

∈ <sup>213</sup> 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<sub>(受)</sub>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<sub>[便]</sub>、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<sub>[麻]</sub>...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<sup>(v.l. 政)</sup>、盡正<sup>(v.l. 政)</sup>、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<sup>〔<想〕</sup>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<sub>[便]</sub>、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<sub>[<要]</sub>。

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<sub>[<色]</sub>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: *samprayukta*~; 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: *samprayukta*~; 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<sup>214</sup> .

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<sub>[<要]</sub>。

S.II.iii(A).4.2: {*da}rśana~*}; Gb.627a17: 見; XZ.692c4: 見; FC.995c18: 見.

僑慢(jiāo màn)

“conceit”. A translation of *māna*.

ASg-index p. 120 僑 -> 僑慢.

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<sup>215</sup>; FC.996b1: 心所樂、樂性、樂作.

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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。  
∈<sup>216</sup>S.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<sub>[<根]</sub>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<sub>[<須]</sub>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<sub>[<便]</sub>、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)<sup>217</sup>

“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)(?)<sup>218</sup>

“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<sub>[須]</sub>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)<sup>219</sup>

“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<sub>[<念想]</sub>、\*種\*會<sub>[<下輩苦]</sub>……

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<sup>[<暖]</sup>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<sup>[<暖]</sup>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*{*pam*}; 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<sub>[色]</sub>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<sub>[色]</sub>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<sub>[薄]</sub> 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<sub>[<薄]</sub>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<sub>[-便]</sub><sup>220</sup>、勞、從起。

S.II.iii(A).4.1: {*an*}*uśaya*~; Gb.627a16: 使; XZ.692c3: 隨眠;  
FC.995c17: 微廣<sup>221</sup>。

### 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<sub>[不]</sub>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<sub>[<嬰]</sub>。

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”<sup>222</sup>. 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.

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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<sub>[色]</sub>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。

€<sup>223</sup> 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<sub>[<要]</sub>。

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？<sup>{故}</sup>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<sub>1</sub>; 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<sub>[<想]</sub>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<sub>1</sub>

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<sup>224</sup>.

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

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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。

∈<sup>225</sup> 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<sub>[便]</sub>、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<sub>[色]</sub>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<sub>[色]</sub>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(*vi*)(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<sub>[薄]</sub>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<sub>[暖]</sub>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° ṛṣṇā</i> )	-	-	-	996b10	-	
(3.19.2. <i>avyo° dṛṣṭih</i> )	-	-	-	996b11	-	
(3.19.3. <i>avyo° mānam</i> )	-	-	-	996b12	-	
(3.19.4. <i>avyo° ṛṣṇā</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/ātmanāna(?)</i>	999b25	627c08	693b05	996b23 <sup>226</sup>	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>	<b>999c15</b>	-	-	-	-	
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>anutpāda-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>anutpāda-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 <sup>o</sup> ; Toch(B)
4.11. <i>jarā</i>	1001a27	628c22	694a26	997c26	69	MVŚ 201a25 <sup>o</sup> ; 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 <sup>o</sup> = AKB-XZ 27c23–24 <sup>o</sup> = AKB 77,15–16 <sup>o</sup> ; 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 <sup>o</sup>
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 Shīgāo 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

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§ 0c	2
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§ 1.1.2a	2.1.2.2.a
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§ 1.1.4a	2.1.2.4.a
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§ 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
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-	d
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§ 1.2.11b	b
§ 1.2.11c	b
-	c
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§ 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
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§ 3.3a	4.1.3.a
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§ 3.4a	4.1.4.a
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§ 3.5a	4.1.5.a
§ 3.5b	b
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§ 3.7a	4.1.7.a
§ 3.7b	b
§ 3.8a	4.1.10.a
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§ 3.9a	4.1.11.a
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§ 3.10a	4.1.12.a
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§ 3.13a	-
§ 3.13b	4.1.15.a-b
§ 3.14a	4.1.16.a-b
§ 3.14b	-
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§ 3.16a	4.1.18.a
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§ 3.20.3.3c	d
§ 3.20.3.3d	-
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§ 3.20.3.4c	c
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§ 3.20.3.5a	4.1.22.3.5.a
§ 3.20.3.5b	b
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§ 3.20.5.1c	d
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§ 3.20.5.2b	b
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§ 3.20.5.2c	d
§ 3.20.5.3a	4.1.22.5.3.a
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§ 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
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§ 3.20.8a	4.1.22.8.a
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§ 3.22.2c	c
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§ 3.22.4b	b
§ 3.22.4c	c
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§ 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
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§ 3.22.7a	4.1.24.7.a
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§ 3.25.4a	4.2.1.4.a
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§ 3.25.5a	4.2.1.5.a

§ 3.25.5b	b
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§ 3.25.6a	4.2.1.6.a
§ 3.25.6b	b
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§ 3.25.7b	b
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§ 3.25.8a	4.2.1.8.a
§ 3.25.8b	b
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§ 3.25.9a	4.2.1.9.a
§ 3.25.9b	b
§ 3.25.9c	c
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§ 3.26.1.1a	-
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§ 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 = *Āṅguttaranikāya*, 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 Āṅguttara 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 (?)<sup>227</sup> 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.
- BSHD = 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) [*Abhidharmadharmaskandhapādaśāstra*], 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. *Samyuktābhīdharmahr̥daya: 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) [*Samgūtiparyāya*], 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 yǔyányánjiūsū 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 Yogācārabhūmi 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 = *Yújiāoshī dì lùn* 瑜伽師地論 (T 30, no. 1579) [*Yogācārabhūmiśāstra*], tr. Xuánzàng 玄奘.
- Ybh-index = *Index to the Yogācārabhūmi (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<sup>228</sup>.
- YQJYY-HL = *Yīqiè jīng yīnyì* 一切經音義 (T 54, no. 2128), by Huilín 慧琳.

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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 *dharmas* 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-dharmas* (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)<sup>1</sup>. 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:

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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 *asamskṛtas*.

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.<sup>2</sup>

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

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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.