A STUDY OF THE ŚARĪRĀRTHAGĀTHĀ IN THE YOGĀCĀRABHŪMI

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Abstract

The Šarīrārthagāthā (Tīyī qiētā 體義伽他; ‘dus pa’i don gyi tshigs su bcad pa) is a collection of canonical verses with accompanying commentary in the Yogācārabhūmi (Yúqié shī dì lùn 瑜伽師地論; rnal ’byor spyod pa’i sa), an encyclopedic text of India’s major Mahāyāna philosophical school. To date the Šarīrārthagāthā has not attracted much scholarly research and many interesting aspects have hitherto gone unnoticed that are worthy of further investigation.

Some researchers have identified the sources of these verses, and a study by Enomoto (1989) is the most complete. In this dissertation, I have carried out further analyses based on the results found by these researchers. The initial topics are the place of the Šarīrārthagāthā verses in the formation of Buddhist texts (especially, aṅga classification) and the reason why early verses in particular were collected in the Šarīrārthagāthā. The work of Yinshūn has provided significant information for the investigation of the above issues. He investigated the development and relationship between aṅga and Āgamas from texts during the period of early Buddhism to Mahāyāna.

Moreover, the distinctive characteristics of the Šarīrārthagāthā verses have been investigated through a comparison with their parallels in other texts, with the aim of assessing the school affiliation of these texts. Also, three aspects pertaining to the development of the Šarīrārthagāthā have been discussed: (1) the status of the Šarīrārthagāthā in the development of the Yogacārabhūmi, (2) the reason why verse classification (uddāṇa) is treated differently in the Tibetan
version compared to the Chinese and Sanskrit versions, and (3) why were these particular early Buddhist verses selected for inclusion in the Śarīrārthagāthā and not others.

Key words: Śarīrārthagāthā, geya, vyākaraṇa, Mūlasarvāstivāda.
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於心相善知 能餐遠離味 靜慮常委念 受無染喜樂
One [who] is skilled in the signs of the mind

and knows the flavour of seclusion,

meditating, wise [and] mindful,

enjoys spiritual joy and happiness.
## Abbreviations

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<tr>
<td>Abhidh-k-bh</td>
<td>Abhidharmakośabhāṣya (ed. P. Pradhan, 1975)</td>
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<td>Abhidh-k-vy</td>
<td>Abhidharmakośavyākhyā (ed. U. Wogihara, 1932–1936)</td>
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<td>Abhidharmakośatīkā (Peking ed. No. 5595)</td>
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<td>AN</td>
<td>Aṅguttaranikāya (eds. R. Morris &amp; E. Hardy, 1885–1900)</td>
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<td>BHSD</td>
<td>Buddhist Hybrid Sanskrit Dictionary (ed. Franklin Edgerton, 1953)</td>
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<td>DĀ</td>
<td>Chinese Dīrghāgama (T 1)</td>
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<td>Dhp</td>
<td>Dhammapada (eds. von Hinüber and K. R. Norman, 1994)</td>
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<td>DN</td>
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<td>EĀ</td>
<td>Chinese Ekottarikāgama (T 125)</td>
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<td>Ibh</td>
<td>Isibhāsiyāṁ (ed. W. Schubring, 1969)</td>
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<td>Jā</td>
<td>Jātaka (ed. V. Fausbøll, 1877–1896)</td>
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<td>JH-Eng</td>
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<td>MĀ</td>
<td>Chinese Madhyamāgama (T 26)</td>
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<td>Mbh</td>
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<td>MPS</td>
<td>Mahāparinirvānasūtra (ed. E. Waldschmidt, 1950–1951)</td>
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<td>Mvu</td>
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<td>MW</td>
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<td>PDhp</td>
<td>Patna Dhammapada (ed. G. Roth, 1980)</td>
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<td>Peṭ</td>
<td>Peṭakopadeśa (ed. A. Barua, 1949)</td>
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<td>PSVy</td>
<td>Pratītyasamutpādavyākhyā (ed. G. Tucci, 1930)</td>
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<td>PTS</td>
<td>Pāli Text Society</td>
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<td>SĀ-G</td>
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<td>Sanskrithandschriften aus den Turfanfunden (eds. E. Waldschmidt et al., 1965ff)</td>
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<td>Uv-S</td>
<td>Udānavarga (ed. L. Schmithausen, 1970)</td>
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<tr>
<td>YBh</td>
<td>Yogacārabhūmi (T 30 no. 1579; Derge 4035; Peking 5536)</td>
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Chapter one: Introduction

This introductory chapter is divided into six parts. The Śarīrārthagāthā will be introduced in the first part, including its overall position within the Yogacārabhūmi. A literature review will be provided in the second part in order to summarise previous research, which will assist in avoiding potential mistakes and obtaining the most comprehensive findings possible. In the third part, this study’s aims and significance will be described. The fourth part will explain the methodology by which the aims of this study will be reached. The overall structure of this dissertation will be outlined in the fifth part, in order to help readers easily grasp the points of each chapter. In the final part, the primary sources relevant to the Śarīrārthagāthā will be introduced, that is, the Sanskrit manuscripts, and Chinese and Tibetan translations and exegetical literature.

1.1. Three introductory aspects of the Śarīrārthagāthā

In this section, three aspects of the Śarīrārthagāthā will be discussed. Because of the wide range of materials that make up the Yogacārabhūmi, the first aspect to be presented will be the place, role and function of the Śarīrārthagāthā in the Yogacārabhūmi. The second aspect to be discussed will be the classification of the verses of the Śarīrārthagāthā. The Śarīrārthagāthā is composed of forty one verse sets with commentary on each verse set. The classification of Śarīrārthagāthā verses constitutes an overview of the content of each verse set. The third aspect is to explore the meaning of the title “Śarīrārthagāthā” and the relationship between the title and content.
1.1.1. The place of the Śarīrārthagāthā in the Yogacārabhūmi

As shown in the chart below, the Śarīrārthagāthā is located in the Cintāmayībhūmi, the eleventh section (bhūmi) of the Yogacārabhūmi. The Cintāmayībhūmi (Chin. Sīsuōchéng di 思所成地, Tib. bsams pa las byung ba’i sa) consists of three parts: Svabhāvaviśuddhīta, Jñeyapravicaya and Dharmapravicaya, which are the three works or tasks that followers of Yogacāra (practice of spiritual discipline), should perform. The first, Svabhāvaviśuddhīta, involves the purifying of self-nature: a Yogacāra follower should take nine preparatory steps towards purifying his/her thought. Once thought has been purified, the follower’s self-nature is considered clean. The second part, Jñeyapravicaya, is the examination of observed object(s) (parīkṣya- artha), which are defined as “the existence of objects that exist and the non-existence of objects that do not exist.” The third and last part, Dharmapravicaya, entails the examination of the dharma, which takes two forms—the meaning of the discourses (sūtra-artha) of the Buddha and the meaning of the verses (gāthā-artha). The discourses (sūtra) here are Vastusaṃgrahaṇi, one of the five major divisions of the Yogacārabhūmi which briefly comments upon the canonical text of the Saṃyuktāgama, and the instruction of the bodhisattvapīṭaka, which refers to Mahāyāna texts. The verses (gāthā) are grouped as follows: the

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1 Hereafter, the following abbreviations will be used: Chin. = Chinese, Tib. = Tibetan, Skt. = Sanskrit.
2 Śrāvakabhūmi (ŚrBh) 23b4M-4R; Derge Tibetan translation (D) 200b5–201a1; Taishō Chinese translation (T) 30.361b21–29.
3 ŚrBh 23b6L; D 201a1; T1579, 30.361c1.
4 講於有法了知有相 於非有法了知無相 如是名為所觀察義 (T1579, 30.361c2–3); sac ca sato 'sac cāsathāḥ parīkṣyo 'ṛtha ity ucyate (ŚrBh 23b6M); yod pa la yang yod par, med pa la yang med par brtag pa ni, brtag par bya ba'ī don ces bya'o, brtag par bya ba yod pa’i dngos (D 201a2).
Paramārthagāthā (verses on the supreme meaning), the Ābhiprāyikārthagāthā (verses on the intended meaning) and the Śarīrārthagāthā (verses on the meaning of “relics” or “corpus” or “collection”). The difference between these three groups of verses is that the Śarīrārthagāthā verses are all quoted from Śrāvakayāna texts, rather than from Mahāyāna ones. But the origins of the Paramārthagāthā and Ābhiprāyikārthagāthā have not as yet been identified with certainty.

The structure of the Cintāmayībhūmi and the place of the Śarīrārthagāthā in it as the last section of the dharma-examination (dharmapravicaya) can be clearly seen in the following schema.

**Cintāmayībhūmi:**

1. Svabhāvaviśuddhita
2. Jñeyapravicaya
3. Dharmapravicaya
   (1) Sūtrārthapravicaya
   (2) Gāthārthapravicaya
      A. Paramārthagāthā
      B. Ābhiprāyikārthagāthā
      C. Śarīrārthagāthā

As shown in the schema below, the Cintāmayībhūmi is the eleventh ground or level (bhūmi) of the Maulyo bhūmayah/Maulī bhūmi in the Yogacārabhūmi.

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6 For the details, see §1.1.3.
7 Ui (1958: 316–319) surmised that the verses in the Paramārthagāthā and Ābhiprāyikārthagāthā were canonical verses, though he was unable to locate them in the surviving canons. Wayman (1961: 164) conjectured that the author(s) utilized components of canonical verses to create their own verses. Schmithausen (1987: 223) suggested that the verses in the Paramārthagāthā, which are not entirely original compositions, may have been quoted from paracanonical sources.
8 The definition of bhūmi does not imply a “stage” of spiritual progress, but refers to various “levels” or “grounds” of spiritual cultivation. For example, the Śrāvakabhūmi and Pratyekabuddhabhūmi are followed by the Bodhisattvabhūmi, but that does not mean that the meditator must reach the previous two stages in order to have the ability to study the works of a
While there are seventeen grounds (saptadaśa bhūmayaḥ) in the Maulyo bhūmayaḥ, they are independent and separate systems that are interrelated.¹⁰ The Yogācāra follower does not need to begin his/her practice with the first ground. The Cintāmayībhūmi emphasizes the conditions, methods and contents of contemplation or reflection.

Bodhisattva. Deleanu (2006: 48) sometimes used the term bhūmi and at other times renders it as “textual unit”, “ground” or “foundation.” But he chose “textual unit” as the best description of bhūmi on the basis of the occurrence of the three expressions Gotrabhūmi, Avatārabhūmi, and Naiskramybhabhūmi in the Śrāvakabhūmi. These three examples, Deleanu (2006: 36) claimed, can also apply to other meanings such as “step” or “position.” However, I prefer to take bhūmi as “ground” because the meaning “textual unit” is not common in the Yogacārabhūmi, its Indian commentaries, or even Sanskrit texts generally. Also, three examples of such usage are not sufficient to generalize or apply to the titles of the seventeen bhūmis in the Maulyo bhūmayaḥ. The meaning “ground” can be seen in Jinaputra’s Yogacārabhūmivyākhyā (瑜伽師地論釋, T1580, 30.884c25–26): “the meditator depends on this place to boost the white dharma [positive spiritual benefit], so it is called bhūmi, like farming land.” (瑜伽師依此處所增長白法, 故名為地, 如稼穡地). ⁹ Modern scholars are still unsure as to whether the entire first part was called Maulī bhūmi (singular form) or Maulyo bhūmayaḥ (plural form), because we do not possess the complete Sanskrit text. But Deleanu (2006: 46) concluded that Maulyo bhūmayaḥ seems appropriate given the evidence from the Tibetan text. See Hakamaya 1982: 59–60, Schmithausen 2000: 245 note 3 and Deleanu 2006: 44–46.

¹⁰ The seventeen grounds are: 1. Pañcavijñānakāyasaṃprayuktabhūmi (Wǔshí shēn xiàngyīngdì; rnam par shes pa’i tshogs lnga dang ldan pa’i sa), 2. Manobhūmi (Yì di 意地; yid kyi sa), 3. Savitarkāavicārābhūmi (Yǒu xún yǒu sì dì 有尋有伺地; rtog pa dang bcas shing dpyod pa dang bcas pa’i sa), 4. Avitarkāvicāramātrabhūmi (Wú xún wéi sì dì 無尋唯伺地; rtog pa yang med la dpyod pa yang med pa’i sa), 5. Avitarkāvicārābhūmi (Wú xún wú sì dì 無尋無伺地; mnyam par bzhag pa’i sa), 6. Samāhitabhūmi (Sānmóxìduō dì 三摩呬多地; mnyam par ma bzhag pa’i sa), 7. Asamāhitabhūmi (Fēi sānmóxìduō dì 非三摩呬多地; mnyam pa ma bzhag pa’i sa), 8. Sacittikābhūmi (Xīn dì 心地; sems yod pa’i sa), 9. Asacittikābhūmi (Wú xīn dì 無心地; sems med pa’i sa), 10. Śrutamayībhūmi (Wén suǒ chéng dì 听所成地; thos pa las byung ba’i sa), 11. Cintāmayībhūmi (Sī suǒ chéng dì 思所成地; bsams pa las byung ba’i sa), 12. Bhāvanāmayībhūmi (Xiū suǒ chéng dì 修所成地; bsgoms pa las byung ba’i sa), 13. Śrāvakabhūmi (Shēngwēn dì 生聞地; nyan thos kyi sa), 14. Pratyekabuddhabhūmi (Dújiào dì 獨覺地; rang sangs rgyas kyi sa), 15. Bodhisattvabhūmi (Púsà dì 菩薩地; byang chub sems dpal sa), 16. Sopādhikābhūmi (Yǒuyú yì dì 有餘依地; phung po dang bcas pa’i sa) and 17. Nirpādhikābhūmi (Wúyú yì dì 無餘依地; phung po med pa’i sa).
The structure of the *Yogacārabhūmi*

1. **Maulyo bhūmayaḥ** (fascicle 1–50)
   - (1) *Pañcavijñānakāyasamprayuktabhūmi*
   - (2) *Manobhūmi*
   - (3) *Savitarkāsavicārābhūmi*
   - (4) *Avitarkavicāramātrābhūmi*
   - (5) *Avitarkāvicārābhūmi*
   - (6) *Samāhitābhūmi*
   - (7) *Asamāhitābhūmi*
   - (8) *Sacittakābhūmi*
   - (9) *Asacittikābhūmi*
   - (10) *Śrutamayībhūmi*
   - (11) *Cintāmayībhūmi*
   - (12) *Bhāvanāmayībhūmi*
   - (13) *Śrāvakabhūmi*
   - (14) *Pratyekabuddhabhūmi*
   - (15) *Bodhisattvabhūmi*
   - (16) *Sopādhikābhūmi*
   - (17) *Nirupādhikābhūmi*

2. **Viniścayasaṃgrahaṇī** (fascicle 51–80)
3. **Vyākhyāsaṃgrahaṇī** (fascicle 81–82)
4. **Paryāyasaṃgrahaṇī** (fascicle 83–84)
5. **Vastusaṃgrahaṇī** (fascicle 85–100)

The *Maulyo bhūmayaḥ* (Chin. *Běn dì fèn* 本地分; Tib. *sa’i dngos gzhi*), which constitutes half (50 fascicles) of the *Yogacārabhūmi*, is the first and indispensable core section of *Yogacārabhūmi*. At the beginning of the *Yogacārabhūmi*, seventeen grounds (*saptadaśa bhūmayaḥ*) are regarded as *Yogacārabhūmi* (*Yogacārabhūmiḥ katamā / sā saptadaśa bhūmayo draṣṭavyā*
The Yogacārabhūmi can be established because of these seventeen grounds. The second division, **Viniścayasaṃgrahaṇī** (Shè juézé fèn 攜決擇分; *rnam par gtan la dbab pa bsdu ba*) comprising 30 fascicles, is a detailed discussion or commentary on the **Maulyo bhūmayaḥ**. The third division, **Vyākhyāsaṃgrahaṇī** (Shè shì fèn 攕釋分; *rnam par bshad pa bsdu ba*), consisting of 2 fascicles, explains the exegetical principles for interpreting the various Śrāvakayāna sūtras. The fourth division, **Paryāyasaṃgrahaṇī** (Shè yì mén fèn 攕異門分; *rnam grangs bsdu ba*), which contains 2 fascicles, collects, classifies and expounds upon the synonyms found in the Śrāvakayāna sūtras. The final division, **Vastusaṃgrahaṇī** (Shè shì fèn 攕事分; *gzhi bsdu ba*) comprising 14 fascicles, summarizes the crucial parts of the Buddha’s teachings as found in the Tripiṭaka.

According to modern research, the contents of the Yogacārabhūmi are heterogeneous. The different layers are identifiable and reflect different views, approaches and developments of thought. The general opinion is that the **Maulyo bhūmayaḥ** contains the oldest material. In particular, Schmithausen (1987: 14) identified the oldest layers of the Yogacārabhūmi on the basis of the absence of reference to ālayavijñāna.

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11 Yogacārabhūmi manuscript 3a01L.
12 The order of the remaining three divisions in the Tibetan version differs from that found in the Chinese version. Also, there is an extra division in the Tibetan version called the **Vinayasaṃgrahaṇī** which has been separated from the **Vastusaṃgrahaṇī**. Therefore, the order of the last three Tibetan divisions is **Vastusaṃgrahaṇī** (and **Vinayasaṃgrahaṇī**), **Paryāyasaṃgrahaṇī**, and **Vyākhyāsaṃgrahaṇī**. See Suguro 1989: 280–283 and Deleanu 2006: 46.
13 See Jinaputra’s **Yogacārabhūmi-vyākhyā** (瑜伽師地論釋; T1580, 30.884c25–26). But Yinshùn (1988: 241–2) said that both the **Vyākhyāsaṃgrahaṇī** and **Paryāyasaṃgrahaṇī** explain the doctrines of the Āgamas and the various synonyms used in the Āgamas.
15 See Schmithausen (2007). Schmithausen also stated that “the compilation of the text seems to have taken place in several steps, perhaps in the fourth century A.D., but the chronology of these texts is fraught with uncertainty.”
1.1.2. The classification of verses in the Śarīrārthagāthā

The Śarīrārthagāthā is composed of forty-one verse sets with its commentary. The classification of the Śarīrārthagāthā verses, as explained in the uddāna found at the end of this text, is as follows:

- evil, what can be expressed, lust, flood, being frightened, caste, obtaining fame, current, (two) floods, lust and hatred, what ought to be done, struggle, attainment of the aim, and specification; [this is a total of] fourteen [kinds].”

The Śarīrārthagāthā verse sets may be assigned with these titles from this classification:

- The first set: evil (è 惡, pāpa, sdig pa); 4 pādas / 1 verse.
- The second set: what can be expressed (shuō 說, ākhyeya, brjod bya); 16 pādas / 4 verses.
- The third set: lust (tān 貪, rāga, ’dod chags); 20 pādas / 5 verses.
- The fourth set: flood (liú 流, ogha, chu bo); 12 pādas / 3 verses.
- The fifth set: being frightened (bù 怕, utrasta, ’jigs); 14 pādas / 3 verses.
- The sixth set: caste (lèi 類, abhivarṇatā, rigs); 12 pādas / 3 verses.
- The seventh set: obtaining fame (yù 譽, yaśasvin, grags ldan); 8 pādas / 2

16 In Chinese, the word yù 譽 appears to be a scribal error. Judging by the content, it perhaps ought to read yù 譽. Yù 譽 is also consistent with the Sanskrit and Tibetan versions.
17 The Chinese version does not include the word “two,” but rather simply states liú 流 (flood). But “two floods” fits better because the Sanskrit term is oghau (two floods) and there are two verse sets about floods in this division.
18 The content in Chinese is 惡誅貪滅怖 類與池流貪 作劬勞得義 論議十四種 (T1579, 30.388a29–b1; FS 18.162a20). The content in Sanskrit is pāpam ākhyeyarāgaś ca oghotrastabhivarṇatā / yaśasvī sara oghau rāgadveśau ca kāryatā / āyūhanam arthaprāpti upadeśaś caturuddasah // (Enomoto 1989: 21). However, the structure of the Tibetan uddāna is different, which I will explain later in this section. The first thirteen divisions in the Tibetan uddāna are sdig dang brjod bya ’dod chags dang / / chu bo dang ni ’jigs dang rigs / / grags ldan mtscho dang chu bo gnyis / / ’dod chags zhe sdang bya ba dang / / ’dzin pa dang ni don thob dang /."
verses.

The eighth set: current (chí 池, sara, mtsho); 12 pādas / 3 verses.

The ninth set: flood (liú 流, ogha, chu bo gnyis); 8 pādas / 2 verses.

The tenth set: flood (liú 流, ogha, chu bo gnyis); 12 pādas / 3 verses.

The eleventh set: lust and hatred (tān 貪, rāgadveṣa, 'dod chags zhe sdang); 16 pādas / 4 verses.

The twelfth set: what ought to be done (zuò 作, kāryatā, bya ba); 20 pādas / 5 verses.

The thirteenth set: struggle (qú láo 劭勞, āyūhana, 'dzin pa); 4 pādas / 1 verse.

The fourteenth set: attainment of the aim (dé yì 得義, arthaprāpti, don thob); 12 pādas / 3 verses.

The fifteenth set: specification (lùnyì 論議, upadeśa); 182 pādas / 45 verses.

The ninth and tenth sets share the one title, “flood,” so there are fourteen kinds/divisions in total, as mentioned in the uddāna.

However, the fourteenth division (the fifteenth verse set) in the Chinese and Sanskrit versions called “specification” is not included in the Tibetan version.

The details of the Tibetan uddāna are as follows:20

sdig dang brjod bya 'dod chags dang // chu bo dang ni 'jigs dang rigs //
grags ldan mtsho dang chu bo gnyis // 'dod chags zhe sdang bya ba dang

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20 This is not mentioned in the Tibetan uddāna.
21 See Peking 5536.304b3–b6; Derge 4035.261a7–b2; Golden (TBRC) 138 756.6–757.3.
22 Golden: mtshon.
Evil, what is expressed, lust, flood, being frightened, caste, famous, current, two floods, lust and hatred, what is to be done, grasping, attainment of the aim, impermanence, carefulness, strong lust, dwelling in the dharma, contemplating the truth, good speech, faith, learning, being like the sky, physical appearance, king, city of bone, turtle, equality, mud, two dwellings, having cleaned up, giving, all evils, falling down, skilled, craft, travelling far away, obscuring, sensual pleasures, and auspicious.

The Tibetan version is longer since twenty seven individual divisions replace the single division in the Chinese/Sanskrit version called “specification.”

However, these twenty seven divisions in the Tibetan version help us understand the internal structure of the “specification” division in Chinese/Sanskrit version.

23 Golden and Peking: rtags.
24 Golden: ba.
25 Golden: rtags.
26 Golden: bar.
27 Peking: kha’.
28 Golden: ru.
29 Golden and Peking: brtsal.
30 Golden and Peking: gzo.
31 The sixteenth and seventeenth sets of Group B share the title “two dwellings” (gnas gnyis).
In order to better understand the Śarīrārthagāthā verses, it is best to divide them into two groups. The first thirteen divisions could be classified as “Group A” and the last division “specification” (or twenty seven divisions in Tibetan) as “Group B.” This is reasonable due to the fact that the characters of these two groups are different. The Group A verses are attributed to the geya aṅga and are all cited from the Samyuktāgama, while the Group B verses belong to the vyākaraṇa aṅga and are cited from the Udānavarga, Pārāyaṇa, Arthavargiya and Madhyamāgama. Also, the number of verses in each group is similar (Group A contains 170 pādas / 42 verses and Group B includes 182 pādas / 45 verses). The identification of these two discreet groups, (A and B) which has not been made before, shows a deliberate structure by the author(s) of the Śarīrārthagāthā.

Three circumstances of the Śarīrārthagāthā verses need to be noticed. Firstly, the Tibetan title “auspicious” (bzang po) of the last (twenty seventh) set in Group B cannot be found in the content of the verse. The uddāna terms have generally been taken from the first or second verse pāda of each division in the Śarīrārthagāthā. The term “auspicious” (bzang po) possibly implies that this verse set is cited from the sūtra called “auspicious night” (’phags pa mthshan mo bzang po zhes bya ba’i mdo). Secondly, in the thirteenth set, the final verse of the parallels is not quoted in the Śarīrārthagāthā. Instead, only the prose can

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32 For details, see the tables below.
33 The details can be seen in chapter two.
36 See §3.1.13 for details.
be seen. Lastly, there are slight variations in the number of verse *pādas* in Group A between the three versions (see the below table).\textsuperscript{37} The differences are the second set (Sanskrit version), the eleventh set (Tibetan version), and the twelfth and fourteenth sets (Chinese version).

Group A

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<th></th>
<th>Sanskrit</th>
<th></th>
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<th>Tibetan</th>
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<td><em>Pāda</em></td>
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<td><em>Pāda</em></td>
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(*represents a different verse or pāda number comparing with other two versions)

\textsuperscript{37} All three versions of Group B have the same number of verse *pādas*. 
<table>
<thead>
<tr>
<th>Set</th>
<th>Number of Verse</th>
<th>Chinese</th>
<th>Sanskrit</th>
<th>Tibetan</th>
<th>English Translation</th>
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<tbody>
<tr>
<td>1</td>
<td>4 pādas / 1 verse</td>
<td>è 惡</td>
<td>Pāpa</td>
<td>sdig pa</td>
<td>evil</td>
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<tr>
<td>2</td>
<td>16 pādas / 4 verses</td>
<td>shuō 說</td>
<td>Ākhyeya</td>
<td>brjod bya</td>
<td>what can be expressed</td>
</tr>
<tr>
<td>3</td>
<td>20 pādas / 5 verses</td>
<td>tān 貪</td>
<td>Rāga</td>
<td>'dod chags</td>
<td>lust</td>
</tr>
<tr>
<td>4</td>
<td>12 pādas / 3 verses</td>
<td>liú 流</td>
<td>Ogha</td>
<td>chu bo</td>
<td>flood</td>
</tr>
<tr>
<td>5</td>
<td>14 pādas / 3 verses</td>
<td>bù 怖</td>
<td>Utrasta</td>
<td>'jigs</td>
<td>being frightened</td>
</tr>
<tr>
<td>6</td>
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<td>abhivarṇmatā</td>
<td>rigs</td>
<td>caste</td>
</tr>
<tr>
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<td>8 pādas / 2 verses</td>
<td>yù 譽</td>
<td>Yaśasvin</td>
<td>grags ldan</td>
<td>obtaining fame</td>
</tr>
<tr>
<td>8</td>
<td>12 pādas / 3 verses</td>
<td>chí 池</td>
<td>Sara</td>
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<tr>
<td>11</td>
<td>16 pādas / 4 verses</td>
<td>tān 貪</td>
<td>rāgadveṣa</td>
<td>'dod chags zhe sdang</td>
<td>lust and hatred</td>
</tr>
<tr>
<td>12</td>
<td>20 pādas / 5 verses</td>
<td>zuò 作</td>
<td>Kāryatā</td>
<td>bya ba</td>
<td>what ought to be done</td>
</tr>
<tr>
<td>13</td>
<td>4 pādas / 1 verse</td>
<td>qūláo 劝勞</td>
<td>Āyūhana</td>
<td>'dzin pa</td>
<td>struggle</td>
</tr>
<tr>
<td>14</td>
<td>12 pādas / 3 verses</td>
<td>déyì 得義</td>
<td>Arthapraḍī</td>
<td>don thob</td>
<td>attainment of the aim</td>
</tr>
</tbody>
</table>

38 The ninth and tenth verse sets share the same title.
39 This verse has not been mentioned in the Sarīrārtha-gaṭha. See §3.1.13 for details.
### Group B

<table>
<thead>
<tr>
<th>Set</th>
<th>Number of Verse</th>
<th>Tibetan Title</th>
<th>English Translation&lt;sup&gt;40&lt;/sup&gt;</th>
<th>Chinese Translation from Tibetan&lt;sup&gt;41&lt;/sup&gt;</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>4 pādas / 1 verse</td>
<td>mi rtag pa</td>
<td>impermanence</td>
<td>wúcháng 無常</td>
</tr>
<tr>
<td>2</td>
<td>4 pādas / 1 verse</td>
<td>bag yod</td>
<td>carefulness</td>
<td>wúyì 無逸</td>
</tr>
<tr>
<td>3</td>
<td>4 pādas / 1 verse</td>
<td>’dod chags shas che</td>
<td>strong lust</td>
<td>mènglìtān 猛利貪</td>
</tr>
<tr>
<td>4</td>
<td>4 pādas / 1 verse</td>
<td>chos la gnas</td>
<td>dwelling in the dharma</td>
<td>zhùfǎ 住法</td>
</tr>
<tr>
<td>5</td>
<td>4 pādas / 1 verse</td>
<td>nges rtag</td>
<td>contemplating the truth</td>
<td>disī 諦思</td>
</tr>
<tr>
<td>6</td>
<td>4 pādas / 1 verse</td>
<td>legs par smras pa</td>
<td>good speech</td>
<td>shànyǔ 善語</td>
</tr>
<tr>
<td>7</td>
<td>4 pādas / 1 verse</td>
<td>dad pa</td>
<td>faith</td>
<td>jìngxìn 淨信</td>
</tr>
<tr>
<td>8</td>
<td>4 pādas / 1 verse</td>
<td>thos pa</td>
<td>learning</td>
<td>duōwén 多聞</td>
</tr>
<tr>
<td>9</td>
<td>4 pādas / 1 verse</td>
<td>nam mkha’ mtshung s</td>
<td>being like the sky</td>
<td>rúxūkōng 如虛空</td>
</tr>
<tr>
<td>10</td>
<td>20 pādas / 5 verses</td>
<td>gzugs</td>
<td>physical appearance</td>
<td>sè 色</td>
</tr>
<tr>
<td>11</td>
<td>4 pādas / 1 verse</td>
<td>rgyal</td>
<td>king</td>
<td>wáng 王</td>
</tr>
<tr>
<td>12</td>
<td>4 pādas / 1 verse</td>
<td>rus pa’i ra ba</td>
<td>city of bone</td>
<td>gǔwéiqiáng 骨為壇</td>
</tr>
<tr>
<td>13</td>
<td>4 pādas / 1 verse</td>
<td>rus sbal</td>
<td>turtle</td>
<td>guī 龜</td>
</tr>
</tbody>
</table>

<sup>40</sup> Translated by myself according to the Tibetan text.

<sup>41</sup> Translated by Hán (1947) from the Tibetan text.
<table>
<thead>
<tr>
<th>Page</th>
<th>4 pādas /</th>
<th>Translation</th>
<th>Commentary</th>
</tr>
</thead>
<tbody>
<tr>
<td>14</td>
<td>1 verse</td>
<td>mtshungs</td>
<td>equality</td>
</tr>
<tr>
<td>15</td>
<td>1 verse</td>
<td>'dam</td>
<td>mud</td>
</tr>
<tr>
<td>16</td>
<td>1 verse</td>
<td>gnas gnyis</td>
<td>two dwellings</td>
</tr>
<tr>
<td>17</td>
<td>1 verse</td>
<td></td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>1 verse</td>
<td>bsal gyur</td>
<td>having cleaned up</td>
</tr>
<tr>
<td>19</td>
<td>1 verse</td>
<td>byin pa</td>
<td>giving</td>
</tr>
<tr>
<td>20</td>
<td>1 verse</td>
<td>sdig pa kun</td>
<td>all evils</td>
</tr>
<tr>
<td>21</td>
<td>1 verse</td>
<td>ltung ba</td>
<td>falling down</td>
</tr>
<tr>
<td>22</td>
<td>1 verse</td>
<td>mkhas</td>
<td>skilled</td>
</tr>
<tr>
<td>23</td>
<td>1 verse</td>
<td>bzo</td>
<td>craft</td>
</tr>
<tr>
<td>24</td>
<td>1 verse</td>
<td>ring du 'gro</td>
<td>travelling far away</td>
</tr>
<tr>
<td>25</td>
<td>40 pādas /10 verses</td>
<td>bsgribs</td>
<td>obscuring</td>
</tr>
<tr>
<td>26</td>
<td>24 pādas /6 verses</td>
<td>'dod</td>
<td>sensual pleasures</td>
</tr>
<tr>
<td>27</td>
<td>6 pādas /1 verse</td>
<td>bzang po</td>
<td>auspicious</td>
</tr>
</tbody>
</table>
1.1.3. The meaning of the title Śarīrārthagāthā

As mentioned above, there are three gāthā sections in the Cintāmayībhūmi. However, the title Śarīrārthagāthā is more confusing than the other two—the Paramārthagāthā and Ābhiprāyikārthagāthā—whose meanings can be found in the commentary.\(^{42}\) The title Śarīrārthagāthā is neither connected with the content of the verses nor the commentary, nor are there any clues in the Yogacārabhūmi. Therefore, scholars have made various interpretations of the title Śarīrārthagāthā. In this section, the various interpretations will first be discussed, and then I will provide a few possible solutions to address this.

The difficult part of the term Śarīrārthagāthā is śarīra-artha. There are various interpretations of this compound. Based on a survey of the Tibetan version, Wayman (1994: 97) regarded śarīra as “relics” which, in this context, could refer to the Buddha’s speech.\(^{43}\) According to this interpretation, śarīra-artha is a genitive tatpuruṣa compound, literally meaning “the meaning of relics.” However, Hán (1947: 36) translated the title as “having gathered meanings,” and took ‘dus pa in Tibetan to mean “gathering.” Kragh (2013: 96) translated the Sanskrit term śarīra-artha as “the meaning of the [canonical] corpus” and took śarīra in Sanskrit to mean “corpus.”\(^{45}\) According to this interpretation, the compound is a genetive tatpuruṣa. In Chinese, two scholars—Huìjǐng and Kuījī—mistake “tǐ” as bhāva rather than śarīra due to limited information from the Chinese translation. Their interpretations thus are more likely to be “character”/“nature” (tíxìng 體性).\(^{46}\) Moreover, Ui (1958: 321) suggested that tǐ (śarīra) and yì (artha) mean “verse” and “commentary,” while Hán (1983: 617, 661) took (śarīra) as “the

\(^{42}\) The Paramārthagāthā literally means “verse on the supreme meaning.” “Supreme meaning” involves selfless and empty concepts. This section has been studied by Wayman (1961) and Schmithausen (1987a). The Ābhiprāyikārthagāthā literally means “verse on the intended meaning.” “Intended meaning” discusses in detail the three learnings/trainings, namely, the higher moral conduct (zēngshàng jìe 增上戒, lhag pa‘i tshul khrims), the higher mind (zēngshàng dìng 增上定, lhag pa‘i sems), and the higher wisdom (zēngshàng huì 增上慧, lhag pa‘i shes rab).

\(^{43}\) In an earlier work, Wayman (1961: 163) translated śarīra as “corpus.” Thus, he seems to have changed his interpretation of this term.

\(^{44}\) Hán (1947: 36) defined it as “jìyí gātā 集義” (having gathered meanings) from the Tibetan term. He mentioned that each verse set includes several meanings (zǒngshè zhòngyì 總攝眾義). However, I think ‘dus pa‘i don is more likely to be a genitive tatpuruṣa compound.

\(^{45}\) Kragh (2013: 48) mentioned that the equivalent terms do not mean actual literal translations of the original Sanskrit terms. The English equivalent term is rather a short explanatory phrase.

\(^{46}\) The following is from a description in a Chinese text: 體義伽陀者 景云謂明諸法體性差別 基云謂明伽陀中體性義理 (T1828, 42.416b5–6). Huìjǐng translated it as “understand the difference of the dharma characters” and Kuījī translated it as “understand the characters and doctrine in verses.”
points of dharma” (fāyào 法要) referring to the first fourteen verse sets and took yì 義 (artha) as “the meanings of doctrine” referring to the remaining verse sets. Lǚ (1924) suggested that the term may be translated as “the meaning of the verses.” In other words, tǐ 體 (śarīra) means “verse” itself. Yìnshùn (1969: 509) said “from the verses, tǐyì 體義 of dharma can be understood” (依頌文而明法的體義). This explanation is ambiguous in that the meaning of tǐ 體 (śarīra) and yì 義 (artha) are not clear. From the Chinese interpretations, the compound can be seen as a genitive tatpuruṣa or dvandva. The following table shows all of the interpretations:

<table>
<thead>
<tr>
<th></th>
<th>śarīra</th>
<th>artha</th>
<th>compound</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wayman</td>
<td>relics</td>
<td>meaning</td>
<td>genitive tatpuruṣa</td>
</tr>
<tr>
<td>Hán</td>
<td>gathering</td>
<td>meaning</td>
<td>accusative tatpuruṣa</td>
</tr>
<tr>
<td>Kragh</td>
<td>corpus</td>
<td>meaning</td>
<td>genitive tatpuruṣa</td>
</tr>
<tr>
<td>Huíjing</td>
<td>character/nature</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>Kuījīi</td>
<td>character/nature</td>
<td>doctrine</td>
<td>dvandva</td>
</tr>
<tr>
<td>Ui</td>
<td>verse</td>
<td>commentary</td>
<td>dvandva</td>
</tr>
<tr>
<td>Hán</td>
<td>the points of dharma</td>
<td>the meanings of doctrine</td>
<td>dvandva</td>
</tr>
<tr>
<td>Lǚ</td>
<td>verse</td>
<td>meaning</td>
<td>genitive tatpuruṣa</td>
</tr>
<tr>
<td>Yìnshùn</td>
<td>[ambiguous]</td>
<td>[ambiguous]</td>
<td>X</td>
</tr>
</tbody>
</table>

Most of the Chinese and Japanese scholars do not utilise the Sanskrit and Tibetan versions for reference, so they interpret śarīra-artha in various ways. In my opinion, the compound śarīra-artha is a genitive tatpuruṣa compound referring to the other two gāthā sections, the Paramārthagāthā and Ābhīprāyikārthagāthā. Each gāthā section focuses on one specific meaning (parama, ābhīprāyika, and śarīra) of the verses.

From the above discussion, it is clear that śarīra is particularly important in understanding the meaning of the title. According to the Sanskrit-English Dictionary by

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47 From next sentence of the same paragraph, Yìnshùn (1969: 509) seems to have taken tǐ 體 as character/nature (tǐ xìng 體性), based on the Chinese translation of the Yogacārabhūmi. The assumption that Yìnshùn intended to say is “The meaning of dharma character will be understood by verses” (依頌文而明法的體義).
Monier-Williams, the term śarīra is related to one of two roots, namely, √ṣṛ (to hurt, injure), and √śṛi (to lean on, rest on, lay on, etc.). The literal meaning is “body, bodily frame, solid parts of the body.”

The definition from √ṣṛ emphasizes that the body is “easily destroyed or dissolved,” but the definition from √śṛi stresses the body as a support or supporter. In the latter, the body is like a collection of parts. This meaning is also reflected in the Tibetan translation “‘dus pa” (aggregation, collection) for the title Śarīrārthagāthā.

Based on these two definitions, there are three ways to explain the term śarīra in the Śarīrārthagāthā. The first definition, the body (śarīra from √ṣṛ) metaphorically means the Buddha’s teaching, developed from the meaning “relics,” just like the interpretation by Wayman (1994: 97). This meaning is consistent with the fact that the verses in the Śarīrārthagāthā are seemingly left from the Buddha’s time and are all found in early Buddhist texts (see chapter 2–4). In other words, these verses represent the heritage of the Buddha, another aspect of “relics,” besides dead body or bodily ashes. Here, Śarīrārthagāthā means “verses on the meaning of relics.” From the second definition, the body (śarīr from √śṛi) is more like “corpus,” or “collection” in the Śarīrārthagāthā. This can be explained in two ways. The first is that the Śarīrārthagāthā is a corpus or collection of early verses. Therefore, the meaning of Śarīrārthagāthā is “verses on the meaning of the corpus/collection.” The second connects with the function of geya, “to gather.” In chapter two, it will be shown that the verses in the Śarīrārthagāthā are all geya verses, although the Group B verses are also attributed to the vyākaraṇa āṅga.

“Gathering” [the prose or the prose’s meaning] is the early function of the geya verse. That is, each verse represents a collection which gathers together the prose or the prose’s meaning. Thus, the term śarīra may mean “collection.” The Śarīrārthagāthā can be defined as “verses on the meaning of collection.”

In brief, the Śarīrārthagāthā can be regarded as “verse on the meaning of ‘relics’, or ‘corpus’ or ‘collection’.” The key word śarīra (literal meaning “body”) has been explained as relics (the Buddha’s teaching), corpus (collecting the verses), and collection

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48 This is the meaning of the singular form. In the plural form, it can mean “bones.” See MW s.v. śarīra.
49 See JH-Eng and RY s.v. ‘dus pa.
50 The Tibetan title is ‘dus pa’i don gyi tshigs su bcad pa.
51 Wayman (1994: 97) regarded śarīra as relics which, in this context, could mean “the Buddha’s speech.”
52 See chapter two for further details.
(the *geya* verse). Importantly, the meaning of *śarīra* from √śri is also valued by Tibetan translator(s).\(^{53}\)

### 1.2. Literature review

To date, the *Śarīrārthagāthā* has not attracted a comprehensive investigation. Each scholar has investigated one or a few aspects of the *Śarīrārthagāthā*. In this section, scholarly studies concerning the *Śarīrārthagāthā* will be summarised and discussed.

#### 1.2.1. Relevant information regarding the *Śarīrārthagāthā*

There are at present three components of relevant information concerning the *Śarīrārthagāthā*: background, title and topic, and commentary. These three aspects can portray the initiatory scope of the *Śarīrārthagāthā*.

#### 1.2.1.1. Background

The background information refers to the school to which the *Śarīrārthagāthā* might be attributed, and the origination of some of its verses. Four articles are as follows:

1. Schmithausen (1970) suggested that the *Udānavarga* of Bernhard’s (1965) edition belongs to the Sarvāstivādins but the verses from the *Udānavarga* that the *Śarīrārthagāthā* cited belong to the Mūlasarvāstivādins. The difference between these two versions is the wording.
2. Aramaki (1976) argued that the verses are older than the prose. The evidence he presented is that some verses in the *Suttanipāta* and the *Yogacārabhūmi* also exist in the *Mahābhārata* and an old Jain sūtra called *Isibhāsiyāin*.
3. Schmithausen (1987), who edited, translated and studied the eighth set of the Group A verses, stated that the canonical citations in the *Yogacārabhūmi* could be ascribed to the Mūlasarvāstivādins.

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\(^{53}\) This is why the Tibetan translator(s) chose “‘dus pa’” (aggregation, collection) as the translation.
4. Enomoto (1989), after analyzing the words of some verses, deduced that both the Śārirārthagāthā and the Eastern Turkestan versions were later than the Chinese Saṃyuktāgama and Arthavargiṣyasūtra, and the Pāli Suttapiṭaka. He suggested that this is a later recension of the Mūlasarvāstivādins.

In sum, although some verses might originate from very old texts, according to Enomoto (1989), the verses in the Śārirārthagāthā seem to represent a later recension belonging to the Mūlasarvāstivādins.

1.2.1.2. Title and topic

The first five following articles are related to studies on the title, while the other two articles are about the topic:

1. Regarding the term tīyì 體義 (śarīrārtha), Lū (1924) suggested that, according to two other gāthā sections, the Paramārthagāthā and the Ābhiprāyikārthagāthā, “tī 體 (existence, nature) is yì 義 (meaning).” He stated that the meaning is based on the existence of the verses.

2. Hán (1947) explored the Tibetan Śārirārthagāthā, and suggested that ’dus pa (śarīra) means “gathering” which means “having gathered meanings from the verses” (zōngshè zhòngyì 總攝眾義). He also pointed out that the number of verses between the Chinese and Tibetan versions are different. He also stated that the meaning of upadeśa (a section including twenty six verse divisions) is the selection between mundane and supramundane dharmas.

3. Ui (1958) suggested that tī 體 (śarīra) and yì 義 (artha) mean “verse” and “commentary,” respectively.

4. Yìnshùn (1969) said “based on the verses, tīyì 體義 of dharma can be understood” (依頌文而明法的體義). This explanation is ambiguous in that the meaning of tī 體 (śarīra) and yì 義 (artha) is not clear.

5. Hán (1983) took 體 (śarīra) to mean “the points of dharma” (fǎyào 法要), referring to the first fourteen verse sets, and yì 義 (artha) to mean “the meanings of doctrine,” referring to the rest of the verse sets.
6. Wayman (1984)\textsuperscript{54} suggested that the Śarīrārthagāthā is relevant to mind training (zēngshàng xīnxué 增上心學, lhag pa'i sems).

7. Mayeda (1992) stated that the Śarīrārthagāthā is relevant to “three learnings/trainings” (sānxué 三學, trīṇi śikṣāṇi) of moral conduct, meditation, and wisdom. He mentioned that the Śarīrārthagāthā is about “wisdom training” in the study of Wayman (1984). However, this is a misunderstanding. Wayman (1984: 354) stated “His Paramārtha-gāthā emphasizes the instruction of insight, and his following extended section in the Yogacārabhūmi—the Śarīrārtha-gāthā—deals much with Mind Training.”

In brief, there are various explanations of the title “Śarīrārthagāthā.” The topic of the Śarīrārthagāthā might relate to mind training.

1.2.1.3. Commentary

There are two articles which discuss the features of the Śarīrārthagāthā commentary:

1. Ui (1958: 341–342) mentioned that the commentary on the verses in the Śarīrārthagāthā is comprehensively developed with its own ideas. This is a common circumstance in the development of Buddhist philosophy.

2. Azami (2007) compared one verse in the Śarīrārthagāthā with its parallels in other texts. He ascertained that the commentary on this verse had its own interpretation because the explanation is only found in the Śarīrārthagāthā.

The commentary on the Śarīrārthagāthā verses seems to be unique, which raises the possibility that it was composed by the author(s) of the Yogacārabhūmi.

\textsuperscript{54} This study of Wayman (1984) is a translation of the Paramārthagāthā and Ābhiprāyikārthagāthā.
1.2.2. Sources of the Śarīrārthagāthā verses

This is a popular topic regarding the study of the Śarīrārthagāthā. There are seven articles which investigate the sources of the Śarīrārthagāthā verses, summarised as follows:

1. Lǚ (1924) hypothesized that the mātrkā (categorizing lists) of the Eight Assemblies section (Bāzhòng sòng 八眾誦) in the Saṃyuktāgama is the Śarīrārthagāthā (Group A in particular). But Lǚ still found differences and expressed uncertainty about his ideas.

2. Lǚ (19??)

3. Ui (1958: 320–342) attempted to identify the sources of the Śarīrārthagāthā verses based on insufficient resources, which resulted in an incomplete conclusion. There also seem to be several discrepancies between the more accepted recensions of the text and the sources upon which he relied.

4. Schmithausen (1970) provided evidence that a section of the verses of Group B was cited from the Mūlasarvāstivāda version of the Udānavarga.

5. Enomoto (1989) edited the verses of the Śarīrārthagāthā based on the Śrāvakabhūmi, Yogacārabhūmi manuscripts and Ui’s research (1958: 320–342); identified the source of the verses; and indicated parallels in other texts in the Pāli, Prakrit, Sanskrit, Chinese and Tibetan versions. However, in his findings, information about the parallels of the Śarīrārthagāthā verses relevant to the verses in T210 (Fājù jīng 法句經); T211 (Fājù piyù jīng 法句譬喻經); T212 (Chūyào jīng 出曜經); T213 (Fājìyàosòng jīng 法集要頌經) is not insufficient.

6. Zōngzhèng (2006) was unaware of the study of Enomoto (1989) and Schmithausen (1970); thus, his findings are less comprehensive by comparison.


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56 The actual date of this article cannot be found, but it should be earlier than 1953.
Amongst these finding, Enomoto (1989) undertook a more complete and accurate investigation. Azami (2007) drew upon Enomoto’s achievements and used them as the basis for new research. The breakthrough for Enomoto came when he obtained copies of Sanskrit manuscripts in Germany with the assistance of experts, such as Lambert Schmithausen.

1.2.3. Textual formation

Three scholars have studied the stratification of the *Yogacārabhūmi* as follows:

1. Schmithausen (1987a) suggested that there are three main layers of the *Yogacārabhūmi*. The first layer makes no reference to ālayavijñāna (“storehouse consciousness”), the second sporadically mentions ālayavijñāna but has no reference to the *Saṃdhinirmocanasūtra*, and the third contains detailed content on ālayavijñāna and information about the *Saṃdhinirmocanasūtra*. Also he mentioned that the *Yogacārabhūmi* was not based on a preparatory plan but was gradually developed from complex and separate textual units and materials.

2. Based on the study of Schmithausen (1987a), Deleanu (2006) suggested six phases of the formation of the *Yogacārabhūmi*, including the text of the *Saṃdhinirmocanasūtra*: 1. the Śrāvakabhūmi; 2. the Bodhisattvabhūmi; 3. the rest of the Maulyo bhūmayaḥ; the Vastusaṃgrahaṇī; the Vyākhyaṇaṃgrahaṇī and the Paryāśaṃgrahaṇī; 4. the *Saṃdhinirmocanasūtra*, closely related to the *Yogacārabhūmi*; 5. the early parts of the Viniśṭaṃgrahaṇī; 6. the citation of the *Saṃdhinirmocanasūtra* in the Viniśṭaṃgrahaṇī, and the final redaction of the entire *Yogacārabhūmi*.

3. Aramaki (2013) discovered a principle behind the compilation of the *Maulyo bhūmayaḥ* from statements in the *Sacīttakābhūmi*. That is, for sake of propounding the mundane truth (*saṃvṛtisatya*), seven bhūmis are the first part of the *Maulyo bhūmayaḥ*, so that the deeper meditative concentrations can be achieved and the subtler subconscious defilements can be found and then be removed. Moreover, he also asserted that the Śrāvakabhūmi and the Bodhisattvabhūmi are no doubt the two oldest independent

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57 Seven bhūmis are the *Pañcaviṃśatikāyaṃprayuktabhūmi*, *Manohbhūmi*, *Savitarkāsavicārabhūmi*, *Avitarkavicāramātrabhūmi*, part of the *Avitarkavicārabhūmi*, *Samāhitābhaṃ*, and *Asamāhitābhaṃ*. See Aramaki 2013: 426–427.
texts. These oldest texts were developed together with three bhūmis (Śrutamayī-, Cintāmaya-, and Bhāvanamayī-), “playing the role of being practical manuals on the level of the mundane truth (saṃvr̥tisatya) to foster liberation from the deepest pursuing (ādāna) or cumulative subconsciousness (ālayavijñāna)” (Aramaki 2013: 427). Thus, these bhūmis are compiled with the seven bhūmis (as mentioned above).

The suggestions of Deleanu (2006) and Aramaki (2013) are for the most part based on the study of Schmithausen (1987a). Deleanu (2006) and Aramaki (2013) developed different details, but these do not conflict with each other.

1.2.4. Materials pertaining to aṅga classification

The following information about aṅga classification is relevant to the Śarīrārthagāthā:

1. Three important studies regarding the comparison of the two aṅga classification systems (navāṅga and dvādaśāṅga) are Hirakawa 1960, Mayeda 1964 and Yinfile (1971). In these studies, Hirakawa analyzed aṅga classification based on various traditional Vinayas; Mayeda comprehensively investigated various aspects of aṅga classification based on early Buddhist texts (Nikāya, Āgama, Vinaya, etc.); and Yinfile deduced the functional development of aṅga classifications from wide-ranging sources, particularly Abhidharma texts. While drawing on different sources, these three studies come to the same conclusion that the nine-aṅga classification system (navāṅga) is the earliest.

2. Mayeda (1964) studied the relationship between two aṅgas, vyākaraṇa and upadeśa, which can help us understand the section called Upadeśa in the Śarīrārthagāthā.

3. Yinfile (1971) identified three elements to the Samyuktāgama structure, namely, the three aṅgas of sūtra, geya and vyākaraṇa. By applying Yinfile’s deduction concerning the development of geya and vyākaraṇa, I can situate the Śarīrārthagāthā verses in the formation of Buddhist texts in this study. Additionally, based on one of the vyākaraṇa meanings, the reason why the section Upadeśa in the Śarīrārthagāthā includes verses from various texts can be discerned.

These studies on aṅga classification help us understand the relationship between early Buddhist texts and the Śarīrārthagāthā.

1.2.5. Other relevant studies

1. Mukai’s (1985) study is similar to those of Yǐnshùn (1971, 1983). Importantly, he discovered the verse section in the Saṁyuktāgama called “Saṃgīta” and criticized Xuánzàng’s 玄奘 translation jiéjí 结集 as being incorrect.58

2. Enomoto (1986) investigated the formation of the four Chinese Āgamas. The structures and schools of the texts he analysed can help us understand the texts from which the Śarīrārthagāthā is cited.

3. Kragh (2013) collected many significant studies about the Yogacārabhūmi. Regarding the Śarīrārthagāthā, he identified the structure of the verses and relevant studies of other scholars.

1.3. Aim and significance of this study

1.3.1. Aim

There are five directions for the instigation in this study:

Firstly, the sources of the verses, the place of the Śarīrārthagāthā verses in the formation of Buddhist texts (especially aṅga classification), and the reason why early verses were collected in the Śarīrārthagāthā will be investigated. As mentioned previously, many researchers have found the sources of these verses, and Enomoto’s study is the most complete. In this thesis, I will carry out further analysis based on the results found by these researchers, in particular the work of Yǐnshùn. He was the first person who investigated the development and relationship between aṅga and Āgamas from the texts.

58 I propose a different idea that Xuánzàng's 玄奘 translation is traditional. See §2.2.1.
dating from early Buddhism to Mahāyāna. His study provides significant information for the investigation of the above issues.

Secondly, the verses in the Śāriṅrāthagāthā were highly regarded. This is evidenced by their appearance in many different texts, including sūtras and śāstras. In this study, background information found in early parallels will be explored. Also the distinctive characteristics of the Śāriṅrāthagāthā verses will be investigated by comparing them with their parallels, with the aim of assessing the school affiliation of the texts from which these verses were taken.

Thirdly, due to the stratification of the Yogacārabhūmi, the development of the Śāriṅrāthagāthā needs to be examined. Although the Śāriṅrāthagāthā does not appear to have been transmitted as an individual text, as a textual unit the stage of its development still can be investigated. This investigation is based on three scholars’ studies (Schmithausen 1987a, Aramaki 2000, Deleanu 2006), which provide the theory of textual development.

Fourthly, according to Enomoto (1989), these verses of the Śāriṅrāthagāthā were selected from several texts rather than from only one text. It is confusing that only particular verses from each text were cited in the Śāriṅrāthagāthā. Therefore, the principle of selecting the verses from early Buddhist texts will be explored. Schmithausen (1987: 377–380) indicated that the verses of the Śāriṅrāthagāthā might belong to the Mūlasarvāstivāda school. Clues from the texts attributed to the Mūlasarvāstivādins will be explored.

Finally, there is a difference in the uddāna that structures the Śāriṅrāthagāthā verses between the Sanskrit/Chinese and Tibetan versions. The uddāna in the Tibetan translation does not have the last title, Upadeśa, as mentioned above. Instead, it is substituted with 26 other titles for the verses of Group B. Therefore, the possible reasons for this issue will be probed.

The aims of this research are as follows:
1. To further verify the source of the verses, the place of the Šarīrārthagāthā verses in the formation of Buddhist texts, and the reason why early verses were collected in the Šarīrārthagāthā.

2. To deduce which Buddhist school the verses are close to.

3. To shed light on the distinctive features of the Šarīrārthagāthā verses by comparing them with other parallels.

4. To explore the principles that lay behind the selection of the verses from canonical texts.

5. To understand the formation of the Šarīrārthagāthā and its place within the textual development of the Yogacārabhūmi.

6. To investigate the possible reasons why the Tibetan uddāna is different from the Chinese/Sanskrit versions.

1.3.2. Significance

Based on the literature review and the study’s aims, the significance of this study is as follows:

1. A study of its Šarīrārthagāthā section, which quotes canonical Śrāvakayāna verses, will contribute towards our understanding of the relationship between Mahāyāna and Śrāvakayāna Buddhism.

2. The relationship between texts belonging to different schools during the early phase of Buddhism and the navāṅga classification system will be clarified. This is particularly important in light of the fact that some scholars⁵⁹ that think the navāṅga classification system is just a classification of literatures, not a classification of literary style.

3. The authorship of the Yogacārabhūmi is a complicated issue. However, an analysis of the wordings in the Šarīrārthagāthā verses (with the commentary) between other versions and parallels will reveal the author’s and translator’s interpretations.

4. Light will be shed on the relationship of the Yogacārabhūmi to the texts of the school(s) whose texts also quote the same or similar verses.

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5. This study will provide an example of the kind of developments which took place from early Buddhism to Mahāyāna Buddhism.

6. The distinctive features of the Sanskrit, Chinese and Tibetan versions of the Śāriṅrāthagarthā will be identified.

7. The possible explanation(s) for the difference in the Tibetan Śāriṅrāthagarthā uddāna might also provide answers to the questions of why there are different structures and name(s) in the uddānas, and different content in the uddānas of the Tibetan Yogacārabhūmi.

1.4. Methodology

The general methodologies I have used in my thesis are comparative philology, textual criticism from philology, \(^{60}\) as well as philosophical analysis. \(^{61}\) In this thesis, comparative philology involves the comparison of wording between Chinese, Sanskrit, Tibetan, and, partly, Pāli. By this method, light is shed upon the differences of the concepts and/or the relationship of the versions/recensions. Textual criticism involves the examination and discussion of textual variants between Chinese, Sanskrit, and Tibetan versions (and occasionally Pāli texts). Philosophical analyses have been used to resolve some issues, and have involved the analysis of definitions and/or concepts from different texts or schools.

In this section, I will simply explain the methods (under the above two methodologies, philology and philosophical analysis) employed to deal with the following five aspects of this study: 1. aṅga classification and Śāriṅrāthagarthā verses (chapter two); 2. sources of the Śāriṅrāthagarthā verses (chapter two); 3. analysis of the Śāriṅrāthagarthā verses (chapter three and four); 4. textual development and stratification (chapter five); and 5. principles of selecting verses (chapter five).

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\(^{60}\) This is a study combining several areas of literary criticism, history, and linguistics. The details of philology can be found in Watkins 1990. Comparative philology and textual criticism are branches of philology.

\(^{61}\) Philosophical analysis is a study method in which complex concepts can be analysed into elements. The relationships of the elements can thereby be brought into focus. See *Dictionary of Philosophy and Psychology* by Baldwin (1925), s.v. “analytical philosophy.”
1.4.1. Aṅga classification and Śarīrārthagāthā verses

In order to identify the place of Śarīrārthagāthā verses in Buddhist textual history, it is important to survey the development of early Buddhist texts. Aṅga classification, which is the earliest system of cataloging texts, appears to be a key approach to the identification of Śarīrārthagāthā verses and the reason why these particular early Buddhist verses were collected in a later Mahāyāna text, the Yogacārabhūmi.

In this study, at first the oral transmission in the formation of canonical texts will be briefly summarized from modern studies. Two important issues are involved. The first is the relationship between the navāṅga (nine-division) and dvādaśāṅga (twelve-division) systems. Three important studies—Hirakawa 1960, Mayeda 1964 and Yīnshùn 1971—are particularly discussed because the sources they cover not only include Pāli texts but also Abhidharma and Mahāyāna materials. Hirakawa analyzed aṅga classification based on various traditional Vinayas, Mayeda comprehensively investigated various aspects of aṅga classification based on early Buddhist texts (Nikāya, Āgama and Vinaya etc.), and Yīnshùn deduced the functional development of aṅga classifications from wide-ranging sources, particularly Abhidharma texts. The second is to analyse the development phases of aṅga classification. This is based on the studies of Mayeda (1964: 478–479) and Yīnshùn (1971: 621). Most notably, Yīnshùn (1971) pointed out the importance of the first three aṅgas (sūtra, geya and vyākaraṇa).

How and why are the first three aṅgas more important than the other aṅgas? Yīnshùn (1971, 1983) proposed that the structure of the Saṃyuktāgama was determined by the first three aṅgas. The methodology Yīnshùn applied was to analyse descriptions in the Yogacārabhūmi and the Mūlasarvāstivāda Vinaya. This also helped Yīnshùn correctly re-organize the Chinese Saṃyuktāgama, which was disarranged with regard to its fifty fascicles. This publication of Yīnshùn was a scholarly breakthrough at that time.62

This three aṅgas theory importantly sheds light on the identification of the Śarīrārthagāthā verses. According to the studies of Yīnshùn (1971, 1983), the three aṅgas are valued by the author(s) of the Yogacārabhūmi, particularly the sūtra-aṅga, which assisted Yīnshùn in discovering the relationship between the Vastusamgrahaṇī of

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62 The contribution of Yīnshùn's work has been highly regarded and accepted by many scholars, including Akira (1985), Mizuno (1988), Nagasaki and Kaji (2004), Sujato (2005), Glass (2006), Bucknell (2007), and Bingenheimer et al. (2011).
the Yogacārabhūmi and the sūtra-aṅga section of the Saṃyuktāgama. The other two aṅgas, geya and vyākaraṇa, which are “verse” categories, have not yet be found to connect with parts in the Yogacārabhūmi. Therefore, the development of these two aṅgas of geya and vyākaraṇa will be presented. The methodology is to explore the meanings of the two aṅgas in various texts. Through this investigation, the Śarīrārthagāthā verses will be shown to connect with one of their meanings. The relationship between these two aṅgas, geya and vyākaraṇa, and the Śarīrārthagāthā verses will be discussed. The results reinforce the importance of the three aṅgas theory and reveal the reason why early Buddhist verses appear in the Śarīrārthagāthā.

1.4.2. Sources of the Śarīrārthagāthā verses

Before locating the Śarīrārthagāthā verses in Buddhist textual history, there is a need to identify the texts from which these verses were drawn. Four scholars—Ui (1958), Enomoto (1989), Zōngzhèng (2005), and Chén (2006)—have mostly found the specific sūtras to which the Śarīrārthagāthā verses correspond. I will compare and examine their studies, and then integrate the information.

1.4.3. Analysis of the Śarīrārthagāthā verses

The Śarīrārthagāthā verses can be examined through internal and external comparisons. Internal comparisons study the three versions (Chinese, Sanskrit, and Tibetan) of the Śarīrārthagāthā against each other. In the Sanskrit version, the verses have been edited from two manuscripts by Enomoto (1989). The Chinese version is taken from the Taishō collection. In the Tibetan version, the Yogacārabhūmi is found in the Tanjur. The Buddhist text collections (four classical xylograph editions) of the Tanjur can be roughly divided into two lineages: Narthang, Peking against Derge and

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63 The sūtra-aṅga section of the Saṃyuktāgama is cited in the Vastusamgrahani of the Yogacārabhūmi, which was identified by Yinshun 1983. Also, due to the sequence of each sūtra, Lù (1924) and Yinshun (1983) argued that the Vastusamgrahani is the mātrka of the sūtra-aṅga section of the Saṃyuktāgama.

64 The Śarīrārthagāthā is found in Śrāvakabhūmi and Yogacārabhūmi manuscripts.

65 This is the definitive edition of the Chinese Buddhist text collection. The Śarīrārthagāthā is located at T1579, 30.370a10–388b1.
Cone.\textsuperscript{66} Therefore, I will take the Peking and Derge editions for sake of comparison. Before comparing them, the English translation of each verse from the three versions will be presented. This will help readers understand the differences and similarities of the three versions. External comparisons study the Šarīrārthāgāthā verses with reference to parallel verses in other texts. The wordings, structure and content of each verse will be surveyed. In this comparison, I will also explore the background narrative of each verse if it can be found.

\textbf{1.4.4. Textual development and stratification}

The Yogācārabhūmi contains a wide range of Buddhist concepts from Śrāvakayāna to Mahāyāna Buddhism. However, Schmithausen (1969b: 817; 1987a: 13–14) convincingly suggested that the Yogācārabhūmi involves heterogenic material in both content and structure, which was not arranged in a perfectly balanced whole in the final redaction. He believed that the Yogācārabhūmi was not based on a preparatory plan but was gradually developed from complex and separate textual units and materials (Schmithausen 1987a: 267–269). Three scholars—Schmithausen (1987a), Aramaki (2000), and Deleanu (2006)—identified the stratification of the Yogācārabhūmi.\textsuperscript{67}

Based on the stratification theory from the above scholars, the Šarīrārthāgāthā will be examined in terms of its formation and the phase of textual development. Also, the stratification theory can help us understand the difference in the summary verse (uddāna) between the Tibetan and Sanskrit/Chinese versions.

\textbf{1.4.5. Principles of selecting verses}

There are two directions of investigation into the potential principles which may have been applied in Šarīrārthāgāthā verse selection. Firstly, the content and classifications


\textsuperscript{67} Basically, the suggestions by Aramaki (2000) and Deleanu (2006) are based on the idea by Schmithausen (1987a). However, this does mean that it is a perfect chronological or linear development from one phase to another one. The phases might have partially overlapped.
of verses in the *Samyuktāgama* and early Buddhist texts will be examined to find the connection with Śarīrārthagāthā verses. Secondly, I will discuss relevant descriptions found in Buddhist literature (especially (Mūla)saṃvāstivādin texts) which are concerned with selecting verses.\textsuperscript{68}

1.5. Structure of this study

In order to arrive at the aims described above, the following structure will be followed:

Chapter two focuses on the relationship between *aṅga* classification (especially the first three *aṅgas*—*sūtra, geya, vyākaraṇa*) and the *Yogacārabhūmi*. The verses in the Śarīrārthagāthā can be divided into two groups (Group A and Group B). Importantly, Group A and Group B verses are related to the *geya* and *vyākaraṇa aṅgas*.

Chapters three and four engage in the analysis of the Śarīrārthagāthā verses (of Group A and Group B separately). There are two ways by which this will be investigated, namely, internal and external comparisons. Internal comparisons study the three versions (Chinese, Sanskrit, and Tibetan) of the Śarīrārthagāthā against each other. External comparisons study the verses of the Śarīrārthagāthā with reference to parallel verses in other texts. By this analysis, the distinctive characteristics of the Śarīrārthagāthā verses will be highlighted.

Chapter five explores three textual issues: the formation of the Śarīrārthagāthā, the differences in the summary verse (*uddāna*) between the Tibetan and Sanskrit/Chinese versions, and the potential principles of selecting verses.

Chapter six provides the conclusion to the study. The findings of each chapter will be reviewed and summarised. From this summary, and from a comparison with relevant studies of the Śarīrārthagāthā, the contribution this study has made to the topic will be clarified. Avenues for future research on the Śarīrārthagāthā will also be provided.

The main points of each chapter are arranged in the following chart, which will help the reader understand the overall structure of this study:

\textsuperscript{68} The relationship between the Mūlasarvāstivāda and Sarvāstivāda schools is still a complicated issue. Many texts cannot easily be attributed to the Mūlasarvāstivādins or Sarvāstivādins. In such cases, I will write “(Mūla)saṃvāstivādins” as shorthand for “Mūlasarvāstivādins and/or Sarvāstivādins”.

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Chapter 2: Āṅga classification & the Yogacārabhūmi

Group A verses and the geya āṅga

Group B verses and the vyākaraṇa āṅga

Chapter 3: Analysis of Group A

Internal comparison

External comparison

Chapter 4: Analysis of Group B

Internal comparison

External comparison

Chapter 5: Textual issues

Formation of the Šarīrārthagāthā

Difference in the Tibetan uddāna

Potential principles of selecting verses

Chapter 6: Conclusion

Summary of chapters

Contribution of the study

Future investigation
1.6. Sanskrit manuscripts, Chinese and Tibetan translations and exegetical literature

In order to comprehensively understand the content of the Śarīrārthagāthā, one should of necessity compare its different versions. To this end, the background and condition of two Sanskrit manuscripts (the Śrāvakabhūmi\(^69\) and Yogacārabhūmi\(^70\)), the first two translations (the Chinese and Tibetan versions),\(^70\) and the commentaries involving the Śarīrārthagāthā in Sanskrit, Chinese and Tibetan, should be explored.

The Sanskrit Śarīrārthagāthā can be found in the Śrāvakabhūmi and Yogacārabhūmi manuscripts. These two manuscripts were found and photographed at Zha-lu in Tibet in 1938 (Sāṅkṛityāyana 1938: 137–142) and Sakya monasteries in 1937 (Sāṅkṛityāyana 1937: 6–24)\(^71\) respectively, in Tibet by Rāhula Sāṅkṛityāyana.\(^72\) Negatives of the photographs were brought to India and preserved by the Bihar Research Society in Patna (Bandurski 1994: 13–15). Copies of the negatives were also stored in the Seminar für Indologie und Buddhismuskunde of Georg-August University of Göttingen, Germany (Matsunami 1992, Bandurski 1994: 13).

In 1994, Bandurski analyzed and catalogued this collection of copies, which has made it easier for researchers to access.\(^73\) Another scholar, Giuseppe Tucci, also visited the same locations in Tibet shortly after Sāṅkṛityāyana found the manuscripts and took photographs of the manuscripts.\(^74\) According to Delhey (2005: 505 note 23), Tucci’s collection includes the Śrāvakabhūmi and Yogacārabhūmi manuscripts. However, unfortunately the materials of Tucci’s collection are still currently unavailable to the public.

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\(^{69}\) The Śrāvakabhūmi manuscript contains not only the Śrāvakabhūmi section, but also some other sections, including the Asamāhitābhūmi, Sacittikābhūmi, Acittikābhūmi, Śrutamayībhūmi, Cintāmayībhūmi and Pratyekabuddhabhūmi.

\(^{70}\) The Chinese and Tibetan Yogacārabhūmi were translated from a Sanskrit manuscript, but there are several secondary translations from Chinese or Tibetan versions, such as the Mongolian and Japanese Yogacārabhūmi.

\(^{71}\) See Sāṅkṛityāyana 1938: 137–142; 144 and Śrāvakabhūmi study group 1994: 3 note 3. Delhey (2013: 505) mentions that these two manuscripts were found in “Zha lu.” This is not correct; Sakya monastery is located at Sakya (town) in Shigatse city in Tibet.


\(^{73}\) For a detailed analysis and catalogue, see Bandurski 1994.

\(^{74}\) The details of Tucci’s expeditions in Tibet and the Himalayas are described by Sferra (2009) and Nalesini (2009).
After 1938, the situation regarding the two manuscripts was unclear due to global, regional, political and social changes. The Śrāvakabhūmi manuscript was discovered at the Ethnic Library of China (Zhōngguó mínzú túshūguǎn 中國民族圖書館) in Beijing around 1990 (Matsunami 1992, Bandurski 1994: 27 n. 76). A few years later, the Śrāvakabhūmi manuscript, along with other manuscripts, was possibly taken back to Nor-bu-gling-kha Palace in Lhasa, Tibet. However, there is little information available about where the Yogacārabhūmi manuscript is now preserved. Additionally, there is little information about the current location of a transcript of the Yogacārabhūmi codex handwritten by Sāṅkṛityāyana under an extremely tough situation in Tibet.

According to Steinkellner (2004: 20–21), the manuscripts from Zha-lu were sent to the Potala Palace in 1959, and in 1961 they were taken to the Library of the Palace of National minorities, the Ethnic Library of China, on loan from the Tibetan Government. So, this is why the Śrāvakabhūmi manuscript, along with other manuscripts, was returned to Tibet in 1993. Steinkellner added that since 1962, most of the manuscripts kept by the monasteries around Lhasa and Sakya were gathered together in Lhasa. Then some were brought to the Potala Palace, a few to Norbulingka, and some to the TAR (Tibet Autonomous Region) Archive. Steinkellner (2004: 21) stated that those manuscripts had been salvaged from the ruins left by the Red Guard. Steinkellner (2004: 23) further stated that in 2002 he was told that the manuscripts were still in the same places, i.e., in “the Potala, Norbulingka, Drepung, Sakya, Tsethang, and possibly in the Lhasa Archives.” Thus, logic suggests that the Yogacārabhūmi manuscript should be preserved in one of the above places. It is noteworthy that due to Luo Zhao’s effort, the Yogacārabhūmi manuscript has not been listed in the catalogues of Sanskrit manuscripts preserved in TAR. According to Steinkellner (personal communication, 15 June 2012), it

76 For details, see von Hinüber 2006: 286 and Steinkellner 2004: 19–23. However, Gyurme (2009: 303) mentioned that they are kept in the Tibet museum.
78 In the meantime, microfilms were made for further research in Beijing. See von Hinüber 2006 for the details.
79 Steinkellner (2004: 30) stated, “In 1993, under Hu Jintao...the mss [i.e. manuscripts] collection in the Palace of National Minorities in Beijing was returned to Tibet except for three mss kept in the Palace library as specimens.”
80 The catalogue has never been published, but some description of its history and character can be found in Steinkellner 2007: ix-xii n. 5.
may never have been moved to the Lhasa depositories and may still be at the Sakya.\textsuperscript{81}
However, the catalogues by Luo Zhao do not list the complete collections of manuscripts. So, the above is only conjecture until all of the manuscripts in TAR can be accessed.

Around 1990, the Japanese scholar Yasuo Matsunami and his colleagues at Taishō University learned that the Śrāvakabhūmi manuscript was preserved at the Ethnic Library of China in Beijing, the Institute for Comprehensive Study of Buddhism at Taishō University and the Ethnic Library of China started a joint project aiming to produce a facsimile edition of the manuscript.\textsuperscript{82} The end result was published in 1994.\textsuperscript{83} This publication, which is a high quality facsimile reproduction, reduced the possibility of mistakes arising from the use of negatives of the photographs of the Śrāvakabhūmi manuscript. Photographs taken more than half a century ago may have become flawed with the passage of time. For example, many letters are obscured by drawing-pins or overlapping palm-leaves. These two editions of Śrāvakabhūmi manuscript will be utilized in this research.

Based on the above information, the two Sanskrit manuscripts can be summarized as follows:\textsuperscript{84}

<table>
<thead>
<tr>
<th>Śrāvakabhūmi</th>
<th>Yogacārabhūmi</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Current location</strong></td>
<td>Lhasa</td>
</tr>
<tr>
<td><strong>Material</strong></td>
<td>Palm leaf</td>
</tr>
<tr>
<td><strong>Possible date</strong></td>
<td>11th century\textsuperscript{85}</td>
</tr>
</tbody>
</table>

\textsuperscript{81} I am indebted to Professor Steinkellner for this and other valuable information provided in his email.
\textsuperscript{82} See Matsunami 1992. Before 1990, this group only accessed the copies of Sāṅkrityāyana’s photographs.
\textsuperscript{83} The publication is *The Facsimile Edition of the “Śrāvakabhūmi” Sanskrit Palm-leaf Manuscript* 瑜伽師地論聲聞地梵文原文影印本. Beijing: Minzu chubanshe.
\textsuperscript{84} Cf. Delhey 2013: 508–509.
\textsuperscript{85} See Deleanu 2006: 54–58.
\textsuperscript{86} See Delhey 2009: 78–80.
\textsuperscript{87} No. 26 [Xc 14/27], See Bandurski 1994: 61f.
\textsuperscript{88} No. 27 [Xc 14/28], See Bandurski 1994: 64f.
3. Copies of the photograph negatives by Sāṅkṛityāyana (in the Seminar für Indologie und Buddhismuskunde of Georg-August University of Göttingen in Germany)

4. Photographs from Tucci’s collection (in the Oriental Department of the library of the Istituto Italiano per l’Africa el’Oriente in Rome)

5. A microfilm copy in Beijing


Regarding the edition of the Śarīrārthagāthā from the two manuscripts, only the verse part has been published by Enomoto (1989). The commentary is still unavailable. According to Enomoto (personal communication, 10 July 2010), a tentative edition of the whole commentary from the two manuscripts has been made, but he felt hesitant to publish it because many parts of the Yogacārabhūmi manuscript are not readable.

Unfortunately, while it appears that no Indian Sanskrit commentaries survived, one Chinese and one Tibetan translation survived. From these two translations, it may be seen that there were five Indian commentaries. However, four of them were relevant to the Bodhisattvabhūmi and were translated only into Tibetan. The fifth

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89 Enomoto (1989) also explored where these verses were cited from.
90 They are the Bodhisattvabhūmiyārvṛtti (Byang chub sens dpa’i sa’i ’grel pa), Bodhisattvasilaparivaratabhāṣya (Byang chub sens dpa’i tshul khrims kyi le’u bshad pa), Bodhisattvasilaparivaratatiṅkā (Byang chub sens dpa’i tshul khrims kyi le’u’i rgya cher ’grel pa), and Yogācārabhūmīmaṇḍal Bodhisattvabhūmivākyāya (rNal ’byor spyod pa’i sa la byang chub sens dpa’i sa’i rnam par bshad pa). See Uti et al. 1934: 615–616.
(Yogacārabhūmīvyākhyā) is not a complete translation of either the Chinese or the Tibetan and does not cover the Śarīrārtha or Cintāmayabhūmi.\footnote{91}

With regard to the Chinese translation of the Yogacārabhūmi, the only definitive and complete version was produced by Xuánzàng (玄奘; 602–664).\footnote{92} The title of the Chinese translation is suggested to be Yogacārabhūmīśāstra (Yújiāshì lùn 瑜伽師地論). There are ten other partial translations of the Yogacārabhūmi, but most are from the Bodhisattvabhūmi.\footnote{93} As well, there are two ancient Chinese commentaries which involve the Śarīrārtha—A Summary Concise Compendium of the Yogacārabhūmi (Yújiāshì dì lùn luèzuān 瑜伽師地論略纂) (T. No. 1829) and Notes on the Yogacārabhūmi (Yújiā lùn jì 瑜伽論記) (T. No. 1828).\footnote{94} Yújiāshì dì lùn luèzuān (16 fascicles), compiled by Kuījī (窺基; 632–682), a famous and outstanding disciple of Xuánzàng, briefly explains the first 66 fascicles of the Yogacārabhūmi that cover only the Maulyo bhūmayaḥ and some of the Viniścayasaṃgrahāṇi. Yújiā lùn jì (48 fascicles) was produced by Dàolún 道倫 (known as Dùnlún 遁倫),\footnote{95} a Korean Buddhist monk; but there is little extant information about Dàolún's background, including his age. Yang (1984: 292–293) deduced that he lived between ca. 650 and 730 C.E. Yújiā lùn jì comments on all 100 fascicles of the Yogacārabhūmi; it not only refers to the Yújiāshì dì lùn luèzuān, but also cites many...

\footnote{91} There are 70 folios of the Tibetan translation of this text in the Derge Tripiṭaka, which covers up to the Ānvavāda section of the Savitarkādi Bhūmiḥ, but only one fascicle (juàn 卷) of the Chinese. It seems more reasonable that Jinaputra (with other translators) is the author of this text, shown in the Chinese translation by Xuánzàng (玄奘). See Yūki (1962) 1985: 75, Mukai 1979: 33–42 and Deleanu 2006: 248–250.

\footnote{92} This date of Xuánzàng's life is the most widely accepted (Kamata 1999: 260–261).

\footnote{93} These are the ten translations: 1. Bāsāḍī chī jīng 菩薩地持経 (Bodhisattvabhūmi-sūtra; 10 fasc.; T. No. 1581; Dharmakṣema 多聞; 414–426 C.E.); 2. Bāsāṇī bēn 菩薩戒本 (Bodhisattvapratimokṣa; 1 fasc.; T. No. 1500; Dharmakṣema 多聞; 414–426 C.E.); 3. Bāsāṇājī jīng 菩薩善戒経 (Bodhisattvabhūmi; 9 fasc.; T. No. 1582, 1583; Guṇabhadra 求那跋陀羅; 431 C.E.); 4. Yōpōsā wātō wētō jīng 優婆塞五戒威儀経 (Bodhisattvapratimokṣa; 1 fasc.; T. No. 1503; Guṇabhadra 求那跋陀羅; 431 C.E.); 5. Shūqī dī lùn 十七地論 (Saptadāsa bhūmayaḥ; 5 fasc.; not extant; Paramārtha 真諦; 550 C.E.); 6. Jūédīng cāng lùn 決定藏論 (Vinirnītapiṭakaśāstra; 3 fasc.; T. No. 1584; Paramārtha 真諦; 557–569 C.E.); 7. Bāsajī bēn 菩薩戒本 (Bodhisattvapratimokṣa; 1 fasc.; T. No. 1501; Xuánzàng 玄奘; 649 C.E.); 8. Pāsajī jīmō wēn 菩薩戒羯磨文 (Bodhisattvavinaya; 1 fasc.; T. No. 1499; Xuánzàng 玄奘; 649 C.E.); 9. Wǎngfō zhēnglī lùn 王法正理論 (Savitarkāsavicārabhūmi, Avitarkāvicāramārābhūmi and Avitarkāvicārabhūmi in the Viniścayasaṃgrahāṇi; 1 fasc.; T. No. 1615; Xuánzàng 玄奘; 649 C.E.); 10. Fō wēí yōutān wāng wāngfō zhēnglī jīng 佛為優填王說王法論経 (Savitarkāsavicārabhūmi, Avitarkāvicāramārābhūmi and Avitarkāvicārabhūmi in the Viniścayasaṃgrahāṇi; 1 fasc.; T. No. 524; Abhidharmakosā 無著; 720–771 C.E.). Cf. Katō 1930.

\footnote{94} These two English translations were undertaken by Deleanu (2006: 251).

\footnote{95} Yūki (1931: 150–155; [1962] 1985: 264–267) and Yang (1984: 292–293) claimed that Dùnlún 遁倫 is not his actual name and that it should be Dàolún 道倫 (from the pronunciation of his Korean name).
masters’ ideas at that time. In 1983, the modern scholar Hán Qīngjìng published a valuable work, titled *The Collection of the Detailed Catalogue and Comprehensive Exegesis on Yogacārabhūmi* (Yújiāshī dì lùn kējù pīxún jì huibiān 瑜伽師地論科句披尋記彙編). This publication, which consists of four volumes, not only developed a new detailed catalogue and wide-ranging commentary on the *Yogacārabhūmi*, but also referred to the related explanatory treatises and commentaries. These three commentaries will help the reader comprehend the context of the *Śarīrārthaghāthā*.

The Tibetan translation of the *Yogacārabhūmi* was undertaken by a group of experts at the beginning of the ninth century. Ye-she-sde, the chief-editor and translator, translated, collated and revised this work. The Tibetan *Yogacārabhūmi* is divided into six main parts, unlike the five parts in the Chinese version. Each part was translated by different translators; for example, the *Śrāvakabhūmi* by Jinamitra and Ye-shes-sde, the *Bodhisattvabhūmi* by Prajñāvarma and Ye-shes-sde and the *Maulyo bhūmayaḥ* (containing the *Cintāmayībhūmi*, within which is found the *Śarīrārthaghāthā*) by Ye-shes-sde and others. The Tibetan Tripiṭaka does not contain a complete commentary on the *Yogacārabhūmi*. Rather, all we find are four Indian commentaries translated into Tibetan which focus on the *Bodhisattvabhūmi*.

According to Deleanu (2006: 55–57, 76, 106–107), the date of the Chinese version of the *Yogacārabhūmi* (first half of the seventh century) is earlier than that of the Tibetan version (end of the eighth century) and the earliest manuscript witness of the Sanskrit versions. This can help us understand the differences occurring between the various versions when analysing the content or wording of the *Śarīrārthaghāthā* verses.

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96 The number of masters is around 50. Due to Katō’s effort, the most frequently quoted people are Huìjǐng 惠景 (1271 times), Shéntài 神泰 (627 times), Yuáncè 圆測 (269 times), Wénbèi 文備 (187 times), and Huidá 惠達 (97 times). See Katō *Kokayaku issai Kyō* 郭譯一切經, *Wa-Kan senjutsu* 和漢撰述部, *Ronsho-bu* 論疏部, Vol. 9, Introduction, p.3.


99 The five main parts of the Chinese version are closer to the original structure. They are *Maulyo bhūmayaḥ* (Běn dì fēn 本地分), *Vinīṣayasamgrahani* (Shè juézé fēn 攝決擇分), *Vyākhyāsamgrahani* (Shè shì fēn 攝事分), *Paryāyasamgrahani* (Shè yìmén fēn 攝異門分), and *Vastussamgrahani* (Shè shì fēn 攝事分). In the Tibetan version, the sixth part is the *Vinayāsamgrahani*, which was separated from the *Vastussamgrahani*. See Hakama 1985: 220, Suguro 1989: 280–283 and Deleanu 2006: 46–47.

100 Ui et al. (1934: 614–615) did not obtain much information about the translators of the *Maulyo bhūmayaḥ*. However, it has been investigated by Deleanu (2006: 75).

101 The dates of the two Sanskrit manuscripts have been investigated by different scholars. The
Chapter two: āṇga classification and the Šarīrārthagāthā verses

At the outset of the Introduction to this dissertation, the verses of the Šarīrārthagāthā were described as being quite diverse. This diversity of verses can also be seen in early Buddhist texts. In āṇga classification of Buddhist literature, several āṇgas particularly focus on the genre of verse. This chapter will analyze the relationship between āṇga classification and the Šarīrārthagāthā verses. The first section will explore many aspects of āṇga classification (especially the first four āṇgas), while the second and third sections will particularly focus on the geya and vyākaraṇa āṇgas and then connect them with the Šarīrārthagāthā verses.

2.1. Āṇga classification and the Yogācārabhūmi

This section will discuss several topics concerning āṇga classification of early Buddhist texts. First, the development of āṇga classification will be examined in order to understand its importance in the formation of early Buddhist texts. Second, the structure of the Samyukta-gama in terms of the first three āṇgas, discovered and described by Yinshên, will be introduced because of their relevance to the verses of the Šarīrārthagāthā. Third, an examination will be undertaken of why the verses of the Šarīrārthagāthā are considered gāthā (according to the title Šarīrārthagāthā) and what the definition of gāthā would be in this context. All of these topics pertain directly to the background of the Šarīrārthagāthā.

2.1.1. Āṇga classification and the formation of early Buddhist texts

Āṇga classification is a complex issue that has been discussed and debated for a very long time. In Buddhist texts, the “nine-divisions” (navāṇga)\(^\text{102}\) and “twelve-divisions” Šrāvakabhūmi manuscript was dated to around the first half of the eleventh century (Deleanu 2006: 55–57) and the Yogācārabhūmi manuscript was dated to around 1000 CE (Delhey 2009: 78–80).

\(^{102}\) In the Pāli tradition, the nine āṅgas are sutta, geya, veyyakarana, gāthā, udāna, itivuttaka, jātaka, abbhutadhamma and vedalla. In Sanskrit and Chinese texts, the nine āṅgas are sūtra, geya, vyākaraṇa, gāthā, udāna, ityuktaka or itivṛttaka, jātaka, vaipulya and abhūtadharma.
(dvādaśāṅga) are the two main aṅga classification systems. However, differences are encountered in different texts in the meanings and definitions of each aṅga, as well as their sequential ordering. Other common issues are whether aṅga classification represented collections of texts or literary styles, which of the two classification systems was earlier, and whether aṅga classification existed prior to the formation of the five Nikāyas or four Āgamas.

Aṅga classification was an early system of dividing and cataloguing canonical Buddhist texts. The formation of early Buddhist texts occurred within a wholly oral context. In a traditional account, one of the Buddha’s principal disciples, Mahākāśyapa, called for the first council (saṅgīti or saṅgāyanā) at Rājagṛha so that the Buddha’s teachings could be recited. The monk Upāli presided over the recitation of the monastic discipline (vinaya), while Ānanda rehearsed the Buddha’s teachings (dharma). Afterwards, all the monks in the council convened to examine, rearrange and confirm the resulting textual corpus. A second council occurred one hundred years later at Vaiśālī to dispute ten points of monastic discipline. At that time, the Vinaya and Dharma were also recited, expanded and processed. The early Buddhist texts were subsequently transmitted orally for several centuries. After the second council, there were no councils that were accepted generally by all schools, although councils still occurred.

Due to differences in dates, places and the numbers of participants between the texts of different schools, modern scholars are sceptical of the historicity of the first two councils. For example, Oldenburg (1927) depicted the first council as pure fiction and

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103 The above nine aṅgas plus the following three: nidāna, avadāna and upadeśa.
105 The corpus of texts at the council is known as the “root recitation” (Sanskrit mūla-saṃgīti) or the “root compilation” (Pāli mūla-saṅgīti). See Skilling 2009.
106 Records of the first two councils were also found in the Vinaya texts of different schools. Lamotte (1976: 153–154) indicated that the account of the councils is merely an appendix. Skilling (2009) says that the Vinaya masters of each school “retrospectively shaped the records.” Therefore, it is difficult to trace back to the original situations.
107 There are a few Buddhist texts recording the other councils, like the texts of the Mahāvihāravāsa Theravādins of Sri Lanka, the Sāṃmitīyas of northern India, and Sarvāstivādin tradition. See Skilling 2009.
stated that councils should be taken as “ideas” rather than real events. This is a somewhat extreme position. Following Hallisey’s (1992: 136) conclusion,\textsuperscript{109} it can be said that the history of phenomena is changing and human movement is complex in the processes of constitution and reconstitution. Therefore, it is difficult to judge whether the councils were real or not. Two other studies have drawn meaningful conclusions. Although Lamotte (1958) described councils as “legends,” he also stated that, whether monks or specialists assembled in the first council or not, they had developed “a coherent \textit{dharma} and \textit{prātimokṣa}” which was accepted by early monastic specialists and became the heritage of the schools. Skilling (2009) mentioned the accounts of councils should be taken as “validation of tradition rather than historical or historicist reality.” It was an inevitable consequence of the collective memory of a tradition that the events were taken as authentic. In brief, the Buddha’s teachings should still be valued whether the Buddhist councils were carried out in reality.

In the phase of oral transmission, the first categorization of early Buddhist texts was either \textit{navāṅga} (nine-division) or \textit{dvādaśāṅga} (twelve-division).\textsuperscript{110} Scholars still disagree on which \textit{aṅga} classification emerged first, due to different interpretations of the relevant information. Those favoring Pāli sources usually take \textit{navāṅga} to be the earlier of the two,\textsuperscript{111} while those using Sanskrit and/or Chinese sources take \textit{dvādaśāṅga} to be the earlier.\textsuperscript{112} Three important studies worth mentioning here are Hirakawa 1960, Mayeda 1964 and Yinshūn 1971. In these studies, Hirakawa analyzed \textit{aṅga} classification based on various traditional Vinayas, Mayeda comprehensively investigated various aspects of \textit{aṅga} classification based on early Buddhist texts (Nikāya, Āgama and Vinaya, etc.), and Yinshūn deduced the functional development of \textit{aṅga} classifications from wide-ranging sources, particularly the Abhidharma texts. While drawing on different sources, these three studies have come to the same conclusion that nine-\textit{aṅga} classification (\textit{navāṅga}) is the earliest.\textsuperscript{113}

\textsuperscript{109} Hallisey said that taking councils as “events” is informed by information preserved in Theravāda texts. Hallisey (1992: 136) stated that the standpoints “are geographically and historically very particular. This particularity, however, may be obscured for Buddhist individuals and groups by the phenomenon highlighted by... a perspective which is considerably loftier and less determinately located.”

\textsuperscript{110} See Ui 1925 and Williams 1970: 158.


\textsuperscript{112} Mino 1926: 39, Hayashiya 1928.

\textsuperscript{113} Nattier (2004) summarised the results of several studies on \textit{aṅga} classification (with the exception of
According to Yinshūn (1971: 493–497), each of the aṅgas was created separately and at different times before being compiled into the nine-aṅga classification. He identified three stages in the development of each aṅga classification system (Yinshūn 1971: 497). In the first phase, the terms were simply common terms used by people in India. For example, the term sūtra could refer to a thread, string, line, or wire, and was also applied to some types of texts (see MW s.v. sūtra). At this point, Buddhists would also have used the term; however, most likely with a meaning more specific to the Buddhist context. Secondly, due to the increased popularity of chanting the Buddha’s teachings and the increased number of texts recited, these terms developed more specific meanings. It appears that at this stage the terms defined different styles of texts and that these texts were each grouped together to form different collections. In the third stage, these various collections then appear to have been combined into the nine-aṅga classification system. However, even while this was happening, the definitions of each aṅga were still being modified.\(^{114}\) Due to the development of early Buddhist texts, the nine-aṅga classification was felt to be no longer comprehensive enough, so three aṅgas were added, resulting in the twelve-aṅga classification system.\(^{115}\) Importantly, Yinshūn (1971: 497) mentioned that although the twelve-aṅga classification was created later, the three additional aṅgas could have already been in existence.

Based on surviving Buddhist texts, it is extremely difficult to identify the specific group of texts to which each aṅga refers. Therefore, most tend to oppose the claim that each aṅga represents an actual collection or group of early Buddhist texts.\(^{116}\) Rather, they believe that aṅga classification was a description of different literary styles. However, the fifth century Buddhist scholar Buddhaghosa said that aṅga could be regarded as referring to the content of early Buddhist texts, thus determining collections, or groups, of texts. Here, Buddhaghosa’s interpretation of the meaning of aṅga is not solely based

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\(^{114}\) With the development of new texts and text styles, the definitions of each aṅga appears to have been modified. In particular, the uses of the terms seen in the various Abhidharma or Mahāyāna texts do not always match the earlier meanings. This situation can be regarded as a natural adjustment during the development of Buddhist texts. See Yinshūn 1971: 622.

\(^{115}\) The idea of that the twelve-aṅga was an expansion of the nine-aṅga is still in dispute. Mayeda (1964) and Yinshūn (1971) support this idea, while Hirakata (1964) does not.

on literary style, an idea that is supported by Mayeda and Yinshûn. Mayeda (1964: 227–475) attempted to identify the actual sections of early Buddhist texts that each aṅga represents. Yinshûn (1971: 500–620) postulated the specific group of texts that each aṅga may correspond to by using definitions found in Abhidharma and Mahāyāna texts.

Although drawing from similar sources, Mayeda and Yinshûn come to slightly different conclusions about the development of aṅga classification. The development of aṅga classification can be divided into a few separate stages. By tracing the evolution of each aṅga from early Buddhist texts, Mayeda (1964: 478–479) concluded that there were three stages in the development of the twelve-aṅga classification. According to Mayeda (1964: 479), “the first stage is sutta, geya, vyākaraṇa, gāthā, udāna, the second itivuttaka, jātaka, vedalla, abhhutadhamma, and the third nidāna, avadāna, upadeśa.”118 Yinshûn (1971: 621) generally accepts Mayeda’s idea, but went on to propose another possibility. Yinshûn (1971: 500–521) provided evidence that the first two aṅgas (sūtra and geya) represent the earliest stage of aṅga development. Therefore, he suggested that there are four stages of the twelve-aṅga classification, achieved by splitting Mayeda’s first stage into two, the first being sūtra and geya, the second vyākaraṇa, gāthā and udāna.119

Yinshûn (1971: 501–506) hypothesized that the content and styles of the first two aṅgas already existed at the first council, but that the Buddha’s teaching at this stage was generally called dharma or sūtra.120 In fact, the term sūtra did not represent any specific genre or specific group of texts. At this early stage, the definition of sūtra is a “string” of the Buddha’s teaching, just like a thread.121 In the initial period, the most obvious

117 See Papañcasūdanī II 106, Samantapāsādikā I 28, and Williams 1970. In addition, Lamotte (1958: 141) mentioned that the canonical texts at the first council are certainly not the same as the texts we currently access. Therefore, it is difficult to know whether the texts that Buddhaghosa referred to and the ones that aṅga correspond to are the same or different.

118 In this account, Mayeda mostly used the Pāli terms, but the last term upadeśa was in Sanskrit. This might be a typo.

119 Yinshûn (1971: 623) also mentioned that the aṅgas in the first stage shed light on the style rather than the content of Buddhist collections. Others emphasize not only the style but also the content of the Buddhist collection.

120 Yinshûn 1971: 502. This idea is the same as Hirakawa’s (1990: 69). However, Yinshûn (1971: 505–506) also mentions that the defined range of sūtra is broader than dharma. The term sūtra involves dharma and vinayā.

121 The definitions of sūtra are various in Buddhist texts, so are the interpretations of sūtra by modern scholars. Yinshûn (1971: 501–506) based this statement on the texts of the Sarvāstivāda and Mahāyāna Yogācāra traditions. He also believed that this is the oldest meaning of sūtra, which suits the literal meaning of the word “sūtra.” Besides, Hirakawa (1990: 70) noted, “the term sūtra originally referred to the warp in weaving, and was used to suggest that rich meanings were included in short sentences.”
classification was into prose and verse, with *sūtra* referring to prose and *geya* referring to verse. These two styles of texts gradually formed collections, and then gathered with others as the nine-*aṅga* classification. Yìnshùn (1971: 509) also used the description in the *Yogācārabhūmi* as evidence that division into *sūtra* and *geya* was the first stage in the development of *aṅga* classification. It reads as follows:

云何思擇諸法。此復二種應知。一思擇素呾纜義。二思擇伽他義。122 (T1579, 30.363a11–12.)

What is the investigation of the dharma? There are two which should be known: first is the investigation on the meaning of *sūtra* (*sūtra-artha*),123 and second is the investigation on the meaning of the verses (*gāthā-artha*).

Both *sūtra-artha* and *gāthā-artha* represent the dharma,124 which followers of the Yogācāra tradition should examine. Therefore, Yìnshùn (1971: 509) said that this description indicates that there appears to be a stage of two *aṅgas* in the formation of the Buddha’s teaching which should be considered as two of the earliest categories.

The early development of *aṅga* classification can be found in the *Saṃyuktāgama* and will be explained in detail in the next section. From the examples found in the *Saṃyuktāgama*, it is obvious that the third *aṅga*, *vyākaraṇa*, was added to *sūtra* and *geya*. However, the meanings of the *sūtra* and *geya* *aṅgas* had changed during the time that

However, some scholars have different ideas about the term *sūtra*. Gombrich (1988) mentioned that *sūtra* was sanskritized from *sutta*, which could corresponds to *sūkta* in Sanskrit. Gombrich believed that Buddhist poems in the early stage were called *sūkta* “well spoken.” Norman (1997a) said that the genre of *sūtra* texts is normally considered as prose, but in fact there are different characters of Buddhist *sūtra* texts. The reason for the difference is that *sūtra* is the Sanskritization of the Middle Indo-Aryan term *sutta*, which is possibly derived from *sūkta* in Sanskrit. *Sūkta* is also a synonym for *subhāṣita* which was used by King Aśoka. Aśoka described “All that was spoken by the Lord Buddha was well-spoken.” (Norman 1997a: 104). Also see Walleser 1914: 4 note 1, Mayrhofer 1976: 492, and von Hinüber 1994: 132 note 28.

122 The corresponding account of the Sanskrit version is: dharmapravicyayataḥ katamah / sa dvidho drastavyah / sūtrartha-pravicayataḥ / gāthārtha-pravicayatas ca. This was edited by Wayman (1961: 163) from the manuscript.
123 *Sūtras* here are *Vastusamgrahani* and *bodhisatvapitakavāvāda*. (tatra sūtrartha-pravicayam vastusamgrahanyām bodhisatvapitakavāvāde ca vistareṇa vakṣyāmi). (Śrāvakabhūmi manuscript 25b1M)
124 In his book Yìnshùn (1971: 509) described dharma as the Śrāvakayāna *piṭaka*. However, the Śrāvakayāna *piṭaka* is a collection which was became fully formed at a fairly late stage. From the context, it appears that Yìnshùn did not intend to mean “the *piṭaka*,” but rather “early Buddhist texts” (as opposed to Mahāyāna texts).
they were organized in the *Samyuktāgama*. The evolution of *aṅgas* will be fleshed out in greater detail later in the chapter as well.

**2.1.2. The first three *aṅgas* and the *Yogācārabhūmi***

The importance of the first three *aṅgas* (*sūtra*, *geya* and *vyākaraṇa*) was evident in the way in which it was applied to the structure of the *Samyuktāgama*. This discovery of the *aṅga* basis to the structure of the *Samyuktāgama* was made by Yìnshùn (1983) in the process of reconstructing the order of the Chinese *Samyuktāgama*, which is in disarray in its canonical presentation. These three *aṅgas* helped Yìnshùn identify the chronological composition of the *Samyuktāgama*. Moreover, Yìnshùn (1971: 62) used this as evidence to show that *aṅga* classification and the grouping of texts into Āgama/Nikāya were developed in parallel, contrary to the view held by some scholars that either the *aṅga* classification came before the Āgama/Nikāya grouping, or vice versa.\(^{125}\)

The idea of the first three *aṅgas* was derived from the *Vastusāṃgrahāṇī* of the *Yogācārabhūmi*, basically a *mātr̥kā* on part of the *Samyuktāgama*.\(^{126}\) The account in the *Vastusāṃgrahāṇī* indicates that sections of the *Samyuktāgama* can be divided into three categories: 1. those who speak (C.: *néngshuō* 能說, T.: *su ston pa*); 2. what is spoken (C.: *suǒshuō* 所說, T.: *ci ston pa*); and 3. for whom it is spoken (C.: *suǒwéishuō* 所為說, T.: *gang la ston pa*).\(^{127}\) Yìnshùn (1983: b8) connected the “what is spoken” with *sūtra-aṅga*, “for whom it is spoken” with *geya-aṅga*, and “those who speak” with *vyākaraṇa-aṅga*. These connections are drawn from the comparison of three descriptions (the *Maulyo bhūmayah*, *Vastusāṃgrahāṇī* of the *Yogācārabhūmi* and *Mūlasarvāstivāda Vinaya*) which indicate the content of the *Samyuktāgama*. The three descriptions are as follows:\(^{128}\)

\(^{125}\) Uī (1925) and Masunaga (1948: 25) had different opinions on whether Āgama/Nikāya appeared earlier than *aṅga* classification.

\(^{126}\) The correspondence between the *Samyuktāgama* and the *Vastusāṃgrahāṇī* has been studied by Lū (1923); (1992), Yìnshùn (1983), and Mukai (1985).

\(^{127}\) T1579, 30.72c17–18. The English titles of the three categories listed above were translated by Bucknell (2007).

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<th>Maulyo bhūmayati&lt;sup&gt;129&lt;/sup&gt;</th>
<th>Vastusamgrahaṇī&lt;sup&gt;130&lt;/sup&gt;</th>
<th>Mūlasarvāstivāda Vinaya&lt;sup&gt;131&lt;/sup&gt;</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Five Aggregates</td>
<td>3. Aggregates</td>
<td>1. Five Aggregates</td>
</tr>
<tr>
<td>(五取蘊)</td>
<td>(諸 skandha)</td>
<td>(五蘊)</td>
</tr>
<tr>
<td>2. Twelve Sense Spheres</td>
<td>5. Sense Spheres</td>
<td>2. Six Sense Spheres</td>
</tr>
<tr>
<td>(十二處)</td>
<td>(處 āyatana)</td>
<td>(六處)</td>
</tr>
<tr>
<td>(十二緣起)</td>
<td>(緣起 pratītya-samutpāda)</td>
<td>(緣起)</td>
</tr>
<tr>
<td>(四食)</td>
<td>(食 āhāra)</td>
<td>(聖諦)</td>
</tr>
<tr>
<td>5. Four Truths</td>
<td>8. Truths</td>
<td>6. Spoken by Śrāvakas</td>
</tr>
<tr>
<td>(四聖諦)</td>
<td>(諦 satya)</td>
<td>(聲聞所說)</td>
</tr>
<tr>
<td>(無量界)</td>
<td>(界 dhātu)</td>
<td>(十八界)</td>
</tr>
<tr>
<td>7. Buddha and his Disciples</td>
<td>1. Spoken by the Tathāgata</td>
<td>7. Spoken by the Buddha</td>
</tr>
<tr>
<td>(佛及弟子)</td>
<td>(如來所說)</td>
<td>(佛所說)</td>
</tr>
<tr>
<td>8. Four Stations of Mindfulness, etc. of the bodhipaṃyadharmāḥ</td>
<td>2. Spoken by Disciples</td>
<td>6. Spoken by Śrāvakas</td>
</tr>
<tr>
<td>(四念住等菩提分法)</td>
<td>(弟子所說)</td>
<td>(聲聞所說)</td>
</tr>
<tr>
<td>9. Eight Assemblies</td>
<td>9. Stations of Mindfulness, etc. in the Noble Path section</td>
<td>8. Stations of Mindfulness, etc. in the Noble Path section</td>
</tr>
<tr>
<td>(八眾)</td>
<td>(念住正勤神足根力覺道分相應者於聖道品處而為建立)</td>
<td>(念處正勤神足根力覺道分相應者於聖道品處而為建立)</td>
</tr>
</tbody>
</table>

<sup>129</sup> T1579, 30.294a21–b2.
<sup>130</sup> T1579, 30.772c11–15.
<sup>131</sup> T1451, 24.407b20–27.
“Discourses connected with gāthās” refers to the Eight Assemblies section. The genre of the Eight Assemblies section appears to be “prose with verses.” The sequences of the sections are different between the three, a situation which seems to appear often in Buddhist texts due to the different times in which the content was composed or compiled. Overall, the sections of the three Samyuktāgama accounts are similar. These Samyuktāgama sections are linked with the three categories in the following chart:

<table>
<thead>
<tr>
<th>1. those who speak</th>
<th>1. Spoken by the Tathāgata and his disciples</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. what is spoken</td>
<td>2. Aggregates, Sense Spheres, Causal Condition, Nutriments, Truths, Dhātu.</td>
</tr>
<tr>
<td></td>
<td>2. Stations of Mindfulness, etc. (Elements of the Path 道品, Mārga-varga)</td>
</tr>
<tr>
<td>3. for whom it is spoken</td>
<td>3. Eight Assemblies or Discourses connected with gāthās</td>
</tr>
</tbody>
</table>

Moreover, these three categories can be identified as sūtra, geya and vyākaraṇa based on two descriptions. The first is found in the Chinese Maulyo bhūmayaḥ:

云何契經。謂薄伽梵於彼彼方所。為彼彼所化有情。依彼彼所化諸行差別。宣說無量蘊相應語。處相應語。緣起相應語。食相應語。諦相應語。界相應語。聲聞乘相應語。獨覺乘相應語。如來乘相應語。念住正斷神足根力覺支道支等相應語。不淨息念諸學證淨等相應語。

What is sūtra? For the sake of living beings in different places [and] due to the various capacities of different beings, the Tathāgata spoke [the following]: “[Sūtra means] discourses relevant to the aggregates, discourses relevant to sense spheres, discourses relevant to causal conditions, discourses relevant to nutriments, discourses relevant to truths, discourses relevant to dhātu, and discourses relevant to the Śrāvakayāna, Pratyekabuddhayāna and Tathāgatayāna, as well as discourses relevant to mindfulness, right efforts, basis of supernormal power, basis of supernormal power,  

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133 This will be further explained later.
134 T1579, 30.418b23–c1.
135 In the Samyuktāgama, there are only the sections spoken by the Tathāgata and his disciples, but here the disciples in the Samyuktāgama are divided into the śrāvakas, pratyekabuddhas in the Maulyo bhūmayaḥ of the Yogācārabhūmi. Yinsḥùn explained that tri-yūnas (Śrāvakayāna, Pratyekabuddhayāna and Tathāgatayāna) was a trend in later Buddhism so the content of the descriptions changed to reflect the culture.
faculties, powers, enlightenment factors, noble eightfold path, etc., discourses relevant to uncleanliness, mindfulness of breathing, all kinds of learning [and] obtaining purity.

This account describes the content of sūtra. Compared with the above-mentioned contents of the Samyuktāgama, only the Eight Assemblies section is not included. The Eight Assemblies are “discourses connected with gāthās” as the section is filled with “verses.”¹³⁶ The sections in this account are supposedly the content of the sūtra-aṅga. Further, Yinshùn (1983: b10) believed this description emphasizes the distinction between the sūtra “prose” and verse.

Another account is slightly different from the above description. Yinshùn (1983: b10) pointed out that the sūtra-mātr̥kā in the Vastusamñghahānī of the Yogācārabhūmi excludes not only the Eight Assemblies, but also the “sections spoken by the Tathāgata and disciples.”¹³⁷ Therefore, the following sections remain:
1. Discourses relevant to the Aggregates,
2. Discourses relevant to the Sense Spheres,
3. Discourses relevant to the Causal Conditions,
4. Discourses relevant to the Nutriments,
5. Discourses relevant to the Truths,
6. Discourses relevant to the Dhātus,
7. Discourses relevant to the Stations of Mindfulness, etc. of the bodhipāksikā dharmāḥ.

Yinshùn (1983: b10–b11) said that these seven sections correspond to the sūtra-aṅga or samyukta-sūtra (相應修多羅), which is the fundamental part of the Samyuktāgama, otherwise known as the Samyukta-kathā. In other words, at the beginning of collecting the Buddha’s teachings, these seven sections were supposedly the basic and earliest parts of the teachings.

How do the other two categories (speaker and audience) connect with geya and vyākarana? The Eight Assemblies section (bāzhòng 八眾 aṣṭau pariśadaḥ) of the Samyuktāgama has a counterpart in the Sagāthavagga of the Samyuttanikāya.

¹³⁶ Due to “verse” style, the Eight Assemblies section is attributed to geya-aṅga, which will be discussed later.
¹³⁷ The sūtra-mātr̥kā is contained in scrolls (juàn 卷) 85 to 98 of the Yogācārabhūmi.
Buddhaghosa regarded the *Sagāthavagga* as *geya*, meaning that the Eight Assemblies section of the *Samyukta*agama should also be considered as *geya*. Therefore, there seems to have been a tradition of regarding verses as *geya* in the early time of collecting the *Samyutta*nikāya or the *Samyukta*agama. There is additional evidence to support this idea (Yinshun 1983: b19). The final line of a verse set in the Chinese *Śāriṅrthagāthā* of the *Yogācārabhūmi* indicates that the verse preceding it is a *geya* verse, i.e. “cǐzhōng qǐyǎnsòng yīngzhī 此中祇焰頌應知.” Therefore, the verse being commented on can be traced back to the Eight Assemblies of the *Samyukta*agama. Therefore, based on this evidence, the Eight Assemblies should also be designated as *geya*.

One of the *vyākaraṇa* meanings in the *Abhidharma Mahāvibhāṣastra* was defined as a conversation (answer to a question). These conversations are between the Tathāgata, śrāvakas (disciples), or gods by four ways of talking (*catvāri praśna-vyākaraṇāni*). The conversation, designated as *vyākaraṇa*, focuses on determining where a saint will appear, or a person will be reborn in the next life. In the *Samyukta*agama, similar descriptions appear only in the “sections spoken by the Tathāgata and his disciples.” For example, in SĀ-G 853, Pūraṇa and his brother R̥ṣidatta went to Tuṣita Heaven after death and attained the level of the sakṛd-āgāmin (once-returner). This is how the “sections spoken by the Tathāgata and his disciples” connect with *vyākaraṇa*.

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138 *Sabham pi sagāthakam sutam geyyan ti veditabbbam, visesena samyuttake sakalo pi sagāthavaggo* (All the discourses including verses should be considered as *geya*, especially the whole *Sagāthavagga* in the *Samyutta*nikāya). See Papañcasūdanī II 106; Samantapāsādikā I 28.

139 This passage from the *Yogācārabhūmi* is in T1579, 30.378a10–11. However, according to Enomoto (1989), the counterpart of the description in the Sanskrit text he edited does not mention *geya* verse. The Sanskrit part of this text can be checked in the *Yogācārabhūmi* manuscript 122b5 and the *Śrāvakabhūmi* manuscript 4b8. Detailed information can be seen in chapter three (the thirteenth verse set).


141 T1545, 27.659c28–660a2. The development of *vyākaraṇa* will be analyzed in § 2.3.

142 Compared with the *Samyukta*agama, the “speakers” or “talkers” section here includes one more category: gods. Yinshun (1981: b28) explained that Buddhism adapted to the need of Indians’ belief in gods. The style of the content is normally verse, so it was later collected into the Eight Assemblies section (*bāzhòng 八眾 aṣṭau pariśadāḥ*) in the *Samyukta*agama. The four ways of talking were 1. a confirmatory reply to a question (*yixiāngjì 一向記, ekāṃśavyākaraṇam*), 2. a discriminating answer (*fēnbiéjì 分別記, vibhajyavyākaraṇam*), 3. a questioning in return (*fǎnjiéjì 反詰記, paripṛcchāvyākaraṇam*), 4. silence as an answer (*shězhìjì 捨置記, sthāpanīyavyākaraṇam*).

143 See the table above describing the three-part structure of the *Samyukta*agama.

144 T99, 2.240b5–10. Another story in *Samyukta*agama 936 (T99, 2.240b5–10) is as follows: Sarakāni gave up drinking wine and obeyed the precepts. As a result, he attained the level of *srotā-āpanna* after his life’s end.
The above discussion briefly described how Yìnshùn identified the three-āṅga structure in the Saṃyuktāgama. Yìnshùn also highlighted similar supporting evidence in the Mahāśūnyatā Sūtra of the Madhyamāgama (and Majjhimanikāya). The passage reads as follows: “Ānanda! A disciple should follow the Tathāgata for the sake of sūtra, geya, vyākaraṇa.”145 Yìnshùn believed that this is clear evidence of a stage or time in which the Buddha’s teachings were divided according to the three-āṅgas.146

The contribution of Yìnshùn’s work has been highly regarded and accepted by many scholars, including Akira (1985), Mizuno (1988), Nagasaki and Kaji (2004), Sujato (2005),147 Glass (2006), Bucknell (2007), Bingenheimer (2011), et al. However, Anālayo (2011: 697 note 69) holds an opposing view. Anālayo adopts a different angle in interpreting the passages in the Vastusamgrahani which Yìnshùn used.

I am going to attempt to clarify a few points. Firstly, while the Vastusamgrahani offers vital information, the hypothesis of the three āṅgas of the Saṃyuktāgama is based not only on the descriptions in the Vastusamgrahani, but also information in the Maulyo bhūmayaḥ and the Mūlasarvāstivāda Vinaya, in addition to the passage by Buddhaghosa. Secondly, Lévi’s assumption from the description of the Mūlasarvāstivāda Vinaya is one possibility;148 however, the existence of the first council still remains an issue, and as such the formation of the early Buddhist texts is not well determined. Therefore, the interpretation of Yìnshùn remains feasible. Also, Lévi’s research, published in 1916, may no longer be considered particularly accurate in that he wasn’t able to compare his assumptions with more recent studies and sources, such as modern studies of the Buddhist councils. Yìnshùn connected the various texts (the Mūlasarvāstivāda Vinaya,

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145 T26, 1.739c4–5 and MN III 115. Cf. Anālayo 2011: 696–697. It is noteworthy that Anālayo (2011: 697) mentioned that, based on the different Pāli editions of the Majjhima-nikāya parallel, the passage could include two or three out of these āṅgas. Also, the counterpart of the Tibetan version lists the whole set of twelve āṅga (see Skilling 1994a: 242).

146 Yìnshùn 1983: a1–2. Anālayo (2011: 697 note 69) stated, “Yìnshùn regarded this as the earliest organizing principle in the evolution of the early Buddhist canon.” To be exact, Yìnshùn mentioned that these three āṅgas could be considered as the foundation of the Saṃyuktāgama (sūtra appeared earlier than the other two). Yìnshùn did not describe them as the “earliest” organizing principle.

147 Sujato provided several cases to support the importance of the three āṅgas, including passages in which they are listed in declined forms while the remaining āṅgas are combined into a long compound. He argued that it appears that this long compound is a latter addition to the initial list of three āṅgas. Anālayo (2011: 698 note 69), however, argued that these declined forms are simply the result of a standard process in the transmission of Buddhist texts and not evidences of their temporal priority.

148 The assumption is that the Saṃyuktāgama is not a temporal priority of the formation of canons, but a temporal priority of its recitation by Ānanda at the first council. See Anālayo 2011: 697 note 69.
Maulyo bhūmayah, Vastusamgrahanī, Madhyamāgama, and Saṃyuktāgama) to investigate the development of the anūga classification and the Saṃyuktāgama. These texts used by Yinshùn have a relationship which is relevant to their (Mūla)sarvāstivādin school affiliation.\(^{149}\) Yinshùn (1983: b9) believed that he discovered these details by means of the knowledge heritage in the (Mūla)sarvāstivāda tradition. Therefore, accounts from the texts of other schools proposed by Anālayo are not effective against Yinshùn’s hypothesis.

Moreover, Anālayo mentioned that such an early three anūga system would have been described directly in the texts, instead of needing to be deduced from several indirect descriptions. In fact, extant Buddhist texts are not totally complete and the transmission of Buddhist collections has been complicated. Therefore, it is impossible to know whether the three anūga system has been directly recorded anywhere. Even though the early three anūga system is not described directly in early extant Buddhist literature, this does not mean that this system definitely never existed. Another relevant passage given in the Mahāśūnyatā Sūtra of the Madhyamāgama,\(^{150}\) which also belongs to the (Mūla)sarvāstivādins, was considered by Anālayo to be the result of a transmission error or accident. The reason Anālayo mentioned this is that the two instances (in the Madhyamāgama and Majjhimanikāya) of the three anūgas are rare.\(^{151}\) I agree with the assertion that with a greater amount of evidence comes a higher degree of persuasion. However, the reason that Yinshùn seemed to be confident in his discovery is that he not only found the instance in the Mahāśūnyatā Sūtra of the Madhyamāgama (which is also considered a text of the (Mūla)sarvāstivādins), but also connected it with related information from the Mūlasarvāstivāda Vinaya, Maulyo bhūmayah, Vastusamgrahanī. These descriptions seem to indicate the core message and knowledge contained in the (Mūla)sarvāstivāda tradition. From this case, it is obvious that Yinshùn has considered the related accounts as a whole in order to determine the message left behind. Anālayo does not appear to have noticed this methodology used by Yinshùn.

\(^{149}\) The school affiliation of the texts has been discussed by Schmithausen (1987: 377–380). Enomoto (2000) believed that Sarvāstivāda and Mūlasarvāstivāda were the same school and that different names were simply applied to this school at certain times and in certain regions; however, this remains controversial. Therefore “(Mūla)sarvāstivāda” is taken as a shorthand for “Mūlasarvāstivāda” and/or “Sarvāstivāda.”

\(^{150}\) T26, 1.739c4–5.

\(^{151}\) See Anālayo 2011: 699. There are different interpretations of the Pāli editions of the Mahāsūññata-sutta. The passages of the Pāli editions could be rendered as either two or three anūgas. See Anālayo 2011: 697 note 67.
2.1.3. The fourth anga, gāthā, and the Śarīrārthagāthā verses

As mentioned in the first chapter, the dharma described in the Cintāmayībhūmi has two forms: sūtra and gāthā (discourse and verse). The Śarīrārthagāthā is part of the gāthā group. Yinshun (1971: 502–503, 621) regarded this passage describing the two forms of the dharma as evidence of the first stage of the anga classification system using the categories sūtra and geya. Furthermore, Buddhaghosa mentioned that the Sagāthavagga should be considered as geya. Thus, gāthā here appears to be geya, despite the fact that gāthā is normally regarded as the fourth anga of the nine anga classification system. This raises some important questions, namely, how can gāthā be geya and what is the relationship and difference between gāthā and geya?

The meanings of gāthā and geya appear to overlap. Both words are derived from the verbal root √ gai (to sing, speak or recite; MW s.v. gai). This is the reason that “verse” is related to both gāthā and geya. Highlighting the inadequacy of the definition of the term geya, Jayawickrama (1959: 12) accepted that geya seems to have become a “technical term meaning gāthā interspersed with prose.” However, he felt that the original definition of geya might have been lost and expressed doubt that the early meaning of geya was “prose with verse.” From Jayawickrama’s study, based on a brief examination of Buddhaghosa’s description, the definition of geya still remains mysterious.

Similarly, most western scholars have accepted Buddhaghosa’s description, namely, “Dhammapada, Theragāthā, Therīgāthā, and the sections entirely in verse in the Suttanipāta which are not designated as suttas should be known as gāthā.” Nevertheless, this also raises two arguments. Firstly, some scholars have mentioned that Dhammapada, Theragāthā, Therīgāthā were compiled later than the existence of the nine-anga classification system, so these texts should not be considered gāthā (Ui 1925:

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152 Dhammapravicaya entails examination of the dharma, which takes two forms, namely, the meaning of the discourses (sūtra-artha) [of the Buddha] and the meaning of the verses (gāthā-artha). See T1579, 30.361c2–3.

153 Sabbam pi sagāthakam suttam geyyan ti veditabbam, visesena samyuttake sakalo pi sagāthāvaggo (All the discourses including verses should be considered as geya, especially the whole Sagāthavagga in the Samyutta[nikāya]). See Papañcasūdanī Ⅱ 106; Samantapāsādikā I 28.

154 This translation is by Norman (1983: 15). dhammapada-theragāthā-therīgāthā suttanipātā nosuttanāmikā saddhikagāthā ca gāthāti veditabbā. Samantapāsādikā I 28. However, Jayawickrama (1959) said that it is difficult to demarcate between suṭta and gāthā in the Suttanipāta, except that prose is excluded from gāthā.
160 and Shiio 1935: 26). However, some mention that although new verses were added to the *Dhammapada*, *Theragāthā*, and *Therīgāthā* by later generations, the old contents existed much earlier (Ogiwara 1869–1937: 405 and Hayashiya 1936: 716). Thus, these texts could still be regarded as *gāthā*. Secondly, Ui (1925: 160) found that the *Pārāyanavagga (Suttanipāta V)* suits the definition of *gāthā*, indicating that there are other texts not involved in Buddhaghosa’s description. Likewise, Ogiwara (1869–1937: 405) indicated that a number of *sūtras* from the passage of the *Abhidharma mahāvibhāsā-sāstra* also suit the definition of *gāthā*. But Ogiwara regarded the *Pārāyanavagga* as *veyyākaraṇa*, not *gāthā*. Mayeda (1964: 324) disagreed with Ogiwara’s opinions because Buddhaghosa’s commentaries and the *Abhidharma mahāvibhāsā-sāstra* come from different traditions. Akanuma (1981: 170) rejected Buddhaghosa’s definition of *gāthā* in *aṅga* classification, since the texts indicated by Buddhaghosa as representative of *gāthā* were all collected after the period in which *aṅga* classification was in full usage. He also disagreed with Ui’s idea about the *Pārāyanavagga*. Akanuma pointed out that the *Pārāyanavagga* is a late text by examining one verse as an example. Therefore, it would seem that Buddhaghosa’s definition of *gāthā* is not decisive.

It is extremely difficult to know which texts of the *Dhammapada*, *Theragāthā*, *Therīgāthā* and *Suttanipāta* may be classified as *gāthā* (Mayeda 1964: 326). Mayeda (1964: 327–28) thus examined the whole Āgama and Nikāya collections. He defined the *gāthā* *aṅga* by a process of exclusion. Examining the *Khuddaka-nikāya* first, he excluded content that belongs to other *aṅgas*, e.g. *geya*, *vyakaraṇa*, etc., with the verses remaining being designated by him as *gāthā*. He extended this investigation to the other four Āgamas and Nikāyas, to refine his definition. However, a definite understanding of the terms *geya* and *gāthā* still remains elusive, due to the unclear relationship between the terms *geya* and *gāthā* and the overlapping descriptions. Yīnshùn’s deduction of the development of *gāthā* might solve some of these issues.

Yīnshùn (1971: 540) stated that all verses intended for chanting the *dharma* are considered *gāthā*. This idea was derived from the *Āpídámó dàpítóshā lùn* 阿毗達磨大毗

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155 These *sūtras* are the *Khaggavisāna Sutta (Suttanipāta I 3)*, *Uraga Sutta (Suttanipāta I 1)*, *Metta Sutta (Suttanipāta I 8)*, *Hiri Sutta (Suttanipāta II 3)*, *Nāvā Sutta (Suttanipāta II 8)*.
婆沙論 (Abhidharma Mahāvibhāṣa-śastra)\textsuperscript{156} and Yogacārabhūmi.\textsuperscript{157} Given such a broad description, it seems that there is an overlap between the definitions of \textit{gāthā} compared with \textit{udāna} and other types of verse. Take \textit{udāna} for example. These verses can be described as being created in response to moods and emotions,\textsuperscript{158} such as the verses in the \textit{Dhammapada} of the Pāli tradition, or the \textit{Udānavarga} of the (Mūla)sarvāstivāda tradition.\textsuperscript{159} Therefore, in a general sense all verses might be considered as \textit{gāthā}. However, it is still possible to observe verses with variable functions within that category.

The \textit{Shùnzhènglǐ lùn} 順正理論 (Abhidharma Nyāyānusāra-śāstra, T1652) distinguishes between \textit{geya} and \textit{gāthā} by providing different definitions of each. It defines \textit{gāthā} as verses which praise the Buddha’s teaching by means of delicate words, but which are not connected with the preceding prose.\textsuperscript{160} In contrast, this text defines \textit{geya} as verses which praise the \textit{dharma} and which are connected to the preceding prose. \textit{Geya} verses are normally made in order to summarize or repeat the preceding prose,\textsuperscript{161} whereas \textit{gāthā} verses are created independently (\textit{gūqǐ sòng} 孤起頌) without the preceding prose, that is, the verse is based on the thoughts of its composer.

Yinshùn (1971: 543) also discussed the relationship between \textit{geya} and \textit{gāthā} by looking at two specific passages:

一切偈名祇夜，六句、三句、五句，句多少不定，亦名祇夜，亦名伽陀。

All verses are \textit{geya} and may contain six or three or five stanzas, [i.e., it is] not fixed. They are also named \textit{“gāthā.”}\textsuperscript{162}

\begin{flushleft}
祇夜名偈。偈有二種，一名伽陀，二名路伽。路伽有二種，一順煩惱，二
\end{flushleft}

\begin{flushright}
\textsuperscript{156} T1545, 27.660a2–3.
\textsuperscript{157} T1579, 30.418c9–11. (云何諷頌？謂非直說，是結句說。或作二句，或作三句，或作四句，或作五句，或作六句等，是名諷頌。)
\textsuperscript{158} See \textit{Udānaṭṭhakathā} p. 2: \textit{kim idam udānam nāma pūtīvegasamupṭhāpi udāhāro} (What is it that is named \textit{udāna}? A saying which has elicited joy and shock). Also see Āpídámó dāpípóshā lùn 阿毗達磨大毗婆沙論 (Abhidharma Mahāvibhāṣa-śastra) T1545, 27. 660a6: 自說云何。謂諸經中因憂喜事世尊自說。 (What is \textit{udāna}? It is in the \textit{sūtras}; the Buddha talking due to something sorrowful or pleasing).
\textsuperscript{159} See T1545, 27.660a6. The \textit{Dhammapada} is a parallel text to the \textit{Udānavarga}.
\textsuperscript{160} 言諷頌者。謂以勝妙緝句言詞。非隨述前而為讚詠。（T1562, 29.595a9–10).
\textsuperscript{161} That is also the reason why \textit{geya} is normally defined as being all \textit{sutta}s with verses. See Mayeda 1964: 267–268. Cf. Lamotte 1980 and Norman 1983.
\textsuperscript{162} T1509 25.307a18–20. (Dàzhì dù lùn 大智度論, Mahāprajñāpāramitāśāstra)
The kind of verse is *geya*. There are two types of verses: *gāthā* and *loka*. The two kinds of *loka* verses are verses connected to afflictions (*kleśa*) and verses not connected to afflictions. Those that are not connected with afflictions are *geya*.¹⁶³

According to the first passage, not only can all verses be *gāthā*, but they can also be *geya*. This means that *geya* was also a general name for verses at the time. According to the second passage, verses (*geya*) can be divided into two kinds: *gāthā* and *loka*. The definition of *loka* here is a verse relevant to ordinary life in the secular world. In contrast, *gāthā* is a verse related to supra-mundane life, i.e. the Buddha’s teaching. In brief, *gāthā* is a Buddhist verse and *loka* is not. The verse of *loka* can also be separated into two types: those verses connected to afflictions (*kleśa*) and those which are not. The verses not connected to afflictions are also called *geya*. The second passage can be summarised in the following chart:

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gāthā
  `--(`geya
     `--*loka*
       `-- not connected to
          afflictions
             `--geya
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Why can verses be *geya* or *gāthā* in a broad sense? Yînshûn said that the word *geya* was commonly used for verse in India. But for a special usage, *geya* verses were those about stories in society but not connected to afflictions (*kleśa*). Therefore, at the beginning of collecting the Buddha’s teachings, verse was generally known as *geya*.¹⁶⁴ The *geya* verses are like the section of the Eight Assemblies in the *Samyuktāgama*, or *Udānavarga* (優陀那), *Pārāyaṇa* (波羅延那), and *Arthavargīya* (義品).¹⁶⁵ After a number of years, Buddhist verses had proliferated to become voluminous and were then considered *gāthā*, and others *loka*. However, while verses had already been catalogued into the *piṭaka* or the *aṅga* classification system, the early verses were, nevertheless, traditionally still called *geya*. In brief, only in Buddhist collections were the representation of all verses

¹⁶³ T1646 32.245a9–12. (Chéngshí lùn 成實論, *Satyasiddhiśāstra*)
¹⁶⁴ The details about the evolution of *geya* will be discussed in a later section of this chapter.
¹⁶⁵ These verses existed in early times, but they were collected later. See Yînshûn 1971: 541.
considered geya or gāthā. Geya is a very old traditional term for verse in India, and gāthā is particularly reserved for Buddhist verse.

In the Cintāmayībhūmi, there are three parts with verses (gāthā), namely, the Paramārthagāthā, Ābhīprāyikārthagāthā and Śarīrārthagāthā. The origins of the Paramārthagāthā and Ābhīprāyikārthagāthā have not as yet been identified with certainty, but may have been derived from Śrāvakayāna canonical texts. The Śarīrārthagāthā verses are all quoted from Śrāvakayāna canonical texts. The functions and definitions of the Śarīrārthagāthā verses seem diverse, which will be analyzed in the next section. From the above information we may conclude that the three gāthās in the Cintāmayībhūmi generally refer to “Buddhist verse” and should not be attributed to the gāthā aṅga.

2.1.4. Summary

This section focused on several aspects of aṅga classification. By better appreciating the formation of aṅga classification, its role and function in Buddhist texts can be better understood. Understanding the early development of aṅga classification is particularly assisted by the study of the Saṃyuktāgama, in which the three aṅgas can be identified as essential to its organisation. The three aṅga classification is important in the case of the Śarīrārthagāthā, because all of its verses can be assigned to either the geya or vyākaraṇa aṅga. This will be discussed further in the following sections. In addition, according to the meaning of gāthā, in the title Śarīrārtha-gāthā it is thought to be referring to either verse in general, or more narrowly, Buddhist verse.

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166 Ui (1958: 316–319) mentioned that the verses in the Paramārthagāthā and Ābhīprāyikārthagāthā are canonical, though he is unable to locate them in the surviving canons. Wayman (1961: 164) conjectured that the composer of these verses utilized components of canonical verses to create his own verses. Schmithausen (1987: 223) suggested that the verses in the Paramārthagāthā, which are not entirely original compositions, may have been quoted from para-canonical sources.

167 From the Saṃyuktāgama, Udānavarga, Pārāyaṇa, Arthavargīya and Madhyamāgama. See Enomoto 1989 and Chapter three and four.
2.2. The second aṅga, geya, and the Group A verses of the Šarīrārthagāthā

As mentioned in chapter one, the verses in Group A of the Šarīrārthagāthā are all quotations from the Saṃyuktāgama. Additionally, it has been found that these verses are all from the section identified as geya-aṅga in the Saṃyuktāgama.\(^{168}\) Is it also similar to the relationship between the Vastusamgrahaṇī of the Yogācārabhūmi and the sūtra-aṅga section of the Saṃyuktāgama?\(^{169}\) At first, this section is going to investigate the definition of geya. The definition of each aṅga is not evident in Śrāvakayāna canonical texts; rather, all information relating to aṅga was first described in later texts such as Buddhaghosa’s commentary, and Abhidharma or Mahāyāna texts. The definitions of aṅga in texts, nevertheless, appear quite divergent. Yìnshùn (1971: 493–494) stated that this is because each aṅga’s definition kept changing with time. Therefore, while exploring the meanings of geya in different texts, the development of the term geya will be deduced. The meaning of geya in the Saṃyuktāgama will be outlined as well. Second, the specific sūtras of the Saṃyuktāgama to which Group A of the Šarīrārthagāthā verses correspond, will be examined to ascertain whether all verses are actually from the section of geya-aṅga in the Saṃyuktāgama. Finally, the relationship between the Saṃyuktāgama and the Group A of the Šarīrārthagāthā will be discussed.

2.2.1. The development of geya

The meaning of the word geya (Pāli: geyya) is “a song” or “singing” (a gerundive from √gai, to sing).\(^{170}\) There are three general ways in which the term geya is rendered in

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\(^{168}\) This issue is discussed further in § 2.2.2.

\(^{169}\) The sūtra-aṅga section of the Saṃyuktāgama is cited in the Vastusamgrahaṇī of the Yogācārabhūmi, which was identified by Yìnshùn (1983). Also, due to the sequence of each sūtra, Lū (1924) and Yìnshùn (1983) mentioned the Vastusamgrahaṇī is the mātrka of the sūtra-aṅga section of the Saṃyuktāgama.

\(^{170}\) See MW s.v. geya. Besides, Mayeda (1964: 267) stated that from the original meaning “to be sung”, “being sung,” geya should correspond to the Chinese term 應頌. He seems to regard the Chinese term as “should be sung” (yīng sòng 应頌). The first character yīng 應 of the Chinese term, which is the first tone, is an auxiliary verb (“should” or “should be”). However, the actual meaning of 應頌 should be taken as “the verse of responding to or corresponding to [the previous sūtra].” 應 (yìng) is the fourth tone in Chinese, in which case it is a gerundive or adjective (“corresponding”). See T1562, 29.595a4–6. (言應頌者，謂以勝妙緝句言詞，隨述贊前契經所說。)
Chinese. The first is qíyè 祇夜, qíyè jīng 祇夜經, qíyè 岐夜, which are transcriptions based on the sounds of the word *geya*. Second, the commonly used terms are yīngsòng 应頌, chóngsòng 重頌, and jiěsòng 結頌, which, in terms of the relevant preceding prose (*sūtra*), mean a verse of “responding” or “corresponding” (yīng 应), of “repeating” (chóng 重), of “summarizing” or “gathering together” (jié 結). Examples of the third kind are sòngjīng 頌經, gē 歌, měiyīn jīng 美音經, shī 詩, sòng 誦, etc. Briefly, the meanings of these terms are “song”, “verse”, or “poem.” Based on these three kinds of Chinese terms, the word *geya* obviously indicates a verse or song. The specific functions could be responding, repeating, summarizing or gathering together the previous prose. These are literal interpretations of the Chinese terms. However, according to the Pāli tradition (or Buddhaghosa’s explanation), *geyya* was defined as “mixed prose and verses.” In other words, the term *geya* should not be considered as only “verse.” This definition is different from that seen in the Chinese tradition. Mino (1926: 69–70) and Mayeda (1964: 267) have stated that the term *geyya* is not often treated as a noun and not frequently seen in Pāli texts applied to *aṅga* classification, suggesting the development of *geyya* might not have been complete at the time. This might be the reason why we can see various interpretations.

Scholars have generally based their understanding of the oldest traditional meaning of *geya* upon two passages. First, the *Āpídámó dàpípóshā lùn* 阿毗達磨大毗婆沙論 (*Abhidharma Mahāvibhāṣa-śastra*) says:

應頌云何? 謂諸經中, 依前散說契經文句, 後結為頌而諷誦之, 即結集文結集品等。 (T1545, 27.659c21–23.)

What is the corresponding verse (*geya*)? In all *sūtras*, those verses were made in order to be sung corresponding to the preceding prose (*sūtra*), such as the “gathering sayings” (*jiéjí wén* 結集文) and [those in] the “gathering section” (*jiéjí pǐn* 結集品) and so on.

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172 Here *sūtra* refers to the genre of literature, i.e. prose (*sànshuō qījīng wénjù* 散說契經文句), not to an individual unit of literature.
From this definition, *geya* were regarded as verses and were composed to correspond to the preceding prose. Therefore, the function of a *geya* verse is not definite, and might be either responding, repeating, summarizing or “gathering” (*jíéjí* 結集) the previous prose. In other words, a *geya* verse should correspond to the relevant prose no matter what the specific function of the verse is. After this description, the *Āpídámó dàpípóshā lùn* 阿毗達磨大毗婆沙論 gives an example of a verse which has a repeating function; however, this should be considered as only one function of a *geya* verse. Therefore, it might be said that *chóngsòng* 重頌 (repeating verse) is a subordinate term to *yìngsòng* 應頌 (corresponding verse). However, if the intention was to define *geya* only as *chóngsòng* 重頌 (repeating verse), the text above should have specified “zhòngsòng yǔn hé 重頌云何” (what is a repeating verse), instead of speaking in terms of *yìngsòng yǔn hé 應頌云何* (what is a corresponding verse). Similar accounts can also be seen in other texts, like the *Yogācārabhūmi*. These definitions also emphasize the difference between *geya* and *gāthā*, in that *gāthā* verses were created independently (*gūqǐ sòng* 孤起頌) and not in response to the preceding prose. The *geya* definition sheds light on the connection between prose (*sūtra*) and verse. Mayeda (1964: 267–268), making use of the definition given above, stated that *geya* is the integration or combination (*jiéhétǐ* 結合體) of prose (*sūtra*) and *gāthā* (verse), that is, *gāthā* (verse) should appear with prose in the definition of *geya*. Mayeda’s interpretation appears to closely follow the definition of *geya* by Buddhaghosa, that is, “suttas with verse.”

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173 See T1579, 30.659c23–27.
174 T1579, 30.753a13. See also *Chéngshí lùn* 成實論 (*Satyasiddhi-sūtra*), T1646, 32.244c16; *Shùnzhènglí lùn* 順正理論 (*Abhidharma Nyāyānusāra-sūtra*), T1562, 29.595a4–6; *Dàhéng āpídámó zájí lùn* 大乘阿毘達磨雜集論 (*Mahāyānābhidharma Samuccaya-vyākhya*), T1606, 31.743c4; *Xiănyáng shèngjiāo lùn* 显揚聖教論 (*Prakaranāravāca-sūtra*), T1602, 31.538b23.
175 As for the position, the *Xiănyáng shèngjiāo lùn* 显揚聖教論, the outline of the *Yogācārabhūmi*, points out that *geya* verses could be located after or between *sūtras*, a situation also observed in the Eight Assemblies of the *Saṃyuktāgama*. Mayeda (1964: 268) also mentioned that *gāthā* (verse) cannot only repeat the previous *sūtra*, but also provide some additional information according to an account in the *Chéngshí lùn* 成實論.
Buddhaghosa’s description, another traditional meaning of *geya*, is given as follows:\(^{176}\)

*Sabbam pi sagāthakaṃ suttam geyyan ti veditabbam, visesaṃ samyuttake sakalo pi sagāthavaggo.*

All discourses with verses (*gāthā*) should be considered as *geya*, especially the whole *Sagāthavagga* in the *Samyutta[nikāya]*.

This definition emphasizes the style of *geya*—*sūtra* with verses (*gāthā*, especially).\(^{177}\) However, this *geya* definition is too broad to understand and causes many arguments. For example, von Hinüber (1996: 47) and Bucknell (2007) stated that the style (*sūtra* with verses) and some *gāthās* in the *Sagāthavagga* can also be seen elsewhere in the *Sutta[pi]ṭaka*.\(^{178}\) Therefore, it is difficult to know the distinct feature of *geya* in the *aṅga* classification system according to Buddhaghosa’s definition. Scholars also question whether the example of the *Sagāthavagga* suits the definition of *geya*. In the *Sagāthavagga*, the verses do not correspond to the previous prose. Von Hinüber (1996: 46) stated that it is more like prose introductions combining with existing verses.\(^{179}\) Jayawickrama (1959: 12) argued that *geya* seems to refer to the *ākhyāna*-type, “containing stanzas punctuated with narrative prose.” In early times, in the *ākhyāna*-type only the verses had a fixed style, while the narrative prose was “given by the reciter in his own words.” But as time went by the prose became fixed and in some cases even

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176 Papañcasūdanī II 106; Samantapāsādikā I 28.
177 Some scholars, like Norman (1983: 17), have taken *sūtra* here to mean the individual unit of literature, while others, e.g. Kalupahana (1965: 617), explained *sūtra* as a genre of literature—prose. Bucknell (2007: 7–8) explained “*sūtra* with *gāthā*” as “verses embedded in a prose framework,” which I tend to use.
178 According to Bucknell’s investigation, the intention of the compilers of the *Sagāthavagga* and the Eight Assemblies section was not only to collect the Buddha’s teaching (*dharma*) that appear to include verses (*gāthā*), but also to constitute “a coherent collection with a definite underlying structure.” That is, the twelve topics (*samyuttas*) of the *Sagāthavagga* are connected closely with the twelve classes of beings in the Assemblies section (*Kosala, Brāhmaṇa, Vangīsa, Bhikkhu, Bhikkhuni, Devatā, Devaputta, Yakṣha, Vana, Sakka, Māra, and Brāhma*). Therefore, many *sūtras* with the *sagātha* form (*sūtra* with *gāthā*) could not be added into the *Sagāthavagga*. See Bucknell 2007.
179 Regarding the verses of the *Sagāthavagga*, Bodhi (2000: 70) stated, “Doubtlessly some of the verses were not original to the suttas in our collection but belonged to the vast, free floating mass of Buddhist didactic verse which the compilers of the texts pinned down to specific contexts by providing them with narrative settings such as those found in the *Sagāthavagga*.’
versified. Mino (1926: 94) said that this is an excessive interpretation and Buddhaghosa’s definition can barely be trusted. Mayeda (1964: 270), based on an examination of the whole Suttapiṭaka, also stated that Buddhaghosa’s comment on the Sagāthavagga is not really an orthodox or standard geya definition. Both of them value more the definition from the Āpīdāmō dāpīpōshā lūn 阿毗達磨大毗婆沙論. In contrast, some scholars still accept the Sagāthavagga as an example of geya in the broad sense. Ui (1925: 159) and Hayashiya (1936: 717) regarded the Sagāthavagga as geya, but Ogiwara (1972: 404) and Akanuma (1939: 170) took not only the Sagāthavagga but also other sūtras (like Suttaniṇīta III. 3 Subhāsita Sutta, III. 10 Kokāliya Sutta, III. 12 Dvayatānupassanā Sutta) as geya.

Differently, Yinshùn (1971) discovered that both descriptions above (from the Āpīdāmō dāpīpōshā lūn 阿毗達磨大毗婆沙論 and Buddhaghosa) share similar ideas, especially the same examples of geya. At first, Yinshùn (1971: 512) pointed out in the case where geya is defined as “sūtras with gāthā,” there is a difficulty in that geya always ranks first or second and gāthā comes after (fourth mostly) in the aṅga classifications. Yinshùn (1971: 512–519) deduced the development of geya from the important information which is located at the end of the geya definition of the Āpīdāmō dāpīpōshā lūn 阿毗達磨大毗婆沙論 and which had been ignored by previous scholars.

The account of the Āpīdāmō dāpīpōshā lūn 阿毗達磨大毗婆沙論 mentions that examples of geya are jiéjí wén 結集文 (saying or literary work of gathering) and jiéjí pǐn 結集品 (the gathering section). The term jiéjí pǐn 結集品 can also be found in the Chinese Yogācārabhūmi. The description in the Chinese Yogācārabhūmi detailing the content of the Saṃyuktāgama indicates that the Eight Assemblies section (bāzhòng 八眾) is also called “jiéjí pǐn 結集品.” Enomoto (1986: 29 note 50) found that the Eight Assemblies section (bāzhòng 八眾), according to a Sanskrit fragment of the Saṃyuktāgama, was designated also by the title Saṃgītavarga. This roughly corresponds to the Sagāthavagga of the Saṃyuttanikāya. Therefore, the jiéjí pǐn 結集品 is considered to

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Differently, Yinshùn (1971) discovered that both descriptions above (from the Āpīdāmō dāpīpōshā lūn 阿毗達磨大毗婆沙論 and Buddhaghosa) share similar ideas, especially the same examples of geya. At first, Yinshùn (1971: 512) pointed out in the case where geya is defined as “sūtras with gāthā,” there is a difficulty in that geya always ranks first or second and gāthā comes after (fourth mostly) in the aṅga classifications. Yinshùn (1971: 512–519) deduced the development of geya from the important information which is located at the end of the geya definition of the Āpīdāmō dāpīpōshā lūn 阿毗達磨大毗婆沙論 and which had been ignored by previous scholars.

The account of the Āpīdāmō dāpīpōshā lūn 阿毗達磨大毗婆沙論 mentions that examples of geya are jiéjí wén 結集文 (saying or literary work of gathering) and jiéjí pǐn 結集品 (the gathering section). The term jiéjí pǐn 結集品 can also be found in the Chinese Yogācārabhūmi. The description in the Chinese Yogācārabhūmi detailing the content of the Saṃyuktāgama indicates that the Eight Assemblies section (bāzhòng 八眾) is also called “jiéjí pǐn 結集品.” Enomoto (1986: 29 note 50) found that the Eight Assemblies section (bāzhòng 八眾), according to a Sanskrit fragment of the Saṃyuktāgama, was designated also by the title Saṃgītavarga. This roughly corresponds to the Sagāthavagga of the Saṃyuttanikāya. Therefore, the jiéjí pǐn 結集品 is considered to
be the *Saṃgītavarga*. The meaning of Xuánzàng’s 玄奘 translated term *jiéjí pǐn* 結集品 is regarded as “the section (varga) of gathering/collecting” which at first seems essentially different to the Sanskrit term *Saṃgītavarga* (the section of song/verse). But they are in fact actually synonymous. Referring to a similar case, the term *saṃgīti* (singing together; MW s.v. *saṃgīti*), can prove this idea. The term *saṃgīti* is usually rendered as “Buddhist Council,” which entailed the collecting and joint recitation of the Buddhist *sūtras* at a time when the Buddha’s teachings were orally transmitted. In Chinese texts, *saṃgīti* was generally translated into *jiéjí* 結集 (gathering or assembly). The Chinese translation obviously emphasizes the purpose or function of the term. The Chinese translation *jiéjí pǐn* 結集品 is supposed to be “*Saṃgītavarga*.” The term *Saṃgītavarga* also explains the counterpart of the Tibetan *Yogācārabhūmi* that was translated into “the section of verses” (*brjod pa’i sde tshan*). The term *jiéjí pǐn* 結集品 in the *Āpídámó dàpípóshā lùn* 阿毗達磨大毗婆沙論 has taken to be equivalent to the Eight Assemblies section (*aṣṭauparīṣadāhaḥ*) of the *Saṃyuktāgama*. Similarly, Buddhaghosa’s definition shows that an example of *geya* is the *Sagāthavagga* of the *Saṃyuttanikāya*, which is the counterpart of the Eight Assemblies section. From the preceding information, we may surmise that *geya* is *jiéjí pǐn* 結集品 (*Saṃgītavarga*), and also the Eight Assemblies section (*aṣṭauparīṣadāhaḥ*) of the *Saṃyuktāgama*.

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185 Mukai (1980: 181) stated that *saṃgīta* is usually known as “*jìsòng* 頌頌 (verse)” from the Tibetan version. But, Mukai (1985: 14) argued that the Chinese translation by Xuánzàng (玄奘), “*jiéjí pǐn* 結集品,” of the title *Saṃgītavarga* is not correct. However, Xuánzàng does not seem to have been translating literally when providing the translation *jiéjí pǐn* 結集品.

186 See Ogiwara 1869–1937: 67–99, Cousins 1983, Nakamura 1987: 25, and Hirakawa 1990: 38. However, Norman (1997b) argued that “council” is an inappropriate translation which has led to a misunderstanding of the meaning of *saṃgīti*. He translated this term as “joint recitation.” “Communal recitation” and “collective recitation” are two other common translations (see Prebish 1987, Gombrich 1988, Collins 1990, Gethin 2005). These translations stress the “oral” transmission of texts and better suit the original meaning of the term. As time went on, *saṃgīti* came to refer to the assembly, called “council,” whose purpose was not only to gather and organize the Buddhist literary texts, but also for combating the forces of decay within the *Saṅgha* since the Third Council (for more detail see Bechert 1970: 763). *Saṃgāyanā* is another common term for “council” (see Gombrich 1988).

187 Another piece of evidence that can support this suggestion is provided by Enomoto (1984: 29 note 50), who discovered the term *Saṃgītā Sūtra* (or *Saṃgīti Sūtra*) in a Turfan Sanskrit fragment. This could correspond to *Saṃgīti Suttanta* of the *Dighanikāya*. The name of this *sūtra*, the *Saṃgīta Sūtra*, was translated in Chinese as *sēngqítuó jīng* 僧祇陀經 (T1428, 22.968b17 and T1421, 22.191a20) which is explained as *zhòngjí* 結集 (the collection from many) (T2130, 54.984a21). This meaning is also similar to *jiéjí* 結集, as discussed above with reference to the term *jiéjí pǐn* 結集品.

188 The Peking edition, No. 5540, Hi 1436. Also see Mukai 1985: 11.

189 See § 2.1.2.
The difference between the two descriptions (of the অধিষ্ঠাত্রী প্রশাস্তিকরণ and Buddhaghosa) is whether the verse should correspond to the prose. As the content of the Sagāthavagga has been analyzed by many scholars, the verses do not always reflect the meaning of the former prose (sūtra). Therefore, it accords with Buddhaghosa’s interpretation, i.e. prose (sūtra) “with” verses. If the prose (sūtra) and verses are brought together, and the verses do not always reflect the prose (sūtra), how do we regard the relationship between the prose (sūtra) and verses? The term jiéjí wén 结集文 (the saying or literary work of gathering) is a key. Yinshun (1971: 517) said that the meaning of the term jiéjí pǐn 结集成品 (the Eight Assemblies section (aṣṭaupariṣadāḥ) of the Saṃyuktāgama) is related to the term jiéjí wén 结集文. An account in the Yogācārabhūmi, located after another description about the content of the Saṃyuktāgama, shows that for sake of extending the existence of the holy doctrine, those (saṃgīti-kāra) who collected the Buddha’s teachings made the uddāna gāthās (wūtuōnán sòng 喠陀南頌), which were sequentially placed in correspondence to the prose (sūtra). Yinshun (1971: 517) stated that uddāna gāthās (the verses of mnemonic summary) are taken to be jiéjí wén 结集文 (the sayings or literary works of “gathering”), so the function implied in the term jiéjí wén 结集文 is the gathering [of sūtras]. That is, at the first Buddhist Council, the uddāna gāthās were composed to reflect the organization of the saṃyukta-sūtras (mentioned in § 2.1.2) in case the sūtras were lost or disarrayed. The saṃyukta-

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190 The content and style of the Eight Assemblies (jiéjí pǐn 结集成品) in the Saṃyuktāgama to date has not been examined.

191 The term wūtuōnán sòng 喠陀南頌 is generally regarded as uddāna. However, the Chinese translation wūtuōnán sòng 喠陀南頌 seems to indicate that the original Sanskrit term was a compound. Therefore, uddāna gāthās suits this description. This term uddāna gāthās can also be seen in the titles of two other texts, attested in the Schøyen Collection related to the Mūlasarvāstivādin Vinaya, “Nidāna and Muktaka Uddāna Gāthās” (根本説一切有部毘奈耶尼陀那目得迦攝頌, T1456) and “Vinayakṣudrakavastu Uddāna Gāthās” (根本説一切有部略毘奈耶雜事攝頌, T1457). “Uddāna Gāthās” also corresponds to the Chinese translation shèsòng (cf. Clarke 2002). Moreover, as Yinshun stated, “uddāna verses” is a case in which the verse corresponds to the previous prose, which suits the geya definition, “sūtra with gāthā.” Uddāna verses are gāthās. The compound “uddāna-gāthā” from the titles of two other texts seems to be another piece of evidence to support Yinshun’s idea.

192 後結集者為令聖教久住。結啫陀南頌。隨其所應。次第安布 (T1579, 30.772c15–16).

193 Uddāna is like an index which indicates 10–12 sūtras or vastus in order. Each uddāna is filled with keywords indicating each sūtra or vastu. See Panglung 1979, Clarke 2002 and Bingenheimer 2011: 16. The detailed content is 1. Discourses relevant to the aggregates; 2. Discourses relevant to sense spheres; 3. Discourses relevant to causal conditions; 4. Discourses relevant to nutriments; 5. Discourses relevant to truths; 6. Discourses relevant to dhātus; and 7. Discourses relevant to the stations of mindfulness, etc. of the bodhipākṣikā dharmāh.
sūtras and the uddāna gāthās were the first two parts to be collected at the time. This is the reason sūtra and geya are the first two aṅgas in the aṅga classification. Furthermore, Yinshùn (1971: 518) postulated that “gathering” is the earlier meaning of the term geya in Buddhist aṅga classification. This also matches the definition of geya in the Āpīḍāmō dāpīpōshā lùn 阿毗達磨大毗婆沙論. Yìnshùn (1983: b23) mentioned that the uddāna gāthās are eventually gathered as a collection or group, such as Vinavakṣudrákavastu Uddāna Gāthās” (根本說一切有部略毘奈耶雜事攝頌, T1457), so geya still indicates a specific kind of text, not a style of literature.

That is, “in all sūtras, those verses were composed to be sung according to the preceding prose (謂諸經中。依前散說契經文句。後結為頌而諷誦之).” T1545, 27.659c21–22.

Yinshùn (1971: 518) stated that the combination of the jiéjí wén 結集文 and the Eight Assemblies section of the Saṃyuktāgama was entitled “jiéjí pǐn 結集品.” But later Yìnshùn (1983: b23 and b28) did not describe these two parts as “jiéjí pǐn 結集品” anymore. It seems that he corrected his previous description and noticed in the Dāpīpōshā lùn 大毗婆沙論 the jiéjí pǐn 結集品 is clearly regarded as corresponding to the Eight Assemblies section.

The Eight Assemblies section can be examined in two versions of the Chinese Saṃyuktāgama, as shown in Table 2.1. This table demonstrates the correspondence between SĀ-U and SĀ-G, the functions of the verses in each sūtra, and the titles of their counterparts in the Saṃyuttanikāya. Several functions of verses appear in the Eight Assemblies section. First, a verse may “respond” to the prose (sūtra), in that it replies to a conversation or situation. For example, in SĀ-U 023, the Buddha knows that the demon king Māra has come to confuse and disturb, so he speaks a verse about this situation. Second, a verse may “summarize” or “repeat” the prose (sūtra). In SĀ-U 001, the Buddha tells his disciples a story about Sujāta. After that, he versifies the story to encourage his disciples to practice harder. Third, a verse may neither respond to nor

195 Yinshùn (1983: b23) mentioned that the uddāna gāthās are eventually gathered as a collection or group, such as Vinavakṣudrákavastu Uddāna Gāthās” (根本說一切有部略毘奈耶雜事攝頌, T1457), so geya still indicates a specific kind of text, not a style of literature.

196 That is, “in all sūtras, those verses were composed to be sung according to the preceding prose (謂諸經中。依前散說契經文句。後結為頌而諷誦之).” T1545, 27.659c21–22.

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198 See Yinshùn 1971: 518.

199 These two versions in the Taishō edition were no. 99 Zá āhánjīng 雜阿含經 (henceforth abbreviated “SĀ-G”) and no. 100 Biéyì zá āhánjīng 別譯雜阿含經 (henceforth SĀ-U). Another text, no. 101, is also entitled Biéyì zá āhánjīng 別譯雜阿含經; however, as it is comprised of only 27 sūtras, it will not be included in this study.

200 This table was based on Bingenheimer 2011 and Bucknell 2011.

201 The verse functions to condense the meaning of the sūtra, so the verbs “summarize” and “repeat” both suit this definition.
summarize the prose. For instance, SĀ-U084 contains a prose line and two kinds of verses (question and answer). The verses are not actually related to the prose. The first line of prose acts as introduction about a Brahman approaching the Buddha, while the two following verses were about the Brahman asking questions and the Buddha’s answer. Fourth, there is no verse to be found in the sūtras of SĀ-U and SĀ-G. Examples of this situation can be seen in SĀ-U 032 together with SĀ-G 1093, SĀ-U 035 together with SĀ-G 1106, and SĀ-U 329 together with SĀ-G 1130.

It is difficult to understand why these four different types of verses are found in the Eight Assemblies section. The first and second conform to the definition of *geya* in the Ṛpídāmo dāpīpōshā lūn 阿毗達磨大毗婆沙論 (Abhidharma Mahāvibhāṣā-śastra) in that they correspond to the preceding prose. Amongst the four different types of verses, the first two have the largest proportion in the Eight Assemblies section. Also, the Chinese Saṃyuktāgama and Ṛpídāmo dāpīpōshā lūn 阿毗達磨大毗婆沙論 are both considered to belong to the (Mūla)sarvāstivāda school.²⁰² Therefore, as the *geya* definition might be derived from the Eight Assemblies section, so also the Ṛpídāmo dāpīpōshā lūn 阿毗達磨大毗婆沙論 indicates that *geya* verses should correspond to the preceding prose, just as Buddhaghosa considered *geya* to be “sūtra with verse” for the Sagāthavagga. The literary style of the third type of verse is very common in the Saṃyuttaṇīya. If the sūtras are organized by group as per Table 2.2, it is apparent that this style occurs most commonly in a part of the Eight Assemblies section named Zhūtiān 諸天 (the gods), which corresponds to the Devatā and Devaputta saṃyuttas of Saṃyuttaṇīya.²⁰³ A possible explanation for the absence of the verse (the fourth type) is

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²⁰² Bingenheimer (2011) and Bucknell (2011) indicate that SĀ-U and SĀ-G are from the (Mūla-)Sarvāstivāda school.

²⁰³ The reason for this situation is still in question. The correspondence can be seen as the following table. (Cf. Bucknell 2007)

<table>
<thead>
<tr>
<th>Assemblies from SĀ</th>
<th>Saṃyuttas from SN</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Khattiya: Chàlì 剃利</td>
<td>Kosala</td>
</tr>
<tr>
<td>2. Brāhmaṇa: Pōluómén 婆羅門</td>
<td>Brāhmaṇa</td>
</tr>
<tr>
<td>3. Gāhapati: Póqíshě 婆耆舍</td>
<td>Vaṅgīsa</td>
</tr>
<tr>
<td>4. Samana: Bǐqiū 比丘, Bǐqiūnǐ 比丘尼</td>
<td>Bhikkhu, Bhikkhunī</td>
</tr>
<tr>
<td>5. Cātummahārajīka: Zhūtiān 諸天, lín 林, yèchā 夜叉</td>
<td>Devatā, Devaputta, Vana, Yakkha</td>
</tr>
<tr>
<td>6. Tāvatimsa: Dīshī 帝釋</td>
<td>Sakka</td>
</tr>
<tr>
<td>7. Māra: Mó 魔</td>
<td>Māra</td>
</tr>
<tr>
<td>8. Brahmā: Fàntiān 梵天</td>
<td>Brahmā</td>
</tr>
</tbody>
</table>
the imperfect nature of the transmission of Buddhist collections from generation to
generation.\footnote{Cf. Bucknell 2007.} By looking at the relative proportions, the function of verses in the \textit{jiéjí pín} 結集品 (the Eight Assemblies section) can overall be regarded as “responding and summarizing.” This function can also connect with the literal meaning of the term \textit{jiéjí pín} 結集品. In my opinion, “responding and summarizing” could be regarded as an instance of “gathering the meaning” of the previous prose. Therefore, the function described by \textit{jiéjí} 結集, with respect to the terms \textit{jiéjí wén} 結集文 and \textit{jiéjí pín} 結集品 might literally be considered as “gathering.” Nevertheless, the practical functions of the \textit{jiéjí wén} 結集文 and \textit{jiéjí pín} 結集品 are different. The verses of the \textit{jiéjí wén} 結集文 function to “gather” (i.e. “collect”) \textit{sūtras} together [as \textit{uddānas}] while the verses of the \textit{jiéjí pín} 結集品 “gather” (i.e. “summarize”) the meanings of \textit{sūtras}.

“Gathering” was considered to be the initial function of \textit{geya} in \textit{aṅga} classification; however, Yínshùn (1971: 518) said that this function was gradually ignored as time went by.\footnote{Maybe this is why Jayawickrama (1959: 12) said, “it is quite possible that the true significance of this term (\textit{geya}) too has been lost.” Besides, Yínshùn (1971: 518) stated that these \textit{geya} verses are close to those known in general society, but not connected with afflictions (\textit{kleśa}), according to the \textit{geya} definition of the \textit{Chéngshí lùn} 成實論 (Satyasiddhiśāstra), as mentioned in § 2.1.4. Therefore, this is not exclusive.} Instead, “repeating” or “summarizing” become the widespread meaning of \textit{geya}, as is evidenced by the fact that it is found in most texts. The \textit{geya} definition of the (Mūla)sarvāstivādins seems to have the idea that verses should be in correspondence with the prose (\textit{sūtra}) or have a connection with the prose.\footnote{The ancient meanings of \textit{geya} in India can still be seen in the \textit{Āpídámó dāpípóshā lùn} 阿毗達磨大毗婆沙論, \textit{Yúgāshīdì lùn} 瑜伽師地論 (Yogācārabhūmi), \textit{Chéngshí lùn} 成實論 (Satyasiddhi-śāstra), and so on, particularly the idea that \textit{geya} was considered as \textit{gāthā} and the special usage of \textit{geya}. These texts are affiliated with the (Mūla-)Sarvāstivāda school.} This is also the significant difference between \textit{geya} and \textit{gāthā}. \textit{Gāthā} can independently appear in the text, while \textit{geya} always remain connected with section(s) of prose.

2.2.2. The source of the Group A verses in the \textit{Śarīrārthagāthā}

As mentioned in chapter one, the verses in Group A were all cited from the \textit{Saṃyuktāgama}. This section will discuss from which \textit{sūtras} of the \textit{Saṃyuktāgama} the \textit{Śarīrārthagāthā} verses were quoted. There will also be a further analysis of the
relationship between the Šārīrārthagāthā and Saṃyuktāgama, and the reason why the author(s) of the Yogācārabhūmi chose to quote these verses.

There are four scholars—Ui (1958), Enomoto (1989), Zōngzhèng (2005), and Chén 2006—who have found the specific sūtras to which the Šārīrārthagāthā verses correspond. The detail of their findings can be seen in Table 2.3. The verses of Group A are divided into fourteen sets. The differences between these scholars’ findings are as follows:

1. the first set (è 惡, pāpa): Ui mentioned only SĀ-G 1270
2. the sixth set (lèi 類, abhivarṇatā): Zōngzhèng mentioned SĀ-G 597+SĀ-G 1315
3. the eighth set (chí 池, sara): Ui mentioned SĀ-G 595, not SĀ-G 601
4. the ninth set (liú 流, ogha): Ui mentioned only SĀ-G 603, and Chén combined the ninth and tenth set and did not mention SĀ-G 603
5. the tenth set (liú 流, ogha): all are different, all scholars mentioned SĀ-G 1269, SĀ-G 1326, and SĀ-G 1329.
6. the fourteenth set (dé yì 得義, arthaprāpti): Ui mentioned SĀ-G 549.

These differences need to be examined with respect to the verses’ content. Ui’s study was done in 1958, so the materials and tools he could use were limited, thereby possibly restricting the accuracy of his study. The first, ninth, and tenth sets of Ui’s study represent the content of only one sūtra each, but in the case of the eighth and thirteenth sets, the corresponding sūtras are not correct because the contents of SĀ-G 959 and SĀ-G 549 do not totally match the verses. The sixth set of Zōngzhèng’s study includes the extra sūtra SĀ-G 1315. This is because SĀ-G 597 in the sixth set lacks half a verse — 住此於此學, 不懼後世死 (atra sthitāḥ atra ca śikṣamāno, nāyaṁ martyāḥ paralokād bibheti), so Zōngzhèng added the similar account (住彼學彼法, 則無他世畏) from SĀ-G 1315 into SĀ-G 597. In the content of this verse of the sixth set, the objects of learning are jiè 戒 (morality, śīla), ding 定 (meditation, samādhi), and huì 慧 (wisdom, prajñā), but SĀ-G 1315 indicates xìn 信 (faith), hùì 惠 (wisdom), cái 財 (wealth), and fāshī 法施 (gift of [teaching] dharma). They are different, so it is not necessary to add SĀ-G 1315 after SĀ-G 597. The ninth and tenth are from the same topic (liú 流, ogha), so Chén combined them as a group. However, the contents of these two sets are distinct. It is
better to separate them to find the corresponding sūtras, which was done in the studies of Enomoto and Zōngzhèng. As for the tenth set, Enomoto does not mention SĀ-G 1316, but it is indeed related. Overall, the studies of Enomoto and Zōngzhèng are more accurate and complete. The precise correspondence of the verse sets with sūtras can be seen in the following tabulation:

<table>
<thead>
<tr>
<th>Title</th>
<th>corresponding sūtra</th>
</tr>
</thead>
<tbody>
<tr>
<td>1  è 惡 (pāpa)</td>
<td>SĀ-G 1270–1274</td>
</tr>
<tr>
<td>2  shuō 說 (ākhṣeya)</td>
<td>SĀ-G 1078</td>
</tr>
<tr>
<td>3  tān 貪 (rāga)</td>
<td>SĀ-G 1214</td>
</tr>
<tr>
<td>4  liú 流 (ōgha)</td>
<td>SĀ-G 1092</td>
</tr>
<tr>
<td>5  bù 怖 (utrasta)</td>
<td>SĀ-G 596</td>
</tr>
<tr>
<td>6  lèi 類 (abhīvarṇṇatā)</td>
<td>SĀ-G 597</td>
</tr>
<tr>
<td>7  yù 譽 (yaśasvin)</td>
<td>SĀ-G 1282</td>
</tr>
<tr>
<td>8  chí 池 (sara)</td>
<td>SĀ-G 601</td>
</tr>
<tr>
<td></td>
<td>SĀ-G 1329</td>
</tr>
<tr>
<td>9  liú 流 (ōgha)</td>
<td>SĀ-G 603</td>
</tr>
<tr>
<td></td>
<td>SĀ-G 1326</td>
</tr>
<tr>
<td></td>
<td>SĀ-G 1329</td>
</tr>
<tr>
<td>10 liú 流 (ōgha)</td>
<td>SĀ-G 1269</td>
</tr>
<tr>
<td></td>
<td>SĀ-G 1316</td>
</tr>
<tr>
<td></td>
<td>SĀ-G 1326</td>
</tr>
<tr>
<td></td>
<td>SĀ-G 1329</td>
</tr>
<tr>
<td>11 tān 貪 (rāgaḍveṣa)</td>
<td>SĀ-G 1314</td>
</tr>
<tr>
<td></td>
<td>SĀ-G 1324</td>
</tr>
<tr>
<td>12 zuò 作 (kāryatā)</td>
<td>SĀ-G 1311</td>
</tr>
<tr>
<td>13 qú láo 劫勞 (āyūhana)</td>
<td>SĀ-G 1267</td>
</tr>
<tr>
<td>14 dé yì 得義 (arthaprabhī)</td>
<td>SĀ-G 1092</td>
</tr>
</tbody>
</table>

Some sets correspond to several sūtras in the Samyuktāgama, because the verses of these sūtras are identical. Moreover, these corresponding sūtras all appear in the Eight
Assemblies section. The Eight Assemblies section has been identified as an example of geya. Therefore, the verses of Group A are taken to be geya verses.

If these corresponding sūtras were compared as they appear in the Biéyì zá āhánjīng 別譯雜阿含經 (SĀ-U), Eight Assemblies section of the Saṃyuktāgama, and Saṃyuttanikāya, more information might be found. SĀ-U (T. 100) is usually been taken to have the correct order of sūtras in SĀ-G, especially those in the geya parts.\(^{207}\) The Eight Assemblies section and Saṃyuttanikāya could provide information about the specific group to which the verses belong. Table 2.4 shows three facts:

1. the correspondence between the Śarīrārthagāthā verses and SĀ-G or SĀ-U sūtras reflects that the sequential arrangement has not been maintained.
2. the verses of Group A in the Śarīrārthagāthā do not include all the verses (geya part) of SĀ-G or SĀ-U.
3. large parts of the Śarīrārthagāthā verses (10 of 14 sets) particularly come from the assembly of the Cāturmahārājika, or the Saṃyuttas of Devatā and Yakkha.

From the first two points, one thing which can be certain is that the relationship between the Group A of the Śarīrārthagāthā and Saṃyuktāgama (geya part) is not like that of the Vastusāmgrahani and Saṃyuktāgama (sūtra part).\(^{208}\) Group A of the Śarīrārthagāthā is not a mārka which sequentially comments on the geya part of Saṃyuktāgama.

Why are the verses of Group A mostly from the Cāturmahārājika assembly or the Devatā and Yakkha Saṃyuttas? The Eight Assemblies represent those groups for whom the dharma is spoken.\(^{209}\) In other words, these are the eight classes of listeners taught by the Buddha. Therefore, a possible answer is that the author(s) of the Yogācārabhūmi intended to emphasize the fact that the Buddha has educated the deity (Devatā) and yakṣa (Yakkha).\(^{210}\)


\(^{208}\) Lǚ (1924) and Yìnshùn (1983) gave evidence that the Vastusāmgrahani is the mārka of the sūtra-aṅga part of the Saṃyuktāgama. Both of them use the Vastusāmgrahani to correct the order of sūtras in the Zá āhánjīng 雜阿含經 (T.99).

\(^{209}\) The eight classes are Kṣatriya (chàlì 削利), Brāhmaṇa (pōluómé 婆羅門), Grhapati, (póqíshě 婆耆舍), Śramaṇa (bǐqiū 比丘, bǐqiūní 比丘尼), Cāturmahārājika (zhūtiān 諸天, lín 林, yèchā 夜叉), Trāyastriṃśa (dǐshì 帝釋), Māra (Mó 魔), and Brahmā (jùntiān 梵天).

\(^{210}\) It is possible that belief in deities and yakṣas had become a trend at the time in India. The author may have wanted to use Buddhist ideas to change the cultural perception of such beings and make Buddhism more popular. Cf. Yìnshùn 1971: 732.
In brief, the verses of Group A have two special features. Firstly, due to the fact that verses are all quoted from the Eight Assemblies of the *Saṃyuktāgama*, the verses are considered as *geya*. Secondly, most verses of Group A were chosen from the *saṃyuttas* of the *Devatā* and *Yakṣa* in the *Saṃyuktāgama*.

2.2.3. Summary

It has been shown that the verses of Group A are all quoted from the Eight Assemblies section of the *Saṃyuktāgama*, which is also known as *jiéjí pǐn* 结集品. Therefore, due to the function of *geya*, the attribute of the verses of Group A is “gathering [the meanings of the prose (*sūtra*)].” In addition, Group A of the *Śarīrārthagāthā* is not like a *mātr̥kā* on the Eight Assemblies section of the *Saṃyuktāgama*. The connection found between them is that the verses of both texts are *geya*. Maybe this is the reason why the author(s) of the *Yogācārabhūmi* particularly chose the verses from the Eight Assemblies of the *Saṃyuktāgama*. The verses of Group A are mostly from the *saṃyuttas* of the *Devatā* and *Yakkha*.

2.3. The third *aṅga*, *vyākaraṇa*, and the verses of Group B of the *Śarīrārthagāthā*

This section will investigate the meanings of *vyākaraṇa* in various texts. At the same time, the development of *vyākaraṇa* will also be discussed. Second, the specific *sūtras* of the *Udānavarga, Pārāyaṇa, Arthavargīya* and *Madhyamāgama*, which Group B of the *Śarīrārthagāthā* verses correspond to, will be ascertained.

Finally, the relationship between the meaning of *vyākaraṇa* and Group B of the *Śarīrārthagāthā* will be analyzed. The reason why the verses of Group B were chosen in the *Śarīrārthagāthā* will additionally be discussed.
2.3.1. The development of vyākaraṇa

The third aṅga in the nine-aṅga classification is vyākaraṇa (separation, distinction, explanation, etc.). The word vyākaraṇa is employed in Sanskrit and Pāli. However, in the Pāli tradition, the third aṅga is veyyākaraṇa. Mayeda (1964: 281) mentioned that veyyākaraṇa is close to the Buddhist Hybrid Sanskrit term vai(y)yākaraṇa. Both terms vyākaraṇa and veyyākaraṇa derive from the verb vyākaroti (the root √kr̥ with the two prefixes vi and ā), meaning “to undo, sever, divide, separate from,” so these two nouns generally share the similar meanings, such as explanation and exposition. However, Yinshūn (1971: 528) said that, strictly speaking, the applications of the two terms are different. If vyākaraṇa already existed within Pāli, why did the Pāli tradition instead favour veyyākaraṇa for aṅga classification? One possibility is that vyākaraṇa is an early term which shares the general meanings (explanation, answer, or distinction) and was broadly used at that early time, while the term veyyākaraṇa, which is applied in later Pāli, emphasizes the Buddhist concept. This concept concerns the achievement of the saints or rebirth of the disciples. It is a special usage which turned out to be more significant in later Buddhism. The Pāli tradition, therefore, may have adopted the term veyyākaraṇa instead of vyākaraṇa for aṅga classification (Yinshūn 1971: 528).

In this case, veyyākaraṇa could be considered as “revelation” which involves the achievement of a person in the present or future as well as the karma of the past (Yinshūn 1971: 528). This means that someone could reveal the mysterious, occult and unmanifest occurrence by distinct explanations. The term veyyākaraṇa practically extends the usage of vyākaraṇa. Thus, in Pāli texts, the term veyyākaraṇa has a broader usage.

The meanings of vyākaraṇa in Buddhist texts are various. The definition of the third aṅga vyākaraṇa (veyyākaraṇa) by Buddhaghosa is most difficult to understand. The description states:

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211 See MW s.v. vyākaraṇa.
213 See BHS s.v. vaiyākaraṇa. PED (s.v. veyy°) states that veyy° is a diaeretic form of vy°.
214 See MW s.v. vyākr̥; vyākaroti.
215 Sn 19. 8, Sn 10. 1. 7.
216 The prefix veyy° is usually used for abstract nouns. See PED s.v. veyy°.
sakālam pi abhidhammapiṭakaṃ, niggāṭhakaṃ suttaṃ ca, yaṁ ca aṅnam pi atīhahi aṅgehi asaṅghitaṃ buddhavacanaṃ, taṃ veyyākaraṇaṃ ti veditabbaṃ.

The whole of the Abhidhamma piṭaka, suttas without verses and any other sayings of the Buddha which is not included in the other eight aṅga, should be regarded as the veyyākaraṇa.

The range of veyyākaraṇa from Buddhaghosa’s definition seems quite broad. Jayawickrama (1959) mentioned that from his description, Buddhaghosa was not really familiar with the content of veyyākaraṇa.217 Mayeda (1964: 294) said that this definition is not precise enough to understand what specific texts belong to veyyākaraṇa. Therefore, even though some scholars have attempted to find the Nikāya texts of veyyākaraṇa with this definition, the results are still controversial. For example, Hayashiya (1928) took “explanation” as the meaning of veyyākaraṇa, and then indicated that the texts in the Saṃyuttanikāya are those not included the Sagāthavaggga and the Nidānasamyutta.218 However, Mayeda (1964: 296) pointed out that because scholars have surveyed the texts mentioned by Buddhaghosa using a meaning of “vyākarana” from other traditions,219 the results of these studies cannot be reliable.

Mayeda (1964: 296–306) identified the meaning of veyyākaraṇa by using the basic meanings of the verb vyākaroti/byākaroti. There are two distinct meanings in Nikāya texts, namely, an answer to a question and a declaration (jì bié記別)220. The first, an answer to a question, is most common and important meaning of veyyākaraṇa. This meaning in the broad sense can also be regarded as “explanation.” The second, “declaration”, may be divided into four types, as follows:221

217 The phrase “not included in the other eight aṅgas” is not a characteristic thing for Buddhaghosa to state. See Jayawickrama 1959.
218 Another scholar, Ui (1925: 159), also used the meaning “explanation” to examine the texts of vyākarana. He roughly indicated that the first eight sections of Nidānasamyutta of the Saṃyuttanikāya belong to vyākarana.
219 Some scholars, such as Mino (1926: 24), Akanuma (1939: 168), Ogiwara (1869–1937: 405), and Hikata (1935–1941), have taken “answer to a question” as the meaning of vyākarana. But, the results of their studies are divergent.
220 “Declaration” to Ji bié記別 is the preferred definition of veyyākaraṇa by Analāyo (2009). Basically, Ji bié記別 is considered as “prediction or prophecy” on the context of most later Buddhist texts. However, according to Mayeda’s opinion on the definition of Ji bié記別, “declaration” for Ji bié記別 is more suitable which could involve a broader meaning.
221 The first two emphasize the difference between other people and self; and the last two lay stress on the difference of time between the present and future.
1. Declaration of others (particularly the Buddha and his disciples): An example can be seen in the Janavasabhasutta (DN 18) which mentions that the Buddha indicated where a disciple is going to when he passes away. The Mahāparinibbānasutta (DN 16) mentions the disciples’ future circumstances after dying.

2. Declaration of self: a person can announce his own future. An example can also be seen in the Mahāparinibbānasutta (DN 16)\(^{222}\), which shows that the Buddha told Ānanda that a disciple can declare his own achievement.

3. Declaration of the future: Due to personal enlightenment, one can predict where one is going to be after passing away. An example is the Nalakapānasutta (MN 68), which contains a story in which the Buddha indicated where a disciple is going to be reborn after death. However, Mayeda (1964: 299) said that the previous life of a person could also be indicated sometimes.

4. Declaration of a present achievement: Mayeda (1964: 303) mentioned that in early Buddhism, the highest ideal of practice was to reach liberation in the present life, rather than the achievement in a future life. A good example is a common statement found in Pāli texts, “destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.”\(^{223}\)

Differently, Anālayo (2009) took the words veyyākarana and vyākaraṇa to examine its practical meaning in Nikāya texts. He concluded that the meanings were replies, expositions, explanations and declarations. “Replies” appear in response to question(s), while “expositions and explanations” need not be prompted by a question. “ Declarations” are about the Buddha’s future circumstances or disciples’ attainment; or by a retired ruler to his son about how to manage the country; or by a god revealing his identity.

The traditional descriptions of vyākaraṇa in other texts could be divided into three types (Mayeda 1964: 282). The first is “answer to a question.” The account of the

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\(^{222}\) anacchariyam kho pan’ etoā ānanda yaṃ manussabhūto kālam kareyya, tasmin tasmām ce kālakate tathāgatam upasamkamitvā etam atthām pucchissatha, vihesā v’ esā ānanda tathāgatasssa. tasmāt ih’ ānanda dhammādāsam nāma dhammapariyāyaṃ desessāmī yena samannāgato ariyasāvavo ākānkhampāno attanā va attānaṃ vyākareyya : khīnaniyaya mhi khīnatiiracchānayaṃi khīnapiettiyayaṃi khīnāpāyaduggativeniṃpāto, sotāpanno ’ham asmi avinipātadhammo nīyato samboḍhipariyāyo ’ti (DN II 93.11–20).

\(^{223}\) khīṇā jāti vusitaṃ brahmaṉacariyam, katām karaniyam nāparaṃ itihatāyā ti abbhaṅīṇāsi (SN 6.1.3 at SN II 140.27–30).
Āpídámó dàpípóshā lùn 阿毗達磨大毗婆沙論 (Abhidharma Mahāvibhāṣāśastra) describes:

「記說云何? 謂諸經中，諸弟子問，如來記說；或如來問，弟子記說；或弟子問，弟子記說；化諸天等，問記亦然。若諸經中，四種問記；若記所證所生處等。」

What is vyākaraṇa? It is those sūtras in which the Tathāgata answers the disciples' question(s), or the disciples answer the Tathāgata’s question(s); the Tathāgata answers the question(s) of gods, or gods answer the Tathāgata’s question(s). These are the four types of “answer to a question” in sūtras. The reply of “answer to a question” is where to be achieved or reborn.

This passage shows three aspects of the meaning “answer to a question” of vyākaraṇa—the persons who questions and answers, the methods, and content of “answer to a question.” The persons are the Tathāgata, disciples, and gods. The four types of answer to a question (catvāri praśna-vyākaraṇāni) are: a confirmatory reply to a question (一向記, ekāṃśavyākaraṇām), discriminating answer (分別記, vibhajyavyākaraṇam), questioning in return (反詰記, paripṛćchāvyākaraṇam), silence for answer (捨置記, sthāpanīyavyākaraṇam). The content of conversation is where a saint will gain realisation or where a person will be reborn in the next life. From this description of vyākaraṇa, Mayeda (1964: 282) also took the content of the answer to the question(s) as another meaning of vyākaraṇa, namely, “declaration” or “prediction” (shòu jì 授記), which I will discuss later.

Another definition of vyākaraṇa can be seen in the Yúqié shīdì lùn 瑜伽師地論 (Yogācārabhūmi). There are two accounts:

記別者？謂廣分別略所標義，及記命過弟子生處。 (T1579, 30.753a15–16)

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224 T1545, 27.659c28–660a2. Also see Chéngshí lùn 成實論 (Satyasiddhi-śāstra), T1646, 32.244c29; Shùnzhènglĭ lùn 順正理論 (Abhidharma Nyāyānusāra-śāstra), T1562, 29.595a8;
225 These four ways are commonly seen in early texts, such as MĀ 119 and AN I 197.
What is vyākaraṇa? This is a detailed explanation (guǎng fènbié 廣分別) for a brief connotation, and the account about where disciples who passed away will be reborn.

云何記別？謂於是中，記別弟子命過已後當生等事，或復宣說已了義經。
(T1579, 30.418c7–9)

What is vyākaraṇa? This is an account about where disciples will be reborn after dying, or [an account] is taken as a fully explained discourse (leyi jīng 了義經).

From the above descriptions, we see that there are two meanings of vyākaraṇa. One is the detailed explanation or fully explained discourse. This meaning contrasts with the definition of geya in which the verses of geya are unexplained discourse. The meaning of geya is the opposite to that of vyākaraṇa; geya verses need to be explained. Therefore, the function of vyākaraṇa is to elucidate the content of geya verses which are regarded as succinct sayings (luèsuǒbiāo yì 略所摽義). This is why vyākaraṇa stands for detailed explanation. Evidence may be found in the Āgamas.

For example, there are four kinds of detailed explanations in the Samyuktāgama. The first is related to the Bōluóyánnà 波羅延那 (Pārāyaṇa). The specific texts are SĀ-G 345, SĀ-G 982, SĀ-G 983 and SĀ-G 1164. The second is related to the Yì pǐn 義品 (Atthakavaggika). The specific text is SĀ-G 551. The third is related to the Yōutuónà 優陀那 (Udāna), of which the texts are SĀ-G 64 and SĀ-G 566. The fourth is the Bāzhòng sòng 八眾誦 (Samgītavarga) which can be found in SĀ-G 549. In the Chinese Madhyamāgama

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226 A similar account is in the Xiănyáng shèngjiāo lùn 显揚聖教論 (Prakaranāravacāśāstra), T1602, 31.509a1–2.
227 Also see Chéngshí lùn 成實論 (Satyasiddhiśāstra), T1646, 32.244c27–28.
228 應頌者。謂長行後宣說伽他。又略摽所說不了義經。 See Yúqiéshīdì lùn 瑜伽師地論 (Yogācārabhūmi), T1579, 753a13–14.
230 The counterpart in the Nikāyas is SN V. 2 (Ajitapañha).
231 The counterpart in the Nikāyas is SN V. 4 (Punnakapañha).
232 The counterpart in the Nikāyas is SN V. 14 (Udāya).
233 The counterpart in the Nikāyas is SN V. 3 (Metteyyapañha).
234 The counterpart in the Nikāyas is SN 884 (Māgandiyapañha).
235 The counterpart in the Nikāyas is SN 22. 55 (Udānasutta).
236 The counterpart in the Nikāyas is SN 41. 5 (Pathamakāmabhūśutta).
(Zhōng āhánjīng 中阿含經), the texts are sūtras 165–167.\(^{237}\) In the above texts, the verses (geya) are interpreted or explained. In other words, the verses condense ideas or feelings in limited stanzas, in such a way that they cannot always be fully understood by the reader. Hence, the function of vyākaraṇa is to make the geya verses comprehensible.

Another meaning of vyākaraṇa is an account or record of where disciples will be reborn in the next life. This is similar to the content of “the answer to the question(s)” in the Āpiddāmō dāpīpōshā lūn 阿毗達磨大毗婆沙論. The account of the Yūqié shīdì lūn 瑜伽師地論 (Yogācārabhūmi) mentions only the rebirth of disciples, while the Āpiddāmō dāpīpōshā lūn 阿毗達磨大毗婆沙論 mentions the achievements of saints and the rebirth of disciples. In brief, these accounts are about the future of people after death. In a broad sense, this is another kind of explanation or answer to a question. The Buddha explains where the disciples are going to in the future.

Overall, the above three meanings of vyākaraṇa suits the literal meaning of vyākaraṇa (vi+ ā+ √kṛ), which is to make clear the teachings of the Buddha, or the future situation of his disciples. Yīnshùn (1971: 525) further indicated that the first two meanings emphasize the mode of vyākaraṇa, which is the general meaning; and the meaning specially focuses on the content of vyākaraṇa. The relationship of the three meanings is shown in the following chart:

\[
\begin{array}{c|c|c}
\text{vyākaraṇa} & \text{mode (general)} & \text{answer to question(s)} \\
\text{content (special)} & \text{detailed explanation} & \text{achievements of saints and rebirth of disciples} \\
\end{array}
\]

As mentioned in § 2.1.2, there is a collection of vyākaraṇa texts spoken by the Tathāgata and his disciples in the Samyuktāgama. The three meanings of vyākaraṇa can also be seen in this section of the Samyuktāgama, although the definition of the Āpiddāmō dāpīpōshā lūn 阿毗達磨大毗婆沙論 lays particular stress on the meaning “answer to a question” and the achievements of the saints and rebirth of the disciples, while the

\(^{237}\) The counterpart in the Nikāyas is MN 133, 134, 132.
account of the *Yúqié shìdī lùn* 瑜伽師地論 (*Yogācārabhūmi*) highlights the meaning of the detailed explanation and rebirth of the disciples.

Yinshùn (1971: 525) commented that the three meanings of *vyākaraṇa* have changed over time. The contents of the first two meanings of *vyākaraṇa* have further developed and become longer in the *Madhyamāgama*/*Majjhimanikāya* and *Dīrghāgama/Dīghanikāya*, such as MN 109 (*Mahāpuṇṇamasuttaṇ*), and DN 1, 21 (*Brahmājala Sutta* and *Sakkapabha Sutta*). Yinshùn (1971: 525) additionally commented that with the passage of time, the first two became the *āṅga* "vaipulya" in the twelve-*āṅga* classification (*dvādaśa-āṅga*).

The third meaning, stressing the content of *vyākaraṇa*, has also evolved over time. "Prediction" or "prophecy" became its dominant meaning in later Buddhism. For instance, Gautama Buddha’s prediction that Ajita will become Maitreya Buddha (*Mīlē* 彌勒) in his next life is described in the *Dà bōnièpán jīng* 大般涅槃經 (*Mahāparinirvānasūtra*) as *vyākaraṇa*.*239* Mayeda (1964: 303) also commented that the meaning “prediction” focuses on future circumstances and does not relate to the present achievements of a person.*240* The reason why “prediction” could suit the literal meaning of *vyākaraṇa* is that “prediction” explains or reveals mysterious and subtle meanings. This is also described in the *Dàhéng āpídámó zájí lùn* 大乘阿毘達磨雜集論 (*Mahāyānābhidharma Samuccaya*-*vyākhyā*).*241*

In sum, all three meanings of *vyākaraṇa* are often found in the texts. The section spoken by the Tathāgata and his disciples in the *Samyuktāgama* is considered to be *vyākaraṇa*. This section is found after of the sections of *sūtra* and *geya* (Yinshùn 1971: 527). Furthermore, Yinshùn (1971: 527) stated that although the verses in the Eight Assemblies section of the *Samyuktāgama* are regarded as *geya*, the verses which were not incorporated into texts at the first Buddhist Council are also named *geya* in a broad sense. The function of *vyākaraṇa* is to elucidate the content of these verses, which existed at the time but were not incorporated into Buddhist collections. Also, the modes

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240 The example is the *Pāthikasutta* (DN 24.3).
241 記別開示深密意故 (T1606, 31.743c6–8).
of vyākaraṇa (the first two meanings) are “the answer to question(s)” and “the detailed explanation.” The special application of vyākaraṇa (the last meaning), which can be considered as “declaration,” concerns where a saint will gain realisation or where a person will be reborn to in the next life. Due to the fact that the special application has gradually become more highly valued, the meaning of vyākaraṇa has gradually changed into “prediction”, which reveals mysterious and subtle meanings.

2.3.2. The source of Group B verses in the Śarīrārthagāthā

As mentioned in chapter one, the verses in Group B were cited from the Udānavarga, Pārāyaṇa, Arthavargīya and Madhyamāgama. This section will show from which specific sūtras the Śarīrārthagāthā verses were quoted. Further analysis of the relationship between the Śarīrārthagāthā and these texts will be undertaken.

As mentioned in §2.2.2, there are four scholars who have already found the specific sūtras to which the Śarīrārthagāthā verses correspond. The detail of their findings can be seen in Table 2.5.242 The verses of Group B are divided into twenty seven sets with their titles, which were translated from the Tibetan version.243 As is evident from Table 2.5, the results of these four scholars are largely divergent. The reason being that, unlike Enomoto (1989), Ui (1958), Zōngzhèng (2005), and Chén (2006) did not examine the Sanskrit version of the Udānavarga (edited by Schmithausen (1970)).

The verses in Group B can also be separated into two types. The first type involves the verses (the first twenty four sets) all from the Udānavarga (Uv-S),244 according to Enomoto (1989). The verse content of the Śarīrārthagāthā and Udānavarga are exactly the same. However, the findings of Ui (1958), Zōngzhèng (2005), and Chén (2006) are generally based on texts relevant to the Udānavarga (Dharmapada, Fājū jīng 法句經, Dharmapada, Suttanipāta, Udānavarga, Fājū jīng 法句經 (T210), Fājū piyū jīng 法句譬喻經 (T211), Chīyào jīng 出曜經 (T212), Fājī yàosòng jīng 法集要頌經 (T213) are abbreviated as “Dhp,” “Sn,” “Uv,” “FJ,” “FJP,” “CY,” and “FJY.”

242 Dharmapada, Suttanipāta, Udānavarga, Fājū jīng 法句經 (T210), Fājū piyū jīng 法句譬喻經 (T211), Chīyào jīng 出曜經 (T212), Fājī yàosòng jīng 法集要頌經 (T213) are abbreviated as “Dhp,” “Sn,” “Uv,” “FJ,” “FJP,” “CY,” and “FJY.”

243 As mentioned in chapter one, the titles of the 27 sets of Group B appear only in the Tibetan Yogācārabhūmi. The title of Group B is called upadeśa.

244 This version was found and edited by Schmithausen (1970); it is not the version edited by Bernhard (1965). There are two kinds of Sanskrit Udānavarga, namely, the versions of the Mūlasarvāstivādins and Sarvāstivādins. The one edited by Schmithausen (1970) is from the Mūlasarvāstivāda school.
Therefore, the study of Enomoto (1989) is more accurate than the studies of the other three scholars. The following table shows the specific sūtras of the Udānavarga from which the Śārīrārthagāthā verses are quoted.

<table>
<thead>
<tr>
<th>title of verses</th>
<th>sūtra</th>
</tr>
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<tbody>
<tr>
<td>1 impermanence</td>
<td>Uv-S 1.3</td>
</tr>
<tr>
<td>2 carefulness</td>
<td>Uv-S 4.1</td>
</tr>
<tr>
<td>3 strong lust</td>
<td>Uv-S 3.1</td>
</tr>
<tr>
<td>4 dwelling in the dharma</td>
<td>Uv-S 5.24</td>
</tr>
<tr>
<td>5 contemplating the truth</td>
<td>Uv-S 9.6</td>
</tr>
<tr>
<td>6 good speech</td>
<td>Uv-S 8.11</td>
</tr>
<tr>
<td>7 faith</td>
<td>Uv-S 10.1</td>
</tr>
<tr>
<td>8 learning</td>
<td>Uv-S 12.6</td>
</tr>
<tr>
<td>9 being like the sky</td>
<td>Uv-S 17.12</td>
</tr>
<tr>
<td>10 physical appearance</td>
<td>Uv-S 22.12–16</td>
</tr>
<tr>
<td>11 king</td>
<td>Uv-S 16.22</td>
</tr>
<tr>
<td>12 city of bone</td>
<td>Uv-S 16.23</td>
</tr>
<tr>
<td>13 turtle</td>
<td>Uv-S 26.1</td>
</tr>
<tr>
<td>14 equality</td>
<td>Uv-S 26.30</td>
</tr>
<tr>
<td>15 mud</td>
<td>Uv-S 29.37</td>
</tr>
<tr>
<td>16 two dwellings</td>
<td>Uv-S 29.38</td>
</tr>
<tr>
<td>17</td>
<td>Uv-S 29.51</td>
</tr>
<tr>
<td>18 having cleaning up</td>
<td>Uv-S 29.56</td>
</tr>
<tr>
<td>19 giving</td>
<td>Uv-S 28.2</td>
</tr>
<tr>
<td>20 all evils</td>
<td>Uv-S 28.1</td>
</tr>
<tr>
<td>21 falling down</td>
<td>Uv-S 31.1</td>
</tr>
<tr>
<td>22 skilled</td>
<td>Uv-S 31.51</td>
</tr>
<tr>
<td>23 craft</td>
<td>Uv-S 32.5</td>
</tr>
<tr>
<td>24 travelling far away</td>
<td>Uv-S 33.55</td>
</tr>
</tbody>
</table>

245 The Fǎjù jīng 法句經 and Fǎjù piyù jīng 法句譬喻經 are close to the version of the Pāli Dhammapada, while the Chūyào jīng 出曜經 and Fǎjí yàosòng jīng 法集要頌經 are different recensions of the Udānavarga.
From the above table, we see that the sequence of Śarīrārthagāthā verses are overall in accordance with the order of chapters in the Udānavarga, although a few sets have a different order.

Did the author(s) of the Yogācārabhūmi choose verses from each chapter of the Udānavarga? The distribution of verses in the Udānavarga is displayed in the following table:\textsuperscript{246}

<table>
<thead>
<tr>
<th>Chapter of Udānavarga</th>
<th>English translation\textsuperscript{247}</th>
<th>Number of verse sets in the Śarīrārthagāthā</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Anityavarga</td>
<td>Impermanence</td>
<td>1</td>
</tr>
<tr>
<td>2 Kāmavarga</td>
<td>Desire</td>
<td></td>
</tr>
<tr>
<td>3 Trṣñāvarga</td>
<td>Lust</td>
<td>3</td>
</tr>
<tr>
<td>4 Apramādavarga</td>
<td>Purity</td>
<td>2</td>
</tr>
<tr>
<td>5 Priyavarga</td>
<td>Agreeable Things</td>
<td>4</td>
</tr>
<tr>
<td>6 Śīlavarga</td>
<td>Morality</td>
<td></td>
</tr>
<tr>
<td>7 Sucaritavarga</td>
<td>Virtuous Conduct</td>
<td></td>
</tr>
<tr>
<td>8 Vācavarga</td>
<td>Speech</td>
<td>6</td>
</tr>
<tr>
<td>9 Karmavarga</td>
<td>Deeds</td>
<td>5</td>
</tr>
<tr>
<td>10 Śraddhāvarga</td>
<td>Faith</td>
<td>7</td>
</tr>
<tr>
<td>11 Śramaṇavarga</td>
<td>The Śramaṇa</td>
<td></td>
</tr>
<tr>
<td>12 Mārgavarga</td>
<td>The Path</td>
<td></td>
</tr>
<tr>
<td>13 Satkāravarga</td>
<td>Honor</td>
<td></td>
</tr>
<tr>
<td>14 Drohavarga</td>
<td>Mischief</td>
<td></td>
</tr>
<tr>
<td>15 Smrtivarga</td>
<td>Reflection</td>
<td></td>
</tr>
<tr>
<td>16 Prakīrmakavarga</td>
<td>Miscellaneous</td>
<td>11, 12</td>
</tr>
<tr>
<td>17 Udakavarga</td>
<td>Water</td>
<td>9</td>
</tr>
<tr>
<td>18 Puṣpavarga</td>
<td>The Flower</td>
<td></td>
</tr>
<tr>
<td>19 Aśvavarga</td>
<td>The Horse</td>
<td></td>
</tr>
<tr>
<td>20 Krodhavarga</td>
<td>Anger</td>
<td></td>
</tr>
<tr>
<td>21 Tathāgatavarga</td>
<td>The Tathāgata</td>
<td></td>
</tr>
<tr>
<td>22 Śrutavarga</td>
<td>The Hearer</td>
<td>8, 10</td>
</tr>
<tr>
<td>23 Ātmavarga</td>
<td>Self</td>
<td></td>
</tr>
<tr>
<td>24 Peyālavarga</td>
<td>Numbers</td>
<td></td>
</tr>
</tbody>
</table>

\textsuperscript{246} The titles of chapters are in accordance with Bernhard 1965. The version edited by Bernhard (1965) is considered to belong to the Sarvāstivādins. However, according to Schmithausen (1970), the chapter titles should be the same as those in the version of the Mūlasarvāstivādins.

\textsuperscript{247} Cf. Rockhill 1975.
We may conclude two main points from this table. First, the twenty ninth chapter, Yugavarga, has been quoted the most (four times) in the Śāriṅrāthagāthā. Second, not every chapter of the Udānavarga has been quoted in the Śāriṅrāthagāthā. Therefore, Group B of the Śāriṅrāthagāthā does not fully comment on the Udānavarga and the Śāriṅrāthagāthā is not the mātr̥kā of the Udānavarga.

As previously mentioned, the verses in Group B can be separated into two types. The first type has been discussed above. The second type constitutes the last three sets. The findings of the four scholars are similar but the situation is complicated, so these three sets will be analysed separately. The twenty fifth set is related to the Ajitapraśna of Pārāyaṇa (波羅延那). The results of the four scholars’ studies is as follows:

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Ui</td>
<td>Sn 1032–1039</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Enomoto</td>
<td>Sn 1032–1039, 1110f.; SNII, 47, 49; JA IV, 266; Nett10–17, 70f.; Peṭ13, 17,84f.; SHT VI, 198f.; SĀ TI 2, 95b 13f.; TI 25, 82c14f (Dàzhì dù lùn 大智度論/TI no.1509); Vi 1, TI 27, 230bf., 379b 11–15; Vi 2, TI 28, 285b13–17; Vi 3, TI 28, 454c27–455a2; Ibh 29.1.</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Zōngzhèng</td>
<td>Sn 1032–1039, 1110–1111</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Chén</td>
<td>Sn 1032–1039</td>
<td></td>
</tr>
</tbody>
</table>

Ui (1958), Zōngzhèng (2005), and Chén (2006) indicated that the verses correspond to Suttanipāta 1032–1039,248 but the texts Enomoto (1989) listed are not corresponding.

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248 The verses of the Suttanipāta 1032–1039 are as follows:

kenassu nivuto loko, iccāyasmā Ajito kenassu nappakāsati | ki ’ssābhilepanam brūsi, kiṃ su tassa mahabbhayam ||
sūtras but parallel sūtras. This is because the verses of the Suttanipāta and the Śarīrārthagāthā are from different traditions. Moreover, if the verses of the Śarīrārthagāthā are examined with SĀ-G 245 (Ajitaprapāna), the contents are different. Therefore, the study of Enomoto (1989) is correct that the corresponding sūtra has not yet been found.

The situation of the twenty sixth verse set is similar to the twenty fifth set. The results of the four scholars’ studies are as follows:

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Ui</td>
<td>Sn 766–771</td>
</tr>
<tr>
<td>2</td>
<td>Enomoto</td>
<td>Sn 766–770; Dhp 250ab, 336cd; Th 401cd, 457; JA IV, 172; Nett 5f., 69; Peṭ 9, 45f.; Vism 576; Uv III. 10cd, X. 13ab; PSVy 619; Abhidh-k-bh 9; Abhidh-k-T Tu 19b5–20a1; Chinese Arthavargīyasūtra, TI 4, 175c17–23; Vi 1, TI 27, 176a29–b3, 288b8f., 980c4f.; Vi 2, TI 28, 133c7f., 223a12f.; TI 29, 337b19f. (Shünzhènglǐ lùn 順正理論/TI no.1562)</td>
</tr>
<tr>
<td>3</td>
<td>Zōngzhèng</td>
<td>Sn 766–771; Chinese Arthavargīyasūtra (T198)</td>
</tr>
<tr>
<td>4</td>
<td>Chén</td>
<td>Sn 766–771; Chinese Arthavargīyasūtra (T198)</td>
</tr>
</tbody>
</table>

As for the twenty sixth verse set, Ui (1958), Zōngzhèng (2005), and Chén (2006) indicated that the verses correspond to Suttanipāta 766–771, while Enomoto (1989) instead listed Suttanipāta 766–770. Suttanipāta 766–771 is the entire Kāmasutta of the Pāli Suttanipāta. However, the last verse of the twenty sixth set is different from verse

avijjāya nivuto loko, Ajitā ti bhagavā vevicchā pamādā nappakāsati | jappābhilepanam brāmi, dukkham assa mahabbhayam |
savanti sabbadhī sotā, iccāyasā Ajito sotānaṃ kim nivāranam | sotānaṃ sanvaram brāhi, kena sotā pithiyare |
yāni sotāni lokasmim, Ajitā ti bhagavā sati tesam nivāranam | sotānaṃ sanvaram brāmi, paññāy’ ete pithiyare |
 paññā c’ eva sati ca, iccāyasā Ajito nāmarūpa ca mārīsa | etam me puṭṭho parbhāri, katth’ etam uparujjhati |
yam etam pañhaṃ apucchi, Ajita tam vadāmi te | yatthā nāmaṃ ca rūpaṃ ca, asesaṃ uparujjhati | viññānassa nirodhena, eth’ etam uparujjhati |
ye ca samkhātadhammāse, ye ca sekhā putthā idha | tesam me nipako iriyam, puṭṭho parbhāri mārīsa |
kāmesu nābhigijjheyya, manasānāvilo siyā | kusalo sabbadhāmmānam, sato bhikkhu paribbajo ti |

Schmithausen (1970) and Enomoto (1989) indicated that the verses of the Śarīrārthagāthā belong to the Mūlasarvāstivāda school.

249 Schmithausen (1970) and Enomoto (1989) indicated that the verses of the Śarīrārthagāthā belong to the Mūlasarvāstivāda school.

250 Sn 766–770: kāmaṃ kāmayānassa, tassa ce taṃ samijjhati | addhā pittimano hoti, laddhā macco yad icchatī |
tassa ce kāmayānassa, chandajātassa jantuno | te kāma parihāyanti, sallaviddho va ruppato |
Therefore, Enomoto’s listing is more accurate. Besides, due to the fact that the Chinese Arthavargiyasūtra (T198) and Kāmasutta of Pāli Suttanipāta does not belong to Mūlasarvāstivāda school (Mizuno 1952 and Yinshùn 1969: 101), the exact corresponding sūtra of the twenty sixth set has not yet been found.

The comparison of findings between the four scholars for the last set of Group B is displayed in the following table:

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Ui</td>
<td>SĀ-G 955</td>
</tr>
<tr>
<td>2</td>
<td>Enomoto</td>
<td>MĀ 165–167</td>
</tr>
<tr>
<td>3</td>
<td>Zōngzhèng</td>
<td>SĀ-G 955; close to SĀ-G 1072</td>
</tr>
<tr>
<td>4</td>
<td>Chén</td>
<td>SĀ-G 955</td>
</tr>
</tbody>
</table>

Again, the results of Ui (1958), Zōngzhèng (2005), and Chén (2006) are different from that of Enomoto (1989). Ui (1958), Zōngzhèng (2005), and Chén (2006) pointed out that the corresponding sūtra is SĀ-G 995, whereas Enomoto (1989) instead listed MĀ 165–167. The commentary on this verse set in the Śarīrārthagāthā mentions that this verse is known as Bhadraikarāgāthā (Zàoxiánshàn sòng 造賢善頌), which is MĀ 165. Perhaps Ui (1958), Zōngzhèng (2005), and Chén (2006) did not notice this statement in the commentary. Also, if the content of SĀ-G 995 is examined with the twenty seventh verse set, the meaning of SĀ-G 995 is not precisely the same as the twenty seventh verse set. Therefore, SĀ-G 995 should be regarded as the parallel sūtra.

The verses in the twenty sixth set are (See Enomoto 1989):

yo kāme parivajjete, sappasseva padā sīro | so imaṃ visatikaṃ loke, sato samativattati ||
hettam vattthum hiraṇṇam vā, govāsāṃ dāsaporīsaṃ | thiyo bandhā pathu kāme, yo naro anugijjhati ||
abalā va nam baliyanti, maddante nam parissayā | tato naṃ dukkham anveti, nāvaṃ bhinnam ivodakaṃ ||
771: tasmā jantu sadā sato, kāmāni parivajjaye | te pahāya tare ogham, nāvaṃ sīhātī pārāga tī ||

251 The verses in the twenty sixth set are (See Enomoto 1989):
kāmaṃ kāmāyaṃnāsya tasya cet tat samṛddhyati /
addhā prītaṃnā bhavati labdhvā yad ipheryam // 1
tasya cet kāmāyaṃnāsya chandājātasya jantuṇāḥ /
te kāmaṃ parīhiyamيط sālayaviddha iva rūpyate // 2
yah kāmāṃ parivarjayati sarppasyevā śīrāt padāṃ /
sa imaṃ visaktikāṃ loke smṛtah samativarttate // 3
kṣetrasvasthirāmāṃṣya ca gavāsamanikandalam /
striyo dasān prthakhāmāṃ yo naro hy abhigryāyati // 4
abalāṃ va baliyāmo mṛdāmyān enām parivraṭāh /
tata enāṃ dukkham anveti bhinnām nāvaṃ ivodakaṃ // 5
yasya tv etat samucchinnaṃ tālamastakavad dhataṃ /
śokās tasya nivartante adābindur iva puṣkarāt // 6

252 In chapter four, the corresponding sūtra is yet to be found, based on the comparison of verse content.
In sum, the verses of Group B are cited from different texts. All verses in the first type (24 sets) of Group B are cited from the Udānavarga. The corresponding sūtras of the twenty fifth, twenty sixth and twenty seventh verse set have not been found to date but they are related to the Ajitapraśna of Pārāyaṇa, the Kāmasūtra of the Arthavargīya, and MĀ 165. Therefore, the second type of Group B may simply quote from the Pārāyaṇa, Arthavargīya and Madhyamāgama.

2.3.3. Summary

The verses of Group B in the Śarīrārthagāthā can be found in the Udānavarga, Pārāyaṇa, Arthavargīya and Madhyamāgama. However, why did the author(s) choose the verses from a number of different texts? As mentioned in § 2.3.1, there are three meanings of vyākaraṇa. The texts which refer to the meaning “detailed explanation” are SĀ-G 345, SĀ-G 982, SĀ-G 983, SĀ-G 1164 of the Bōluóyānna 波羅延那 (Pārāyaṇa), SĀ-G 551 of the Yi pǐn 義品 (Arthavargīya), SĀ-G 64 and SĀ-G 566 of Yōutuónà 優陀那 (Udāna), and the Chinese Madhyamāgama 165–167 (Zhōng āhánjīng 中阿含經). The specific correspondence between the corresponding texts of Group B of the Śarīrārthagāthā and the early texts is displayed in the following table.

<table>
<thead>
<tr>
<th>Early texts referring to the meaning “detailed explanation”</th>
<th>The corresponding texts of Group B</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yōutuónà 優陀那 (Udāna) of the Samyukṭāgama</td>
<td>The first 24 sets from the Udānavarga</td>
</tr>
<tr>
<td>SĀ-G 345 of the Bōluóyānna 波羅延那 (Pārāyaṇa)</td>
<td>The 25th set related to the Ajitapraśna of Pārāyaṇa</td>
</tr>
<tr>
<td>SĀ-G 551 of the Yi pǐn 義品 (Arthavargīya)</td>
<td>The 26th set related to the Chinese Arthavargīyasūtra (T198)</td>
</tr>
<tr>
<td>MĀ 165-167</td>
<td>The 27th set related to the MĀ 165</td>
</tr>
</tbody>
</table>

253 The counterpart of the Nikāya is SN V. 2 (Ajitapañha).
254 The counterpart of the Nikāya is SN V. 4 (Puṇṇakapañha).
255 The counterpart of the Nikāya is SN V. 14 (Udāya).
256 The counterpart of the Nikāya is SN V. 3 (Metteyyapañha).
257 The counterpart of the Nikāya is SN 884 (Māgandiyapañha).
258 The counterpart of the Nikāya is SN 22. 55 (Udānasutta).
259 The counterpart of the Nikāya is SN 41. 5 (Pathamsatāmabhūsutta).
260 The counterpart of the Nikāya is MN 133, 134, 132.
The first twenty four sets of Group B were cited from the “Udānavarga.” Some verses of the Udāna may have existed very early before being collected into the Udānavarga text. Therefore, the verses may also have been seen in the Samyuktāgama and been explained. The other texts referring to the meaning “detailed explanation” in the table are SĀ-G 345 of the Pārāyanā, SĀ-G 551 of the Arthavargiya, and MĀ 165–167. These texts are also quite relevant to the corresponding sūtras of the twenty fifth, twenty sixth and twenty seventh verse sets, which are the Ajitapraśna of Pārāyanā, the Chinese Arthavargīyasūtra, and MĀ 165. Therefore, the verses of Group B are attributed to the vyākaraṇa aṅga. Maybe this is the reason the author(s) of the Yogācārabhūmi choose this kind of verse in the Śarīrārthagāthā.

From the definition of vyākaraṇa in the Yogācārabhūmi, we may conclude that the function of vyākaraṇa is to elucidate the content of geya verses. This is why vyākaraṇa stands for detailed explanation. Hence, the verses of Group B are also geya verses in a sense, but different from those verses in the Eight Assemblies section of the Saṃyuktāgama. As mentioned in chapter one, the title of Group B in the Śarīrārthagāthā uddana is Upadeśa. The literal meaning of upadeśa is “specification” (MW s.v. upadeśa). From this, it is evident that the Group B verses of the Śarīrārthagāthā are quite close to the meaning of vyākaraṇa, the detailed explanation.

2.4. Conclusion

The first section of this chapter demonstrated that the first three aṅgas (sūtra, geya, and veyākaraṇa) constitute the Saṃyuktāgama. The verses in the Śarīrārthagāthā can be divided into two groups (Group A and B). The second section showed that the Group A verses are considered to be geya verse. Due to the function of geya, the attribute of the verses of Group A is possibly “gathering [the meanings of the prose (sūtra)].” The third section of this chapter demonstrated that the Group B verses belong to vyākaraṇa. The particular meaning of vyākaraṇa is “detailed explanation”, that is, the function of vyākaraṇa is to elucidate the content of geya verses. In other words, the Group A and B of the Śarīrārthagāthā verses are geya, but different types.

The division of the Śarīrārthagāthā verses in the Tibetan version is different from that of the Sanskrit and Chinese versions. In the Sanskrit and Chinese versions, twenty
seven verse sets in Group B have the title upadeśa (lùnyì 論議), but in Tibetan version the verses are not in a single division called upadeśa. In the Tibetan version, the twenty seven verse sets are labelled with twenty six individual titles. My assumption is that in the Tibetan version the compiler(s) might have intended to emphasize the common feature of all Śarīrārthagāthā verses—geya.

If the Śarīrārthagāthā verses are of the geya type, why does the title (Śarīrārtha-gāthā) indicate the verses are gāthā? In § 2.1.3, it was shown that gāthā is a general term for verse or Buddhist verse. Therefore, it is possible to indicate further the specific type of gāthā verses.

In brief, in the early time, there were two types of geya verses. One was like the verses in the Eight Assemblies section of the Samyuktāgama. Another was sung amongst ordinary people, and then later collected in texts such as the Udānavarga, Pārāyaṇa, and Arthavargīya. The second type of verses is often explained, so this type was taken into the vyākaraṇa aṅga. This suits one of the meanings of vyākaraṇa, the detailed explanation, and the literal meaning of the Group B title, upadeśa (specification). These two types of verses are equally important in the Śarīrārthagāthā, due to the fact that the proportion of the two types of verses is nearly half in the Sanskrit and Chinese versions.

From the above research, we can also find out that the author(s) of the Yogācārabhūmi valued the first three aṅgas, which are the foundation of the Samyuktāgama. According to the works of Yìnshùn (1983) and Mukai (1985), the Vastusamgrahaṇī (the last chapter of Yogācārabhūmi) not only is the mātṛkā of some sections of the Samyuktāgama but also belongs to the sūtra-aṅga. In addition, in this chapter, the Śarīrārthagāthā verses may be attributed to geya-aṅga and vyākaraṇa-aṅga. In other words, the first three aṅgas are adopted in the Yogācārabhūmi. The author(s) or compiler(s) knew the importance of these three aṅgas, which at a later time seems gradually to have been forgotten or developed with different definitions. This outcome also seems to support Yìnshùn’s idea that the first three aṅgas can be considered as an early part of the evolution of early Buddhist texts.

261 The sixteenth and seventeenth sets of Group B share the title “two dwellings” (gnas gnyis).
262 Although this assumption is dubious, another possibility is that the Tibetan version just follows the structure of the Śarīrārthagāthā verses. In chapter five, I will give evidence that the Tibetan uddāna might have been modified somehow in Tibet. This is the reason why the Tibetan uddāna is different.
Chapter three: The Group A verses

This chapter is divided into two main sections. The first presents the three versions of the Group A verses with the corresponding translations, along with background information on each set. These translations will indicate my own interpretation of the source material and also help readers understand the content of three versions in case they are not proficient in each language. The second section provides an analysis of the Group A verses. These verses can be examined through internal and external comparisons. Internal comparisons study the three versions of the Śarīrārthagāthā against each other. External comparisons study the Group A verses of the Śarīrārthagāthā with reference to parallel verses in other texts, especially those in corresponding sūtras (i.e. those which are attributed to the same school, the (Mūla)sarvāstivāda). Other issues relevant to the Group A verses will also be discussed, namely, the relationship between the two Chinese Samyuktāgamas and select technical terms.

3.1. The three versions of the Group A verses with corresponding translations, and the narratives of corresponding sūtras and parallels

In this section, fourteen verse sets will be studied in two ways. Firstly, three versions (Chinese, Sanskrit and Tibetan) with their translations will be presented to facilitate comparisons between their content and structure. Secondly, background information on each set of verses will be supplied. The Śarīrārthagāthā does not provide this information; while some verses are evidently conversations, it is often hard to know the identities of the speakers. Therefore, the background narratives of the verses from corresponding sūtras (in the Samyuktāgama) and parallels (mostly from the Samyuttanikāya) will be presented. Different parallels of these verses may have different background narratives. The effective way to analyze this is to extract the elements of the narrative and then compare them, namely, speaker/replier, hearer/one asking and the setting of the verse. From this information, we may discern the differences between the Śarīrārthagāthā, and the Samyuktāgama and parallels.
I have attempted to provide a fairly literal translation, except in instances where doing so may mislead the reader as to the meaning of the text. The number of verse pāda is quite divergent between the different translators and is influenced by the skill and knowledge of the translators (Zürcher 1991: 284–285). Therefore, pāda number will not be used to critically compare different versions or texts, aside from the basic additional information they provide.

3.1.1. The first set: evil (è 惡, pāpa, sdig pa); 4 pādas / 1 verse

1. Three versions with their translations

(1) Chinese version:
於身語意諸所有 一切世間惡莫作 由念正知離諸欲 勿親能引無義苦 (T1579, 30.370a11–12)
[Cūlakokanadā said:]
Do not commit evils (è 惡) in the whole world,
in terms of all that is given forth by one’s body, speech and mind;
staying away from all desires with mindfulness and right understanding,
do not personally approach meaningless suffering.

(2) Sanskrit version:

pāpaṃ na kuryān manasā na vācā, kāyena vā kiṃcana sarvaloke |
riktaḥ kāmaih smrtimān samprajānaṃ, duḥkhaṃ na seveta anarthasamhitam ||
(Enomoto 1989: 24 [YBh 112b1f; ŚrBh 3b6.1f])
[Cūlakokanadā said:]
One should not do any evil in the whole world,
not by mind, speech or body;
free from desires, mindful [and] clearly comprehending,
one should not cultivate suffering connected with what is unbeneficial.

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263 The three versions are mostly the same. The Chinese term wúyì 無義, “meaningless,” corresponds to anartha in Sanskrit. The Tibetan version instead uses the term “harm” (gnod pa), a common translation of “unbeneficial” (anartha).
264 The Sanskrit counterpart of this female deity’s name is not attested, therefore I use the Pāli name instead.
265 The following Sanskrit verses from the Śūraṅgasaṅgāthā were edited by Enomoto (1989).
(3) Tibetan version

/ 'jig rten kun du yid dang ngag rnams dang /
/ lus kyi sding pa ci yang mi bya ste /
/ 'dod rnams bral zhin dran ldan shes bzhin can /
/ gnod par ldan pa’i sding bsngal bsten mi bya /
(Peking 5536.253b4–5; Derge 4035.219b2–3)

[Cūḷakokanadā said:]
In all the world, do not commit any misdeeds whatsoever
of body, speech, or mind.
Freed from desires, and with mindfulness and right understanding,
one should not engage in any suffering connected with harm.

2. The narratives of verse(s) from corresponding sūtras and parallels

According to Enomoto (1989), the source texts of this verse are Zā Āhánjīng 雜阿含經 (Chinese Saṃyuktāgama), SĀ-G (Guṇabhadra’s Chinese translation of the Saṃyuktāgama, Zā āhánjīng 雜阿含經, Taishō edition no. 99) and four other parallels as follows:266

(1) SĀ-G
1270–1274: These sūtras share the identical verse containing six pādas.267 The speaker is mentioned as a female deity called Jūjiānì tiānnǚ 拘迦尼天女 (in 1270–1271) or Jūjiānàsuō tiānnǚ 拘迦那娑天女268 (in 1272–1274). But in SĀ-G 1271, it also mentions another speaker Ānán 阿難. 269 The Buddha approved what the female deity or Ānán said. The setting is Wángshèchéng shāngǔjīngshè 王舍城山谷精舍, a monastery in the valley

266 As mentioned by Bingenheimer (2011) and Bucknell (2012), Biéyi Zā Āhánjīng 別譯雜阿含經 (SĀ-U) can be treated as the text of (Mūla)Sarvāstivādin provenance, but this is speculative. I will examine the similarity between SĀ-G and SĀ-U by analyzing its narratives and verses.
267 The identical verse is 其心不為惡 及身口世間 五欲悉虛空 正智正繫念 不習近眾苦 非義和合者. The meaning of the verse is the same as the one in the Chinese Yogacārabhūmi.
268 This should be the same as jūjiānì tiānnǚ 拘迦尼天女, Cūḷakokanadā in Pāli.
269 Ānán 阿難 spoke it to some other monks. The Buddha approved it and mentioned to a Brahman that it was originally uttered by Jūjiānì tiānnǚ 拘迦尼天女.
of Rājagrha (in 1270–1273), or Pishélí Míhóuchícè zhònggéjiāngtáng 昆舍離獼猴池側重閣講堂, a double-storeyed hall next to Monkey River in Vaiśālī (in 1274).

(2) SĀ-U
269–272: These sūtras share two identical verses containing eight pādas. The speaker of the verse is a female deity called Qiújiānísuō 求迦尼娑. The setting is a mountain called Qínì 耆尼 in Rājagrha (in 269–271) or Pishélí běimíhóubǐàn jīngshè 昆舍離北獼猴彼岸精舍, a monastery located near the north of Monkey river in Vaiśālī (in 272). But in SĀ-U 270, it also mentions another speaker Ānán 阿難 and the setting is Shèwèiguó qíshùjǐgūdúyuán 舍衛國祇樹給孤獨園, Jeta’s Grove in Śrāvastī. The Buddha approved what the female deity or Ānán said.

(3) SN
The following two sūtras share the same verse containing four pādas.
1.2.10: The speaker is an unknown female deity. The monk Samiddhi helped her ask the Buddha. The setting is Rājagaha in the Hot Springs Park (Tapodārāma).
1.4.10: The speaker is a female deity called Cūḷakokanadā. The hearer is the Buddha. The setting is Vaiśālī in the Great Wood (Mahāvana).

(4) Gēnběnshuōyīqièyǒubù pínàiyē 根本說一切有部毗奈耶 (the Chinese Mūlasarvāstivāda-vinaya)
Only one occurrence of the verse, containing four pādas.
T1442: This verse was spoken by Dālù 大路 (Mahāpanthaka) to his younger brother Yúlù 愚路 (Cūdapanthaka). The setting is Shīluófá Chéng 室羅伐城, a town called Śrāvastī.

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270 The verse is 口意宜修善 不應作諸惡 身不以小惡 加害於世間 觀欲空無實 修於念覺意 若自不樂苦 莫作損減業. The difference in content is that here the suffering is connected with “negative karma.”
271 pāpaṃ na kaiyā vacasā manasā, kāyena vā kiñcana saibbaloke | kāme pahāya satimā sampajāno (SN N satisampajāno), dukkhaṃ na sevetha anatthasaṁhitān ti ||
273 SN I 31.5–8 = SN N I 63.17–64.3.
274 身語意業不造惡 不惱世間諸有情 正念觀知欲境空 無益之苦當遠離 (T1442, 23.796b9–10).
(5) *Āpiddámó dāpípóshā lùn* 阿毘達磨大毘婆沙論 (the Chinese *Abhidharmamahā-vibhāṣā*)

Only one occurrence of the verse, containing four *pādas.*

T1545: This verse was spoken by Dàlù 大路 (Mahāpanthaka) to his younger brother Xiǎolù 小路 (Cūḍapanthaka). The setting is Shīlóufá 室羅筏 (Śrāvastī).

The following Table 3.1 is an overview of the information from these five texts:

<table>
<thead>
<tr>
<th>Speaker</th>
<th>Hearer</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>SĀ-G 1270  Jūjiānì 拘迦尼</td>
<td>The Buddha and his disciples</td>
<td>A monastery in the valley of Rājagrha</td>
</tr>
<tr>
<td>SĀ-G 1271  Anán 阿難 and Jūjiānì 拘迦尼</td>
<td>The Buddha and his disciples</td>
<td>A monastery in the valley of Rājagrha</td>
</tr>
<tr>
<td>SĀ-G 1272  Jūjiānāsuo 拘迦那娑</td>
<td>The Buddha and his disciples</td>
<td>A monastery in the valley of Rājagrha</td>
</tr>
<tr>
<td>SĀ-G 1273  Jūjiānāsuo 拘迦那娑</td>
<td>The Buddha and his disciples</td>
<td>A monastery in the valley of Rājagrha</td>
</tr>
<tr>
<td>SĀ-G 1274  Jūjiānāsuo 拘迦那娑</td>
<td>The Buddha and his disciples</td>
<td>A double-storeyed hall next to the Monkey River in Vaiśālī.</td>
</tr>
<tr>
<td>SĀ-U 269  Qiújiānísuo 求迦尼娑</td>
<td>The Buddha</td>
<td>A mountain called Qíní 謙尼 in Rājagrha</td>
</tr>
<tr>
<td>SĀ-U 270  Anán 阿難 and Qiújiānísuo 求迦尼娑</td>
<td>The Buddha and his disciples</td>
<td>Jeta’s Grove in Śrāvastī and a mountain called Qíní 謙尼 in Rājagrha</td>
</tr>
<tr>
<td>SĀ-U 271  Qiújiānísuo 求迦尼娑</td>
<td>The Buddha</td>
<td>A mountain called Qíní 謙尼 in Rājagrha</td>
</tr>
<tr>
<td>SĀ-U 272  Qiújiānísuo 求迦尼娑</td>
<td>The Buddha</td>
<td>A monastery located near the north of Monkey River in Vaiśālī.</td>
</tr>
</tbody>
</table>

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275 身語意莫作 一切世間惡 離欲念正知 不受苦無義 (T1545, 27.902b3–4).
Apparentlly, in the part of Samyuttanikāya cited in Table 3.1, this verse is composed and spoken by a female deity, Cūḷakokanadā in Pāli \(^{276}\) although Ānān 阿難 is once mentioned. The Buddha, who is the key person, agreed with what Cūḷakokanadā said. However, the location seems to be either Rājagṛha or Vaiśālī, yet Rājagṛha is mentioned more frequently than Vaiśālī (8 times compared with 2 times). Two texts mention that the older brother, Mahāpanthaka, spoke the verse to the younger brother, Čuḍapanthaka, in Śrāvastī.

### 3.1.2. The second set: what can be expressed \(^{277}\) (shuō 說, ākhyeya, brjod bya); 16 pādas / 4 verses

1. Three versions with their translations \(^{278}\)

(1) Chinese version:

<table>
<thead>
<tr>
<th>應說想眾生</th>
<th>依應說安住</th>
<th>不了知應說</th>
<th>而招集生死</th>
</tr>
</thead>
<tbody>
<tr>
<td>若了知應說</td>
<td>於說者無慮</td>
<td>由無有此故</td>
<td>他不應譏論</td>
</tr>
<tr>
<td>若計等勝劣</td>
<td>彼遂興諍論</td>
<td>於三種無動</td>
<td>等勝劣皆無</td>
</tr>
</tbody>
</table>

\(^{276}\) The Sanskrit counterpart of this female deity’s name is not attested. The names in Chinese transcription, Jūjiāní 拘迦尼, Jūjiānàsuō 拘迦那娑, Qiújiānísuō 求迦尼娑, obviously point to the same person.

\(^{277}\) This title is based on a translation by Bodhi (2000: 99) of a counterpart in the Samyuttanikāya.

\(^{278}\) These three versions are essentially the same. However, it is difficult to understand the meaning of this verse set. The main issue is the technical term yingshuō 應說, ākhyeya, brjod bya, because it cannot be understood by the literal interpretation. This term will be discussed in § 3.2.3.2. In Chinese, “in tandem with birth and death” (zhāojí shēngsǐ 招集生死) means “will cause reincarnation.” This seems to be the interpretation of Xuánzàng 玄奘 because the Sanskrit “come under the yoke of death,” the Tibetan “come to meet with death” and other corresponding sūtras (see below) connect it only with “death” which does not mention rebirth.
[The Buddha said:]
What can be expressed is the perception of sentient beings,
[who] dwell by what is to be expressed;
not understanding what can be expressed,
is in tandem with birth and death.
If fully understanding what can be expressed,
One does not worry about what others express;
because he does not have this [concern],
others should not censure [him].
If one thinks “the equal, the superior and the inferior,”
one would then engage in disputes [on this account];
because one is not shaken in the three [discriminations],
there is no [notion of] equality, superiority or inferiority at all.
One who cuts off name and form, craving, conceit,
has no attachment [like] the stillness of smoke;
absence of vexation and expectation,
this one cannot be found in the heavens or any of the abodes.

(2) Sanskrit version:
ākhyeyasamjñinah sattvā, ākhyeye ’smin pratiṣṭhitāḥ |
ākhyeyam aparijñāya, yogam āyānti mṛtyunāḥ ||
ākhyeyam tu pariṣṭhpāya, ākhyātāram na manyate |
tad vai na vidyate tasya, vadeyur yena taṁ pare ||
samo višeṣa uta vāpi hīno, yo manyate sa vivadeta tena |
vidhātraye ’smin na vikampate yāḥ, samo viśiṣṭaḥ ca na tasya bhavati ||
ācchidya ṛṣṇām iha nāmarūpe, prahāya mānaṁ ca na saṅgam eti |
taṁ sāntadhibham anīgham nirāśaṁ, nādrāksus te devamanaloke |
iha bāhirataś ca || (Enomoto 1989: 24 [YBh 113a3–5; ŚrBh 3a7.4f])
[The Buddha said:]
Sentient beings conscious of what can be expressed,
fixed in what can be expressed;
not fully understanding what can be expressed, come under the yoke of death.

But having fully understood what can be expressed, one does not think about the one who expresses; that does not exist for him by which others might blame him.

One who thinks “equal, superior or inferior,” might thereby engage in dispute.

One who is not shaken in these three kinds [of discrimination] does not have the [thought] “equal or better [than others].”

Cutting off craving in this life in regard to name and form, and abandoning conceit, one does not develop attachment.

They did not see him who is like abated smoke, free from troubles, without desire in the world of gods and humans, in this life and beyond.

(3) Tibetan version:

/sems can brjod bya'i 'du shes can /
/brjod bya la ni gnas pa rnams /
/brjod bya yongs su mi shes pas /
/'chi ba dang ni phrad par 'gyur /
/brjod bya yongs su shes na ni /
/gang gis de la gzhan dag gis /
/brjod pa de ni de la med /
/brjod pa por ni sms pa med /
/mtshungs sam khyad zhugs 'on te dma'o zhes /
/gang 'dzin de ni des na rtsod par 'gyur /
/gang zhig rnam pa gsum la mi g.yo ba /
/de la mtshungs dang khyad par zhugs pa med /
/'dir ni ming dang gzugs la sred bcad cing /
/nga rgyal spangs nas chags pa med pa de /
Sentient beings conscious of what can be expressed, who abide in what can be expressed; not fully understanding what can be expressed, come to meet with death.

[As to one] fully understanding what can be expressed, what is expressed about him by others does not exist for him, [because] he has given no attention to the one who expresses. Fixating on that which is called “equal, superior or inferior,” one will lead to dispute.

But for one who is unmoving in the three types [of discrimination], there is no equality or superiority. Cutting off craving in this life in regard to name and form, having abandoned conceit, there is no attachment like vanished smoke, it cannot be destroyed or hoped for; one cannot be seen in the worlds of gods and humans.

2. The narratives of verse(s) from corresponding sūtras with parallels

In the Śāriṅgarthagāthā, these four verses seem to be connected. However, in the following texts they are combined answers to a deity’s questions.

(1) SĀ-G

1078: There are four verses containing eighteen pādas. The verses are four answers given by the Buddha. The one asking is an unknown deity. This happened in
Wángshèchéng Jiālántuózhúyuán 王舍城迦蘭陀竹園, Karaṇḍa bamboo grove in Rājagṛha.

(2) SĀ-U

17: There are five verses containing twenty two pādas. The verses are the three answers made by the Buddha in Wángshèchéng Jiālántuózhúlín 王舍城迦蘭陀竹林, Karaṇḍa bamboo grove in Rājagṛha. The one asking is an unknown deity.

(3) SN

1.2.10: There are four verses containing eighteen pādas. The verses are three answers made by the Buddha. The question is from an unknown deity. The setting is Rājagaha.

From these three texts, the verses are clearly spoken by Buddha, the one asking is an unknown deity and the location is Rājagaha (Wángshèchéng 王舍城). The number of answer verses seems different between SĀ-G and SĀ-U/SN.

3.1.3. The third set: lust (tān 貪, rāga, ’dod chags); 20 pādas / 5 verses

1. Three versions with their translations

(1) Chinese version:
欲貪所摧蔽 我心遍燒然 惟大仙哀愍 為說令寂靜

281 名色中生相 謂為真實有 當知如斯人 是名屬死徑 若於名色 本空無有性 是名尊敬佛 永離於諸趣 (T100, 2.379b15–18); 勝慢及等慢 并及不如慢 有此三慢者 是可有諍論 滅除此三慢 是名不動想 (T100, 2.379b21–23); 斷愛及名色 滅除三種慢 不觸於諸欲 滅除於瞋恚 拔除諸毒根 各想願欲盡 若能如是者 得度生死海 (T100, 2.379b26–29).

282 akkheyyasāññino sattā, akkheyyasmīn patiṭṭhitā | akkheyyaṃ aparīñṇāya, yogo āyanti maccuṇo || akkheyyaṃ ca pariñṇāya, akkhātāraṃ na maññati | tañ hi tassa na hoti ti, yena nam vajjā na tassa atthi || (SN I 11.22–25 = SN¹ I 23.16–24.6); samo visesī udavā niḥiṇo, yo maññatī so vivadetha tena | tīsa vidhāsu avikampamāno, samo visesīti na tassa hoti || (SN I 12.1–4 = SN¹ I 24.13–16);

283 It is located in the Hot Springs Park (Tapodārāma) of Rājagaha.

284 These three versions are basically the same. Gautama and dà xiān 大仙 (great sage) in the Chinese version should not necessarily be taken as “the Buddha” but a member from the Gautama family. From the Āgama and Nikāya texts (see below), Ānanda (from the Gautama family) replied to the questions.
“Ravaged by sensual lust, my mind is pervasively burning; I wish the great sage will take pity on me, and have a talk to calm me down.”

“Due to your inversion of perception, your mind is pervasively burning; therefore, always keep far away from an object of great beauty which provokes lust. You should practice meditation on impurity, and always concentrate on one object; in order to rapidly extinguish the fire of lust, [you] should irrigate [the mind] frequently. Observe all unpleasant conditionings as suffering and “not-self,” also, be mindful of the body [and] practice more on revulsion. Practice on the formless [that] discards conceit and latent tendency; due to insight into conceit, one reaches the end of suffering.”

(2) Sanskrit version:

$kāmarāgābhīṣhṭatvāc, \text{ cittaṁ me paridahyate }$
\begin{align*}
aṅga me gautama brūhi, śāntiṃ tvam anukampayā \| 
\end{align*}
\begin{align*}
viparyāsena saṁjñānaṁ, \text{ cittaṁ te paridahyate } 
\end{align*}
\begin{align*}
nimittāṁ varjyatāṁ tasmāc, \text{ chubham rāgopasamhitam } \| 
\end{align*}
aśubhāṃ bhāvaya sadā tvam, ekāgraḥ susamāhitah |
nirvāpayāśu rāgāgniḥ, dahyase mā punah punah ||
saṃskārāvaratāṃ paśya, duḥkhato ‘nāmatas tathā |
smṛtiṃ kāyagatāṃ kṛtvā, nirvedabahulo bhava ||
 bhāvyatām animittaṃ ca, mānānuśayanāśanam |
tato mānābhisamayād, duḥkhasyāntam kariṣyasi ||
(Enomoto 1989: 25 [YBh 115a4–6; ŚrBh 4a1.3f])

[Vaṅgīsa said:]
“Because of the state of being overwhelmed by sensual lust,
my mind is tormented. 
Gautama, please speak to me 
in regard to calmness, out of compassion.”

[Ānanda said:]
“By an inversion of perceptions,
your mind is tormented; 
therefore, beautiful object[s] connected with lust 
should be abandoned. 
Always meditate upon the impure, 
one-pointed and well-concentrated. 
Having quickly extinguished the fire of lust, 
you should not be tormented again and again. 
Contemplate the inferiority of conditioned things 
as suffering and also not-self; 
having established mindfulness on the body, 
you should cultivate much revulsion. 
You should cultivate the formless 
and the destruction of latent tendency (anuṣaya) to conceit; 
then by the comprehension of conceit, 
you will put an end to suffering.”
(3) Tibetan version:

/’dod pa’i chags pas zil mnan pas /
/bdag gi sems ni yongs su bsregs /
/kye kye go’u ta ma thugs brtse ba /
/khyod kyis zhi ’gyur bdag la gsung285 /
/’du shes phyin ci log pa yis /
/khyod kyi sems ni yongs su bsregs /
/de phyir ’dod chags ldan pa yi /
/sdug pa’i mtshan ma spang bar gyis /
/khyod kyis rtse gcig mnyam bzhag286 pas /
/mi sdug rtag tu bsgom par gyis /
/’dod chags me ni myur du sod /
/phyi phyir zhing ni bsregs sa re /
/sdug bsngal de bzhin bdag med pas /
/’du byed thams cad nyid la ltos /
/lus la dran pa gnas byos la /
/shas cher yang ni skyo bar gyis /
/nga rgyal bag nyal287 sel ba yi /
/mtshan ma med pa’ang bsgom par gyis /
/des na nga rgyal mgon rtogs pas /
/sdug bsngal mthar ni ’byin par ’gyur /

(Peking 5536.255a4–7; Derge 4035.224b4–224b6)

[Vaṅgīśa said:]

“Overwhelmed by sensual lust,
my mind is thoroughly burnt.
O Gautama! [With your] loving-kindness,
speak to me of that which pacifies.”

[Ānanda said:]

“By distorted perception,
your mind is thoroughly burnt.

285 Derge: gsungs.
286 Derge: gzhag.
287 Peking: la.
Therefore, connected with lust, attractive objects should be abandoned. As you constantly meditate on impurity, with one-pointed concentration, quickly extinguish the fire of lust. The field [of lust] will be burned up again and again. Observe the essence of all conditioned things as suffering and also not-self; establish mindfulness on the body, and cultivate much revulsion. Also practice intent on signlessness which dispels latent conceit. Therefore, by the comprehension of conceit, suffering will become exhausted.”

2. The narratives of verse(s) from corresponding sūtras with parallels

(1)SĀ-G

1214: There are five verses containing twenty two pādās. The setting is Shēwèiguó qíshù gěigūdú yuán 舍衛國祇樹給孤獨園, Anāthapiṇḍika’s Park of Jeta’s Grove in Srāvastī. Ānān 阿難 answers the question of a disciple, Póqíshē 婆耆舍, Vāgīśa in Sanskrit.

(2)SĀ-U

230: There are five verses containing twenty pādās. The setting is Shēwèiguó qíshù gěigūdú yuán 舍衛國祇樹給孤獨園, Anāthapiṇḍika’s Park of Jeta’s

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288 貪欲所覆故 燃然燒我心 今尊者阿難 為我滅貪火 慈心哀愍故 方便為我說 (T99, 2.331a25–27); 以彼顛倒想 燃然燒其心 遠離於淨想 繼愈貪欲火 莫令燒其心 觀察諸行 苦空非有我 繫念正觀身 多修習厭離 多修習無相 滅除憍慢使 得慢無間等 究竟於苦邊 (T99, 2.331a29–b7).

289 為欲結所勝 燃然於我心 唯願為我說除欲善方便 (T100, 2.458b5–6); 起於顛倒想 能燃然其心 淨想能生欲 應修不淫觀 繼愈於貪欲 莫數受燃然 當觀察諸行 無常無有樂 並及無我法 安心念此身 多厭惡生死 修習正智慧 除七慢結使 若知斷慢已苦則有邊際 (T100, 2.458b8–15).
Grove in Śrāvastī. Ānān 阿難 answers the question from a disciple, Póqíshě 婆耆舍, Vāgīṣa in Sanskrit.

(3) EĀ-S

9: There are two verses containing eight pādas. The setting is Luóyuèchéng 羅阅城 jiālánzhúyuánsuǒ 當蘭竹園所, Karanda bamboo grove in Rājagṛha. Ānān 阿難 answers the question from a disciple, Póqíshě 婆耆舍, Vāgīṣa in Sanskrit.

(4) SN

8.4: There are five verses containing twenty pādas. Ānanda answers the question from Vaṅgīṣa in Anāthapiṇḍika’s Park of Jeta’s Grove in Sāvatthī (Śrāvastī in Sanskrit).

These texts all show that the one asking is Vaṅgīṣa and the replier is Ānanda (Ānān 阿難). The setting is apparently Anāthapiṇḍika’s Park of Jeta’s Grove in Sāvatthī, although the Chinese Ekottarikāgama differs on this.

3.1.4. The fourth set: flood (liú 流, ogha, chu bo); 12 pādas / 3 verses

1. Three versions with their translations

(1) Chinese version:

云何苾芻多所住 越五暴流當度六 云何定者能度廣 欲愛而未得腰舟
身輕安心善解脫 無作繫念不傾動 了法修習無尋定 憤愛惛沈過解脫

290 欲火之所燒 心意極熾然 願說滅此義 多有所饒益 (T125, 2.701a18–19); 知欲顛倒法 心意極熾然 當除想像念 欲意便自休 (T125, 2.701a21–22).

291 kāmarāgena dāyāhāmi, cittam me paridayhati
sādu nibbāpanam brāhi, anukampāya gotamā ti
saññāya vipariyesā, cittam te paridayhati
nimittam parivajjehi, subham rāgāpasamhitam
sākhāre parauto passa, dukkhato mā ca attato
nibbāpehi mahārāgenā, mā dāyhittho punappunā
asubhāya cittam bhāvehi, ekaggam susamāhitam
sati kāyagatā ty atthu, nibbidābhahulo bhava
animitta ca bhāvehi, mānaṇusayam ujjaha
tato mānaṇāhīsasaṃayā, upasanto carissā ti
(SN I 188.15–24 = SN I 405.7–406.6).

292 These three versions are essentially the same.
[One asked:] "How does a monk dwell much, after crossing the five violent floods, thereupon cross the sixth? How does a meditator cross vast sensual lust and not obtain a waist boat (lifebuoy)?"

[The Buddha replied:] "With a tranquil body and a well liberated mind, one does not generate conditioned thoughts, is mindful and does not waver. Having mastered the dharma and having practiced the meditation of non-discursive thought, one is liberated from the faults of anger, craving and lethargy.

In this way, the monk dwells much where he has crossed the five violent floods and is traversing the sixth. In this way, the meditator can cross vast sensual craving who has not attained the waist boat."

(2) Sanskrit version:

\begin{quote}
kathamvihārabhulo bhikṣuḥ, pañcaughatīrṇas taratīha šaṣṭham ||
kathamdhīyāyī vipulāṃ kāmatrśṇāṃ, tīrṇo bhavaty apratilabdhoktraḥ ||
praśrabdhakāyaḥ suvimuktaicitto, hy asaṃskurvan smṛtimān akopyaḥ ||
ājñāya dharmam avitarkadhyāyī, kopasprhāstyānadośaiḥ viyuktaḥ ||
evānviḥārabhulo bhikṣuḥ, pañcaughatīrṇas taratīha šaṣṭham ||
evāṃdhīyāyī vipulāṃ kāmatrśṇāṃ, tīrṇo bhavaty apratilabdhoktraḥ ||
\end{quote}

(Enomoto 1989: 25 [YBh 116a3f; ŚrBh 4b1.8f])

[One asked:] "How does a monk who often dwells much

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293 See the discussion below. This is likely to be one of Māra's three daughters.

294 Yāozhōu 腰舟, which literally translates as “waist boat,” refers to a big gourd tied to the waist that prevents one from sinking while crossing the river. It thus refers to something similar to a lifebuoy. The indigenous term yāozhōu is probably a translation of yoktra, which probably refers to something not found in China. The commentary glosses this term as “the mind.” For further details on the interpretation of this term, see § 3.2.3.2.
[and] has crossed the five streams here cross the sixth [stream]?
How does a meditator who has not obtained the tie of the yoke,
become [one who] has crossed the vast sensual craving.’’

[The Buddha replied:]

“Having a tranquil body, a well-liberated mind,
not creating, mindful, steadfast,
understanding the dharma, meditating without discursive thought,
one is detached from the faults of anger, eager desire and lethargy.
A monk who thus dwells much,
has crossed the five streams, crosses the sixth here.
meditating thus, having not obtained the tie of the yoke,
becomes [one who] has crossed the vast sensual craving.

(3) Tibetan version:

\[ ji \text{ltar} \text{dge} \text{slong phal cher gnas gyur na} / \\
\text{chu bo lnga rgal }'\text{di la drug pa brgal}^{295} / \\
\text{ji ltar gnya'} \text{dag ma thob bsam gtan pa} / \\
\text{'dod pa'i sred pa chen po rgal}^{296} \text{bar 'gyur} / \\
\text{tshogs sbyangs sens ni shin tu rnam par gro}l / \\
\text{'du byed med cing dran ldan 'khrugs}^{297} \text{pa med} / \\
\text{chos kun shes shing rtog med bsam gtan pa} / \\
\text{'khrug pa chags dang rmugs pa'i nyes pa med} / \\
\text{de ltar dge slong phal cher gnas gyur na} / \\
\text{chu bo lnga brgal}^{298} \text{'di la drug pa brgal}^{299} / \\
\text{de ltar gnya'} \text{dag ma thob bsam gtan pa} / \\
\text{'dod pa'i sred pa chen po brgal}^{300} \text{bar 'gyur} /

(Peking 5536.261b8–262a3; Derge 4035.226a7–226b1)

[One asked:]

\[ ^{295} \text{Derge: rgal.} \\
^{296} \text{Derge: rgal.} \\
^{297} \text{Derge: 'khrug.} \\
^{298} \text{Derge: rgal.} \\
^{299} \text{Derge: rgal.} \\
^{300} \text{Derge: rgal.} \]
“How does a monk who dwells much, after crossing the five rivers, thereupon cross the sixth? How does a meditator who does not obtain the tie of the yoke\textsuperscript{301} cross the great sensual craving?”

[The Buddha replied:]

“Endowed with a trained mind [which is] completely liberated, unconditioned, mindful and undisturbed; the thought-free meditator who understands all \textit{dharma}, is without the faults of anger, craving and lethargy.

In that way does a monk who dwells much, having crossed the five rivers, thereupon cross the sixth.

In that way does the meditator who has not obtained the tie of the yoke, cross the great sensual craving.”

2. The narratives of verse(s) from corresponding \textit{sūtras} with parallels

(1) SĀ-G

1092: There are six verses containing twenty four \textit{pādas}\textsuperscript{302}. The setting is on the bank of the river Nīlānchān 尼連禪 (Nairañjanā) at Yūbīluó 欝鞞羅 (Uruvilvā). Àiniàn 愛念, the female deity Aratī (the second daughter of Māra) questioned and the Buddha replied.

(2) SĀ-U

31: There are five verses containing eighteen \textit{pādas}\textsuperscript{303}. The setting is on the bank of the river Nīlānchān 尼連禪 (Nairañjanā) at Yōulōubīluó 優樓比螺 (Uruvilvā). Shīyī 適意, the third daughter of Māra, Raṭī, questioned and the Buddha replied.

\textsuperscript{301} Yokoyama and Hirosawa (1996: 1076) indicated that \textit{yāozhōu} 腰舟 can be seen as an equivalent of “\textit{gnya’ dag}” but do not provide any Sanskrit counterpart, so I assume that \textit{gnya’ dag} might be a synonym of \textit{gnya’ shing}, which can correspond to \textit{yoktra} in Sanskrit.

\textsuperscript{302} 多修何妙禪 而度五欲流 復以何方便 度於第六海 云何修妙禪 於諸深廣欲 得度於彼岸 不為愛所持 (T99, 2.287a29–b3); 身得止息樂 心得善解脫 無為無所作 正念不傾動 了知一切法 不起諸亂覺 愛恚睡眠 覆斯等皆已離 如是多修習 得度於五欲 亦於第六海 悉得度彼岸 如是修習禪 於諸深廣欲 悉得度彼岸 不為彼所持 (T99, 2.287b5–b12).

\textsuperscript{303} 比丘住何處 能度五欲流 六欲流亦過 入何禪定中 得度大欲岸 永離有縛縛 (T100, 2.383c29); 身獲柔軟
4.3.5: There are three verses containing twelve *pāda*ś. The setting is on the bank of the river Nerañjarā at Uruvelā. Māra’s daughter Aratī asked the question and the Buddha replied.

(4) *Mahāvastu Avadāna*

There are three verses containing twelve *pāda*ś. Māra’s daughter Tantrī asked the question and the Buddha replied. The setting is not explicitly stated; however, it mentions the place is where the Buddha became awakened under the Bodhi tree. Therefore, it must be Uruvilvā.

From the above texts, we may surmise that the setting is Uruvilvā, but the identity of the questioner is unclear because all of Māra’s three daughters are mentioned. SĀ-G states that the questioner is Aratī, the second daughter of Māra, and perhaps we may also assume that this is the speaker for the Śarīrārthagāthā since both these texts are attributed to same school. A difference needs to be noted between these texts and the *Yogacārabhūmi*. They do not mention something related to a “yoke” or “waist boat” which only can be seen in the fourth verse set of the Śarīrārthagāthā.
3.1.5. The fifth set: being frightened (bù 怖, utrasta, 'jigs); 14 pādas / 3 verses

1. Three versions with their translations\(^{306}\)

(1) Chinese version:
常有怖世間 眾生恒所厭 於未生眾苦 或復已生中 若有少無怖 今請為我說
天我觀解脫 不離智精進 不離攝諸根 不離一切捨
我觀極久遠 梵志般涅槃 已過諸恐怖 超世間貪著 (T1579, 30.374a1–7)

[The deity said:]
“In the world with perpetual fear,
sentient beings perennially dislike the sufferings
that have not arisen
or even those that have already arisen in which [they are caught].
If there is a way to reduce or do away with fear,
please now preach it for me.”

[The Buddha said:]
“O Deity! I contemplate that liberation
which is not separate from wisdom and diligence,
not separate from restraint of the sense faculties,
not separate from complete relinquishing.
I have contemplated for a very long time
that having achieved parinirvāṇa,
the Brahman has overcome fear
and transcended worldly attachment of desires.”

(2) Sanskrit version:

\begin{quote}
\begin{verbatim}
nityotrasto hy ayaṃ loko, nityodvignā iyaṃ praśān
anutpanneṣu duḥkheṣu, samutpanneṣu vā punah
yadi kiṃcid anutrastaṃ, praṣṭa ācakṣya tan mama||
\end{verbatim}
\end{quote}

\(^{306}\) These three versions are mostly the same. Only one term in the Chinese version is different from the others, namely, Jīngjìn 精進, “diligence,” which is parallel to tapas in Sanskrit and dka’ thub in Tibetan. The term tapas, “austerity,” would normally be kǔxíng 苦行 in Chinese, but “diligence” (Jīngjìn 精進) would be a more positive attitude which better fits this context. This might be the reason the Chinese translators commonly use Jīngjìn 精進 instead of kǔxíng 苦行.
nānyatra jñānatapaso, nānyatrendriyanigrahāt
nānyatra sarvasaṃṭyāgān, mokṣaṃ paśyāmi devate
||
cirasya bata paśyāmi, brāhmaṇaṃ parinirvṛtaṃ
sarvavairabhayātītaṃ, tīrṇaṃ loke viṣaktikāṃ
||
(Enomoto 1989: 26 [YBh 117b2; ŚrBh 4a3.4f])

[The deity said:]
“For this world is constantly frightened,
and humankind is constantly anxious,
about suffering which is unarisen
and also arisen.
If there is anything which is unfrightened,
may you, being asked, tell me.”

[The Buddha said:]
“Not apart from wisdom and austerity,
ot apart from restraint of the sense faculties,
ot apart from relinquishing all,
do I see liberation, O deity.
Ah! after a long time I see
a Brahman who is fully quenched,
who has left behind all enmity and fear,
who has crossed over attachment to the world.”

(3) Tibetan version:
/ sdug bsngal dag ni ma skyes dang /
/ yang na skyes par gyur pa na /
/ ’jig rten ’di dag rtag tu ’jigs /
/ skye dgu ’di dag rtag tu skyo /
/ gal te ’jigs med ’ga’ mchis na /
/ zhus pa’i lan307 ni bdag la gsungs /
/ shes dang dka’ thub ma gtogs dang /
/ dbang po bcil ba ma gtogs dang /

307 Derge: len.
[The deity said:]

“With suffering that has not yet arisen, or else has already arisen, the worlds are constantly frightened; [and] those sentient beings are constantly saddened. If there is any that exist without fear, tell me the answer to my query.”

[The Buddha said:]

“Apart from knowledge and austerity, and restraint of the sense faculties, and apart from total renunciation, O Goddess, liberation is never seen. A Brahman who has fully transcended affliction, transcended all enmity and fear, and has crossed over attachment to the worlds, ah! after for a long time [I] see [him].”

2. The narratives of verse(s) from corresponding sūtras with parallels

(1) SĀ-G

596: There are three verses containing fourteen pādas. The setting is Shēwèiguó qíshù gěigūdú yuán 舍衛國祇樹給孤園, Anāthapiṇḍika’s Park of Jeta’s Grove in Śrāvastī. An unkown deity talked with the Buddha.

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308 Derge: khon.

309 此世多恐怖 眾生常惱亂 已起者亦苦 未起亦當苦 頗有離恐處 唯願慧眼說 (T99, 2.159c24–26); 無有異
There are six verses containing twenty six pādas. The setting is Shēwèigu ó qīshù gēigūdú yuán 舍衛國祇樹給孤獨園, Anāthapiṇḍika’s Park of Jeta’s Grove in Śrāvastī. An unknown deity talked with the Buddha.

The deity Subrahmā talked with the Buddha. The location is not mentioned. From the above information, we may surmise that a deity talked with the Buddha, probably in Śrāvastī. But it is hard to know whether the deity should be referred to as “Subrahmā,” as the Saṃyuttaṇikāya indicates. Another difference is that the subject of the verses in Chinese is “beings” (zhòngshēng 當生, prajā) but in Pāli, it is “the mind” (citta).

3.1.6. The sixth set: the caste system (lèi 類, abhivarṇṇatā, rigs); 12 pādas / 3 verses

1. Three versions with their translations

(1) Chinese version:
誰獎勝類生 及開出離道 於何住何學 不懼後世死

This rendering follows Ulrich 2013: 96.

These three versions are essentially the same.
戒慧自薰修 具定念正直 斷諸愁熾燃 正念心解脫
能獎勝類生 及開出離道 住此於此學 不懼後世死 (T1579, 30.374c16–21)

[The deity asked:]
“Who instructs superior kinds of human beings
and guides the path to liberation?
By what [should] one abide, and what [should] one learn
in order to not fear death to the next life?”
[The Buddha said:]
“The one who personally cultivates moral conduct and wisdom,
who has concentration, mindfulness and uprightness;
he cuts off all burning worries,
[achieves] right mindfulness and liberation of the mind.
[Such a person] could instruct/guide superior kinds of human beings
and explain the path of liberation.
One abides by this and learns this,
and does not fear the death of the next life.”

(2) Sanskrit version:
kenābhivaram janatā pranītā, mārgaś ca nairyānikataḥ prayuktaḥ |
kutra sthitā kutra ca šīksamāno, nāyaṃ martyāḥ paralokād bibheti ||
yāḥ śīlavān jñānavān bhāvītātmā, samāhitāḥ smṛtimān rjugataś ca |
sarve ’syā sokajvarathāḥ prahīnāḥ, samyaksmṛto yasya cittam vimuktam ||
tenābhivaram janatā przanītā, mārgaś ca nairyānikataḥ prayuktaḥ |
atra sthitā atra ca šīksamāno, nāyaṃ martyāḥ paralokād bibheti ||
(Enomoto 1989: 26 [YBh 118b1f; ŚrBh 4a4.5f])

[The deity asked:]
“By whom are good people guided
and the path undertaken from that which is conducive to liberation?
Standing where and learning where,
does this mortal being not fear the next world?”
[The Buddha said:]
“He who is virtuous, wise, cultivated,
concentrated, mindful and upright,
all of whose afflictions of sorrow have been abandoned,
who has right mindfulness, whose heart is liberated—
by him are the good people guided
and the path undertaken from that which is conducive to liberation.
[Whether] standing or learning,
here a mortal being does not fear the next world.”

(3) Tibetan version:
/ gang gis rigs lhag\(^{316}\) skye bo bstan gyur cing /
/ lam dang nges par 'byung la btsud pa lags /
/ gang la gnas shing gang la bslabs bgyis na /
/ mi 'di 'jig rten pha rol 'jigs med 'gyur /
/ gang zhig khrims ldan\(^{317}\) shes ldan bdag nyid bsgoms /
/ mnyam bzhag\(^{318}\) dran ldan drang por song ba dang /
/ gang gis mya ngan rims nad thams cad spangs /
/ yang dag dran ldan sms ni rnam grol gang /
/ de yis rig\(^{319}\) lhags skye bo bstan gyur cing /
/ lam dang nges par 'byung la'ang btsud pa yin /
/ de la gnas shing de la bslabs pa na /
/ mi 'di 'jig rten pha rol 'jigs med 'gyur /
(Peking 5536.267a4–267a7; Derge 4035.230b4–230b7)

[The deity asked:]
“Who teaches beings of superior lineage,
and sets them on the path of certain liberation?
Where does one abide and where does one learn
to become fearless in this and the next world?”

[The Buddha replied:]
“The one who is completely liberated, virtuous, wise,

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\(^{316}\) Derge: lhags.
\(^{317}\) khrims ldan is an abbreviation for tshul khrims dang ldan pa.
\(^{318}\) Derge: gzhag.
\(^{319}\) Derge: rigs.
concentrated, mindful, upright
and who has removed all the contagious illness of sorrow,
with a mind that is perfectly mindful and liberated.
He who teaches beings of superior lineage,
and sets them on the path to certain liberation,
whoever abides and learns with such a person,
will become fearless in this and the next world.”

2. The narratives of verse(s) from corresponding sūtras with parallels

(1) SĀ-G

597: There are five verses containing twenty pādas. The setting is Shēwèiguó qīshù gēigūdú yuán 舍衛國祇樹給孤獨園, Anāthapiṇḍika’s Park of Jeta’s Grove in Śrāvastī. An unknown deity asked and the Buddha replied.

(2) SĀ-U

182: There are four verses containing eighteen pādas. The setting is Shēwèiguó qīshù gēigūdú yuán 舍衛國祇樹給孤獨園, Anāthapiṇḍika’s Park of Jeta’s Grove in Śrāvastī. An unknown deity asked and the Buddha replied.

(3) SN

2.2.4: There are three verses containing fourteen pādas. The deity Nandana talked to the Buddha. The setting is not mentioned.

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320云何諸眾生 受身得妙色 云何修方便 而得乘出道 眾生住何法 為何所修習 為何等眾生 諸天所供養 (T99, 2.160a10–13); 持戒有智慧 自修習正受 正直心纏念 煅然憂悉滅 得平等智慧 其心善解脫 斯等因緣故 受生 得妙色 成就乘出道 心住於中學 如是德備者 為諸天供養 (T99, 2.160a15–20).

321誰得色最勝 誰乘和合逝 當於其處住 習學何事業 是何等種類 而能供養天 (T100, 2.439a27–29); 持戒有 智慧 善能修己者 念禪不放逸 除去四熱惱 正法意解脫 如此得上色 美妙獲最勝 和合斯乘道 應形彼處住 習學於善法 若有如是人 名知供養天 (T100, 2.439b2–7).

322 Although this sūtra omits the location, it is under a chapter where in each sūtra, one deity addresses. The location, Rājagaha, is shown in the first sūtra, one deity addresses. The location, Rājagaha, is shown in the first sūtra of the chapter.
The Chinese texts do not name the deity; however, the *Samyuttanikāya* identifies him as Nandana. This deity talked to the Buddha, possibly in Śrāvastī. Comparing the content, what should be cultivated is much the same across these three texts and the Śarīrārthagāthā, but the results of this cultivation are quite divergent. For example, one is completely liberated, virtuous, wise, concentrated, mindful, upright; however, (1) in SĀ-G, such a person obtains a marvelous form and is worshiped by deities; (2) in SĀ-U, such a person obtains a superior form and their conduct is the way to worship the deities; (3) in SN, this person is worshiped by deities; (4) in the Śarīrārthagāthā, such a person can guide superior kinds of human beings and not fear the next world.

Therefore, because of these divergences, this sixth verse set in the Śarīrārthagāthā might not really correspond to the verses in the above sūtras. The corresponding sūtra might not exist in the texts we witness. Alternatively, they do correspond, yet over time the content has changed.

### 3.1.7. The seventh set: obtaining fame (*yù*譽, *yaśasvin*, *grags ldan*); 8 pādas / 2 verses

1. Three versions with their translations

   (1) Chinese version:

   云何擅名譽 云何具珍財 云何獲美稱 云何攝親友
   持戒擅名譽 布施具珍財 諦實獲美稱 惠捨攝親友 (T1579, 30.375b5–8)

   [The deity asked:]
   “How does one obtain name and fame?
   How does one have treasures?
   How does one gain a compliment?
   How does one gather close ones and friends?”
   [The Buddha replied:]

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324 The original word in the summary verse (*uddāna*) is *yù*與 but it should be regarded as a scribal error. *Yù譽* is consistent with the Sanskrit and Tibetan versions and is also found in another Chinese Buddhist text collection called Jinlíng kè jīng 金陵刻經.
325 These three versions are essentially the same.
“By moral conduct one obtains name and fame.
By donation one possesses treasures.
By truth one gains a compliment.
By giving one gathers close ones and friends.”

(2) Sanskrit version:
katham yaśasvī bhavati, katham bhavati bhogavān |
katham kīrtim avāpnoti, katham mitrāṇī vindati ||
śīlād yaśasvī bhavati, dānād bhavati bhogavān |
satyena kīrtim āpnoti, dadan mitrāṇī vindati ||
(Enomoto 1989: 26 [YBh 119a5f; ŚrBh 4a5.2f])
[The deity asked:]
“How does one become famous?
How does one become wealthy?
How does one obtain praise?
How does one acquire companions?”
[The Buddha replied:]
“From moral conduct one becomes famous.
From liberality one becomes wealthy.
By truth one obtains praise.
Giving, one acquires companions.”

(3) Tibetan version:
/ ji ltar grags dang ldan par ’gyur /
/ ji ltar longs spyod can du ’gyur /
/ ji ltar snyan pa thob par ’gyur /
/ ji ltar mdza’ bo rnyed par ’gyur /
/ tshul khrims kyis ni grags ldan ’gyur /
/ sbyin las326 longs spyod can du ’gyur /
/ bden pas snyan pa thob par ’gyur /
/ byin na mdza’ bo rnyed par ’gyur /

326 Derge: pas.
(Peking 5536.268b5–6; Derge 4035.232a1–2)

[The deity asked:]

“How does one become famous?
How does one become wealthy?
How does one gain renown?
How does one find friends?”

[The Buddha replied:]

“By moral conduct one becomes famous.
By giving one becomes wealthy.
By truthfulness one becomes renowned.
If you are generous, you will find friends.”

2. The narratives of verse(s) from corresponding sūtras with parallels

(1) SĀ-G

1282: There are two verses containing eight pādas. The setting is Shēwèiguó qíshù gēigūdú yuán 舍衛國祇樹給孤獨園, Anāthapiṇḍika’s Park of Jeta’s Grove in Śrāvastī. An unknown deity asked and the Buddha replied.

(2) SĀ-U

280: There are two verses containing eight pādas. The setting is Shēwèiguó qíshù gēigūdú yuán 舍衛國祇樹給孤獨園, Anāthapiṇḍika’s Park of Jeta’s Grove in Śrāvastī. An unknown deity asked and the Buddha replied.

These two texts share the same information; therefore, we may surmise that an unknown deity asked and the Buddha replied, and that the setting is Śrāvastī. In Pāli texts, there are similar verses in SN 10.12 and Sn 185–188, but the content and the narratives of

327 云何得名稱 云何得大財 云何德流聞 云何得善友 (T99, 2.353a11–12); 持戒得名稱 布施得大財 真實德流聞 恩惠得善友 (T99, 2.353a14–15).
328 云何得名稱 云何得財業 云何得稱譽 云何得親友 (T100, 2.471b19–20); 持戒得名稱 布施得財寶 實語得稱譽 普施眾皆親 (T100, 2.471b22–23).
329 SN I 214.28–215.5 = SNN 462.21–463.18.
330 In SĀ-G and SĀ-U there are four questions with answers, but in SN and Sn there are five questions with answers, only three of which match the verses of SĀ-G and SĀ-U.
these verses are different. For example, in both SĀ-G and SĀ-U the one asking the Buddha is a deity and the setting is Śrāvastī, but in SN and Sn the one asking is a yakṣha named Āḷavaka and the setting is Āḷavī (a city in Magadha). I am in agreement with Enomoto (1989: 26) that these two Pāli passages should not be regarded as direct parallels.

3.1.8. The eighth set: current (chí, sara, mtsho); 12 pādas / 3 verses

1. Three versions with their translations

(1) Chinese version:
齊何泉止息 東何逕不通 世間諸苦樂 何處無餘滅
若於是處所 眼耳及與鼻 舌身意名色 永滅盡無餘
齊此泉止息 於斯逕不通 世間諸苦樂 是處無餘滅 (T1579, 30.375b29–c5)
[The deity asked:]
“From where does the spring cease?
Where does the path not go on?
Where do all of the sufferings and happiness in the world, end without remainder?”
[The Buddha replied:]
“If this is the place
where eye, ear, nose, tongue,
body, mind, and name and form cease forever without remainder,
this is where the spring ceases,
where the path does not go on.
All of the sufferings and happiness in the world,
this is the place where all ends without remainder.
From this place the spring ceases,
this path does not go on.
All of the sufferings and happiness in the world,

331 Bodhi (2000: 103) referred to this set as “stream.” Ulrich (2013: 96) calls it “the analogy of wandering.”
332 These three versions are mostly the same in content.
it is this place where all ends without any remainder.”

(2) Sanskrit version:

\[
\begin{align*}
kutaḥ sarā nivartante, kutra vartma na vartate & | \\
kutra duḥkhasukhaṃ loke, niḥśeṣam uparudhyate & || \\
caśuḥ śrotram tathā ghrānam, jihvā kāyo manas tathā & | \\
yatra nāma ca rūpaṃ ca, niḥśeṣam uparudhyate & || \\
tataḥ sarā nivartante, tatra vartma na vartate & | \\
tatra duḥkhasukhaṃ loke, niḥśeṣam uparudhyate & || \\
\end{align*}
\]

(Enomoto 1989: 26 [YBh 118b4f; ŚrBh 4b5.1f])

[The deity asked:] From where do the currents turn back? Where does the path not go on? Where does suffering and happiness towards the world cease without remainder?

[The Buddha replied:] “Where eye, ear, nose, tongue, body, mind, name and form cease without remainder, from there it is that the currents turn back, there the path does not go on, there the suffering and happiness towards the world ceases without remainder.”

(3) Tibetan version:

\[
\begin{align*}
/ \text{mtsho ni gang}^{333} \text{ las ldog par 'gyur} / \\
/ \text{lam ni gang las ldog pa lags} / \\
/ \text{gang du 'jig rten sdug bsngal dang} / \\
/ \text{bde ba ma lus 'gag par 'gyur} / \\
/ \text{mig dang rna ba de bzhin sna} / \\
\end{align*}
\]

^{333} Peking: gapa.
The deity asked:

"From where do the currents turn back?
Where does the path turn back?
Where do the suffering and happiness of the world
cease without remainder?"

The Buddha replied:

"Where eye, ear, and nose,
tongue, body and mind
name and form,
cease without remainder,
There the currents turn back,
there the path turns back,
there the suffering and happiness of the world
cease without remainder."

2. The narratives of verse(s) from corresponding sūtras with parallels

(1) SĀ-G

601: There are two verses containing fourteen pādas. The setting is Shēwèiguó qishù gěigūdú yuán 舍衛國祇樹給孤獨園, Anāthapiṇḍika’s Park of Jeta’s Grove in Śrāvastī. An unknown deity asked and the Buddha replied.

334 Peking: gapa.
335 薩羅小流注 奇於何反流 生死之徑路 於何而不轉 世間諸苦樂 何由滅無餘 (T99, 2.160c20–22); 眼耳鼻舌身 及彼意入處 名色滅無餘 薩羅小還流 生死道不轉 苦樂滅無餘 (T99, 2.160c24–26); 久見婆羅門 逮得 般涅槃 一切怖已過 永超世恩愛 (T99, 2.160c28–29).
(2) SĀ-U

176: There are three verses containing twelve pādas.336 The setting is Shēwēiguó qīshù gēigūdú yuán 舍衛國祇樹給孤獨園, Anāthapiṇḍika’s Park of Jeta’s Grove in Śrāvastī. An unknown deity asked and the Buddha replied.

(3) SN

3.7: There are three verses containing ten pādas.337 No background information about the verses is supplied. The location is not mentioned.338

(4) Vibhāsā

The following texts all share the same information: A Brahman asked a question and the Buddha replied. The setting is not given.

T1545 (Āpídámó dāpípóshā lùn 阿毘達磨大毘婆沙, the Chinese Abhidharmamahāvibhāsā): There are three verses containing twelve pādas.339

T1546 (Āpítán pípóshā lùn 阿毘曇毘婆沙論, the Chinese Abhidharmavibhāsā): There are two verses containing eight pādas.340

T1547 (Pípóshā lùn 鞔婆沙論, the Chinese Vibhāsā): There are two verses containing ten pādas.341

There are four divergences between these texts. Firstly, the two Samyuktāgama texts mention that the one asking is a deity but the vibhāsā texts all indicate the he is a

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336 There are four divergences between these texts. Firstly, the two Samyuktāgama texts mention that the one asking is a deity but the vibhāsā texts all indicate the he is a deity.

337 Although this sūtra omits the location, it is under a chapter where in each sūtra, one deity addresses. The location, Rājagaha, is shown in the first sūtra of the chapter.

338 This sūtra omits the location, it is under a chapter where in each sūtra, one deity addresses. The location, Rājagaha, is shown in the first sūtra of the chapter.

339 Although this sūtra omits the location, it is under a chapter where in each sūtra, one deity addresses. The location, Rājagaha, is shown in the first sūtra of the chapter.

340 Although this sūtra omits the location, it is under a chapter where in each sūtra, one deity addresses. The location, Rājagaha, is shown in the first sūtra of the chapter.

341 Although this sūtra omits the location, it is under a chapter where in each sūtra, one deity addresses. The location, Rājagaha, is shown in the first sūtra of the chapter.
Brahman. Secondly, in the two Chinese Samyuktāgama texts there is a final verse which may be translated “after a long time at last I see a Brahman who is fully quenched, who has surpassed all fears, has crossed over attachment to the world.” This final verse is not particularly relevant to the previous verses and is not found in other parallel texts.

Thirdly, the elements listed in the Samyuttanikāya (water, earth, fire and air) are different to those listed in the other parallel texts. Lastly, in the Pipōshālùn (the Chinese Vibhāsā, mīngsè 名色 (name and form) does not appear to be mentioned in the verses, unlike the other parallel texts.

3.1.9. The ninth set: (two) floods\(^{342}\) (liú 流, ogha, chu bo gnyis); 8 pādas / 2 verses

1. Three versions with their translations\(^{343}\)

(1) Chinese version:

誰能越暴流 誰能超大海 誰能捨眾苦 誰能得清淨
正信越暴流 無逸超大海 精進捨眾苦 智慧得清淨 (T1579, 30.375c27–376a1)

[The yakṣa asked:]

“Who can cross the violent flood?
Who can traverse the great ocean?
Who can discard all sufferings?
Who can obtain purification?”

[The Buddha replied:]

“One with correct faith crosses the violent flood.
One with carelessness\(^{344}\) traverses the great ocean.
One with diligence discards all sufferings.
One with wisdom obtains purification.”

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\(^{342}\) Ulrich (2013: 96) takes the eighth and ninth sets as one set and refers to them as “the analogy of the two floods.”

\(^{343}\) These three versions are essentially the same.

\(^{344}\) In Chinese, fàngyì 放逸 means “indulgence.” But in Buddhist literature, it normally corresponds to pramāda in Sanskrit and bag-med-pa in Tibetan, so fàngyì 放逸 should be interpreted as “carelessness” or “negligence.” “Indulgence” is the situation in which the Buddhist practitioner does not pay attention to the mind, like cultivating goodness and repelling evil (See T1579, 30.379b–3). Therefore wúyì 無逸, “non-indulgence,” is the meaning of “vigilance” and “carefulness.” I will translate “carelessness” for fàngyì 放逸, and “carefulness” for wúyì 無逸.
(2) Sanskrit version:

kena svid ogha taratī, kenotatāti cārṇavam |
duḥkhaṁ tyajati kena svit, kena sviṁ pariṣudhyati ||
śraddhayā tarati hy ogham, apramādena cārṇavam |
vīryeṇa duḥkhaṁ tyajati, prajñayas pariṣudhyati ||

(Enomoto 1989: 27 [YBh 120a3; ŚrBh 4a6.2])

[The yakṣa asked:]  
“By what does one cross over the flood  
and by what does one cross the ocean?  
By what does one abandon suffering?  
By what does one purify [oneself]?”

[The Buddha replied:]  
“By faith one crosses the flood  
and by vigilance [one crosses] the ocean.  
By energy one abandons suffering.  
By wisdom one purifies [oneself].”

(3) Tibetan version:

/ gang gis chu bo brgal345 bar ’gyur /  
/ gang gis rgya mtsho gal bar ’gyur /  
/ gang gis sädg bsngal spong bar ’gyur /  
/ gang gis yongs su dag par ’gyur /  
/ dad pas chu bo rgal bar ’gyur /  
/ bag yod pas ni rgya mtsho rgal /  
/ brtson ’grus kyis ni sädg bsngal spong /  
/ shes rab kyis ni yongs su ’dag346 /

(Peking 5536.270a8–b2; Derge 4035.233a5–6)

[The yakṣa asked:]  
“By what does one cross the river?  
By what does one cross the ocean?  

345 Derge: rgal.  
346 Derge: dag.
By what does one eliminate suffering?
By what is one wholly purified?”

[The Buddha replied:]
“By faith one crosses the river.
By carefulness one crosses the ocean.
By diligence one eliminates suffering.
By wisdom one is wholly purified.”

2. The narratives of verse(s) from corresponding sūtras with parallels

(1) SĀ-G

603: There are two verses containing eight pādas. The setting is Shēwèiguó qíshù gēigǔdú yuán 舍衛國祇樹給孤獨園, Anāthapiṇḍika’s Park of Jeta’s Grove in Śrāvastī. An unknown deity asked and the Buddha replied.

1326: There are three verses containing twelve pādas. The setting is Magadha. The yakṣa Ālà 阿闍 (Āṭavakā) asked and the Buddha replied.

1329: There are two verses containing eight pādas. The setting is Wángshěchéng jiālántuó zhúyuán 王舍城迦蘭陀竹園, Karanḍa’s garden in Rājagṛha. The two yakṣas Suōduōqílì 姆多耆利 和 Xīmóbōdī 酲魔波低 (Sātāgiri and Haimavata) asked and then the Buddha replied.

(2) SĀ-U

325: There are two verses containing eight pādas. The setting is Magadha. A yakṣa Kuàngyě 曠野 (Āṭavakā) asked and then the Buddha replied.

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347 云何度諸流 云何度大海 云何能捨苦 云何得清浄 (T99, 2.161a26–27); 信能度諸流 不放逸度海 精進能除苦 智慧得清浄 (T99, 2.161a29–b1).
348 以何法流 以何度大海 以何捨離苦 以何得清浄 (T99, 2.365a9–10); 以信度河流 不放逸度海 精進能除苦 以慧得清浄 汝當更問餘沙門梵志法 其法無有過 真諦施調伏 (T99, 2.365a12–15);
349 何法度諸流 以何度大海 以何捨離苦 以何得清浄 (T99, 2.367a9–11); 正信度河流 不放逸度海 精進能斷苦 智慧得清浄 (T99, 2.367a13–14).
350 誰渡於駛流 誰渡於大海 誰能捨離苦 誰得於清浄 (T100, 2.483a7–8); 信能渡駛流 不放逸渡海 精進能離苦 智慧能清浄 (T100, 2.483a10–11).
328: There are three verses containing fourteen pādas.\textsuperscript{351} The setting is Wángshěchéng jiālántuó zhúlín 王舍城迦蘭陀竹林, Karanḍa’s garden in Rājagṛha. A yakṣa Xuēshān 雪山 (Haimavata) asked and the Buddha replied.

(3) SN
10.12: There are two verses containing eight pādas.\textsuperscript{352} The setting is Āḷavī (a city in Magadha). The yakkha Āḷavaka asked and the Buddha replied.

(4) \textit{Gěnbènshuōyīqìyōubù pínàiyē} 根本説一切有部毘奈耶 (the Chinese Mālasarvāstivāda-vinaya)
T1442: There are three verses containing twelve pādas.\textsuperscript{353} The setting is the Wángshěchéng jiālántuó zhúlín yuán 王舍城迦蘭陀竹林園, Karanḍa’s garden in Rājagṛha. An unkown yakṣa asked and the Buddha replied.

These texts have divergent information; however, SĀ-G, SĀ-U, and SN all mention that a yakṣa called Āṭavakā asked questions and the Buddha replied; and that the setting is Magadha.

3.1.10. The tenth set: (two) floods (liú 流, ogha, chu bo gnyis); 12 pādas / 3 verses

1. Three versions with their translations\textsuperscript{354}

(1) Chinese version:

誰超越暴流 晝夜無惛昧 於無攀無住 甚深無減劣
圓滿眾尸羅 具慧善安定 內思惟繫念 能度極難度
諸欲想離染 亦超色界結 彼無攀無住 甚深無減劣 (T1579, 30.376b5–10)

\begin{itemize}
\item \textsuperscript{351} 誰度於駛流 孰能越大海 誰能捨於苦 云何得清淨 (T100, 2.485a4–6); 信能度駛流 不放逸越海 精進能捨苦 智慧能使淨 汝詣諸沙門 及諸婆羅門 各各種別問 誰有知法者 誰能說實捨 離我誰能說 (T100, 2.485a8–12).
\item \textsuperscript{352} katham su tarati ogham, katham su tarati anānān | katham su dukkham acceti, katham su parisujjhātī ti | saddhāya tarati ogham, appamādena anānān | viśvaya dukkham acceti, paññāya parisujjhātī ti | (SN I 214.25–28 = SN\textsuperscript{35} 462.11–19).
\item \textsuperscript{353} 誰能渡瀑流 誰能越大海 誰能離諸苦 誰得心清淨 (T1442, 23.884c16–18); 信能渡瀑流 謹慎越大海 精勤離諸苦 有慧心清淨 汝今咸可問 沙門婆羅門 離實語布施 更有勝法不 (T1442, 23.884c20–23).
\item \textsuperscript{354} These three versions are essentially the same.
\end{itemize}
[The deity asked:]  
“Who can cross over the violent flood  
without confusion day and night?  
In being without grasping and dwelling,  
[who can achieve the] deep [state] without degeneration?”  
[The Buddha replied:]  
“One who perfects moral conduct,  
possesses wisdom, is skilled in concentration,  
is inwardly contemplative and mindful;  
he can traverse that which is extremely difficult to traverse.  
One who detaches from the impure in all sensual thoughts,  
also transcends the fetters of the realm of form  
without grasping and dwelling,  
he [achieves the] deep [state] without degeneration.”

(2) Sanskrit version:

\[
ka\ etam\ ogham\ tarati,\ r\acute{a}tr\text{im}\text{\textdiscretionary{d}{d}ivam}\ atandritaḥ \|  
an\acute{a}lambe\ 'pratiṣṭhe\ ca,\ ko\ gambhirṇe\ na\ sīdati \|  
sarvataḥ\ śīlasampannaḥ,\ pra\text{jñāvān}\ susamāhitaḥ \|  
adhyātma\smṛtimāṃs,\ taratiṃmaḥ\ sudustaram \|  
\text{virakaṭaḥ}\ kāmasamjñābhayo,\ rūpasāṃyojanātigāḥ \|  
an\acute{a}lambe\ 'pratiṣṭhe\ ca,\ sa\ gambhirṇe\ na\ sīdati \|  
\]  
(Enomoto 1989: 27 [YBh 120b4f; ŚrBh 4b6.1f])

[The deity asked:]  
“Who crosses over this flood,  
unwearied day and night?  
Who does not sink in the deep,  
that is bereft of support and without a [safe] abode.”  
[The Buddha replied:]  
“The one thoroughly endowed with moral conduct,  
[and] wise, well concentrated,  
who inclines the mind towards inner contemplation and is mindful,
crosses this [flood] which is very difficult to cross.
One who is unattached to sensual perceptions,
has surpassed the fetters of form.
He does not sink in the deep,
that is bereft of support and without a [safe] abode.”

(3) Tibetan version:
/su zhig gdugs mtshan mi g.yol\(^{355}\) bar /
/chu bo ’di las rgal bar bgyid\(^{356}\) /
/mi dmigs mi gnas zab mo la /
/su zhig sgyid lug mi ’gyur lags /
/rnam pa kun tu\(^{357}\) tshul khrims ldan /
/shes rab ldan zhi mnyam bzhag\(^{358}\) la /
/nang du sems shing dran ldan pa /
/shin tu brgal\(^{359}\) dka’ ’di las brgal\(^{360}\) /
/’dod pa’i ’du shes chags pa med /
/gzugs gyi kun du sbyor las ’das /
/mi dmigs mi gnas zab mo la /
/de ni sgyid lug mi ’gyur ro /
(Peking 5536.271b6–8; Derge 4035.234a6–b1)
[The deity asked:]
“Who, unflagging day and night,
crosses over this flood?
Who does not become disheartened in the deep,
which is bereft of support, lacking a [safe] abode?”
[The Buddha replied:]
“One who is endowed with moral conduct in all circumstances,
has wisdom and is well concentrated,

\(^{355}\) Derge: g.yel.
\(^{356}\) Derge: gyis.
\(^{357}\) Derge: dang.
\(^{358}\) Derge: g.zhag.
\(^{359}\) Derge: rgal.
\(^{360}\) Derge: rgal.
inwardly contemplates and has mindfulness.  

[Such a one] crosses that which is so difficult to cross, without attachment to sensual perceptions, gone beyond fetters of form.  

Such a one does not become disheartened in the deep, which is bereft of support, lacking a [safe] abode.”

2. The narratives of verse(s) from corresponding *sūtras* with parallels

(1) SĀ-G

1269: There are three verses containing twelve *pādas*. The setting is Shēwèiguó qīshù gēigūdú yuán, Anāthapiṇḍika’s Park of Jeta’s Grove in Śrāvastī. An unknown deity asked and the Buddha replied.

1326: There are three verses containing twelve *pādas*. The setting is Magadha. The yakṣa Āḷā 阿鵝 (Āṭavakā) asked and the Buddha replied.

1329: There are three verses containing twelve *pādas*. The setting is Wángshěchéng jiālántuó zhúyuán, Karaṇḍa’s garden in Rājagṛha. The two yakṣas Suōduōqílì 娑多耆利 and Xīmóbōdī 醍魔波低 (Sātāgiri and Haimavata) asked and then the Buddha replied.

1316: There are three verses containing twelve *pādas*. The setting is Shēwèiguó qīshù gēigūdú yuán, Anāthapiṇḍika’s Park of Jeta’s Grove in Śrāvastī. An unknown deity asked and the Buddha replied.

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361 誰度於諸流 晝夜勤精進 不攀亦不住 何染而不著 (T99, 2.348c13–14); 一切戒具足 智慧善正受 内思惟 繫念 度難度諸流 不樂於欲想 超越於色結 不攀亦不住 於染亦不著 (T99, 2.348c16–19).

362 誰度於諸流 晝夜勤方便 無攀無住處 孰能不沈沒 (T99, 2.364c29–365a2); 一切戒具足 智慧善正受 正念 内思惟 智慧善正受 五欲不離於五欲 亦超越色愛 無攀無住處 是能不沒溺 (T99, 2.365a4–7).

363 云何度諸流 日夜勤方便 無攀無住處 而不溺沈淵 (T99, 2.367a1–3); 一切戒具足 智慧善正受 如思惟繫念 是能度深流 超於諸樂想 亦超越諸結 無攀無住處 不溺於深淵 (T99, 2.367a5–8).

364 誰度於諸流 晝夜勤不辭 不攀無住處 云何不沒溺 (T99, 2.361a27–28); 一切戒具足 智慧善正受 内思惟 正念 能度*離*難流 不染此欲想 超度彼色愛 貪喜悉已盡 不入於難測 (T99, 2.361c1–4).
There are three verses containing sixteen pādas. The setting is Shēwèiguó qíshù gěigūdú yuán, Anāthapiṇḍika’s Park of Jeta’s Grove in Śrāvastī. An unknown deity asked and the Buddha replied.

There are four verses containing sixteen pādas. The setting is Shēwèiguó qíshù gěigūdú yuán, Anāthapiṇḍika’s Park of Jeta’s Grove in Śrāvastī. A deity called Zhāntán栴檀 (Candana) asked and the Buddha replied.

There are three verses containing sixteen pādas. The setting is the Wángshěchéng jiālántuó zhúlín, Karaṇḍa’s garden in Rājagṛha. The yakṣa Xuēshān雪山 (Haimavata) asked and the Buddha replied.

There are three verses containing twelve pādas. The setting is Śrāvastī. The deity Candana talked to the Buddha.

There are three verses containing twelve pādas. The setting is Sāvatthī. The yakkha Hemavata asked questions and the Buddha replied. The setting is not provided.
The information among these texts seems divergent. However, SĀ-G, SĀ-U and SN agree that a deity (perhaps called Candana) asked questions and the Buddha replied; and that the setting is Śrāvastī.

3.1.11. The eleventh set: lust and hatred\(^ {370} \) (tān, rāgadveṣa, ‘dod chags zhe sdang); 16 pādas / 4 verses

1. Three versions with their translations\(^ {371} \)

(1) Chinese version:

貪恚何因緣 由何故欣慼 毛豈意尋思 如孩依乳母
潤所生自生 如諾瞿陀樹 別縛於諸欲 猶摩迦處林
是貪恚因緣 由斯故欣慼 毛豈意尋思 如孩依乳母
知彼彼因緣 生已尋除滅 超昔未超海 暴流無後有 (T1579, 30.376c11–18)

[The yakṣa Sūciroma asked:]
“What are the causes and conditions of lust and anger?
For what reasons does one become happy or sad,
have one's hair stand on end, or have a discursive mind,
like a child relying on the wet nurse (rūmū乳母)?”

[The Buddha replied:]
“That which moistens the produced and the self-produced are like the Nyagrodha tree;\(^ {372} \)
they separately cling to all sensual pleasures, like Mālutā plants in the forest.
These are the causes and conditions of lust and anger,
due to them one becomes happy or sad,
has one’s hair stand on end or has a discursive mind,
like a child relying on the wet nurse.
Having known their causes and conditions,

\(^{370}\) In the Chinese uddāna of the Śarīrārthagāthā the title of this verse set is “lust” (tān 飢) without “hatred.”

\(^{371}\) There is no mention of a yakṣa in the Chinese root text or commentary. Besides this, the three versions are similar.

\(^{372}\) These trees send down aerial roots, creating multiple trunks. See MW s.v. nyagrodha.
those produced are instantly eliminated.
One crosses the ocean not crossed in the past
[and] the violent flood for no renewed existence.”

(2) Sanskrit version:

ragadvesau bhagavan kimnidanav, aratirati romaharsah kuto 'yam |
kutasamutthas ca mano vitarkah, kumarak dhatrim ivashrayante ||
snehaja atmasambhuta, nyagrodhaskandhaka yathaj

prthagvisaktah kameseu, mulata va latata vane ||
ragas ca dvesa ca itonidanav, aratirati romaharsah ito 'yam |
itaksamutthas ca mano vitarkah, kumarak dhatrim ivashrayante ||
ye tาน prajanaanti yatonidanaṃs, te tan jana yakṣa vinodayanti |
te arṇavana samprataranīhaugham, atīnapūrvam apunarbhavya ||

(Enomoto 1989: 27 [YBh 121a5f; ŚrBh 4a7.1f])

[The yakṣa Süciroma asked:]
Blessed one, what are the causes of lust and hatred?
From what [cause] is there non-delight and delight, and does hair stand on end?
From what [cause] do conjectures rise to the mind,
as boys resort to their mother?
[The Buddha replied:]
“[They are] born by moisture [and] generated by oneself,
like the trunks of the Nyagrodha.
[They] separately cling to sensual pleasures,
like Mālutā vines in the forest.
Lust and hatred are the causes here.
From this [cause] is there non-delight and delight and hair stands on end.
From this [cause] conjectures rise to the mind,
as boys resort to their mother.
They who understand from where these are the causes,
those people dispel them, O Yakṣa.
In this life they cross over the ocean, the flood,
previously uncrossed, for the non-renewal of being.”
“What indeed is the basis of both lust and hatred?
What is it that makes joy and sadness, [as well as] the hairs stand [on end]?
From where do concepts of the mind also arise?"

[The Buddha replied:]
“Like the trunk of a Nyagrodha tree,
it is born from moisture and arises from itself.
Just like creeping vines in the forest,
they pervasively spread out to the sense objects
as children rely upon their mothers,
lust and hatred both arise from this root.

373 Peking: lu.
374 Derge: 'khri not 'i khri.
375 Derge: sngon.
376 Derge: rgyal.
377 Derge: rgyal.
Hairs stand [on end as well as] joy and sadness [exist] because of this.
And the concepts of the mind also arise from this.
O Yakṣa, knowing the basis from which these arise,
a sentient being is able to abandon them all.
In order to have no continued existence,
cross the ocean [and] flood not been crossed before.”

2. The narratives of verse(s) from corresponding sūtras with parallels

(1) SĀ-G

1314: There are three verses containing fourteen pādas.378 The setting is Shēwèiguó qišhū gēigūdú yuán 舍衛國祇樹給孤獨園, Anāthapiṇḍika’s Park of Jeta’s Grove in Śrāvastī. A deity called Jiāmó 迦摩 (Kāma) asked and the Buddha replied.

1324: There are four verses containing sixteen pādas.379 The setting is Magadha. The yakṣa Zhēnmáo 針毛 (Sūciroma) asked and the Buddha replied.

(2) SĀ-U

313: There are four verses containing eighteen pādas.380 The setting is Shēwèiguó qišhū gēigūdú yuán 舍衛國祇樹給孤獨園, Anāthapiṇḍika’s Park of Jeta’s Grove in Śrāvastī. A deity called Jiāmó 迦摩 (Kāma) asked and the Buddha replied.

323: There are seven verses containing twenty two pādas.381 The setting is Magadha. The yakṣa Jiānmáo 箭毛 (Sūciroma) asked and the Buddha replied.
(3) SN

10.3: There are four verses containing sixteen *pādas*.\(^{382}\) The setting is Gayā. The yakṣa Sūciloma asked, and the Buddha replied.

(4) Suttanipāta

270–273:\(^{383}\) There are four verses containing sixteen *pādas*.\(^{384}\) The setting is Gayā. A yakṣa Sūciloma asked and the Buddha replied.

There are two versions in SĀ-G and SĀ-U, but in the *Yogacārabhūmi* it clearly mentions the word *yakṣa*, so for this eleventh verse set, we may assume that the background information is that the *yakṣa* Sūciroma asked and the Buddha replied in Magadha. But this is different from the Pāli texts, which mention that the location is Gayā.

The Pāli texts are also different in another respect. In the fourth *pāda* of the third verse, they state “as boys toss up a crow,” while this eleventh set in the *Yogacārabhūmi* and the *Samyuktāgama* state “as boys rely on their mother.”

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\(^{382}\) *rāgo ca doso ca kuto nidānā, aratī ratī lomahanṣo kutojā | kuto samuṭṭhāya manovitakkā, kumārakā dhanākam iv’ ossajantī ti ||
\(^{383}\) *rāgo ca doso ca kuto nidānā, aratī ratī lomahanṣo itojā ||
\(^{384}\) *rāgo ca doso ca ito nidānā, aratī ratī lomahanṣo itojā ||
\(^{382}\) *snehajā attasambhūtā, nigrodhasseva khandhajā | putthā visattā kāmesu, mālūvāvā vitatā vane ||
ye naṃ pajānanti yato nidānam, te naṃ vinodenti sunohi yakṣha |
te duttaram ogham imaṃ taranti, atiṃnapubbaṃ apunabhavāyā ti || (SN I 207.25–208.4 = SN\(^{N}\) 446.11–447.8).

\(^{383}\) The *Nettipakarana* cites these verses (Nett 147.12–27).

\(^{384}\) *rāgo ca doso ca kuto nidānā, aratī ratī lomahanṣo kutojā | kuto samuṭṭhāya manovitakkā, kumārakā dhanākam iv’ ossajantī ti ||
\(^{382}\) *rāgo ca doso ca ito nidānā, aratī ratī lomahanṣo itojā ||
\(^{384}\) *rāgo ca doso ca ito nidānā, aratī ratī lomahanṣo itojā ||
\(^{382}\) *snehajā attasambhūtā, nigrodhasseva khandhajā | putthā visattā kāmesu, mālūvāvā vitatā vane ||
ye naṃ pajānanti yato nidānam, te naṃ vinodenti sunohi yakṣha |
te duttaram ogham imaṃ taranti, atiṃnapubbaṃ apunabhavāyā ti ||
3.1.12. The twelfth set: what ought to be done\textsuperscript{385} (\textit{zuò}, \textit{kāryatā}, \textit{bya ba}); 20 pādas / 5 verses\textsuperscript{386}

1. Three versions with their translations\textsuperscript{387}

(1) Chinese version:

應作婆羅門 講斷無縱逸 求棄捨諸欲 不希望此有
若更有所作 非真婆羅門 當知婆羅門 於所作已辦
諸身分劬勞 未極底未度 已得度住陸 無勤到彼岸
天汝今當知 此喻真梵志 謂永盡諸漏 得常委靜慮
彼永斷一切 愁憂及熾燃 恆住於正念 亦常心解脫 (T1579, 30.377b16–25)

[The deity Dāmani said:]

“This should be done by the Brahman:

to strive without slackness,

one seeks to discard all desires

and does not yearn for this existence.

[The Buddha said:]

“If one has more to be done,

he is not a real Brahman;

one should know that a Brahman

has done what is to be done.

All the body parts are struggling together;

without reaching the bottom, he has not crossed.

Having crossed, he stands on the ground

\textsuperscript{385} Enomoto (1989: 21) and Ulrich (2013: 96) both referred to this set as “what ought to be done.”

\textsuperscript{386} In the Sanskrit and Tibetan versions, the number of pādas is fourteen, and Enomoto (1989) arranged these pādas into four verses but he does not explain the reason for doing so.

\textsuperscript{387} The Chinese and Tibetan versions each refer to a deity, but do not offer the name. In the Sanskrit version, the name Dāmani is provided but it is not clear whether this is the name of the deity. Another difference is that the number of verse pāda in Chinese (20) is more than that in Sanskrit and Tibetan (14). The structures of the Sanskrit and Tibetan versions are similar as well. The possible reason to explain the difference between the Chinese and Sanskrit/Tibetan is that the manuscript that Xuánzāng 玄奘 used was originally different. More importantly, this verse set seems to be an answer to the sixth verse set. The sixth set asks “Who can guide superior kinds of human beings?” The description of the one who can guide is the same as that described in the twelfth set, namely, wise, has acquired meditation, all the afflictions of sorrow have been abandoned, has right mindfulness and whose mind is liberated. The twelfth set labels such a person as a “Brahman.”
and reaches the other shore without effort.

Deity! You should now know

that this is the simile of the real Brahman

who permanently eliminates all taints

and attained constant comprehension and meditation.

He cuts off all worries and burnings,

dwells forever in right mindfulness

and is also always mentally liberated.”

(2) Sanskrit version:

\[
kāryam etad brāhmaṇena, prahāṇam akilāsinā \\
kāmānāṃ vipraḥāṇārtham, na hi kāṁkṣaty asau bhavam ||
na kāryam brāhmaṇasyāsti, kṛtārtho brāhmaṇah smṛtaḥ ||
\]

\[
yāvan na gādhāṃ labhate na tīram, āyūhate sarvagātraīḥ sa tāvat |
\]

\[
tīraṃ tu labdhveha saṃtiṣṭhati sthale, nāyūhate pāragato nirucyate ||
\]

\[
esopamā dāmāne brāhmaṇasya, kṣīnāsravo yo nipako dhyānālābhī |
sarve ’syā śokajvarathāḥ prahīnāḥ, samyaksmṛto yasya cittam vimuktam ||
\]

(Enomoto 1989: 28 [YBh 122a4f; ŚrBh 4b7.7–4a8.1])

[The deity Dāmani said:]

“This should be done by a Brahman:

exertion by one who is unwearied

for sake of abandoning desires,

for he does not desire this existence.”

[The Buddha said:]

“A Brahman does not have a [further task] to be accomplished,

a Brahman is known as the one whose purpose has been achieved.

As long as he has not found the ford, nor the bank,

he struggles with all his limbs.

But having found the bank, he stands here on the ground.

He does not struggle,\(^{388}\) he is said to be one who has gone beyond.

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\(^{388}\) Nāyāhate can also mean “not strive” which is close to the word's meaning in Chinese and Tibetan. I choose “struggle” by the context because it is mentioned previously.
Dāmani, this is a simile of the Brahman whose taints are destroyed, who is wise, has acquired meditation.
All the afflictions of sorrow have been abandoned for he who has right mindfulness [and] whose mind is liberated.”

(3) Tibetan version:
/ de ni srid pa mi ’tshal bas /
/ ’dod pa rnams ni spang\(^{389}\) slad du /
/ bram ze ngal ba ma mchis pas /
/ spang ba de ni bgyi ba lags /
/ don byas bram ze ’dod pa’i phyir /
/ bram ze la ni bya ba med /
/ ji srid gting dang ’gram du ma phyin pa /
/ de srid de ni lus rnams kun gyis rtsol /
/ brgal\(^{390}\) nas de ni ’di na thang la gnas /
/ rtsol ba med pa pha rol phyin ces bya /
/ gang zhig zag zad rtag ’grus bsam gan thob /
/ de yis rims nad mya ngan kun spangs shing /
/ gang zhig yang dag dran sms grol pa yi /
/ bram ze’i dper bya ba ni ’di yin lha /
(\(\text{Peking 5536.275a7–b2; Derge 4035.237a2–4}\))

[The deity Dāmani said:]
“Not looking for further existence, by eliminating all desires the Brahman, without weariness, accomplishes abandonment indeed.”

[The Buddha said:]
“The purpose has been achieved by the Brahman, on account of [having obtained] what he wished for; for a Brahman there are no more tasks to be done.

\(^{389}\) Derge: spangs.
\(^{390}\) Derge: rgal.
Until he has touched the ford and reached the shore, he keeps striving with each and every part of his body. Having crossed over, he will stand here on the ground, for he is said to have gone beyond without effort.

Deity! This is the simile of a Brahman whose taints are destroyed, who is wise and acquired meditation, who has removed all the contagious illness of sorrow, who has right mindfulness [and] whose mind is liberated.”

2. The narratives of verse(s) from corresponding sūtras with parallels

(1) SĀ-G

1311: There are four verses containing sixteen pādas. The setting is Shēwèiguó qīshù gēiguán 具樹給孤獨園, Anāthapiṇḍika’s Park of Jeta’s Grove in Śrāvastī. A deity called Tuómó 尻摩尼 (Dāmani) spoke a verse and the Buddha replied.

(2) SĀ-U

310: There are five verses containing twenty pādas. The setting is Shēwèiguó qīshù gēiguán 具樹給孤獨園, Anāthapiṇḍika’s Park of Jeta’s Grove in Śrāvastī. A deity called Tánmó 尻摩尸 (Dāmani) spoke a verse and the Buddha replied.

(3) SN

2.1.5: There are three verses containing fourteen pādas. The setting is Sāvatthī. A deity Dāmali recited a verse and then the Buddha replied.
These three texts share the same information, namely, in Śrāvastī the deity Dāmani spoke a verse and the Buddha replied. However, there is one difference between the Yogacārabhūmi and the above texts. The last pāda of this verse set of the Śarīrārthagāthā (samyaksṛto yasya cittān vimuktam, “for one who has right mindfulness [and] whose mind is liberated”), differs from the counterpart in

1. SĀ-G: 是則到彼岸 涅槃無所求 (has reached the other shore, [and] nirvāna; has nothing to ask for)
2. SĀ-U: 超渡生死海 (has crossed over the sea of birth and death)
3. SN: pappuyya jātimaranassa antāṃ n’āyūhati pāragato hi so ti (having reached the end of birth and death, he need not strain for he has gone beyond). 394

3.1.13. The thirteenth set: struggle395 (qú láo 努力, āyūhana, ‘dzin pa); 4 pādas / 1 verses

1. Three versions with their translations396

(1) Chinese version:

苾芻苾芻 已度暴流耶 告言如是天
無攀無住 已度暴流耶 告言如是天
苾芻 汝今猶如何等無攀無住 已度暴流
如如我劬勞 如是如是劣 如如我劣已 如是如是住 如如我住已 如是如是漂
天 我如如捨劬勞 如是如是無減劣
如是廣說鮮白品 此中祇焰頌應知 (T1579, 30.378a3–11)

[The deity asked:] “Monk! Monk! Have you already crossed the violent flood?”
[The Buddha] replied: “Yes, Deity!”

394 This English translation is by Bodhi (2000: 141).
395 Ulrich (2013: 96) refers to this set as “the analogy of struggle.”
396 As for the content, the three versions are essentially the same. No verse is included in these three versions; however, in the Chinese version it mentions that the qí yàn sòng 祇焰頌 (geya, “verse”) should be known. I will identify that geya verse below.
[The deity asked:] “Without grasping and dwelling, have you already crossed the violent flood?”

[The Buddha replied: “Yes, Deity!”

[The deity asked:] “Monk! How is it that you have already crossed the violent flood without grasping and dwelling?”

[The Buddha replied:] “Just as I have struggled, so have I degenerated; just as I have degenerated, so have I dwelled; just as I have dwelled, so have I drifted. Deity! Just as I have given up struggling, so I do not degenerate.”

*The detail is explicated in the pure white section(s). In this [section], the geya verse(s) should be known.*

(2) Sanskrit version:

*bhikṣo bhikṣo ogham atārśīḥ āma devate anālambhe 'pratि�ष्ठhe ogham atārśīḥ āma devate yathā kathaṃ tvam bhikṣo anālambhe apratिष्ठhe ogham atārśīḥ yathā yathāhaṃ devate āyūhāmi tathā tathā saṃśīdāmi yathā yathā saṃśīdāmi tathā tathā saṃtiṣṭhe yathā yathā saṃtiṣṭhe tathā tathā uhye yathā yathāhaṃ devate nāyūhāmi tathā tathā na saṃśīdāmī vistarena śuklapakṣo veditavyaḥ*

(Enomoto 1989: 28 [YBh 122b5f; ŚrBh 4b8.1f])

[The Deity asked:] “Monk, monk, did you cross the flood?”

[The Buddha replied:] “Yes, Deity.”

[The Deity asked:] “Did you cross the flood where there is no support, no standing point?”

[The Buddha replied:] “Yes, Deity.”

[The Deity asked:] “Monk, how did you cross the flood where there is no support, no standing point?”

[The Buddha replied:] “Deity, as I struggled, to that extent I sunk. As I sunk, to that extent I stopped. As I stopped, to that extent I was swept away. Deity, as I did not struggle, to that extent I did not sink.”

*The positive/bright side should be known in detail.*

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397 This appears to be an abbreviation formula.
398 This appears to be an abbreviation formula.
The deity asked: [“Monk, have you crossed the river?”]

The Buddha replied: [“Yes, deity.”]

The deity asked: [“Have you crossed over the river, which is without basis and support?”]

The Buddha replied: [“Yes, deity.”]

The deity asked: [“Monk, how have you crossed over the river, which is without basis and support?”]

The Buddha replied: [“Deity, as I grasped, to that extent I sank. As I sunk, to that extent I stayed on. As I stayed on, to that extent I was carried away. O Deity, as I did not grasp, to that extent, I did not sink.”] Thus it was said.

The aspect of virtue should be understood in detail.

2. The narratives of verse(s) from corresponding sūtras with parallels

(1) SĀ-G

1267: There is prose and a verse containing four pādas. The setting is Shēwèiguó qǐshù gěigūdú yuán 舍衛國祇樹給孤獨園, Anāthapiṇḍika’s Park of Jeta’s Grove in Śrāvastī. An unknown deity asked and the Buddha replied.
There is prose and a verse containing four *pāda*.

The setting is Shēwèiguó qíshù gěigūdú yuán 舍衛國祇樹給孤獨園, Anāthapiṇḍika’s Park of Jeta’s Grove in Śrāvastī. An unknown deity asked and the Buddha replied.

The setting is Anāthapiṇḍika’s Park of Jeta’s Grove in Sāvatthī. An unknown deity asked and the Buddha replied.

These three texts share the same information, that is, an unknown deity asked and the Buddha replied in Śrāvastī. These texts additionally provide a final verse which is not found in this thirteenth verse set of the *Śarīrārthagāthā*. This verse may be translated as:

After a long time at last I see
A Brahman who is fully quenched,
Who surpassed all fears,
Has crossed over attachment to the world.

This final verse is supposed to be the “geya” verse which can also be seen in many other *sūtras*, just like the Chinese description of this verse set in the *Śarīrārthagāthā*:

“This is so widely preached in the pure white section(s).”
3.1.14. The fourteenth set: attainment of the aim\(^{409}\) (dé yì 得義, arthaprāpti, don thob); 12 pādas / 3 verses\(^{410}\)

1. Three versions with their translations\(^{411}\)

(1) Chinese version:

獨臻阿練若 靜慮棄珍財 為別有方求 為窺窬封邑 何不與人交 而絕無徒侶
得義心寂靜 摧妙色魔軍 我獨處思惟 受最勝安樂 故不與人交 而絕無徒侶 (T1579, 30.378b16–21)

[Māra’s daughter, Tantrī, asked:]

Alone, one goes to the wilderness (āliànruò 阿練若, aranya),

meditates and gives up treasures.

Is this for seeking something else,
or for coveting lands?

Why do you not interact with people,instead of having no companion at all?

[The Buddha replied:]

Having obtained the purpose, the mind is tranquil;

one destroys Māra’s army of pleasant forms.

I contemplate alone,

[and] have attained the foremost calm and pleasure.

I therefore do not interact with people

and have no companion at all.


\(^{410}\) The number of pādas in the Chinese version is 12, but in both the Sanskrit and Tibetan versions it is 10.

\(^{411}\) The meaning of the third and fourth pādas in Chinese, “coveting lands,” is different from the third pāda of other two versions, “committing offense.” These two meanings are also present in the Saṃyuktāgama and Saṃyuttanikāya. The fourth pāda in Chinese, “coveting lands” (kuīyú fēngyì 窺窬封邑), is relevant to “seeking benefit in the village” (qiú jùluò lì 求聚落利) in the Saṃyuktāgama (SĀ-G). The third pāda in Sanskrit and Tibetan, “committed offense,” is the same as the Saṃyuttanikāya and Mahāvastu (see below). That indicates that the Chinese version is similar to the Saṃyuktāgama text, while the Sanskrit and Tibetan versions are similar to the Pāli texts. The Chinese Yogacārabhūmi and the Saṃyuktāgama belong to the (Mūla)sarvāstivāda school. The Chinese Yogacārabhūmi is assumed to be earlier than the Sanskrit and Tibetan versions. I conjecture that the manuscripts of the Sanskrit and Tibetan versions have been influenced by other schools’ texts.
(2) Sanskrit version:

eko 'raṇye prasṛto dhyāyase tvāṃ, vittād vīhīna uta vā prārthayānaḥ  
grāmasya vā kimcānaṅgo nv akāṛṣīḥ, kasmāj janena na karōṣi sakhyāṃ  
sakhyāṃ na saṃvidyate kena cit tava  
arthaprāptyā hṛdayasyeha śāntir, jīteha senāṃ priyaśūtarūpāṃ  
oko dhyāyī sukham asmy anvabhotsam, tasmād janena na karomi sakhyāṃ  
sakhyāṃ na saṃvidyate kena cid mama ||

(Enomoto 1989: 29 [YBh 123a5f; ŚrBh 4b9.2f])

[Māra’s daughter, Tantrī, asked:]  
“Set out to the wilderness alone, you meditate.  
Are you destitute of possessions [or] do you desire [them]?
Or have you committed some offense to the village?
Why do you not make friends with people?
Why do you have no friendship with anyone?”  

[The Buddha replied:]  
“Because of obtaining the goal, [I have] calmness of the heart here.  
Having here conquered the army of the pleasurable and agreeable,
meditating alone, I am awakened to happiness.  
Therefore, I do not make friends with people.  
I have no friendship with anyone.”

(3) Tibetan version:

/ khyod ni gcig pu dgon par bsam gtan rtsom /  
/ nor med gyur tam 'on te sgrub pa yod /  
/ grong du nyes pa 'ga"zhig byas gyur tam /  
/ ci'i phyir skye bo dag dang bshes mi byed /  
/ khyod ni su dag dang yang bshes pa med /  
/ 'di na dga’ bde’i ngo bo'i sde btul nas /  
/ don thob pas na 'di na snying zhi gyur /  
/ nga ni gcig pu bsam gtan bde ba myong /

412 Literally: “why is friendship with someone not found for you?”
413 Derge: ‘ba’.
Māra’s daughter, Tantrī, asked:

“You cultivate meditation alone in the wilderness. Have you become destitute of wealth, or have you acquired [it]? Have you committed some faults in the village? Why do you not make friends with people? Are you not acquainted with anyone at all?”

The Buddha replied:

“Here, overcoming the domain of pleasurable [objects], and thereby attaining the goal, my heart has become peaceful herein. I have experienced the bliss of solitary meditation. Therefore, I do not make friends with people; I am not acquainted with anyone at all.”

2. The narratives of verse(s) from corresponding sūtras with parallels

(1) SĀ-G

1092: There are four verses containing sixteen pādas. The setting is on the bank of the river Nīliānchān 尼連禪 (Nairañjanā), in Yùbīluó 爛鞞羅 (Uruvilvā). Mó bōxún 魔波旬 (Māra papīyān) asked and the Buddha replied.

1092: There are four verses containing fourteen pādas. The setting is on the bank of the river Nīliānchān 尼連禪 (Nairañjanā), in Yùbīluó 爛鞞羅 (Uruvilvā). Àiyū 愛欲 (Tantrī), the female deity (the first daughter of Māra) asked the Buddha questions. And the Buddha replied her.

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414 The same verses are spoken by Māra first, then by the daughter again.
415 獨入一空處 禪思靜思惟 已捨國財寶 於此復何求 若求聚落利 何不習近人 終竟何所得
(T99.2.286b28–c2); 已得大財利 志足安寂滅 摧伏諸魔軍 不著於色欲 獨一而禪思 服食禪妙樂 是故不與人 周旋相習近 (T99.2.286c5–c8).
416 獨一禪寂默 拾俗錢財寶 既捨於世利 今復何所求 若求聚落利 何不習近人 終竟何所得
(T99.2.287a19–23); 已得大財利 志足安寂滅 摧伏諸魔軍 不著於色欲 是故不與人 周旋相習近 (T99.2.287a25–27).
There are six verses containing twenty two pādas. The setting is on the bank of the river Nīlānchán 尼連禪 (Nairañjanā), in Yōuluóbǐluó 優樓比螺 (Uruvilvā).

Mówáng 魔王 (Māra papīyān) asked and the Buddha replied.

There are four verses containing fourteen pādas. The setting is on the bank of the river Nīlānchán 尼連禪 (Nairañjanā), in Yōuluóbǐluó 優楼比螺 (Uruvilvā).

Jí ài 极爱 (Tantrī), the first daughter of Māra, Tantrī, asked the Buddha questions. And the Buddha replied to her.

There are two verses containing nine pādas. The setting is on the bank of the river Nerañjarā in Uruvelā. Māra the Evil one (pāpimā) asked and the Buddha replied.

There are four verses containing ten pādas. The setting is on the bank of the river Nerañjarā in Uruvelā. Māra the Evil one (pāpimā) asked and the Buddha replied.

There are two verses containing ten pādas. Arati, the second daughter of Māra, asked questions and the Buddha replied. It does not explicitly state the setting, but it mentions

417 The same verses are spoken by Māra first, then by the daughter again.
418 尋獨處閑靜 閉默常寂然 光顏顯神體 諸根悉悅豫 譬如失財者 後還獲於財 汝今截禪寂 歡喜亦如是 既能遣國榮 亦不煩名利 如不與眾人 而共為親友 (T100, 2.383a24–a29); 我久獲禪定 其心常寂然 破壞汝欲軍 得於無上財 我根恒恬豫 心中得寂滅 以壞汝欲軍 修道情歡喜 獨一離憒閑 安用親友為 (T100, 2.383b2–6).
419 端拱樹下坐 閒靜獨思惟 為失於財寶 為欲求大財 城邑聚落中 都無愛著心 何不與眾人 而共作親友 (T100, 2.383c15–19); 我以得大財 心中得寂滅 我壞愛欲軍 修道情歡喜 獨一離憒閑 安用親友為 (T100, 2.383c21–c24).
420 sokāvatiṇṇo nu vanamhi jhāyasi, vittaṃ nu jīno uda patthayāno āguṃ nu gāmasmim akāsi kiṃci, kasmā janena na karosi sakkhiṁ sakkhiṁ na sampajjati kenaci te ti sokassa mālam palikhāya sabbā, anāgu jhāyāmi asocanāno chetvāna sabbā bhavalobhajappam, anāsavo jhāyāmi pamattabandhū ti || (SN I 123.1–9 = SN² I 269.14–270.6).
421 sokāvatiṇṇo nu vanamhi jhāyasi, vittaṃ nu jīno uda patthayāno āgum nu gāmasmim akāsi kiṃci, kasmā janena na karosi sakkhiṁ sakkhiṁ na sampajjati kenaci te ti atthassa pattim hadavassas santim, jetvāna senām piyasātarūpam eko 'ham jhāyām sukhām anubodhim (SN² anubodhim), tasmā janena na karosi sakkhiṁ sakkhiṁ na sampajjati kenaci me ti || (SN I 126.9–18 = SN² I 276.3–13).
422 sokābhutumno va vanasimhi dhyāyasī citāya jīvam abhiprārthayanto āsāḍya grāmyā na karosi sākyam kasmājjane na karosi sākyām ||
that the place is where the Buddha became awakened under the Bodhi tree. Therefore, it must be Uruvilvā.

(5) *Dàzhì dù lùn* 大智度論 (the Chinese *Mahāprajñāpāramitā* )

T1509: There are four verses containing sixteen *pāda*s.\(^{(423)}\) Rati, the third daughter of Māra asked questions and the Buddha replied under a Nyagrodha tree at an unknown location.

In the *Śarīrārthagāthā* commentary of this verse set, it clearly mentions that “it is the verse(s) asked by the female deity.”\(^{(424)}\) The above sources suggest that the first daughter of Māra, Tantrī, asked the Buddha questions in Uruvilvā.

The counterpart “obtaining great fortune (dé dàcái 得大財)” in the Chinese *Samyuktāgama* texts (SĀ-G and SĀ-U) and “obtaining the flavour of *nirvāṇa* (得涅槃味)” in the *Dàzhì dù lùn* 大智度論 (the Chinese *Mahāprajñāpāramitā* ), are different from “obtaining the goal”\(^{(425)}\) in this fourteenth verse set in the *Śarīrārthagāthā*.

### 3.2. The analysis of Group A verses

On the basis of the above materials, the Group A verses will now be analysed in two ways. Firstly, internal comparisons will be made purely based upon the three versions of the *Śarīrārthagāthā*. Secondly, external comparisons will be made by comparing the *Śarīrārthagāthā* to parallel verses in other texts. Additionally, in the last section the relationship of the two Chinese *Samyuktāgama* texts and two technical terms will be examined.

\(^{(423)}\)独坐林樹間 六根常寂默 有若失重寶 無援愁苦毒 容顏世無比 而常閉目坐 我等心有疑 何求而在此 (T1509, 25. 181a1–4); 我得涅槃味 不樂處染愛 內外賊已除 汝父亦滅退 我得甘露味 安樂坐林間 恩愛之眾 生為之起慈心 (T1509, 25. 181a6–9).

\(^{(424)}\) 天女所問伽他 (T1579, 30.378b22).

\(^{(425)}\) The commentary defines the goal as the fruit of the *śramaṇa* (shāmén guǒ 沙門果) and the supernatural power of the sage (shèng shèntōng 聖神通). See T1579, 30.378b22–23.
3.2.1. The distinctive characteristics of the Chinese Group A verses

If the three versions of the Śarīrārthagāthā (Chinese, Sanskrit and Tibetan) are compared verse by verse, the Chinese version seems distinct. Three lines of evidence support this conclusion. Firstly, in the fourteenth verse set, the Sanskrit and Tibetan versions both mention “committing some offense [to the village]” (the third pāda of the first verse), but the Chinese instead states “coveting lands.” The corresponding sūtra in the Samyuktāgama states, “seeking benefit for the village”426 (qiú jùlù lì 求聚落利) and lacks any information about “committing some offense.” However, in the Samyuttanikāya and Mahāvastu, we find the phrase “committing some offense.” It seems that the Chinese version of the Śarīrārthagāthā is close to the Samyuktāgama (Mūlasarvāstivāda school) while the Sanskrit and Tibetan versions are close to the Pāli texts (Theravāda school). Secondly, in the twelfth verse set the number of verse pādas in the Chinese version (20) is much greater than that in the Sanskrit and Tibetan versions (14). Xuánzàng 玄奘 and his team appear to be quite loyal to the pāda structure and content of the exemplar he used for his translation. It is possible that the manuscripts of the Chinese version were different. Thirdly, in the eleventh set the Chinese version (and its commentary) does not provide any information about a yakṣa, but this term is found in the Sanskrit and Tibetan versions.

It is difficult to account for the differences between the Chinese version and the Sanskrit and Tibetan versions. It is possible that the original manuscript of the Chinese represents a different recension from the Sanskrit and Tibetan. However, it is also possible that these differences were introduced by Xuánzàng 玄奘 (and his team).

3.2.2. The features of the Group A verses of the Śarīrārthagāthā

Although the Group A verses in the Śarīrārthagāthā mostly correspond to sūtras in the Samyuktāgama, the Group A verses are nonetheless distinct. Firstly, the Group A verses may represent a different version of the verses. Secondly, they omit text found in parallel versions.

426 “Land” can be viewed as “the benefit in the village,” so “coveting lands” can be an example of “seeking benefit in the village.” The Chinese version of the fourteenth set is close to the Samyuktāgama.
3.2.2.1. Different recension

The following verses show the difference between the Śarīrārthagāthā and their corresponding sūtras with parallels, although the content and structure of the verse sets are mostly similar. Firstly, in the fourth verse set, the fourth pāda mentions a “yoke” (yoktra) or “waist boat” in Chinese, but this item is not mentioned in any of the corresponding sūtras or their parallel texts. Secondly, in the sixth verse set, it mentions “one who instructs superior kinds of human beings... and not fear death of the next life,” which is not found in any of the sūtras. Thirdly, the last pāda of the twelfth verse set states, “for one who has right mindfulness [and] whose mind is liberated.” The counterparts of the corresponding sūtra and the parallel are different and divergent. For example, SĀ-G includes the phrases “has reached the other shore,” “nirvāṇa” and “has nothing to ask for.” Fourthly, in the thirteenth verse set, the content logic of the Buddha’s last reply is struggle → sink → stop → swept away. However, the counterparts in SĀ-G and SĀ-U are different: struggle (or strive) → not sinking or not halting → not swept away. Fifthly, in the fourteenth verse set it mentions “obtaining the goal.” The counterpart in the Chinese Saṃyuktāgama texts is “obtaining great fortune (dé dàcái 得大財)” and in the Dàzhì dù lùn 大智度論 (the Chinese Mahāprajñāpāramitā) it is “obtaining the flavour of nirvāṇa (dé niè pán wèi 得涅槃味).” The commentary in the Śarīrārthagāthā explains it as “obtaining the fruit of the śramaṇa (shāmén guǒ 沙門果)”

427 It states, “this one obtains a marvelous form and is worshiped by deities” in SĀ-G; “this one obtains a superior form and their conduct is is the way to being worshiped by deities” in SĀ-U; “this one is worshiped by deities” in SN.
428 More importantly, this verse set seems to be an answer to the sixth verse set. The sixth set asks “Who can guide superior kinds of human beings?” The description of the one who can guide is the same as that described in the twelfth set, which is as follows: wise, has acquired meditation, all the afflictions of sorrow have been abandoned, has right mindfulness and whose mind is liberated. The twelfth set labels such a person as a “Brahman.” It is hard to know if it is intentional that the twelfth set responds to the sixth set in the Śarīrārthagāthā and if this is the reason that the last pāda of the twelfth set is different from its counterpart in the corresponding sūtra in the Saṃyuktāgama.
429 SĀ-U states, “has crossed over the sea of birth and death,” while SN states, “having reached the end of birth and death, he need not strain for he has gone beyond.”
430 The meaning of the counterpart in the Saṃyuttanikāya has a similar meaning to the Śarīrārthagāthā, but the wording of the two texts is different. The wording in SN1.1.1 is “that by not halting and by not straining I crossed the flood” (Bodhi 2000: 89).
431 In the Saṃyuttanikāya, it does not contain a corresponding term.
and “obtaining the supernatural power of the sage (shèn gshéntōng 聖神通).”

Therefore, the Dàzhìdù lùn 大智度論 (the Chinese Mahāprajñāpāramitā) is closer to the Šarīrārthagāthā.

The above verses of the Šarīrārthagāthā do not fully match the counterpart of any sūtra. It is likely that these differences are due to the Šarīrārthagāthā verses belonging to a different recension.

3.2.2.2. Deficiency of a verse

Two verse sets in the Šarīrārthagāthā have one less verse than the corresponding sūtras in the Saṃyuktāgama. Firstly, a final verse is not present in the eight verse set of the Šarīrārthagāthā, but appears in the corresponding sūtras in the two Saṃyuktāgama texts. This final verse is not fully relevant to the previous context and is not present in the other parallel texts. It is possible that this final verse did not exist in an earlier version of the Saṃyuktāgama, but was added somehow at a later time, when compared with all the parallels. Secondly, the same final verse is not provided in the thirteenth verse set. However, this verse has been mentioned and is described as a geya verse in the Chinese version. This final verse is related to the previous context and is commonly found in many other sūtras of the Saṃyuktāgama and Saṃyuttanikāya. Also, this final verse is important for the thirteenth “verse” set of the Šarīrārthagāthā because if it were not included there would be no verse in this set. It is confusing as to why this final verse is not specifically and directly mentioned. Instead, it appears to be referred to indirectly without any information about a “verse” with the statement, “The positive/bright side should be known in detail” in the Sanskrit and Tibetan versions.

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432 See T1579, 30.378b22–23.
433 Enomoto (1989: 22) applied several cases and believed that the Šarīrārthagāthā verses should belong to a later version. However, I propose another possibility in § 6.1.2.
434 SĀ-G: 久見婆羅門 逮得般涅槃 一切怖已過 永超世恩愛 (T99, 2.160c28–29); SĀ-U: 往昔已曾見 婆羅門涅槃 久捨於嫌怖 能度世間愛 (T99, 2.438a16–17). The verse is translated as follows: “After a long time at last I see a Brahman who is fully quenched, who has surpassed all fears, has crossed over attachment to the world.”
436 In the Sanskrit and Tibetan versions, information about the “verse” is not mentioned.
In these two cases which lack a final verse in the Śarīrārthagāthā, it is important to compare with the corresponding sūtras and the parallels. Therefore, it seems that the final verse is needed in one case and is surplus in another case.

3.2.3.3. Section summary

From the above two points, it can be seen that the verses in the Śarīrārthagāthā do not fully correspond to the sūtras in the Saṃyuktāgama we have currently. Enomoto (1989: 23) believed that the Śarīrārthagāthā represents a later redaction of this material than the Saṃyuktāgama. However, this does not mean that the verses or content in the Saṃyuktāgama are earlier in every single instance, as is evidenced in the above example in which a verse is lacking.

3.2.3. Other issues

In this section, two issues will be raised. The first is the relationship between two Chinese Saṃyuktāgama collections. The second is the meaning of two technical terms, which will be studied because they cannot be understood by the literal meaning.

3.2.3.1. Comparing SĀ-G with SĀ-U

The relationship between two versions of the Chinese Saṃyuktāgama, SĀ-G and SĀ-U, is an open question. Since the Group A verses correspond to the verses in both SĀ-G and SĀ-U, the content of the two texts can also be examined to check whether these two texts are identical.

The following list is a comparison of the content between SĀ-G and SĀ-U:

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437 The school of SĀ-G is commonly accepted as (Mūla)sarvāstivāda. However, the school of SĀ-U has been viewed as Kāśyapīya, Mahīśāsaka, Dharmaguptaka or (Mūla)sarvāstivāda by scholars. See Akanuma 1939: 48–50; Mizuno 1970; Waldschmidt 1980: 146; Enomoto 1980, 1984; Mayeda 1985: 101; Yinshun 1988: 98; Hiraoka 2000; Bingenheimer 2011: 23–50; Bucknell 2011.
438 Bingenheimer (2011) and Bucknell (2011) examined the relationship of SĀ-G and SĀ-U by the sequence and arrangement of the text structure, but not by the content. I agree with their conclusion that SĀ-U seems to be a (Mūla)sarvāstivādin recension.
<table>
<thead>
<tr>
<th>Verse set</th>
<th>Comparison of SÅ-G with SÅ-U</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Same</td>
</tr>
<tr>
<td>2</td>
<td>Second verse (4 pādas) is very different.(^{439})</td>
</tr>
<tr>
<td>3</td>
<td>The conditions are different.(^{440})</td>
</tr>
<tr>
<td>4</td>
<td>The person is different.(^{441})</td>
</tr>
<tr>
<td>5</td>
<td>Same</td>
</tr>
<tr>
<td>6</td>
<td>The description is different.(^{442})</td>
</tr>
<tr>
<td>7</td>
<td>Same</td>
</tr>
<tr>
<td>8</td>
<td>Same</td>
</tr>
<tr>
<td>9</td>
<td>Same</td>
</tr>
<tr>
<td>10</td>
<td>Mostly same(^{443})</td>
</tr>
<tr>
<td>11</td>
<td>Same</td>
</tr>
<tr>
<td>12</td>
<td>Different(^{444})</td>
</tr>
<tr>
<td>13</td>
<td>Same</td>
</tr>
<tr>
<td>14</td>
<td>Different(^{445})</td>
</tr>
</tbody>
</table>

Among these fourteen verse sets, only seven seem to be the same between SÅ-G and SÅ-U. The sixth, tenth sets contain only reasonably minor differences, which might have

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\(^{439}\) The term “what is to be expressed” is interpreted as “craving” (ài 愛) in SÅ-G, and as “name and form” (míng sè 名色) in SÅ-U. The meaning of the second verse in SÅ-G is the same as the one in the Śāriyārañagāthā, but in SÅ-U, it is different. The second verse in SÅ-U may be translated, “If name and form can be known as empty, without a nature, this is revering the Buddha, and all paths of sentient existence can be gone beyond.” (若識於名色 本空無有性 是名尊敬佛 永離於諸趣 T100, 2.379b17–18).

\(^{440}\) It is said to be “suffering, empty and not-self” (kǔ 苦, kōng 空, wúwǒ 無我) in SÅ-G, and “impermanence, suffering and not-self” (wúcháng 無常, wú yǒu lè 無有樂, wúwǒ 無我) in SÅ-U.

\(^{441}\) The one asking is Àiniàn 愛念 (Aratī, the second daughter of Māra) in SÅ-G and Shìyì 適意 (Ratī, the third daughter of Māra) in SÅ-U. Bingenheimer (2011: 126) suggests that Aratī and Ratī are probably the same name.

\(^{442}\) SÅ-G states “this one is worshiped by deities” (諸天所供養 T99, 2.160a13), while SÅ-U states “this one can worship deities” (而能供養天 T99, 2.439a29). It seems likely that the translator(s) of SÅ-U might have misunderstood the Sanskrit grammar, that is, the subject and object are taken oppositely.

\(^{443}\) One pāda from one of three corresponding sūtras in SÅ-U is different. SÅ-U reads “what is developing good dharma” (云何修善法 T100, 2.484c24), while the others read “who/how to cross the floods.”

\(^{444}\) The main ideas of the verses in both texts are basically the same, but the structure and content of the verses in SÅ-U are longer and the descriptions of a few pādas are a bit different. For example, SÅ-U states, “has crossed over the sea of birth and death” and SÅ-G states, “has reached the other shore [and] nirvāṇa; has nothing to ask for.”

\(^{445}\) The same verses said by Māra first, then repeated by one of his daughters. However, the verses in SÅ-U spoken by Māra are longer and have different information.
arisen from personal interpretations by the translator(s) or errors by scribes, and these can possibly be added to the list above to make nine sets. However, there are still five remaining verse sets in which SĀ-G and SĀ-U differ. The contents of the verses in SĀ-G are mostly close to the verses in the Śarīrārthagāthā, but the contents of SĀ-U are not. The fact is that there are divergences in content between SĀ-G and SĀ-U and it is difficult to regard them as coming from the same source. However, it is a very common situation to find discrepancies in content between different recensions. The Śarīrārthagāthā is closer to the recension of SĀ-G.

3.2.3.2. Technical terms

Two technical terms need to be further discussed as they cannot be understood by a literal translation. These two are “what can be expressed” (yìngshuō 應說, ākhyeya, brjod bya), and “the tie of yoke” (yāozhōu 腰舟, yoktra, gnya’ dag/gnya’ shing).

Firstly, the Sanskrit term ākhyeya is a future passive participle from the prefix ā (near, towards) + √khyā (to tell, say), which literally means “to be said or expressed,” but used as a noun meaning “what can be expressed.” In Chinese, literally, yìngshuō 應說 is supposed to be something which is expressed by stating what it is. In Tibetan, brjod bya (a verbal noun) means “what is to be told or said.” Overall, the literal meaning of the term could be rendered as “what can be expressed,” following Bodhi (2000: 99).

What is the meaning of this term? It can be seen in the corresponding sūtras of the two Chinese Saṃyuktāgama texts. The translator’s interpretation is “craving” (ài 愛) in SĀ-G and “name and form” (míngsè 名色) in SĀ-U. However, it is unclear why the term was interpreted as such. The commentary on the Saṃyuttaniyā and the commentary in the Yogacārabhūmi provide information on this term. Buddhaghosa explained akkheyya (Pāli) as the five aggregates.448 As explained by Bodhi (2000: 354 note 35), the five aggregates are “the objective sphere of linguistic reference (not the

446 眾生隨愛想 以愛想而住 以不知愛故 則為死方便 (T99, 2.282a3–4); 若知所愛者 不於彼生愛 彼此無所有 他人莫能說 (T99, 2.282a8–9).
447 名色中生相 調為真實有 當知如是人 是名屬死徑 若識於名色 本空無有性 是名尊敬佛 永離於諸趣 (T100, 2.379b15–18).
448 See Śāratthappakāsini I 44.19.
terms of expression themselves).”\textsuperscript{449} This explanation more fully explains the term’s literal meaning “what can be expressed.”

The \textit{Yogacārabhūmi} does not regard the “five aggregates” as the objective sphere of linguistic reference. Two definitions are supplied in the \textit{Yogacārabhūmi}. The first is “all formations/conditioned phenomena” (yīqiè yǒuwéifǎ 一切有為法)\textsuperscript{450} which are attributed to “the expressed phenomena” (yánshì 言事).\textsuperscript{451} The phenomena, which have been expressed, are the objective sphere of linguistic reference. From this definition, “what can be expressed” is simply “everything” a being perceives. Another explanation is “pleasant five sensual pleasures” (妙五欲),\textsuperscript{452} which specifically refers to the second verse set in the \textit{Śarīrārthagāthā}. Sensual pleasures are what can be asked for by means of expression, e.g. when the king enjoys sensual pleasures by an order to his servants.\textsuperscript{453}

In conclusion, “what can be expressed” is the objective sphere of linguistic reference. Therefore, it can be everything (all formations) that sentient beings perceive. Specifically, it is regarded as “the five aggregates” by Buddhaghosa, and “five sensual pleasures” in the \textit{Yogacārabhūmi}.

The second term which requires clarification is \textit{yoktra}. The meaning in Sanskrit is an instrument for tying or fastening (MW s.v. \textit{yoktra}), just like a rope or tie. In the context of these verses, this rope is supposed to help a person cross over the flood. In Tibetan, \textit{gnya’ dag} is supposed to be a counterpart of \textit{yoktra}. In Chinese, Xuánzàng 玄奘 (with his team) does not directly translate this term, but rather refers to an instrument found in China called a waist boat. The waist boat was a common way to cross a river especially in the southern China, but it now only seems to be in use by a tribe in Hainan province.\textsuperscript{454}

What does “the tie of yoke” or “waist boat” imply in the verses? Although this term cannot be found in the corresponding \textit{sūtras} or the parallel, it has explained in the commentary of the verse in the \textit{Yogacārabhūmi}. The waist boat means “the mind.”\textsuperscript{455}

\textsuperscript{449} See \textit{Sāratthappakāsinī} I 44.22–24.

\textsuperscript{450} 初言應說者謂一切有為法 (T1579, 30.370c8).

\textsuperscript{451} 諸有為法皆三種言事之所攝故 (T1579, 30.370c9). The expressed phenomena can be divided into three kinds, namely, the past, present and future. See T1579, 30.752c6.

\textsuperscript{452} 今此義中說妙五欲以為應說 (T1579, 30.370c9–10).

\textsuperscript{453} 又諸君主於妙五欲從僕使等以言呼召而受用之 由是因緣亦名應說 (T1579, 30.370c12–13).

\textsuperscript{454} This information is shown in the government website of Hainan province. See http://www.hainan.gov.cn:1500/hn/zjh/lsrw/lsyg/200809/t20080911_365167.html (accessed on 01/04/2016).

\textsuperscript{455} 意名腰舟 (T1579, 30.373c26).
This mind is a well liberated mind from all fetters. In the context of the verses, it is said that the meditator has not achieved a well liberated mind. The meditator has conquered sensual lust, but more subtle forms of lust [of form and the formless] still exist. Therefore, he has not yet obtained a well liberated mind.

3.2.4. Summary

In this section, the special characteristics of the Chinese Śarīrārthagāthā version (§ 3.2.1), the verses in the Śarīrārthagāthā (§ 3.2.2), and SĀ-U (§ 3.2.3.1) have been analyzed based on the Group A verses of the Śarīrārthagāthā. The dissimilarities between the different versions might have arisen during the process of translation and manuscript copying, and differing exemplars. Additionally, two technical terms have been discussed. The term “what can be expressed” is the objective sphere of linguistic reference. It can be everything (all formations) that sentient beings perceive. However, it is specifically regarded as “the five aggregates” by Buddhaghosa, and “five sensual pleasures” in the Yogacārabhūmi. Another term “the tie of yoke” is implied as “the mind,” especially “a well liberated mind.”

3.3. Conclusion

In this Chapter, the three versions of the Group A verses (Chinese, Sanskrit, and Tibetan) with their English translations were presented, as well as the narratives of the verses. Following this, based on the previous information, it was argued that the Chinese version of the Group A verses is different from the other two versions and the unique characteristics of the Śarīrārthagāthā verses were highlighted. If SĀ-G and SĀ-U are to be attributed to the the same school, it is the (Mūla)sarvāstivāda school; however, if they are to be regarded as different recensions, the Śarīrārthagāthā is closer to the recension of SĀ-G.

456 此中何等名為腰舟 謂於諸結善解脫心 (T1579, 30.373c28–29).
457 諸有學未得勝意 已離欲貪未離上貪 (T1579, 30.373c25–26).
Chapter Four: The Group B verses

The structure of this chapter is similar to that of chapter three. This chapter is divided into two main sections. The first presents the three versions of the Group B verses with corresponding English translations, along with comparisons between the Śarīrārthagāthā verses and other texts. As with chapter three, these English translations will indicate my own interpretation of the source material. An analysis of the Group B verses will be presented in the second section. These verses will be investigated through internal and external comparisons. Internal comparisons study the three versions of the Śarīrārthagāthā against each other. External comparisons study the Group B verses of the Śarīrārthagāthā with reference to parallel verses in other texts. Other issues relevant to the Group B verses will also be examined, namely, the relationship between Uv-B and T212, and the meaning of the term prapañca in the Yogacārabhūmi.

4.1. The three versions of the Group B verses with their English translations, and comparison of the verse with other texts

There are twenty seven verse sets in Group B. These verses will be studied in two ways. Firstly, three versions (in Chinese, Sanskrit and Tibetan) with their English translations will be presented to facilitate comparisons between their content and structure. Secondly, comparisons will be made between the Śarīrārthagāthā verses and other texts. While parallels to the Group B verses are found amongst early Buddhist texts, these parallels unfortunately mostly appear as standalone verses without narrative or background information. According to Schmithausen (1970), the first twenty four verse sets presented in this chapter correspond to verses in the Udānavarga attributed to the Mūlasarvāstivādins (Uv-S). This is different from the Udānavarga of Bernhard’s edition (Uv-B), which is attributed to the Sarvāstivādins (Schmithausen 1970; Brough 2001). Another three verse sets (twenty fifth to twenty seventh) do not correspond to material of the same school; however, there are some Pāli parallels and one Madhyamāgama parallel (see below).

Most of the comparisons made in this chapter are with texts belonging to the Sūtra Piṭaka, although some of the parallels can also be found in the Vinaya and Abhidharma.
The identification of these parallels is largely based upon the three studies of Tanjo (1967), Mizuno (1972) and Enomoto (1989).

4.1.1. The first set: impermanence (*mi rtag pa*); 4 *pādas* / 1 verse

1. Three versions with their translations\(^{458}\)

(1) Chinese version: 
諸行無常 有生滅法 由生滅故 彼寂為樂 (T1579, 30.378c20)
All formations are impermanent;
they are with the nature (*fǎ*法)\(^{459}\) of arising and vanishing.
Because they arise and [then] vanish,
their extinction is blissful.

(2) Sanskrit version: 
anityā bata saṁskārā, utpādavyayadharmināḥ |
utpadya hi nirudhyante, tesām vyuṣapaśamāḥ sukham ||
(Enomoto 1989: 29 [YBh 123b5f; ŚrBh 4b9.3])
All formations are impermanent;
their nature is to arise and vanish.
Having arisen, they cease.
Their extinction is blissful.

(3) Tibetan version: 
/ kye ma ’du byed rnams mi rtag / skye dang ’jig pa’i chos can yin/
/ skyes nas ’gag par ’gyur ba ste / / de dag nye bar zhi ba bde /
(Peking 5536.278b8–279a1; Derge 4035.239b6–7)
Alas! Formations are impermanent;
their nature is to arise and vanish.
Having arisen, they come to vanish;

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\(^{458}\) The three versions are mostly the same.

\(^{459}\) In the commentary of this verse, *fǎ* 法 (*dharma* in Sanskrit) is explained as *tǐ* 體, which means “body”, “form”, “nature”, or “essence”.

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that they are fully pacified is bliss.

2. Comparison of the verse with other texts

This is a popular verse which is found in numerous texts. The corresponding Udānavarga verse is Uv-S 1.3.460 Parallel verses may be found at: Uv-B 1.3;461 SN 1.2.1,462 15.20.19;463 SĀ-G 576,464 956,465 1197;466 SĀ-U 110,467 161,468 350,469 DN 16.6.10;470 DĀ T1,471 Th 1159;472 Jā 1.10.5;473 Ap 64.15–16,474 385.15–16;475 GDhp 181;476 Nirvāṇa sūtra: T6 (Bōnlhuān jīng 殊泥洹經), T7 (Dà bōnìpán jīng 大般涅槃經);477 T189478 (Guòqù xiànzāi yīnguǒ jīng 過去現在因果經); T39479 (Dīngshēngwáng guśhi jīng 頂生王故事經); T210480 (Fājù jīng 法句經); T211481 (Fājù pìyù jīng 法句譬喻經); T212482 (Chūyào jīng 出曜經); T374 (Dàbōnipán jīng 大般涅槃經) Chpater 1,483
Chapter 7; T380 (Dàbēi jīng 大悲經), T456 (Fóshuō mǐlè dàchéngfó jīng 佛說彌勒大成佛經); Parallels in which the content of the third pāda differs are found in the following two texts: EĀ 31.9, 32.6, 34.2, 41.5, 42.2, 52.1; T384 (Púsà cóngdōushùtiān jiàng shén mǔtāi shuō guǎngpǔ jīng 菩薩從兜術天降神母胎說廣普經).

In both texts, the third pāda means “no birth, no death” or “there is no death without birth” (不生必不死/無生則無死/不生則不死/無生亦無死), which seems to respond to the second pāda “that they are born/arisen will die/vanish.” The translator of these two texts are said to be the same person, Zhúfóniàn 竺佛念. Therefore, the difference might have been caused by the translator’s interpretation or skill. These parallels are similar overall.

From the above texts, we find that there are 20 different narratives for this verse. It is difficult to decide which information is most strongly related to this verse in the

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484 諸行無常是生滅法 (T374, 12.450a16); 生滅滅已寂滅為樂 (T374, 12.451a1).
485 諸行無常是生滅法生已還滅減彼為樂 (T380, 12.951c18–19).
486 諸行無常是生滅法生滅滅已寂滅為樂 (T456, 14.430b24–25).

Another version of the sūtra on the Descent of Maitreya.

488 一切行無常生者必有死不生必不死此滅為最樂 (T125, 2.672b14–15).
489 一切行無常生者必有死不生必不死此滅為最樂 (T125, 2.677c18–19).
490 一切行無常生者必有死不生必不死此滅為最樂 (T125, 2.693a8–9).
491 一切行無常起者必有滅無生則無死此滅為最樂 (T125, 2.746c22–23).
492 一切行無常生者必有死不生則不死此滅為最樂 (T125, 2.752c14–15).
493 一切行無常生者必有盡不生則不死此滅為最樂 (T125, 2.823b5–6).
494 一切行無常生者必有死無生亦無死此滅為最樂 (T384, 12.1057c6–7).

1. SĀ-G

576: The Buddha spoke this verse to a deity in Shēwèiguó qíshù gěigūdú yuán 舍衛國祇樹給孤獨園, Anāthapiṇḍika’s Park of Jeta’s Grove in Śrāvastī.
956: The Buddha talked to his monk disciples at Vipula Mountain in Rājagṛha.
1197: The deity Śakro devānām indraḥ spoke this verse in the place where the Buddha passed away under a twin Sāla tree in Kuśinagara city of the Mallas.

2. SĀ-U

110: The deity Śakro devānām indraḥ spoke this verse in the place where the Buddha passed away under a twin Sāla tree in Kuśinagara city of the Mallas.
161: The Buddha spoke this verse to a deity in Shēwèiguó qíshù gěigūdú yuán 舍衛國祇樹給孤獨園, Anāthapiṇḍika’s Park of Jeta’s Grove in Śrāvastī.
350: The Buddha talked to his monk disciples at Vipula Mountain in Rājagṛha.

3. SN

1.2.1: While in Sāvatthī, the Buddha mentioned that a deity spoke this verse to a certain deity of the Tāvatimsa heaven.
15.20.19: The Buddha spoke this verse to his monk disciples on Vulture Peak in Rājagaha.

4. EĀ

31.9: A deity talked to another deity in Nandana garden.
32.6: The deity Śakro devānām indraḥ spoke this verse to a deity. The setting is not mentioned.
34.2: The Buddha spoke this verse in Śrāvastī.
41.5: The Buddha spoke this verse to Kāśyapa and Ānanda in Shēwèiguó qíshù gěigūdú yuán 舍衛國祇樹給孤獨園, Anāthapiṇḍika’s Park of Jeta’s Grove in Śrāvastī.
Śarīrārthagāthā. However, in at least five of the parallels it is stated that the deity spoke this verse in the place where the Buddha passed away under a twin Śāla tree in Kuśinagara city of the Mallas.

42.2: The Buddha spoke this verse under a twin Śāla tree in Kuśinagara city of the Mallas.
52.1: The Buddha spoke this verse to the deities and his monk disciples in a lecture hall called Pūhuì in Vaśālī.
5. DĀ
T1: The deity Śakro devānām indraḥ spoke this verse in the place where the Buddha passed away under a twin Śāla tree in Kuśinagara city of the Mallas.

6. DN
16.6.10: Sakka, the king of the deities, spoke this verse just after the Buddha passed away. The setting is not mentioned; however, we may surmise it is at Kuśinagara city of the Mallas.

7. Jā
1.10.5: Bodhisattva Sudassana said this verse to queen Subhaddā. The setting is not provided.

8. Nirvāṇa sūtra
T6 (Bōnlhuán jīng 般泥洹經): The deity Śakro devānām indraḥ spoke this verse in the place where the Buddha passed away under a twin Śāla tree in Kuśinagara city of the Mallas.

T7 (Dà bōnièpán jīng 大般涅槃經): The Buddha spoke this verse to his monk disciples under a twin Śāla tree in Kuśinagara city of the Mallas.

9. Guòqù xiànzài yīnguǒ jīng 過去現在因果經
T189: A deity called Shànhuì 善慧 spoke this verse to another deity in Dōushuài tiān 兜率天 (Tuṣita Heaven).

10. Dīngshēngwáng gùshì jīng 頂生王故事經
T39: The Buddha spoke this verse to Ānanda in Shěwèiguó qíshù gěigūdú yuán 舍衛國祇樹給孤獨園, Anāthapiṇḍika’s Park of Jeta’s Grove in Śrāvastī.

11. Fājù pìyù jīng 法句譬喻經
T211: The Buddha spoke this verse to the deity Śakro devānām indraḥ in a stone room at Vulture Peak.

12. Chàyào jīng 出曜經
T212: One of the Buddha's disciples spoke this verse to Ānanda. The setting is not mentioned.

13. Dàbōnipán jīng 大般涅槃經
Chapter 1: The Buddha spoke this verse to Chúntuo 純陀 (Cunda in Sanskrit). The setting is not provided, but from the context, we may surmise it is where the Buddha passed away under a twin Śāla tree in Kuśinagara city of the Mallas.

Chapter 7: The deity Śakro devānām indraḥ spoke this verse to a practitioner of austerities (kūxíngzhě 苦行者). The setting is not provided.

14. Dābēi jīng 大悲經
T380: A Tathāgata called Shāngzhǔ 商主 (Sārthavāha in Sanskrit) mentioned to Luóhóuluó 羅睺羅 (Rāhula) that the Buddha spoke this verse. The setting is not provided.

15. Pāsà cóngdōushùtiān jiàng shén mǔtāi shuō guǎngpǔ jīng 菩薩從兜術天下降神母胎說廣普經
T384: Dājiāshè 大迦葉 (Kāśyapa) spoke this verse. The setting is not provided, but from the context we may surmise that it is where the Buddha passed away under a twin Śāla tree in Kuśinagara city of the Mallas.

16. Fóshuō mílè dàchéngfó jīng 佛說彌勒大成佛經
T456: Maitreya mentioned that a Buddha of the past spoke this verse. From the context, we may surmise that the setting is the country ruled by King Śaṅkha (Nángqū 彌伽). The full title of this deity is Śakro devānām indraḥ.
4.1.2. The second set: carefulness (bag yod); 4 pādas / 1 verse

1. Three versions with their translations

(1) Chinese version:
無逸不死跡 放逸為死跡 無逸者不死 縱逸者常死 (T1579, 30.379a23)
Carefulness is the trace of the deathless;
carelessness is the trace of death.
One who is careful does not die;
one who is careless always dies.

(2) Sanskrit version:
apramādo ’mṛtapadam, pramādo mṛtyunah padam ||
apramattā na mriyante, pramattās tu sadā mṛtāḥ ||
(Enomoto 1989: 29 [YBh 124a4; ŚrBh 5a1.3])
Carefulness is the path of the deathless;
carelessness is the path of death.
Those who are careful do not die,
but those who are careless are always dead.

(3) Tibetan version:
/ bag yod pa ni ’chi me dag nas / / bag med pa ni ’chi ba’i gnas / 
/ bag yod rnams ni ’chi ba med / / bag med rnams ni rtag tu ’chi /
(Peking 5536.279b8–280a1; Derge 4035.240b4)
Carefulness is the abode of the deathless;
carelessness is the abode of death.
Those who are careful are undying;
those who are careless always die.

2. Comparison of the verse with other texts

The corresponding Udānavarga verse is Uv-S 4.1. Parallel verses may be found at:
Uv-B 4.1; Dhp 21; Nett 3.A.6; Jā 16.10; PDhp 14; GDhp 115; T376

497 The three versions are overall the same.
Parallel verses with some differences in content may be found at: EĀ 10.1, 35.4; T210 (Fājù jīng 出曜經); T212 (Chūyào jīng 出曜經); T213 (Fājíyào sòng jīng 法集要頌經). Except for EĀ 10.1, these texts indicate that “moral conduct” (jiè 戒) rather than “carefulness” is the path of the deathless. Also, “craving” (tān 貪) is the key for death. EĀ 10.1 states that “arrogance” (jiāo 慍) is the path of death, and those who are conceited are dead.

4.1.3. The third set: strong lust (ʼdod chags shas che); 4 pādas / 1 verse

1. Three versions with their translations

(1) Chinese version:
眾生尋思所鑽搖 猛利貪欲隨觀妙 倍增染愛而流轉 便能自為堅固縛 (T1579, 30.379b24)

Sentient beings are intensely disturbed by discursive thoughts; [their] strong lust is caused by looking at beauty.

These three versions are basically the same.
This multiplies unwholesome craving and causes transmigration, in such a way that they are firmly bonded.

(2) Sanskrit version:

vitarkapramathitasya dehinasya, tīvraśthasya śubhānudarśinaḥ bhūyas tṛṣṇā vivardhate, sā gādhikurute 'ṣya bandhanam

(Enomoto 1989: 30 [YBh 124b3; ŠrBh 5a1.9])

For a living creature who is disturbed by discursive thoughts, has strong lust [and] looks at the beautiful,
The craving increases more, it makes his bondage strong.

(3) Tibetan version:

/ rtogs\(^515\) pas rab tu bcom pa'i skyé ba bo / 'dod chags shas cher sdug par lta ba ni / / sred pa phyir zhung rmag par 'phel 'gyur te / / des ni de yi 'ching ba dam par byed /

(Peking 5536.280b8; Derge 4035.241b1)

For those who are overwhelmed by thoughts, who looking upon beauty with strong lust; their craving thus manifests increasingly; thus, their bondages are made tight.

2. Comparison of the verse with other texts

The corresponding *Udānavarga* verse is Uv-S 3.1.\(^516\) Parallel verses may be found at: Uv-B 3.1;\(^517\) Dhp 349.\(^518\) Parallel verses with some differences in content may be found at: T210\(^519\) (Fājū jīng 法句經); T211\(^520\) (Fājū piyū jīng 法句譬喻經); T212\(^521\) (Chūyào jīng  心觀喻經)

\(^{515}\) Derge: *rtog*.

\(^{516}\) *vitarkapramathitasya dehinasya, tīvraśthasya śubhānudarśinaḥ bhūyas tṛṣṇā vivardhate, sā gādhikurute 'ṣya bandhanam* || (Uv-S 50.21–26).

\(^{517}\) *vitarkapramathitasya jantunasya, tīvraśthasya śubhānudarśinaḥ bhūyas tṛṣṇā pravardhate, gāḍhaṁ hy esa karoṭi bandhanam* || (Uv-B 1191–4).

\(^{518}\) *vitakkapamathitassa jantuno, tibbarāgasya subhānupassino bhīyya taṇhā pavaḍḍhati esa kho dalhaṁ karoṭi bandhanam* ||

\(^{519}\) 心念放逸者 見婬以為淨 恩愛意盛增 從是造獄牢 (T210, 4.571a23–25).

\(^{520}\) 心念放逸者 見婬以為淨 恩愛意盛增 從是造牢獄 (T211, 4.602b27–29).

\(^{521}\) 夫人無止観 多欲觀清淨 倍增生愛著 縛結遂固深 (T212, 4.632b21–22).
4.1.4. The fourth set: dwelling in the dharma (chos la gnas); 4 pādas / 1 verse

1. Three versions with their translations

(1) Chinese version:
住法具尸羅 有慚言諦實 能保愛自身 亦令他所愛 (T1579, 30.380b10)
One who abides by the dharma and embodies moral conduct
has a sense of shame and tells the truth.
He cherishes himself,
and is adored by others.

(2) Sanskrit version:
dharmastham śīlasampannam, hrīmantam satyavādinaṁ ||
ātmanaḥ priyakartāraṁ, tam janaḥ kurute priyam ||
(Enomoto 1989: 30 [YBh 125b4f; ŚrBh 5a2.7])
One who dwells in dharma, is endowed with moral conduct,
has a sense of moral shame and speaks the truth,
acts dear towards to himself.
People treat him dearly.

(3) Tibetan version:
/ chos la gnas stshing tshul khrims ldan / / ngo tsha shes ldan bden par smra /
/ bdag nyid kyang ni dga’ bar byed / / de la skye bo dga’ bar ’dzin /
(Peking 5536.283a8; Derge 4035.243b1–2)
One who abides in the dharma, is endowed with moral conduct,
has a sense of moral shame and speak truthfully,
also holds himself dear.
People treat him as dear.

522 極貪善顯現 有情懷疑慮 若復增貪意 自作堅囚縛 (T213. 4.778b16–18).
523 These three versions are mostly the same.
2. Comparison of the verse with other texts

The corresponding Udānavarga verse is Uv-S 5.24. Parallel verses may be found at: Uv-B 5.24; Dhp 217; PDhp 294; GDhp 322; T210 (Fājū jīng 法句經); T211 (Fājū piyū jīng 法句譬喻經); T212 (Chūyào jīng 出曜經); T213 (Fājíyàosòng jīng 法集要頌經). These texts share the same information in content.

4.1.5. The fifth set: contemplating the truth (nges rtag); 4 pādas / 1 verse

1. Three versions with their translations

(1) Chinese version:
若見他惡業 能審諦思惟 自身終不為 由彼業能縛
If one saw the evil deeds of others, one could think about it based on the truth; one would never perform them, because that [evil] karma can bind oneself.

(2) Sanskrit version:
yat pareṣūpanidhyāyet, karma drṣṭveha pāpakam
ātmanā tan na kurvīta, karmabaddho hi pāpakaḥ
Were one to contemplate a bad action in others which one has seen in this world, one would not perform them.

524 dharmasthaṃ śīlasampannaṃ, hrīmantam satyāvādīnaṃ | ātmanah priyakartāroṃ, tam janaḥ kurute priyam || (Uv-S 50.27–28).
525 dharmasthaṃ śīlasampannaṃ, hrīmantam satyāvādīnaṃ | ātmanah kartāroṃ santoṃ, tam janaḥ kurute priyam || (Uv-B 146.1–2).
526 śīladassanasampannaṃ, dhamaṭṭhaṃ saccavedīnaṃ | attano kamma kubbānaṃ, tam jano kurute piyam ||
527 śilavantaṃ śucīṃ dacchaṃ, dhamaṭṭham saccavādīnaṃ | āttano kārakaṃ santoṃ, tam jano kurute priyam ||
528 śilamadu suyi-drakṣo, dhamañca sathujivaṇo | atvano karako sadu, ta jano kuradi pri ‘u ||
529 貪法戒成 至誠知慚 行身近道 為眾所愛 (T210, 4.567.c22–23).
530 貪法戒成 至誠知慚 行身近道 為眾所愛 (T211, 4.595c17–18).
531 樂法戒成就 誠信樂而習 能自勅身者 為人所愛敬 (T212, 4.654a16–17).
532 樂法戒成就 誠信樂而習 能誠自身者 為人所愛敬 (T213, 4.780b7–9).
533 These three versions are basically the same.
For a bad person is bound to his actions.

(3) Tibetan version:

/ 'di na gzhan gyi sdig pa’i las / / mthong nas nges par sens byed pa /
/ las kyi 'ching ba sdig yin te / / de ni bdag gis yong mi bya /

(Peking 5536.283b8; Derge 4035.244a1)

One who constantly contemplates
having seen the evil action of others in this world,
that there is evil bondage to [such] actions.
He will never perform them himself.

2. Comparison of the verse with other texts

The corresponding Udānavarga verse is Uv-S 9.6.\textsuperscript{534} Parallel verses may be found at:
Uv-B 9.6;\textsuperscript{535} Th 496.\textsuperscript{536}

4.1.6. The sixth set: good saying \textit{(legs par smras pa); 4 pādas / 1 verse}

1. Three versions with their translations\textsuperscript{537}

(1) Chinese version:

賢聖常說最善語
愛非不愛語第二
諦非不諦語第三
法非非法語第四 (T1579, 30.381b20)

Noble beings always speak the most wholesome words.
Secondly, they speak kind, not unkind, words.
Thirdly, they speak truthful, not untruthful, words.
Fourthly, they speak words of the dharma, not of non-dharma.

(2) Sanskrit version:

\textit{subhāśītaṁ hy uttamam āhur āryāḥ, priyaṁ vaden nāpriyaṁ tad dvītyaṁ}

\textsuperscript{534} \textit{yat pareśūpanidhyāyet, karma dṛṣṭveha pāpakam | ātmanā tan na kurvita, karmabaddho hi pāpakah |}
(Uv-S 50.29–30).

\textsuperscript{535} \textit{yat pareśāṁ vigarheta (v.l. upanidhāti), karma dṛṣṭveha pāpakam | ātmanā tan na kurvita, karmabaddho hi pāpakah |}
(Uv-B 171.1–2).

\textsuperscript{536} \textit{na paraś' upanidhāya, kammaṁ maccassa pāpakam | attanā tan na seveya, kammabandhū hi mātiyā |}

\textsuperscript{537} These three versions are mostly the same.
For first, the noble ones speak what is well said.
Secondly, one should speak that which is kind, not unkind.
Thirdly, one should speak that which is true, not untrue.
Fourthly, one should speak that which is dharma, not non-dharma.

(3) Tibetan version:
/ ’phags pa rnams ni legs par smras pa mchog ces gsung /
/ snyan smra mi snyan ma yin de ni gnyis pa yin /
/ bden smra mi bden\(^{538}\) ma yin de ni gsum pa yin /
/ chos smra chos min ma yin\(^{539}\) de ni bzhi pa yin /
(Peking 5536.286a4; Derge 4035.245b7)
Firstly, it is said that the noble ones are ones who speak what is well said
Secondly, that they speak kindly and not unkindly,
Thirdly, that they speak truthfully and not untruthfully,
Fourthly, that they speak dharma and not non-dharma.

2. Comparison of the verse with other texts

The corresponding Udānavarga verse is Uv-S 8.11.\(^{540}\) Parallel verses may be found at: SĀ-G 1218;\(^{541}\) SĀ-U 253.\(^{542}\) The following texts share similar information, but the order of the verses is different from Uv-S: Uv-B 8.11;\(^{543}\) SN 8.5;\(^{544}\) Sn 450.\(^{545}\) These texts place the sentence about “speaking that which is dharma” in the second verse, rather

\(^{538}\) Derge: *brten.*

\(^{539}\) “*ma yin*” is omitted in the Peking version.

\(^{540}\) subhāṣitaṃ hy uttamaṃ āhur āryāḥ, priyam vaden nāpīryam tad dvitiyam | satyaṃ vaden nānṛtaṃ tad trīyam, dharmam vaden nādharmaṇaṃ tat caturtham || (Uv-S 50.31–51.6).

\(^{541}\) 賢聖言法是則為最上 聞法不愛是則第二 諦說不虛妄 是則第三說 法說不異言 是則為第四 (T99 2.322a11–14).

\(^{542}\) 賢聖言法是則為最上 仙聖之所說 聞法不愛是則為第二 諦說不虛妄 是則第三說 法說不異言 是則為第四 (T100 2.462b23–27).

\(^{543}\) subhāṣitaṃ hy uttamaṃ āhur āryā, dharmam vaden nādharmaṇaṃ tad dvitiyam | priyam vaden nāpīryam tad trīyam, satyaṃ vaden nāsatiyam tad caturtham || (Uv-B 166.1–4).

\(^{544}\) subhāṣitaṃ uttamaṃ āhu santo, dharmam bhane nādhammaṇaṃ tam duitiyaṃ | piyaṃ bhane nāppiyaṃ tam tatiyam, saccaṃ bhane nālīkaṃ tam catutthan ti || (SN I 189.7–10 = SN\(^{\text{N}}\) I 407.5–9).

\(^{545}\) subhāṣitaṃ uttamaṃ āhu santo, dharmam bhane nādhammaṇaṃ tam duitiyaṃ | piyaṃ bhane nāppiyaṃ tam tatiyam, saccaṃ bhane nālīkaṃ tam catutthan ti ||
than in the fourth. So the sentences concerning speaking that which is kind and true are
given after.

In T1545\(^{546}\) (Āpídámó dāpípóshā lùn 阿毘達磨大毘婆沙論, the Chinese
Abhidharmamahā-vibhāṣā) and T1546\(^{547}\) (Āpítán pípóshā lùn 阿毘昙毘婆沙論, the
Chinese Abhidharma-vibhāṣā), the order of the verses is the same as this sixth verse set
and Uv-S 8.11. These two texts are attributed to the (Mūla)sarvāstivādins. It seems that
the order of the verses in Uv-B 8.11, which belongs to the Sarvāstivādins, is uncommon.

4.1.7. The seventh set: faith (dad pa); 4 pādas / 1 verse

1. Three versions with their translations\(^{548}\)

(1) Chinese version:
信懲戒施法 善人所稱讚 是名趣天道 能往天世間 (T1579, 30.381c12)
Faith, shame, moral conduct, and giving of the dharmas
are lauded by good people.
This is called the path of heaven,
by which one can go to the heavenly realm.

(2) Sanskrit version:
śraddhātha hrīḥ śīla athāpi dānām, dharmā ime satpurusapraṣastāḥ |
etam hi mārgam divigaṃ vadanti, etena vai gacchati devalokam ||
(Enomoto 1989: 30 [YBh 127b2; ŚrBh 5b3.6f])
Faith, shame, moral conduct and also giving,
these qualities are praised by good people,
for they say this is the path leading to heaven.
One goes to the heavenly realm by just this [path].

(3) Tibetan version:
/ dad dang ngo tsha shes dang tshul khrims sbyin /

\(^{546}\)賢聖法中善言最 二常愛言遠不愛 三常實言離虛詭 四常法言遠非法 (T1545, 27.28c15–16).
\(^{547}\)賢聖法中善言最 二常愛言遠不愛 三常實言離虛詭 四常法言遠非法 (T1546, 28.20c7–8).
\(^{548}\) These three versions are mostly the same.
Faith, shame, moral conduct, generosity, these qualities are praised by good beings. This is called the path leading to heaven by which one goes to the heavenly realm.

2. Comparison of the verse with other texts

The corresponding Udānavarga verse is Uv-S 10.1. Parallel verses may be found at: Uv-B 10.1; AN IV 32; T210 (Fājū jīng 出曜經); T212 (Chūyào jīng 出曜經); T213 (Fǎjīyǎosòng jīng 法集要頌經). However, AN IV 32 does not mention moral conduct (sīla). Instead, it emphasizes “good action” (kusala). This is also the case in a similar Pāli passage, Kathāvatthu VII.4. It seems that the Theravāda school has its own particular reading in this case.

4.1.8. The eighth set: learning (thos pa); 4 pādas / 1 verse

1. Three versions with their translations

(1) Chinese version:
多聞能知法 多聞能遠惡 多聞捨無義 多聞得涅槃 (T1579, 30.382a9)
By learning widely, one can know the dharma.

549 Peking: lhi’.
550 śraddhātha hiṣīṣa ṇīlaṁ ahāpi dānāṁ, dharmā ēme satpurusapraṣastāḥ | etam hi mārgaṁ diviyam vadanti, etenā vai gacchati devalokam || (Uv-S 51.7–11).
551 śraddhātha hiṣīṣaḥ ṇīlaṁ ahāpi dānāṁ, dharmā ēme satpurusapraṣastāḥ | etam hi mārgaṁ divyam vadanti, etenāsau gacchati devalokam || (Uv-B 216.1–4).
552 saddhā hiriyaṁ kusalaṁ ca dānāṁ, dharmā ēte sappurisānuyātā | etam hi maggaṁ divyam vadanti, etena hi gacchati devalokan ti || (AN IV 236.11–14).
553 信慚戒意財 是法雅士譽 斯道明智說 如是昇天世 (T210 4.560b22–24).
554 信慚戒意財 是法雅士譽 斯道明智說 如是昇天世 (T212 4.672a17–18).
555 信慚戒布施 上士習此法 斯道明智說 得生於天界 (T213, 4.782a19–21).
556 saddhā hiriyaṁ kusalaṁ ca dānam, dharmā ēte sappurisānuyātā | etam hi maggaṁ divyam vadanti, etena hi gacchati devalokan ti || (Kv 341.1–4).
557 These three versions are overall the same.
By learning widely, one can be distanced from evil.
By learning widely, one discards the meaningless.
By learning widely, one attains nirvāṇa.

(2) Sanskrit version:
śrutvā dharmam vijānāti, śrutvā pāpān nivartate |
śrutvā anarthaṃ tyajati, śrutvā prāpnoti nirvṛtim ||
(Enomoto 1989: 30 [YBh 128a1f; ŚrBh 5a4.5])
After learning, one knows the dharma.
After learning, one discards evil.
After learning, one abandons what is not beneficial.
After learning, one achieves liberation.

(3) Tibetan version:
/ thos pas chos rnams shes par ’gyur /
/ thos pas sdig las ldog par ’gyur /
/ thos pas gnod pa sbong bar ’gyur /
/ thos pas mya ngan ’das pa thob /
(Peking 5536.287b3–4; Derge 4035.247a3)
By learning, the dharma is understood.
By learning, evil actions are averted.
By learning, harm is abandoned.
By learning, nirvāṇa is attained.

2. Comparison of the verse with other texts

The corresponding Udānavarga verse is Uv-S 22.6.558 A parallel verse may be found at Uv-B 22.6.559 Parallel verses with some differences in content may be found at:
T210560 (Fǎjù jīng 法句經); T211561 (Fǎjù piyù jīng 法句譬喻經); T213562 (Fǎjíyàosòng

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558 śrutvā dharmam vijānāti, śrutvā pāpān nivartate | śrutvā anarthaṃ tyajati, śrutvā prāpnoti nirvṛtim || (Uv-S 5113–16).
559 śrutvā dharmam vijānāti, śrutvā pāpāṃ na sevate | śrutvā hy anartham varjaye, śrutvā prāpno ni
560 聞為知法律 解疑亦見正 從聞捨非法 行到不死處 (T210, 4.560a16–18).
The differences lie in the second and third pāda, which state, “one solves the confusion and corrects the knowledge; after learning, one abandons that which is not dharma.” These two pāda seem to respond to the first pāda (“after learning, one knows the dharma”), which means that three pāda concern one topic. But in the eighth verse set, there is one topic per pāda. Importantly, this verse can also be found in the vibhāṣā texts attributed to the (Mūla)sarvāstivādins, and the content of these parallels is exactly the same as in the eighth verse set.

4.1.9. The ninth set: being like the sky (nam mkha’ mtshungs); 4 pādas / 1 verse

1. Three versions with their translations

(1) Chinese version:
智者如空無染污 不動猶如天帝幢 如泛清涼盈滿池 不樂淤泥生死海 (T1579, 30.382b1)
The wise one who is like the sky without any defilement, is immobile like the pillar/banner of the heavenly king, is like floating across a pond full of fresh and clear water, not taking delight in the muddy ocean of saṃsāra.

(2) Sanskrit version:
ākāśasamo na lipyate, indrakīlapratimo na kampate |
hrada iva samupetakardame, saṃsāre ramate na paññitaḥ ||
(Enomoto 1989: 31 [YBh 128a6f; ŚrBh 5b4.3])

561 閻為知法律 解疑亦見正 從聞捨非法 行到不死處 (T211, 4.578c13–14).
562 閻為知法律 解疑亦見正 從聞捨非法 行到不死處 (T213, 4.788b4–6).
563 閻為知法律 解疑亦見正 從聞捨非法 行到不死處 (T754, 17.586c29–587a2).
564 The topics are “knows the dharma”, “discards evil”, “abandons what is not beneficial”, and “achieves liberation”.
565 T1545 (Āpídámó dāpīpóshā lùn 阿毘達磨大毘婆沙論): 多聞能知法 多聞離不善 多聞捨無義 多聞得涅槃 (T1545, 27.2b8–9; 27.731a15–16); T1546 (Āpítán pípóshā lùn 阿毘曇毘婆沙論): 多聞能知法 多聞能遠惡 多聞離無義 多聞得涅槃 (T1546, 28.2b20–21; 28.273a13–14); T1547 (Pípóshā lùn 毘婆沙論): 閻法能知 閻非作 閻除非義 閻得至滅 (T1547, 28.416c29–417a1; 28.442a23–24).
566 In the third pāda, the Chinese version is different from the other two and is closer to the third pāda in Uv-B 1712 (see below). In the Sanskrit and Tibetan versions, saṃsāra is likened to a lake with mud; however, in the Chinese version, the simile is positive in that the wise one is likened to a pond with clear water (i.e., without mud). A similar version of the Chinese third pāda can also be found in T210 (浄如水無垢) and T212 (澄如清泉).
Like the sky, he does not get stained.
Like a threshold-stone, he does not tremble.
As though it were a lake abounding with mud,
the wise one does not delight in \textit{saṃsāra}.

(3) Tibetan version:

\begin{verbatim}
/ nam mkha’ ’dra ba gos pa med / / them pa ’dra ba yo\textsuperscript{567} mi ’gyur /
/ mtsho dang\textsuperscript{568} dam rdzab ldan ’dra ba’i / / ’khor ba la ni mkhas mi dga’ /
\end{verbatim}

(Peking 5536.288a7; Derge 4035.247b4–5)

Like the sky, he does not get stained.
Like a threshold, he does not tremble.
The wise one has no fondness for \textit{saṃsāra}
which is like a lake or swamp filled with mud.

2. Comparison of the verse with other texts

The corresponding \textit{Udānavarga} verse is Uv-S 17.12.\textsuperscript{569} Parallel verses with some differences in content may be found at: Uv-B 17.12,\textsuperscript{570} Dhp 95;\textsuperscript{571} T210\textsuperscript{572} (\textit{Fājū jīng}法句經); T212\textsuperscript{573} (\textit{Chūyào jīng} 出曜經); T213\textsuperscript{574} (\textit{Fājīyàosòng jīng} 法集要頌經). In the first \textit{pāda} of the ninth verse set in the \textit{Śarīrārthagāthā} and Uv-S 17.12, the described object is “the sky.” In all other parallels, it is “the earth.” The second \textit{pāda} of the ninth verse set and Uv-S 17.12 concerns the “threshold-stone” (\textit{indrakīlapratima}), but it is quite divergent in all other parallels.\textsuperscript{575} The third \textit{pāda} in Uv-B\textsuperscript{576} and Dhp 95\textsuperscript{577} mentions that

\textsuperscript{567} Derge: \textit{g.yo}.
\textsuperscript{568} Derge: \textit{bran}.
\textsuperscript{569} \textit{ākāśasamo na lipyate}, \textit{indrakīlapratimo na kampate} | \textit{hrada iva samupetakardame, saṃsāre ramate na panditah} || (Uv-S 5.117–24).
\textsuperscript{570} \textit{pr̥thivīsadr̥śo na lipyate}, \textit{tāyī kilavad aprakaṃpayaḥ} (v.l. apramatto yah) | \textit{hrada iva hi vinītakardamo, niskalūsaḥ hi bhavanti na panditah} || (Uv-B 237.3–6).
\textsuperscript{571} \textit{paṭhavīsamo no virujjhati}, \textit{indakhīlūpamo tādi sabbato} | \textit{rahado va apetakaddamo, saṃsārāḥ na bhavanti tādino} ||
\textsuperscript{572} 不怒如地 不動如山 真人無垢 生死世絕 (T210, 4.564b9–10); 受辱心如地 行忍如門閾，\textsuperscript{573} 淨如水無垢 生盡無彼受 (T210, 4.573c8–10).
\textsuperscript{573} 忍心如地 不動如安明 澄如清泉 智者無亂 (T212, 4.708b8–9).
\textsuperscript{574} 忍心如大地 不動如虛空 間法喻金剛 獲味免輪迴 (T213, 4.785c28–29).
\textsuperscript{575} It is about stake/pillar (\textit{kīla}) in Uv-B, threshold-stone (\textit{indakhīlūpamo}) in Dhp, mountain in T210 and T212, bolt in T210, and sky in T213.
\textsuperscript{576} \textit{hrada iva hi vinītakardamo} (Uv-B 237.5).
the pond is rid of mud, which is a simile for the wise. The Chinese instead contains a positive simile which compares the wise with a clean pond, instead of a pond without mud. A similar description can also be seen T210 (淨如水無垢) and T212 (澄如清泉). However, the Sanskrit and Tibetan versions instead contain a simile which compares a lake abounding with mud to sansāra.

Among these texts, the content is overall divergent. However, the content in Uv-B 17.2 is very similar to T212.

4.1.10. The tenth set: physical appearance (gzugs); 20 pādas / 5 verses

1. Three versions with their translations578

(1) Chinese version:

若以色量我 以音聲尋我 欲貪所執持 彼不能知我
若於內了知 於外不能見 由內果觀察 彼音聲所引
若於內無知 於外而能見 由外果觀察 亦音聲所引
若於內無知 於外不能見 彼普障愚夫 亦音聲所引
若於內了知 於外亦能見 英雄出離慧 非音聲所引 (T1579, 30.382b24–c4)

If one, who uses [physical] form to evaluate me, and uses sound of the voice to find me, is bound by longing and lust, he cannot know me.
If one, who knows internally and cannot see externally, observes from internal fruit, he is led by sound of the voice.
If one, who does not know internally, and can see externally, observes from external fruit, he is also led by sound of the voice.
If one who does not know internally

577 rahado va apetakaddamo.
578 These three versions are basically the same.
and cannot see externally,
is a fool fully obstructed,
he is also led by sound of the voice.
If one who knows internally,
and also sees externally,
is a hero with the wisdom of transcendence,
he is not led by sound of the voice.

(2) Sanskrit version:

ye rūpeṇa pramiṇvanti, māṃ ghoṣeṇānuyānti ca
ccchandarāgavaśopetā, na mā jānanti te janāḥ
adhyātmaṇ ca vijānāti, bahirdhā ca na paśyati
adhyātmaphaladarśī yaḥ, sa vai ghoṣeṇa niyate
adhyātmaṇ ca na jānāti, bahirdhā ca vipaśyati
bahiradhāphaladarśī yaḥ, so ’pi ghoṣeṇa niyate
adhyātmaṇ ca na jānāti, bahirdhā ca na paśyati
samantāvarano bālah, so ’pi ghoṣeṇa niyate
adhyātmaṇ ca vijānāti, bahirdhā ca vipaśyati
dhīro nihsaraṇaprājñō, na sa ghoṣeṇa niyate

(Enomoto 1989: 31 [YBh 128b5f; ŚrBh 5b5.1f])
Those people who judge me by appearance
and follow me by my voice,
who have come under the control of longing and lust,
do not know me.
He who knows internally,
but does not see externally,
oberves the fruit internally.
He indeed is led by my voice.
He who does not know internally,
but sees externally,
oberves the fruit externally,
he also is led by my voice.
The fool, having obstructions on all sides,  
does not know internally,  
nor sees externally.  
He also is led by my voice.  
The wise one, having the wisdom of transcendence,  
knows internally,  
and sees externally.  
He is not led by my voice.

(3) Tibetan version:

/Pa’i ‘dod chags dbang gyur pa || skye bo de dag nga mi shes ||
/nang gi ‘bras bu mthong ba gang || de ni sgra yis bkri ba yin ||
/nang ni shes ba ma yin la || phyi rol mthong bar gyur pa la ||
/phyi rol ‘bras bu mthong ba gang || de yang sgra yis bkri ba yin/ ||
/nang yang shes pa ma yin la || phyi rol mthong ba’ang ma yin zhiing ||
/byis pa kun nas bsgribs gyur ba || de yang sgra yis bkri ba yin/ ||
/nang yang rnam par shes gyur pa580 || phyi rol yang ni mthong gyur cing ||
/bstan pa nges par ‘byung shes pa || de ni sgra yis bkri ba yin /||

(7556.289a3–7; Derge 4035.248a7–b2)

Those who conceive of me by physical appearance,  
who follow me by sound of the voice,  
and who are controlled by longing and lust,  
those people do not know me.

Those who clearly understand internally,  
yet do not see externally;  
those who see the internal fruit,  
are led by sound of the voice.

Those who do not understand internally,

579 Derge: pha.  
580 Derge: la.
yet see externally,
while seeing the external fruit,
are also led by sound of the voice.
Those who neither understand internally,
nor see externally,
are the fools fully obscured,
also led by sound of the voice.
Those who have clearly understood internally,
and have also seen externally,
knowing the teachings of transcendence,
are not led by sound of the voice.

2. Comparison of the verse with other texts

The corresponding Udānavarga verse is Uv-S 22.12–16. The following parallels have a different verse order:

(1) Uv-B 22.12–16: the second and the third verses are switched compared with Uv-S. Also in the fourth and fifth verses, the subjects are not described as “the fool” (bāla) and “the wise” (dhīra), respectively.

(2) AN II 7.65 and Th 469–472: these two texts share the same content. However, the third verse in the tenth verse set and Uv-S is missing in these two parallels. Also, the

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581 ye rūpeṇa pramāṇvanti, māṃ ghoṣeṇānuyānti ca | cchandarāgavaśopetā, na mā jānanti te janāḥ ||
adhyātmaḥ ca vijānāti, bhairdhā ca na paśyati | adhyātmaphaladarśī yah, sa vai ghoṣeṇa niyate ||
adhyātmaḥ ca na jānāti, bhairdhā ca vipaśyati | bahirdhāphaladarśī yah, so ’pi ghoṣeṇa niyate ||
adhyātmaḥ ca na jānāti, bhairdhā ca na paśyati | saṃantāvarano bālaḥ, so ’pi ghoṣeṇa niyate ||
adhyātmaḥ ca vijānāti, bhairdhā ca vipaśyati | dhiro nihsaraṇaprajño, na sa ghoṣeṇa niyate || (Uv-S 51.25–52.17).

582 ye me rūpeṇa minvanti (v.l. ye rūpeṇa pramāṇvanti), ye me ghoṣeṇa ca anvagāḥ (v.l. māṃ ghoṣeṇānuyānti ca) | chandarāgavaśopetā, na mām jānanti te janāḥ ||
adhyātmaḥ ca na jānāti, bhairdhā tu vipaśyati | bahirdhāphaladarśī (v.l. adhyātmaphaladarśī) tu, sa vai ghoṣeṇa niyate ||
adhyātmaḥ tu praṇānāti, bhairdhā ca na paśyati | adhyātmaphaladarśī (v.l. bahirdhāphaladarśī) tu, sa vai ghoṣeṇa niyate ||
adhyātmaḥ ca na jānāti, bhairdhā ca na paśyati | ubhaye ’phaladarśī tu, sa vai ghoṣeṇa niyate ||
adhyātmaḥ ca praṇānāti, bhairdhā ca vipaśyati | sa tu nihsaraṇaprajño, na sa ghoṣeṇa niyate || (Uv-B 288.1–289.4).

583 ye ca rūpeṇa pāmiṃśu, ye ca ghoṣeṇa anvagū | chandarāgavasūpetā, na te jānanti tuṁ janaṃ ||
ajjhattaṁ ca na jānāti, bhairdhā ca na passati | saṃantāvarano bālo, sa ve ghoṣeṇa vuyhati ||
ajjhattaṁ ca na jānāti, bhairdhā ca vipaśati | bahirdhā phaladarśī, so pi ghoṣeṇa vuyhati ||
ajjhattaṁ ca pājānāti, bhairdhā ca vipaśati | vinīvaraṇadassāvī, na so ghoṣeṇa vuyhatī ti || (AN II 71.17–24).
order of the content is different. The second and fourth verse in the tenth verse set and Uv-S are the third and second verse in AN and Th. “The fool” (bāla) and “the seer” (dassāvin) are mentioned in the second and fourth verse in both AN and Th.

(3) T212\(^{585}\) (Chūyào jīng 出曜經): The third verse in the tenth verse set and Uv-S is missing in this parallel. The subjects are not described as “the fool” and “the wise.”

(4) T213\(^{586}\) (Fǎjíyàosòng jīng 法集要頌經): the second verse, which corresponds to the eighth verse set, is oddly inserted here. Also, the third verse in the tenth verse set and Uv-S is missing in this parallel. In T213 the first two pādas of the fourth verse state “one who knows internally but cannot see externally;” however, the corresponding text in the above parallels (1–3) states “one who does not know internally but see externally.” Moreover, the subjects are not described as “the fool” and “the wise.”

From the above texts, it can be seen that the tenth verse set is more similar to AN II 7.65 and Th 469–472, although one verse is missing in these parallels. Importantly, the tenth verse set closely corresponds to the verses\(^{587}\) in T1451 (Gēnběnshuōyīqiēyŏubù pínàiyē zāshi 根本說一切有部毘奈耶雜事, the Chinese Mūlasarvāstivādavinayakudrakavastu), a Mūlasarvāstivādin vinaya text. This verse order and content therefore seem to be specific to this school. Consistent with this argument, another relevant text, Uv-B, which is attributed to the Sarvāstivādins, has a different verse order and content (as described above).

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584 ये माम रापेना पामिम्सु, ते च गोहेना अनवागु | चन्दरागवासुपत्ता, ते माम जानन्ति ते जानाम् ||

ajjhatañca na jānāti, bahiddhā ca na passati | samantāvarano bālo, sa ve gosena vuyhati ||

ajjhatañca na jānāti, bahiddhā ca vipassati | bahiddhā phaladassavī, sopi gosena vuyhati ||

ajjhatañca pajiñāṇa, bahiddhā ca vipassati | anāvaramaddassavī, na so gosena vuyhati ti ||

585 諸有稱己色 有歎說名德 斯皆諸貪欲 然自不覺知 (T212, 4.721c3–4); 內無自知 外無所見 內不見果 便隨聲往 (T212, 4.721c12–13); 內既知之 外無所見 內見果實 便隨聲往 內既不知 外有所見 二果俱成 便隨聲往 內有知 外有見 彼有者智 不隨聲往 (T212, 4.721c21–25).

586 諸有稱己色 有歎說名德 斯皆諸貪欲 然自不覺知 間為知法律 解疑亦見正 從聞捨非法 行到不死處 內無人自知 外無人所見 內不見果 便隨聲往 (T212, 4.721c12–13); 內既知之 外無所見 內見果實 便隨聲往 內既不知 外有所見 二果俱成 便隨聲往 內有知 外有見 彼有者智 不隨聲往 (T212, 4.721c21–25).

587 若以色見我 以音聲求我 愛染亂彼心 不能當見我 若人但知內 而不見於外 於內而求果 此為聲所迷 若人但知外 而不見於內 於外而求果 此亦聲所迷 若人但知內 而不見於外 凡夫皆被障 此亦聲所迷 若人善知 內 復善見於外 智者當出離 此不為聲迷 (T1451, 24.222b19–28).
4.1.11. The eleventh set: king (rgyal); 4 pādas / 1 verse

1. Three versions with their translations\(^{588}\)

(1) Chinese version:

第六增上王 染時染自 取 於無染不染 染者名愚夫 (T1579, 30.383a1)

The sixth is the superior king.
When he is defiled, the defilement is taken by himself.
In non-contamination, he is not defiled.
One who is defiled is called a fool.

(2) Sanskrit version:

ṣaṣṭhe adhipatau rājñī, rajyamāne rajasvalaḥ |
arajasy arajā bhavati, rakto bālo nirucyate ||
(Enomoto 1989: 31 [YBh 12916; ŚrBh 5b5.7])

When the sixth ruling king is polluted,
one is covered with impurity.
When he is not polluted, one is free from impurity.
The polluted one is called a fool.

(3) Tibetan version:

/ drug pa bdag po rgyal po ni / /chags par gyur na chags can yin /
/ chags pa med na chags med 'gyur / / chags pa byis pa zhes bya'o /
(Peking 5536.290a4; Derge 4035.249a5)

When the sixth ruling king
becomes attached, one is attached.
When without attachment, one is not attached.
The attached one is called a fool.

\(^{588}\) The three versions are similar in content.
2. Comparison of the verse with other texts

The corresponding Udānavarga verse is Uv-S 16.22.\(^{589}\) Parallel verses may be found at: Uv-B 16.22;\(^{590}\) T190\(^{591}\) (Fóběnxíngjí jīng 佛本行集經); T212\(^{592}\) (Chūyào jīng 出曜經); T213\(^{593}\) (Fǎjíyàosòng jīng法集要頌經). These parallels all share the same content.

4.1.12. The twelfth set: city of bone (rus pa'i ra ba); 4 pādas / 1 verse

1. Three versions with their translations\(^{594}\)

(1) Chinese version:
有城骨為墉 筋肉而塗飾 其中有貪恚 慢覆所任持 (T1579, 30.383a18)
There is a city that has bones as its pillars, and is plastered with tendons and flesh.
It is supported by lust, hatred, Conceit, and concealment from within.

(2) Sanskrit version:
\[ \text{nagaram asthiprākāraṃ, snāyumāṃsānulepanāṃ |} \]
\[ \text{yatra rāgaś ca dveṣaś ca, māno mṛkṣaś ca gāhate ||} \]
(Enomoto 1989: 31 [YBh 129b3f; ŚrBh 5b5.2])
The town has walls of bone [and] is plastered with sinews and flesh, into which lust, hatred, conceal and hypocrisy enter.

(3) Tibetan version:
\[ / \text{grong khyer rus pa'i ra ba can} / / \text{rgyus dang sha yi zhal zhal can} / \]
\[ / \text{de ni 'dod chags zhe sdang dang} / / \text{nga rgyal dang ni 'chab pa 'jug} / \]

589 sāṣṭha adhipatau rājñi, rajyasāne rajasvulah | arajasy arajā bhavati, rakto bālo nirucyate | (Uv-S 52.18–52.22).
590 sāṣṭha adhipati rājā, rajyamāne rajasvulah | arakte virajā bhavati, rakto bālo nirucyate | (Uv-B 231.1–2).
591 六自在故 王染名曰染 無染而有染 是故名為癡 (T190, 3.827c3–6).
592 六增上王 染為染首 無染則離 染者謂愚 (T212, 4.706a14–15).
593 六識王為主 愛染為眷属 無染則離愛 染著是愚癡 (T213, 4.785b24–26).
594 These three versions are basically the same.
A city fenced in by bone,
plastered with tendons and flesh,
[into] that [city] lust, hatred,
conceit and concealment enter.

2. Comparison of the verse with other texts

The corresponding Udānavarga verse is Uv-S 16.23. Parallel verses may be found at: Uv-B 16.23; GDhp 284. These two parallels share the same content, but only two words are obviously different from Uv-S 16.23. In the second pāda, Uv-S contains the word “sinews” (snāyu), while the corresponding word in both Uv-B and GDhp is “blood” (śoṇita, lohida). In the last pāda, Uv-S contains the word “enter” (gāhate), while the corresponding word in Uv-B is “distressed” (bādhyate) and the corresponding word GDhp is “assembled” (samokadu). Parallel verses in which the last two pādas differ are:

(1) Dhp 150; T210 (Fǎjù jīng法句經): The last two pādas state “old age and death and pride and hypocrisy are deposited.” The elements of “old age” and “death” are different.

(2) T212 (Chūyào jīng出曜經); T213 (Fǎjíyàosòng jīng法集要頌經): The last two pādas state “the sense facilities all open up, which is like making friends with thieves and being careless.” This content is totally different.

(3) T310 (Dàbǎojī jīng大寶積經); T1451 (Gēnběnshuōyīqièyǒubù pínàiyē záshì根本說一切有部毘奈耶雜事): The elements are lust, hatred and ignorance, rather than lust, hatred, conceit and hypocrisy.

In the parallels above, “blood” is mentioned rather than “sinews.” It seems that the version of this twelfth verse set and Uv-S is unique.
4.1.13. The thirteenth set: turtle (*rus* sbal); 4 *pādas* / 1 verse

1. Three versions with their translations

(1) Chinese version:
如龜藏支於自殼 菲芻善攝意尋思 無所依止不惱他 證般涅槃無所謗 (T1579, 30.383b8)

Just like the turtle which hides its limbs in the shell, the monk well constrains discursive thoughts of the mind. Without anything to rely upon, he does not bother others. Having achieved complete extinction (*parinirvāṇa*), there is no slander.

(2) Sanskrit version:

kūrmaḥ svake 'ṅgāni yathā kapāle, bhikṣur nnidadhyān manaso vitarkāni |
aniiśrito 'nyān avihethamānah, parinirvṛto nāpavadeta kaṃ cit ||
(Enomoto 1989: 32 [YBh 130a2; ŚrBh 5b5.6])

As a turtle [may withdraw] its limbs into its own shell, [so] a monk should restrain discursive thoughts of the mind. Independent, not harassing others, completely extinguished, he could not revile anyone.

(3) Tibetan version:

/ *rus* sbal bdag lus khog par sbas pa ltar /
/ dge slong yid kyi rtog rmams sbas nas ni /
/ rten pa med cing gzhan la mi 'tshe na /
/ mya ngan 'das shing gang la 'ang skur pa med /

(Peking 5536.291a5–6; Derge 4035.250a4)

As a turtle hides its own body [in its shell], so a monk holds back all thoughts of his mind, independent and doing no violence to others. For one who has achieved *nirvāṇa* there is no slander.

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604 These three versions are mostly the same.
2. Comparison of the verse with other texts:

The corresponding Udānavarga verse is Uv-S 26.1.\(^605\) Parallel verses may be found at: Uv-B 26.1,\(^606\) SN 1.2.7, 35.200.8,\(^607\) Mil 371,\(^608\) SĀ-G 600,\(^609\) 1167,\(^610\) SĀ-U 174,\(^611\) T212\(^612\) (Chūyào jīng 出曜經); T213\(^613\) (Fājīyàosòng jīng 法集要頌經). However, in the second pāda of Uv-B, we do not find the terms “monk” (bhikṣu) or “mind” (manas), but rather the term “self” (ātman), which is quite different from other parallels.

The following two texts are different: T210\(^614\) (Fǎjù jīng 法句經); T211\(^615\) (Fǎjù pìyù jīng 法句譬喻經). The last three pādas state, “protecting the mind, which is like a citadel. [It is like] the fighting between wisdom and evil; there will be no suffering if conquered.” The content is totally different.

4.1.14. The fourteenth set: equality (mtshungs); 4 pādas / 1 verse

1. Three versions with their translations\(^616\)

(1) Chinese version:

等不等而生 牟尼捨有行 內樂定差別 如俱舍卵生 (T1579, 30.383c1)

To be born equal or unequal, the sage\(^617\) discards the formation of existence.

Distinguished by internal delight and concentration, [his birth is] like the oviparous birth from a shell.

\(^{605}\) kārmaḥ svake 'ṅgāni yahā kapāle, bhikṣur nidadhīyān manaso vitarkāni | aniśrito 'nyān avihēṭhamānāḥ, parinirvṛto nāpavadeta kam cit || (Uv-S 52.28–53.6).

\(^{606}\) kārmo yathāṅgāni svake kapāle, samādādhiṭṭamavitarkitāni | aniḥśrito hy anyam aheṭhayāno, parinirvṛto nāpavadeta kam cit || (Uv-B 317.1–4).

\(^{607}\) kummo va aṅgāni sake kapāle, samodahaṃ bhikkhu manovitakke | anissito aññam aheṭhayāno, parinibbuto nāpavadeyya kañcī ti || (SN I 7.17–20=SN IV 179.1–4).

\(^{608}\) kummo va aṅgāni sake kapāle, samodahaṃ bhikkhu manovitakke | anissito aññam aheṭhayāno, parinibbuto na upavadeyya kañcī ti || Mil 371.28–372.2.

\(^{609}\) 如龜善方便 以殼自藏六 比丘習禪思 善攝諸覺想 其心無所依 他莫能恐怖 是則自隱密 無能誹謗者 (T99, 2.160c7–10).

\(^{610}\) 龜蟲畏野干 藏六於殼內 比丘善攝心 密藏諸覺想 不依不怖彼 覆心勿言說 (T99, 2.311c23–26).

\(^{611}\) 比丘覆惡覺 譬如龜藏六 比丘無所依 亦不怖害彼 比丘人涅槃 都無有議論 (T100, 2.437c11–13).

\(^{612}\) 如龜藏其六 比丘攝意想 無猗無害彼 滅度無言說 (T212, 4.730c6–7).

\(^{613}\) 如龜藏其六 譬如覆善覺 悉無怖害彼 圓寂無言說 (T213, 4.779b16–18).

\(^{614}\) 如如六如 妙意如城 慧與魔戰 賽則無患 (T210, 4.563.a18–19).

\(^{615}\) 如龜藏其六 防意如城 慧與魔戰 勝則無患 (T211, 4.584b29–c1).

\(^{616}\) These three versions are basically the same.

\(^{617}\) Mōní 牟尼 is muni in Sanskrit, which means “sage,” i.e. the Buddha.
(2) Sanskrit version:

\[
tulyam atulyam ca sambhavan, bhavasamskaram avasrjan muniḥ | 
adhyātmarataḥ samāhita, abhinat kośam ivāṇḍasamabhavaḥ ||
\]

(Enomoto 1989: 32 [YBh 130b1f; ŚrBh 5a6.2])

[With] equal or unequal birth,
The sage abandoned the formation of existence.
Internally delighting, concentrated,
like one whose birth is from an egg, he broke the shell.

(3) Tibetan version:

/ mtshungs dang mtshungs pa ma yin 'byung ba dang / 
/ nang du dgyes par mdzad cing mnyam bzhag\textsuperscript{618} nas / 
/ thub pas srid pa'i 'du byed spangs mdzad do / 
/ sgo ngar skyes pas sbubs ni brtol ba bzhin / 

(Peking 5536.292a1–2; Derge 4035.250b5–6)

Arising as equal or unequal,
delighting internally, concentrated,
the sage has abandoned the formation of existence,
like breaking out from the shell of an egg.

2. Comparison of the verse with other texts

The corresponding \textit{Udānavarga} verse is Uv-S 26.30.\textsuperscript{619} Parallel verses may be found at: Uv-B 26.30;\textsuperscript{620} DN 16.3.13;\textsuperscript{621} AN 70.9;\textsuperscript{622} Ud 6.1;\textsuperscript{623} DĀ T1;\textsuperscript{624} T212\textsuperscript{625} (\textit{Chūyào jīng} 出曜經); T213\textsuperscript{626} (\textit{Fǎjīyàosòng jīng} 法集要頌經). They all share the same content.

\textsuperscript{618} Derge: gzhag.

\textsuperscript{619} tulyam atulyam ca sambhavan, bhavasamskaram avasrjan muniḥ | adhyātmarataḥ samāhita, abhinat kośam ivāṇḍasamabhavaḥ || (Uv-S 53.7–10).

\textsuperscript{620} tulyam atulyam ca sambhavan, bhavasamskaram avasrjan muniḥ | adhyātmarataḥ samāhito, hy abhinat kośam ivāṇḍasamabhavam || (Uv-B 331.3–6).

\textsuperscript{621} tulyam atulyam ca sambhavan, bhavasamskaram avasrjan muniḥ | ajjhattarato samāhito, abhida kavacam iv’ attasambhavam ti || (DN II 107.3–5).

\textsuperscript{622} tulyam atulyam ca sambhavan, bhavasamskaram avasrjan muniḥ | ajjhattarato samāhito, abhindi kavacam iv’ attasambhavam ti || (AN IV 312.1–4).

\textsuperscript{623} tulyam atulyam ca sambhavan, bhavasamskaram avasrjan muniḥ | ajjhattarato samāhito, abhindi kavacam iv’ attasambhavam ti || (Ud 64.29–30).

\textsuperscript{624} 有無二行中 吾今捨有為 內專三昧定 如鳥出於卵 (T1, 1.15c24–25; 1.17a25–26).
4.1.15. The fifteenth set: mud (’dam); 4 pādas / 1 verse

1. Three versions with their translations

(1) Chinese version:
無淤泥等欲 無魑魅等瞋 無羅網等癡 無江河等愛 (T1579, 30.383c20)
There is no mud-like desire;
There is no demon-like anger;
There is no net-like ignorance;
There is no river-like craving.

(2) Sanskrit version:
nāsti kāmasamaḥ paṅko, nāsti dveṣasamo grahaḥ |
| nāsti mohasamaṃ jālaṃ, nāsti tṛṣṇāsamā nadī ||
(Enomoto 1989: 32 [YBh 130b5; ŚrBh 5a6.6])
There is no mud like desire;
there is no seizer like hatred;
there is no net like ignorance;
there is no river like craving.

(3) Tibetan version:
/ ’dod pa lta bu’i ’dam med de // zhe sdang ’dra ba’i gdon yang med /
/ gti mug ’dra ba’i dra ba med // sred pa ’dra ba’i chu klong med /
(Peking 5536.292b3; Derge 4035.251a5–6)
There is no mud like desire,
nor is there a demon like hatred.
There is no net like ignorance;
nor is there a river like craving.

625 知節不知節 最勝捨有行 內自思惟行 如卵壞其膜 (T212, 4.753c2–3).
626 知節不知節 最勝捨有行 內自思惟行 如卵壞其膜 (T213, 4.791a27–29).
627 These three versions are basically the same. However, the grammar of the Chinese version is a bit different, which might be due to the interpretation of the translator(s).
2. Comparing the verse with other texts

The corresponding Udānavarga verse is Uv-S 29.37.\(^{628}\) Parallels in which the first pāda is different are: Uv-B 29.37,\(^{629}\) Dhp 251,\(^{630}\) T210\(^{631}\) (Fǎjù jīng 法句經). Uv-B describes desire as a “flood” (\(\text{ogha}\)), while Dhp and T210 describe it as “fire” (\(\text{aggi, huō}\) 火).

4.1.16. The sixteenth set: two dwellings\(^{632}\) (\(\text{gnas gnyis}\)); 4 pādas / 1 verse

1. Three versions with their translations\(^{633}\)

(1) Chinese version:


虚空無鳥跡 外道無沙門 愚夫樂戲論 如來則無有 (T1579, 30.384a22)

There is no bird’s trace in the sky;
there are no monks outside the [Buddhist] learning path.
Fools take delight in idle discourse (\(\text{xìlùn 戏論}\)),
but the Tathāgata does not.

(2) Sanskrit version:

\(\text{ākāśe vai padaṃ nāsti, śramaṇo nāsti bāhyakah |}
\)
\(\text{prapañcābhiratā bālā, niṣprapañcās tathāgatāḥ ||}
\)
(Enomoto 1989: 32 [YBh 131b1f; ŚrBh 5a7.1])

There is no footprint in the sky;
there is no ascetic external [to the Buddha’s path];
Fools delight in conceptual proliferation,\(^{634}\)

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\(^{628}\) นāsti kāmasamah \(\text{pamko, nāsti dvesasamo grahāḥ} | \text{nāsti mohasamam jālam, nāsti tṛṣṭā śamā nādi} || \) (Uv-S 53.11–13).

\(^{629}\) นāsti kāmasamoh \(\text{hy ogho, nāsti doṣasamo grahāḥ} | \text{nāsti mohasamam jālam, nāsti tṛṣṭā śamā nādi} || \) (Uv-B 382.7–8).

\(^{630}\) n’ \(\text{atthi rāgasamo aggi, n’ atthi dosasamo gaho} | \text{n’ atthi mohasamam jālam, n’ atthi tāṇhāsamā nādi} || \)

\(^{631}\) 火莫熱於婬 捷莫疾於怒 網莫密於癡 爱流驶乎河 (T210, 4.568c12–14).

\(^{632}\) In the Tibetan version the sixteenth and seventeenth sets are taken as one set, named “two dwellings” because there is a dwelling (\(\text{gnas}\)) in each set.

\(^{633}\) These three versions are basically the same.

\(^{634}\) \(\text{Prapañca}\) is a noun from the prefix \(\text{pra}\) (before, forward, in front) + \(\sqrt{\text{pañca}}\) (to spread out, make clear), which literally means “expansion, manifestation, amplification, prolixity, diffuseness,” etc. In this case, it is more about something expanded in the mind, like conceptual proliferation. The meaning of this term in the Śāriṅrārthagāthā will be explained in § 4.2.3.2.
Tathāgatas are without conceptual proliferation.

(3) Tibetan version:

/ mkha'635 la ni gnas med litar // phyi rol pa la dge sbyong med /
/ byis pa rnams ni spros la dga'/ // de bzhin gshegs rnams spros mi mda’ /

(Peking 5536.293b1–2; Derge 4035.252a2)

Just as there is no dwelling in the sky,
so there is no Buddhist ascetic among those outside [the Buddhist path];
Fools delight in futile discoursing (spros pa),
while Tathāgatas have no futile discoursing.

2. Comparison of the verse with other texts

The corresponding Udānavarga verse is Uv-S 29.38.636 Parallel verses may be found at: Uv-B 29.38637 and Dhp 254.638 Only one word is different in Dhp, which mentions “ordinary people” (pajā) instead of “fools” (bālā) in other texts. The two parallels T210639 (Fājū jīng 法句經) and T213640 (Fājīyāosòng jīng 法集要頌經) have some differences in content. These two parallels repeat the verse, and become eight pādas of two verses. The last two pādas may be translated “sentient beings like evil, but the Buddha is pure” and “the world is impermanent, and the Buddha is not-self and not-object.”

635 Peking: nmkha’.
636 ākāśe vai padam nāsti, śramaṇo nāsti bāhyakah | prapañcābhīratā bālā, nisprapañcās tathāgatāḥ || (Uv-S 53.15–17).
637 ākāśe tu padam nāsti, śramaṇo nāsti bāhyakah | prapañcābhīratā bālā, nisprapañcās tathāgatāḥ || (Uv-B 382.9–10).
638 ākāṣa ca padam n’ atthi, samano n’ atthi bāhiro | papañcābhīratā pajā, nippapañcā tathāgatā ||
639 虛空無轍迹 沙門無外意 眾人盡樂惡 唯佛淨無穢 虛空無轍迹 沙門無外意 世間皆無常 佛無我所有 (T210, 4.568c14–17).
640 虛空無轍迹 沙門無外意 眾人盡樂惡 唯佛淨無穢 虛空無轍迹 沙門無外意 世間皆無常 佛無我所有 (T213, 4.793c11–14).
4.1.17. The seventeenth set: two dwellings (gnas gnyis), 4 pādas / 1 verse

1. Three versions with their translations

(1) Chinese version:
住戲論皆無 踏墻塹離愛 牟尼遊世間 天人不能識 (T1579, 30.384b16)
Neither having a dwelling nor idle discourse at all, having crossed over walls and moats, [and] discarding craving, the sage travels the realms, [so that] heavenly beings do not recognize him.

(2) Sanskrit version:
sthitiḥ prapañcāś ca na santi, yasya yāḥ saṃdānāṃ parighāṃ cātivyṛttaḥ
tam nistṛṣṇāḥ munि� m a caranām, na vijānāti sadevako ’pi lokaḥ (Enomoto 1989: 32 [YBh 132a1f])
The world, together with the gods, does not recognize that wandering sage without craving, who has neither dwelling nor conceptual proliferations, who has overcome the fetter [and] obstacle.

(3) Tibetan version:
/ gang la gnas pa dang ni spros med cing /
/ gang zhig 'ching dang 'obs las 'das gyur pa /
/ thub pa sred dang bral ba rgyu bde /
/ lhar bcas ’jig rten dag gis yong mi shes /
(Peking 5536.294a4–5; Derge 4035.252b3–4)
One has no dwelling or futile discoursing, who has passed beyond the fetter and moat.

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641 In the Tibetan version the sixteenth and seventeenth sets are taken as one set, named “two dwellings” because there is a dwelling (gnas) in each set.
642 In the second pāda, one word is different between the three versions. The Chinese and Tibetan versions contain the word “moat” (qiàn 塹, 'obs), while the corresponding word in the Sanskrit version is “obstacle” (parighām). The Sanskrit version and Uv-S are close to the Pāli parallels (see below). The Chinese and Tibetan versions are related to Uv-B.
643 Derge: yongs.
The sage who wanders free from craving,
is not comprehended by the worlds and gods.

2. Comparison of the verse with other texts

The corresponding Udānavarga verse is Uv-S 29.51. Parallel verses may be found at: Uv-B 29.51; Ud 7.7; Nett 3.A. Only one word need to be discussed—parigha in Uv-S, parikha in Uv-B, and paligha in Ud and Nett. It seems that Uv-S is close to the Pāli parallels while the word “moat” (parikha) in Uv-B is close to the Chinese and Tibetan versions of this verse set in the Śarīrārthagāthā. However, the two following parallels have a different second pāda: T212 (Chūyào jīng 出曜經); T213 (Fǎjíyàosòng jīng 法集要頌經). The two texts mention that one plants the seed of suffering in the body (shēnqiàn 身塹).

4.1.18. The eighteenth set: having cleaning up (bsal gyur); 4 pādas / 1 verse

1. Three versions with their translations

(1) Chinese version:
若有熏除諸尋思 於內無餘離分別 超過礙著諸色想 四軛蠲除不往生 (T1579, 30.384c16)
If one cleans up all discursive thoughts by fumigation,
he has no remainder and is internally freed of distinctions.
He transcends obstructing attachments of the perception of form;
with the four yokes eradicated, he is not reborn.

(2) Sanskrit version:
yasya vitarkā vidhūpitā, adhyātmam avikalpitā aśeṣanī  |

644 sthitih prapañcāś ca na santi, yasya yaḥ saṃdānāṃ parighāṃ cātīvṛttaḥ | taṃ nistṛṣṇam munīṃ caranti, na vijañāti sadevako ‘pi lokah || Uv-S 53.18–24.
645 yasya ha prapañcitam hi no sat, saṃdānāṃ parikham ca yo nivṛttah | tṛṣṇāvigate muniṃ carantam, na vijañāti sadevako ‘pi lokah || Uv-B 388.1–4.
646 yassa papañcāḥ thīti ca n’ atthi, saṃdānāṃ palīghaḥ ca vītivatto | na taṃ nittanham munīṃ carantam, ni’ avajānāti sadevako pi loko || Ud 77.17–20.
647 yassa papañcāḥ thīti ca n’ atthi, saṃdānāṃ palīghaḥ ca vītivatto | taṃ nittanham munīṃ carantam, na vijañāti sadevako pi loko ti || Nett 37.3–6.
648 無垢無有住 身塹種苦子 最勝無有愛 天世人不知 (T212, 4.752b7–8).
649 無垢無有住 身塹種苦子 最勝無有愛 天世人不知 (T213, 4.794a5–7).
650 These three versions are basically the same.
He whose discursive thoughts are destroyed [and] have been internally freed of indecision without remainder, having overcome attachment which is the perception of form, free from the four attachments, he is not reborn.

(3) Tibetan version:

One who has cleared away thoughts, who is free from internal conceptualization without remainder, transcends attachment for perceptions of form, freed from the four fetters, one will not be [re-]born.

2. Comparison of the verse with other texts

The corresponding Udānavarga verse is Uv-S 29.56. A similar parallel verse may be found at Ud 6. The text Uv-B 29.56 is a bit different in three terms, namely, “turning away” (vinivartitā) in the second pāda, “all perceptions” (sarvasaṃjñāṃ) in the third pāda, and “he who has not crossed attachment” (atīrṇasaṅga) in the last pāda. The parallel Sn 7 is different in the last two pādas, which state, “the monk leaves this shore and the far shore as a snake leaves its old worn-out skin” (trans. Norman 2001: 2). Tanjo (1967: 468–471) mentioned that T212 (Chūyào jīng 出曜經) and T213 (Fājíyàosòng...
4.1.19. The nineteenth set: giving (byin pa); 4 pādas / 1 verse

1. Three versions with their translations

(1) Chinese version:
惠施令福增 防非滅怨害 修善捨諸惡 惡盡得涅槃 (T1579, 30.385a5)
By giving kindly, one causes fortune to increase;
by avoiding wrongdoing, one eliminates animosity;
by cultivating goodness, one discards all evil;
when all afflictions are exhausted, one achieves nirvāṇa.

(2) Sanskrit version:
dadataḥ punyam pravardhate, vairam samyamato na cīyate |
kusāli prajahāti pāpakam, kleśānāṃ kṣayatas tu nirvṛtaḥ ||
(Enomoto 1989: 33 [YBh 133a2])
Merit increases for one giving;
hatred does not accumulate for one who is restrained;
a good person abandons what is bad;
and from the destruction of the defilements one attains nirvāṇa.

(3) Tibetan version:
/ byin pa’i bsod nams rab tu ’phel / /yang dag sdom la khon mi skye /
/ dge ldan sdig pa rab tu spang / / nyon mongs rnams zad mya ngan ’das /
(Peking 5536.295b3–4; Derge 4035.253b7)
The merit of giving fully flourishes;

659 These two texts share the same content. The English translation of the content is as follows: “if [one] wants to extinguish his thoughts of internal and external causes, which is also without the form-crossed thoughts, he is not [re]born with four concomitants”.
660 In the Chinese version, the translator(s) seems to use a different way to express the meaning, especially the second and third pādas. Overall, these three versions are basically the same.
no hatred grows for one genuinely restrained;

evil deeds are relinquished by one with virtue;

with defilements exhausted, one attains nirvāṇa.

2. Comparison of the verse with other texts

The corresponding Udānavarga verse is Uv-S 28.2. Parallel verses may be found at: Uv-B 28.2, Ud 8.5; DN 16.4.43; T212 (Chūyào jīng 出曜經); T213 (Fājīyàośōng jīng 法集要頌經). However, one pāda is obviously different. In Uv-S, the last pāda mentions the destruction of the defilements, but the other parallels mention the destruction of desire, hatred and ignorance. These parallels specify the types of defilements. The description of defilements in Uv-S is closer to the texts of the Mūlasarvāstivādins, like T1455 and T1458.

4.1.20. The twentieth set: all evils (sdig pa kun); 4 pādas / 1 verse

1. Three versions with their translations

(1) Chinese version:

Do not commit any evil;
cultivate all goodness;
personally tame your mind—
such are the holy teachings of the Buddha.

661 dadataḥ puṇyaṃ pravardhate, vaiṛmaṃ sanyamato na ciṣaye | kuśalī prajahāti pāpakam, kleśānāṃ kṣayatān tu nirvṛtah || (Uv-S 53.33–54.2).

662 dadataḥ puṇyaṃ pravardhate, vaiṛmaṃ na kriyate ca sanyamāt | kuśalī prajahāti pāpakam, rāgadosamohākṣayāt tu nirvṛtah || (Uv-B 354.1–4).

663 dadato puññaṃ pavaddhati, sanyamato veraṃ na ciṣayi | kusalo ca jahāti pāpakam, rāgadosamohākhyā parinibbuto ti || (Ud 85.21–22).

664 dadato puññaṃ pavaddhati, sanyamato veraṃ na ciṣayi | kusalo ca jahāti pāpakam, rāgadosamohākhyā parinibbuto ti || (DN II 136.22–24).

665 惠施獲福報 不藏恚怒懷 以善滅其惡 欲怒癡無餘 (T212, 4.741c13–14).

666 惠施獲福報 不藏恚怒懷 以善滅其惡 欲怒癡無餘 (T213, 4.792a19–21).

667 T1455 (Gēnběnshuōyìqìyōùbì bìzhōuníjiè jīng 根本說一切有部苾芻尼戒經): 若人能惠施 福增怨自息 修善除眾惡 惡盡至涅槃 (T1455, 24.517a24–25); T1458 (Gēnběnshāpóduōbù lǎshè 根本薩婆多部律攝): 若人能惠施 福增怨自息 修善除眾惡 惡盡至涅槃 (T1458, 24.609b26–27).

668 These three versions are fundamentally the same.
(2) Sanskrit version:
sarvapāpasyākaraṇaṁ, kuśalasyopasampadaḥ
svacittaparyavadamanam, etam buddhānuśāsanaṁ

(Enomoto 1989: 33 [YBh 133b2])
Not doing all that is bad,
the undertaking of the good,
controlling one’s own mind—
this is the teaching of the Buddha(s).

(3) Tibetan version:
/ sdig pa thams cad mi bya ste / / dge ba phun sum tshogs par bya /
/ rang gi sens ni yongs su gdul / / 'di ni sangs rgyas bstan pa yin /
(Peking 5536.296a7; Derge 4035.254b1)
Do not commit any evil;
Accomplish virtue;
Thoroughly tame your own mind—
This is the teaching of the Buddha.

2. Comparison of the verse with other texts

The corresponding Udānavarga verse is Uv-S 28.1. Parallel verses may be found at: Uv-B 28.1; Dhp 183; PDhp 357; DN II 14.3.28; Nett III.A.7, III.A.15, III.D; EĀ 1.1, 48.2; T210 (Fǎjù jīng 法句經); T212 (Chūyào jīng 出曜經);

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669 sarvapāpasyākaraṇaṁ, kuśalasyopasampadaḥ | svacittaparyavadamanam, etam buddhānuśāsanaṁ (Uv-S 54.3–6).
670 sarvapāpasyākaraṇaṁ, kuśalasyopasampadaḥ | svacittaparyavadamanam, etd buddhāsa sāsana (Uv-B 3531.2).
671 sabbapāpassa akaraṇaṁ, kusalassa upasampadā | sacittaparīyodapanaṁ, etam buddhāna sāsanāṁ (DN II 49.25–26).
672 sabbapāpassa akaraṇaṁ, kusalassa upasampadā | sacittaparīyodapanaṁ, etam buddhāna sāsanāṁ (DN II 49.25–26).
673 sabbapāpassa akaraṇaṁ, kusalassa upasampadā | sacittaparīyodapanaṁ, etam buddhāna sāsanāṁ (DN II 49.25–26).
674 sabbapāpassa akaraṇaṁ, kusalassa upasampadā | sacittaparīyodapanaṁ, etam buddhāna sāsanāṁ (DN II 49.25–26).
675 諸惡莫作諸善奉行自淨其意是諸佛教 (T125, 2.551a13–14).
676 一切惡莫作當奉行其善自淨其志意是則諸佛教 (T125, 2.787b1–2).
677 諸惡莫作諸善奉行自淨其意是諸佛教 (T210, 4.567.b1–2).
678 諸惡莫作諸善奉行自浄其意是諸佛教 (T212, 4.741b24–25).
They all share the same content.

4.1.21. The twenty first set: falling down (ltung ba); 4 pādas / 1 verse

1. Three versions with their translations

(1) Chinese version:
難調伏轻躁 涪墜於諸欲 善調伏其心 心調引安樂 (T1579, 30.385b14)
Hardly taming fickleness [of mind],
falling down in desires.
[one] excellently tames the mind.
A tamed mind elicits happiness.

(2) Sanskrit version:

durnigrahasya laghuno, yat rakāmanipātinaḥ |
cittasya dāmanam sādhu, cittam dāntam sukhavaham ||
(Enomoto 1989: 33 [YBh 133b5])
Good is the taming of the mind,
which is hard to restrain, swift,
falling on where it desires.
The tamed mind brings happiness.

(3) Tibetan version:
/tshar gcad dka’ zhing myur ba dang // gang du ’dod par ltung ba yi/682 /
/sems dul ba ni legs pa ste // sms dul bde ba bsgrub pa yin /
(Peking 5536.296b6–7; Derge 4035.254b6–7)
Hard to restrain and swift,
falling on wherever it desires,
disciplining such a mind is excellent.

679 諸惡業莫作 諸善業奉行 自淨其意行 是名諸佛教 (T213, 4.792a17–19).
680 諸惡業作 諸善業奉行 自淨其意 是諸佛教 (T374, 12.451c11–12; 12.693c12–13).
681 These three versions are basically the same.
682 Derge: yin.
The tamed mind leads to happiness.

2. Comparison of the verse with other texts

The corresponding Udānavarga verse is Uv-S 31.1. Parallel verses may be found at: Uv-B 31.1, Dhp 35, PDhp 345, Jā 1.7.10, 1.10.6; T210 (Fājū jīng 法句經); T212 (Chūyào jīng 出曜經); T213 (Fājíyàosòng jīng 法集要頌經); T721 (Zhèngfǎniànhù jīng 正法念處經).

4.1.22. The twenty second set: skilled (mkhas); 4 pādas / 1 verse

1. Three versions with their translations

(1) Chinese version:
於心相善知 能餐遠離味 靜慮常委念 受無染喜樂 (T1579, 30.385c4)
[One who] well understands manifestations of the mind can taste the flavour of seclusion.
One who meditates, is constantly comprehensive, and mindful receives undefiled joy and happiness.

(2) Sanskrit version:
cittanimittasya kovidaḥ, pravivekasya ca vindi rasaṃ |
dhārayī nipakah pratismrto, bhūmkte prītisukham nirāmiṣaṃ ||

683 durnigrahasya laghuno, yat rakāmanipātīnaḥ | cittasa dānamanā sādhu, cittaṃ dāntam sukhāvaham ||
(Uv-S 54.8–9).
684 durnigrahasya laghuno, yat rakāmanipātīnaḥ | cittasa dānamanā sādhu, cittaṃ dāntam sukhāvaham ||
(Uv-B 408.1–2).
685 dunniggrahassa lahuṇo, yathahāmanipātīnaḥ | cittassa damatho sādhu, cittaṃ dāntam sukhāvaham ||
686 dunniggrahassa lahuṇo, yathahāmanipātīnaḥ | cittassa damatho sādhu, cittaṃ dāntam sukhāvaham || Jā 312.15–16; 400.12–13.
687 輕躁難持 唯欲是從 制意為善 自調則寧 (T210, 4.563.a5–6).
688 輕躁難持 唯欲是從 制意為善 自調則寧 (T210, 4.563.a5–6).
689 輕躁難持 唯欲是從 制意為善 自調則寧 (T210, 4.563.a5–6).

In the Chinese version, the term “undefiled” (wúrǎn 無染) is very likely to correspond to nirāmiṣaṃ in Sanskrit. Overall, these three versions are basically the same in content. However, the term “receives/experiences” (shòu 受) in the last pāda of the Chinese version is closer to vetti than bhūmkte. Therefore, the Chinese version seems close to the version of Uv-B.
One [who] is skilled in the signs of the mind and knows the flavour of seclusion, meditating, wise [and] mindful, enjoys spiritual joy and happiness.

(3) Tibetan version:
\[\text{sems kyi mtshan ma mkhas pa dang} / \text{rab tu dben pa`i nyams thob dang} / \text{rta` grus dran ldan bsam gtan pa} / \text{dga` bde zang zing med pa spyod} /\]
(Peking 5536.297a8-b1; Derge 4035.255a7)
One who is skilled in the signs of the mind and who acquires the taste of total seclusion, who meditates, is ever-diligent and mindful, enjoys spiritual joy and happiness.

2. Comparison of the verse with other texts

The corresponding *Udānavarga* verse is Uv-S 31.51.\(^{693}\) Parallel verses may be found at: Uv-B 31.51;\(^{694}\) Th 85;\(^{695}\) T212\(^{696}\) (*Chūyào jīng* 出曜經); T213\(^{697}\) (*Fǎjíyào sòng jīng* 法集要頌經).\(^{698}\) But the term “enjoy” (*bhūṃkte*) in the last *pāda* of Uv-S is different from “obtain” (*vetti, adhigaccheyya, huò 獲*) in other texts.

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\(^{693}\) *cittanimittasya kovidaḥ, pravivekasya ca vindate rasaṁ | dhyāyī nipakah pratismṛto, bhūṃkte prītisukhāṁ nirāmisan ||* (Uv-S 54.10–14).

\(^{694}\) *cittanimittasya kovidaḥ, pravivekasya rasam prajānakah | dhyāyī nipakah pratismṛto, vetti prītisukhāṁ nirāmisan ||* (Uv-B 426.4–7).

\(^{695}\) *cittanimittassa kovido, pavivekarasam vijāniya | ḫāyam nipako patissorso, adhigaccheyya sukham nirāmisan ti ||* (T212, 4.763c22–23).

\(^{696}\) *行人觀心相 分別念待意 以得入禪定 便獲喜安樂* (T212, 4.763c22–23).

\(^{697}\) *行人觀心相 分別念待意 以得入禪定 便獲喜安樂* (T213, 4.796b1–3).

\(^{698}\) In T212 and T213, the terms *fènbìé 分別*, *niàn 念* and *dài yì 待意* seem to be the counterparts of “wise/comprehensive”, “mindful”, and “the taste of seclusion”.
4.1.23. The twenty third set: craft (bzo); 4 pādas / 1 verse

1. Three versions with their translations

(1) Chinese version:
無工巧活輕自己 樂勝諸根盡解脫 無家無所無希望 斷欲獨行真苾芻 (T1579, 30.385c21)
Not living by the exercise of crafts, and taking himself lightly, happily conquering all faculties of senses, completely liberated, without a home, without a place, without expectations, terminating desires and wandering alone; such is the true monk.

(2) Sanskrit version:
\[ \text{asīlpajīvī laghur ātmakāmo, jitendriyāḥ sarvato vipramuktaḥ} | \]
\[ \text{anokasārī hy amamo nirāśaḥ, kāmān prahāyaikacaro yas sa bhikṣuḥ} |\]
(Enomoto 1989: 34 [YBh 134b3f])
He who lives not by the exercise of crafts, light, wishes himself well, whose senses have been conquered, is completely liberated, wanders without a house, is without selfishness, without expectation, having abandoned desires, wandering alone, he is a monk.

(3) Tibetan version:
\[ \text{/ bzo}^{700} \text{ mi ’tsho dang yang dang bdag la legs ’dod dang} / \]
\[ \text{/ dbang po thul dang kun las rnam par grol ba dang} / \]
\[ \text{/ khyim na mi gnas bdag gir mi ’dzin re ba med} / \]
\[ \text{/ ’dod spangs gcig pu rgyu ba de ni dge slong yin} / \]
(Peking 5536.298a1–2; Derge 4035.255b6–7)
One who does not practice a craft to live, and wishes goodness for himself, who has subdued the senses and is completely liberated from all, who does not dwell in a household, has no sense of “mine” or expectation, abandons desire and roams alone, that is a monk.

699 The Tibetan version lacks the term “light” in the first pāda. Overall, these three versions are basically the same.

700 Derge: bzos.
2. Comparison of the verse with other texts

The corresponding *Udānavarga* verse is Uv-S 32.5. Parallel verses may be found at: Uv-B 32.5, Ud 3.9.

4.1.24. The twenty fourth set: travelling far away (*ring du ’gro*); 4 *pādas* / 1 verse

1. Three versions with their translations

1. Chinese version:
心遠行獨行 無身寐於窟 能調伏難伏 我説婆羅門 (T1579, 30.386a20)

The mind which has traveled far and alone
without a body lives in the cave.
[One] can tame that [mind] which is hard to tame—
I call him a Brahman.

2. Sanskrit version:

dūraṃgamam ekacaram, aśarīram guhāsayam |
damayati durdamaṃ cittaṃ, brāhmaṇaṃ tamaṃ bravīmy aham ||
(Enomoto 1989: 34 [YBh 135a5f])
One who goes far, wanders alone,
without a body lies in the cave,
restrains his mind which is hard to restrain—
I declare him to be a Brahman.

3. Tibetan version:

/ ring du ’gro zhung gcig pu rgyu // lus yod t06 ma yin phug gnas pa /
/ gdul dka’i sems ni ’dul ba de // bram ze yin zhes nga smra’o /
(Peking 5536.298b8; Derge 4035.256b3–4)

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701 asilpajīvī laghur ātmakāmo, jītendriyāḥ sarvato vipramuktah | anokasārī hy amamo nirāśaḥ, kāmāṃ prahāyaikacaro yas sa bhikṣuḥ || (Uv-S 54.15–22).
702 yas tv alpajīvī laghur ātmakāmo, yatendriyāḥ sarvagatih pramuktah | anokasārī hy amamo nirāśaḥ, kāmaṃ jahaś caikacarāḥ sa bhikṣuḥ || (Uv-B 432.9–12).
703 asippajīvī lahu athakāmo, yatindriyāḥ sarvadhivippamutto | anokasārī amamo nirāso, hatvā māraṃ ekacaro sa bhikkhā ti || (Ud 32.15-17).
704 These three versions are fundamentally the same.
705 Derge: yongs.
One who goes far and travels alone,
abides in a cave without a body,
tames the mind that is hard to tame—
I declare to be a Brahman.

2. Comparison of the verse with other texts

The corresponding *Udānavarga* verse is Uv-S 33.55. Parallel verses may be found at: Uv-B 33.55, T212, T213 (Chūyào jīng 出曜經); T213 (Fājīyàosònɡ jīnɡ 法集要頌經). Parallels may also be found at Dhp 37, GDhp 344, and T210 (Fǎjù jīnɡ 法句經); however, their fourth *pāda* instead states “will be freed from Māra's fetter.”

4.1.25. The twenty fifth set: obscuring (bsgrībs); 40 *pādas* / 10 verses

1. Three versions with their translations

(1) Chinese version:

誰能覆世間 誰能令不顯 誰復能塗染 誰為大怖畏
無明覆世間 放逸令不顯 戲論能塗染 苦為大怖畏
諸流處處漏 是漏誰能止 當說誰防護 翠流誰所偃
世間諸流漏 是漏念能止 我能說防護 由慧故能偃
念慧與名色 今問是一切 何當永滅盡 唯願為我說
念慧與名色 我說是一切 若諸識永滅 於斯永滅盡
云何念所行 諸識當永滅 今請垂方便 為釋令無疑

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706 *dūramgamam ekacaram, aśarīram guhāśayam | damayatī durdamaṃ cittaṃ, brāhmaṇam tam bravīny aham || Uv-S 54.23–32.*

707 There are two versions; the more similar one is the second.

1. *yaśvālayo nāsti sadā, yo jñātā niṣkathakathah | dūramgamaṣ caikacaro, bravīni brāhmaṇaṃ hi tam || Uv-B 489.1–4.*

2. *dūramgamam ekacaram, aśarīram guhāśayam | durdamam ye damisyanti, tenai[?]kasya brāhmaṇam (v.l. brāhmaṇaṃ tam bravīny aham) || Uv-B 489.1–4.*

708 遠逝獨遊 隱藏無形 難降能降 是謂梵志 (T212, 4.774a24–25).

709 遠逝獨遊行 隱藏無形影 難降能自調 是名為梵志 (T213, 4.779a26–28).

710 *dūramgamam ekacaram aśarīram guhāśayam | ye cittam saññamessanti mokkhanti mārabandhanā ||

711 *dūramgamam ekacaram, aśarīram guhāśayam | ye cittam saññamahānti, mokkhaṭṭhe mārabamdhānā ||

712 獨行遠逝 覆藏無形 捨意近道 魔繫乃解 (T210, 4.563a8–9.)

713 These three versions are basically the same. Only one word is somewhat divergent. The Sanskrit term *jalpa* seems to be interpreted as “idle discourse” (*xì lùn* 戲論) in Chinese and “thought” (*rtog pa*) in Tibetan.
於內外諸受 都不生欣樂 如是念所行 諸識當永滅
若諸善說法 及有學異類 彼常委能趣 請大仙為說
不耽著諸欲 其心無濁染 於諸法巧念 是苾芻能趣

[T1579, 30.386b15–c5]

[Ajita asked:]
“What could cover the world?
What could make it un-manifest?
What could also defile it?
What is the great fear?”

[The Buddha replied:]
“Ignorance covers the world.
Carelessness makes it un-manifest.
Idle discourse could defile it.
Suffering is the great fear.”

[Ajita asked:]
“The streams have outlets everywhere.
Who could stop these outlets?
What should be said to prevent them?
Who could make the streams be stopped?”

[The Buddha replied:]
“The streams of the world have outlets;
these outlets could be stopped by mindfulness.
I say it could be prevented,
that they could be stopped by wisdom.”

[Ajita asked:]
“Mindfulness, wisdom and name-and-form,
they are all I inquire about now.
How should they be annihilated permanently?
I sincerely wish that you preach this for me.”

[The Buddha replied:]
“Mindfulness, wisdom and name-and-form,
I say, are everything.
If consciousness ceases permanently,
thus they are annihilated permanently.”

[Ajita asked:]

“What is the operation of mindfulness, so that consciousness is permanently ceased?
I now request that you would explain to me with any means and cause me to be without doubt.”

[The Buddha replied:]

“In internal and external sensations, one does not give rise to delight. This is the operation of mindfulness, so that consciousness would cease permanently.”

[Ajita asked:]

“As those who have well expounded the dharma and the learners of different types constantly comprehend and proceed toward liberation, I request the Buddha to preach to me [how they did that].”

[The Buddha replied:]

“They do not indulge in sensual pleasures; their minds are without defilements; and they are skillfully mindful of all dharma. Therefore, such monks could proceed toward [liberation].”

(2) Sanskrit version:

\[
\begin{align*}
\text{kenāyaṁ nivṛto lokaḥ, kenāyaṁ na prakāśate ||} \\
kīṁ cābhilepanaṁ brūṣe, kīṁ ca tasya mahād bhayam || \\
avidyānivṛto lokah, pramādān na prakāśate || \\
jalpābhilepanaṁ brūmi, duḥkham tasya mahād bhayam || \\
sravanti sarvataḥ srotāḥ, srotasāṁ kīṁ nīvāraṇaṁ || \\
srotasāṁ samvaram brūhi, kena srotah pidiḥya || \\
yāni srotāṁsi lokasya, smṛtiḥ teṣāṁ nīvāraṇaṁ ||
\end{align*}
\]

\[\text{714 Sn 1110 states that this verse was asked by Udaya, but the commentary of this verse set in the } \text{Śarīrārthagāthā states it was asked by Ajita.}\]
srotasāṃ saṃvaram brūmi, prajñayāḥ hi pidhiyate ∥
prajñāyaḥ ca smṛtiḥ caiva, nāmarūpasya sarvasah ∥
ācaksya prṣṭa etan me, kutraitad uparudhyate ∥
prajñā caiva smṛtiḥ caiva, nāmarūpaḥ ca sarvasah ∥
vijñānasya nirodhād dhi, atraitad uparudhyate ∥
katham smṛtasya carato, vijñānam uparudhyate ∥
ācaksya prṣṭa etan me, yathātatham asamśayah ∥
adhyātāṃ ca bahirdhā, ca vedanāṃ nābhinandataḥ ∥
evāṃ smṛtasya carato, vijñānam uparudhyate ∥
ve ca samkhyātadharmaṇo, ye ca śaikṣāḥ prthagvidhāḥ ∥
teśāṃ me nipakasyeryāṃ, prṣṭāḥ prabrūhi mārṣa ∥
kāmeṣu nābhigṛdhyeta, manasānāvilo bhavet ∥
kuśalaḥ sarvadharmaṇu, smṛto bhikṣuḥ parivrajet ∥
(Enomoto 1989: 34 [YBh 136a1–4])

[Ajita asked:]
“By what is this world enclosed?
Why does it not shine?
And what do you say is its plaster?
And what is its great fear?”

[The Buddha replied:]
“The world is enclosed by ignorance.
On account of negligence it does not shine.
I say its plaster is desire.715
Suffering is its great fear.”

[Ajita asked:]
“Streams flow everywhere.
What hinders streams?
Tell [me] about the restraint of streams.
By what is a stream dammed?”

[The Buddha replied:]

715 The term jalpa can mean “desire” or “discourse”/“disputation”. The latter meaning is used in the Chinese version.
“Mindfulness hinders the world’s streams.
I will tell [you] about the restrain of streams.
By wisdom is [a stream] dammed.”

[Ajita asked:]
“Of wisdom and mindfulness
and name-and-form altogether,
tell me about this when asked.
Where is this stopped?”

[The Buddha replied:]
“Wisdom and mindfulness
and name-and-form altogether.
From the cessation of consciousness,
this is stopped here.”

[Ajita asked:]
“How is consciousness stopped
for one who wanders mindful?
Tell me about this when asked,
precisely and without doubt.”

[The Buddha replied:]
“Internally and externally,
from not finding pleasure in sensation,
consciousness is thus stopped
for one who wanders mindful.”

[Ajita asked:]
“Honourable one, when asked,
tell me about the behaviour of the wise,
of those who have directly experienced the dharma,
and who are those learners of different types.”

[The Buddha replied:]
“He would not desire sensual pleasures.
He would be pure with regard to his mind.
Skilled in all mental states,
mindful, a monk would wander”

(3) Tibetan version:

/ 'jig rten 'di ni gang gis bsgribs/ f'di ni gang gis ni gsal bgyis /
/ bsgos zhes bgyis ba ci\(^{716}\) la bgyi / / de 'i\(^{717}\) 'jigs chen gang zhig lags /
/ ma rig pas ni 'jig rten bsgribs\(^{718}\) / / bag med phyir ni gsal ma yin /
/ rtog pas bsgos zhes nga smra ste / / de yi 'jigs chen\(^{719}\) sdug bsngal yin /
/ rgyun rnams kun nas 'dzags\(^{720}\) pa yi / / rgyun rnams bzlog pa gang zhig lags /
/ rgyun rnams sdoms\(^{721}\) pa bka' stsol cig / / rgyun ni gang gis dgag par bgyi /
/ 'jig rten rgyun ni gang yin pa / / de dag bzlog par dran pa ste /
/ rgyun rnams sdom pa\(^{722}\) bshad bya na / / shes rab kyis ni dgag par bya /
/ shes rab dang ni dran pa dang / / ming dang gzugs ni rnams\(^{723}\) kun du /
/ de ni gang du 'gag 'gyur ba / / zhu na de ni bdag la gsungs /
/ shes rab dang ni dran pa dang / / ming dang gzugs ni rnam kun du /
/ rnam par shes pa 'gag\(^{724}\) gyur na / / der ni de yang 'gag par 'gyur /
/ dran pa spyod pa'i rnam par shes / / ji ltar 'jug 'gyur zhu lags na /
/ ji bzhin the tshom ma mchis par / / de ni bdag la bshad du gsol /
/ nang dang phyi yi tshor ba la / / mngon par dga' bar mi byed na /
/ de ltar dran pa spyod pa yi / / rnam par shes pa 'jug par 'gyur /
/ gang dag legs gsungs chos can dang / / gang dag slob pa tha dad pa /
/ de dag nang nas 'grus pa'i spyod / / zhu na bzod ldan bdag la gsungs /
/ 'dod pa rnams la chags med cing / / yid kyis rnyogs\(^{725}\) pa med par byed /
/ chos rnams kun la mkhas pa dang / / dran pa\(^{726}\) dge\(^{727}\) slong kun du rgyu /

(Peking 5536.299b4–300a3; Derge 4035.257a6–b4)

\(^{716}\) Derge: cis.
\(^{717}\) Derge: yi.
\(^{718}\) Peking: bsgrubs.
\(^{719}\) Derge: 'jig rten.
\(^{720}\) Derge: 'dzag.
\(^{721}\) Derge: sdom.
\(^{722}\) Derge: par.
\(^{723}\) Derge: rnams.
\(^{724}\) Derge: gags.
\(^{725}\) Derge: rnyog.
\(^{726}\) Derge: pas.
\(^{727}\) Peking: bdge.
[Ajita asked:]

“What is it that obscures this world?
What is it that makes it unclear?
By what is it pervaded?
What indeed is its great fear?”

[The Buddha replied:]

“By ignorance the world is obscured.
Due to carelessness is it not clear.
By thought it is pervaded, I say;
and suffering is its great fear.

[Ajita asked:]

“Streams flow everywhere;
What is it that can reverse the streams?
Please explain the damming of streams.
What is it that stops a stream?”

[The Buddha replied:]

“Those which are the streams of the world,
are reversed by mindfulness.
As to explaining the damming of these streams,
they are stopped by wisdom.”

[Ajita asked:]

“Wisdom and mindfulness,
name-and-form in all aspects,
from where do they cease,
tell me about this when asked.”

[The Buddha replied:]

“Wisdom and mindfulness,
name-and-form in all aspects,
when consciousness ceases,
then they also come to cease therein.”

[Ajita asked:]

“How is consciousness stopped
for one who proceeds endowed with mindfulness?
Please explain that to me
exactly as it is, without doubt.”

[The Buddha replied:]
“In internal and external sensations,
if not finding pleasure,
in that way consciousness is stopped
for one who proceeds endowed with mindfulness.”

[Ajita asked:]
Those who have experienced the dharma,
and the various learners
among them, [what is] the practice of wisdom,
tell me when asked, honourable one.

[The Buddha replied:]
Not desiring sensual pleasures,
[whose] mind is undefiled,
is skilled in all dharmas
with mindfulness, the monk roams everywhere.

2. Comparison of the verse with other texts

This verse set includes ten verses. Corresponding verses have not yet been found.
While there are a few parallel verses, the content of these is not precisely the same.728
Only the Suttanipāta contains parallels to all ten verses; however, their sequence differs.729
In the second pāda of the second verse, the Suttanipāta parallel refers to

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728 The examples: SN 12.31.1: ye ca sāṅkhātadhammāse, ye ca sekha puthu idha | tesam me nipako iśiyam, puṭṭho me brahmi mārisāti || (SN II 47.12–13; 47.22–23); SĀ-G 1011: 職掩於世間 職遮絡世間 職繫縛眾生 何處建立世 (T99, 2.264b23–24); 衰老掩世間 死遮絡世間 愛繫縛眾生 法建立世間 (T99, 2.264b26–27).
The details of others can be seen in Enomoto 1989: 34.

729 The counterparts of the verses are Sn 1032–1037 (six verses), Sn 1110–1111 (two verses) and Sn 1038–1039 (two verses). However, the asker in Sn 1110 is Udaya rather than Ajita.
Sn 1032–1037:
kenassu nivuto loko, (iccāyasma ajito) kenassu nappakāsati | ki ’ssābhilepanā brūsi, kiṃ su tassa mahabhayaṃ ||
avijjāya nivuto loko, (ajitāti bhagavā) vevicchā pamādā nappakāsati | jappābhilepanā brūmi, dukkham asa mahabhayaṃ ||
savanti sabbaddhi sotā, (iccāyasma ajito) sotānaṃ kiṃ nivāraṇaṃ | sotānaṃ samvaram brūhi, kena sotā
“avarice and negligence,” but in the twenty fifth verse set, the corresponding text only refers to “negligence.” Otherwise, they are mostly the same.

4.1.26. The twenty sixth set: sensual pleasures ('dod); 24 pādas / 6 verses

1. Three versions with their translations

(1) Chinese version:

於諸欲希求 或所期果遂 得已心定喜 至死而保愛
諸樂眾生 若退失諸欲 其色便變壞 如毒箭所中
若遠離諸欲 猶如毒蛇首 彼於愛世間 正念能超度
田事與金銀 牛馬珠環釧 女僕增諸欲 是人所耽樂
攀緣沈下劣 變壞生諸漏 由此集眾苦 如船破水溢
若永絕諸欲 如斷多羅頂 棄捨諸愁憂 猶蓮華水滴 (T1579, 30.387b4–15)

In pursuing sensual pleasures,

one fulfils them as expected.

Having done so, the mind is stable and joyful.

One keeps one’s attachments until death.

If sentient beings who delight in desires lose their sensual pleasures,

their form will deteriorate

730 The first and fifth verses in the Chinese version seem to be different to the other two versions. In the first verse, the obvious difference is the last pāda, which states “one keeps one’s attachments until death.” It appears to represent an interpretation of translator(s) of martyo yad īpsitaṃ in Sanskrit, although it is grammatically different. As for the fifth verse, it is hard to know if the difference is to be attributed to the interpretation of translator(s) or the manuscript exemplar.
as if they were shot by a poisonous arrow.
If they detach themselves from desires
as if they were heads of poisonous snakes,
attachments to this world
they are able to transcend with mindfulness.
Farm estates, bullion,
oxen and horses, jewels and bracelets,
females and servants, and [many other things which] increases desires;
such are what people wallow in.
What one clings to makes [him] degraded,
becoming deteriorated gives rise to outflows.731
From which sufferings accumulate,
like a broken boat and inundated by water.
If one permanently cuts off all desires
like severing the top of the palm tree,
one discards all worries
like water drops from a lotus flower.

(2) Sanskrit version:

\[
\begin{align*}
\text{kāmān kāmāyamānasya, tasya cet tat samṛdhya} & \\
\text{addhā prītamanā bhavati, labdhvā martyo yad īpsita} & \\
\text{tasya cet kāmāyamānasya, chandajātasya jaṃtunā} & \\
\text{te kāmāḥ parihiyanṭe, śalyaviddha iva rūpyate} & \\
\text{yaḥ kāmāḥ parivarjayaṭi, sarpaśyeva śirāt pada} & \\
\text{sa imāṃ viṣaktikāṃ loke, smṛtaḥ samatīvartate} & \\
\text{kṣetravastuḥrammyaṃ ca, gavāśvamanikundalam} & \\
\text{striyo dāśan prthakkāmān, yo naro hy abhīgṛḍhyati} & \\
\text{abalam vā balīyāṃso, mṛdnamy enaṃ parisravāḥ} & \\
\text{tata enaṃ duḥkham anveti, bhinnāṃ nāvam ivodaka} & \\
\text{yasya tv etat samucchinnaṃ, tālamastakavad dhatā} & \\
\text{śokās tasya nivartante, udabindur iva puṣkarāt} &
\end{align*}
\]

731 “Outflow” (lòu 漏 in Chinese) in this context is close to the meaning of “affliction”.

205
If it prospers for one desiring sensual pleasures, a mortal truly becomes joyful in mind, having obtained his wish. If those sensual pleasures decrease for that person desiring [sensual pleasures and] producing desire, he was represented as if pierced by an arrow. He who avoids sensual pleasures, as if [keeping away] one’s foot from a snake’s head, mindful, escapes this attachment to the world. For a man who greedily strives after fields, property, gold, cows, horses, jewels, bracelets, women, slaves and different sensual pleasures, more powerful difficulties pound that weak one. Then suffering enters him, as water does a broken boat. But [if] this [desire] of his is uprooted, cut off like the top of a palm tree, his sorrows roll off like a drop of water from a lotus [leaf].

(3) Tibetan version:

/ ’dod pa rnams ni ’dod pa dang / / gal te de yi de grub cing / 
/ mis732 ni ci dgar thob gyur na / / yid ni mchog tu dga’ bar ’gyur / 
/ skye bo ’dun733 pa skyes gyur la / / tshor ba de yi ’dod de dag /

732 Derge: ming.
733 Peking: bdun.
All that is desired is sensual pleasures,
and if they are fulfilled,
if humans obtain what they wish,
their minds become completely happy.
Sentient beings developing desires,
hurt as if pierced by an arrow,
if those sensual pleasures [they] perceived,
happen to decease.
like feet [keeping away] from the head of a snake,
One avoids sensual pleasures.
Thereupon attachments to the worlds,
they are able to transcend with mindfulness.
field, property, treasure and cattle,
horses, jewels and earrings,
women, servants and increasing desires for these
are the manifest obsession of humans.
Just as the great strength brought down to weakness,
the drip of their faults defeated him
as a ship is destroyed by water,
so does suffering emerge.
Just like the top of a palm tree completely cut off,
that [desire] is cut off by that.
[He] shall thereby cast away sorrow,
like a drop of water on a lotus.

2. Comparision of the verse with other texts

This verse set includes six verses. A complete parallel of all six verses is yet to be found; however, many partial parallels exist.\(^{738}\) The following two texts have the highest number of parallel verses and correspond to the first five verses of the twenty sixth set: Sn 766–770\(^{739}\) and T198\(^{740}\) (Fōshū yizú jīng 佛說義足經). The content of these two parallels is basically the same.\(^{741}\) The obvious difference is that the fourth verse of these two parallels contains a different list of elements.\(^{742}\)

4.1.27. The twenty seventh set: auspicious (bzang po); 6 pādas / 1 verse

1. Three versions with their translations\(^{743}\)

(1) Chinese version:
於過去無戀 不希求未來 現在諸法中 處處遍觀察 智者所增長 無奪亦無動 (T1579, 30.387c28–388a1)
Without immersing in the past,
not longing for the future,

\(^{738}\) See Enomoto 1989: 35.

\(^{739}\) kāmaṃ kāmayamānassa, tassa ce taṃ samiʒjhati | addhā pītimano hoti, laddhā macco yad icchatī |
tassa ce kāmayānassa, chandajātassa jantuno | te kāmā parihāyanti, sallaviddho va ruppati ||
yo kāme parivajjeti, sappasseva padā siro | so imām visattikam loke, sato samatvattatī ||
khettāṃ vattum hiraṇṇam vā, gavāṃsām dāsaporisam | thiyo bandhā ṭhathu kāme, yo naro anugijjhati ||
abāla va naṃ baliyanti, maddante naṃ parissayā | tato naṃ dukkham anvetti, nāvaṃ bhinnam ivodakaṃ ||

\(^{740}\) 增念隨欲 已有復願 已有復願 從得自在
有貪世欲 坐貪癡人 既亡欲愿 毒箭著身
是欲當遠 如附蛇頭 遠世所樂 既亡欲願
田種珍寶 牛馬養者 坐女繫欲 癡行犯身
倒羸為強 坐服甚怨 次冥受痛 船破海中 (T198, 4.175c17–23)
\(^{741}\) However, the first pāda of the fifth verse is grammatically different.

\(^{742}\) The elements are fields, property, gold, cows, horses, servants, men, women, relatives in the Suttanipāta and T198, but in the Śaṅkhaṭhāgāthā, they are fields, property, gold, cows, horses, jewels, bracelets, women, slaves/servants.

\(^{743}\) The three versions are basically the same.
for all present states
one observes here and there.
What is cultivated by the wise person
cannot be appropriated or moved.

(2) Sanskrit version:
\[
\text{atītaṃ nānvāgamayen, na pratikāṃkṣed anāgataṃ} \\
\text{pratyutpānāś ca ye dharmās, tatra tatra vipaśyakah} \\
\text{asamḥāryam asamkṣobhyam, tad vidvān anubṛṃhahet} \\
\]
(Enomoto 1989: 35 [YBh 138a4f])
One should not revive the past,
should not long for the future.
thoroughly observing present states
here and there,
a wise man should practice that,
Unfailingly, unshakably.

(3) Tibetan version:
\[
/\text{'das la rjes su 'gro mi byed} // \text{ma 'ongs pa la re ba med} / \\
/ \text{da ltar byung chos gang yin pa} // \text{de dang de la rnam lta la} / \\
/ \text{mi 'phrogs kun du mi 'khrugs pa} // \text{de ni mkhas pas 'phel bar byed} / \\
\]
(Peking 5536.303b3–4; Derge 4035.260b3–4)
Do not follow after what has passed,
without expectations for the future.
Whatever dharma arises in the present,
one observes each and every one of them.
What the wise cultivates is
Unassailable, completely imperturbable.
2. Comparision of the verse with other texts

According to Enomoto (1989: 35), the corresponding text is MĀ 165–167. However, the number of the verses (three verses containing twelve pādas) in MĀ is more than in the twenty seventh verse set (one verse containing six pādas). Also, only the first two pādas in the first and second verse corresponds to the first four pādas in the twenty seventh verse set. Moreover, the corresponding verses are also found at MN 131–134. The content of the verses (except for the extra two pādas of the first verse) in MN is much closer to the verses of the twenty seventh verse set. Therefore, I assume that a corresponding parallel is yet to be found, although MĀ is viewed as a text of the Sarvāstivādins. According to the previous verse sets, the verses of the twenty seventh set might also relate to the version attributed to the Mūlasarvāstivādins (possibly a later version), which has not yet been found.

744 慎莫念過去 亦勿願未來 過去事已滅 未來復未至
現在所有法 彼亦當為思 念無有堅強 慧者覺如是
若作聖人行 孰知愁於死 我要不會彼 大苦災患終 (T26, 1.697a18–23; a29–b5; b17–22; 698b8–13; c22–27; 699b1–4; b29–c5; 700a15–20). The translation by Anālayo (2012: 426) is as follows:
“Be careful not to think about the past,
And do not long for the future.
Matters of the past have already ceased,
The future has not yet come.
As for phenomena in the present moment,
One should contemplate
With mindfulness [their] lack of stability.
The wise awaken in this way”.

Obviously, it can be seen that the verses do not totally match those of the Śarīrārthagāthā.

745 atītaṃ nānvāgameyya, nappatikankhe anāgatam |
yad atītaṃ pahīna tam, appattaṃ ca anāgatam |
paccuppannaṃ ca yo dhāmann, tattha tattha vipassati |
asamhiṃram asamkuppan, tami vidvā manaubrūhaye || (MN III 187.22–26; 189.17–18; 190.18–22; 191.1–2; 191.11–2; 191.26–27; 193.10–14; 193.25–26; 194.17; 194.23; 195.26; 198.9; 198.23; 200.16–20; 201.27–28; 202.6–7). The translation by Bodhi (2005:1045) is as follows:
Let not a person revive the past
Or on the future build his hopes;
For the past has been left behind
And the future has not been reached.
Instead with insight let him see
Each presently arisen state;
Let him know that and be sure of it,
Invincibly, unshakeably.


747 Enomoto (1986: 21–22) demonstrated that the Chinese MĀ belongs to an older recension of the Sarvāstivādins.
4.2. 1. The analysis of Group B verses

From the preceding information, the Group B verses will be analysed mainly in two ways. Firstly, the distinct nature of the Chinese Group B verses will be demonstrated from internal comparisons based upon the three versions of the Śarīrārthagāthā. Secondly, external comparisons will be made between the Śarīrārthāgāthā to parallel verses in other texts. Additionally, in the last section, the relationship between Uv-B and T212, and the term prapañca will be examined.

4.2.1. The distinctive nature of the Chinese Group B verses

Among the three versions of the Śarīrārthagāthā, the distinctive nature of the Chinese version can be seen from the following three examples:

(1) the ninth verse set

The wording of the third pāda in the Chinese version is closer to the third pāda in Uv-B 17.12 than the corresponding Sanskrit or Tibetan Śarīrārthāgāthā verses. The third pāda in Uv-B\(^{748}\) and Dhp 95\(^{749}\) mentions that the pond is rid of mud which is a simile for the wise. The Chinese instead contains a positive simile which compares the wise with a clean pond, instead of a pond without mud. A similar description can also be seen Dhp 95 (rahado va apetakaddamo), T210 (淨如水無垢) and T212 (澄如清泉). The Sanskrit and Tibetan versions instead contain a simile which compares a lake abounding with mud to samsāra. Therefore, the Chinese seems to be a different version from the other two but close to most of the parallels.

(2) the seventeenth verse set

In the second pāda the Chinese and Tibetan versions contain the word “moat” (qiàn塹, 'obs), while the corresponding word in the Sanskrit version is “obstacle” (parigham). This difference can also be seen in other texts. “Obstacle” is found in Uv-S, Ud and Nett; however, “moat” is found in Uv-B. The Sanskrit version and Uv-S are close to the Pāli parallels. The Chinese and Tibetan versions are related to Uv-B.

(3) the twenty second verse set

\(^{748}\) hrada iva hi vinītakardamo (Uv-B 237.5).

\(^{749}\) rahado va apetakaddamo.
In the last *pāda* the Chinese version contains the word “receives/experiences” (*shòu* 受), while the corresponding word in the Sanskrit and Tibetan versions is “enjoy” (*bhumkте, spyod*). The Chinese version is close to Uv-B (*vetti*)\(^{750}\) and other parallels (Th 85 and T212).

According to Schmithausen (1970), Uv-B belongs to the Sarvāstivādins and Uv-S belongs to the Mūlasarvāstivādins. Although most verse sets in the Chinese version are close to Mūlasarvāstivādin parallels, from the above examples we can see that some Sarvāstivādin heritage has been left in the Chinese version.\(^{751}\)

### 4.2.2. The features of the Group B verses of the Śarīrārthagāthā

In this section, the features of the Group B verses will be divided into three aspects. The first is the different terms in use. In the Group B verses, the terms are sometimes different from those in other texts (except the corresponding text, Uv-S). The second is the order of the verses. The arrangement of the verses in Group B is different from some parallels. The third is the number of the verses. The omission of material in two examples will be discussed later.

#### 4.2.2.1. Different terms in use

Five cases will be discussed in which the Group B verses of the Śarīrārthagāthā contain a different term than its parallels. Firstly, the ninth verse set contains the word “sky” in the first *pāda*, but the corresponding word is “earth” in all other texts. Secondly, the twelfth verse set contains the word “sinews” in the second *pāda*, while the corresponding word is “blood” in all other texts. We find the term “blood” is even in the Mūlasarvāstivādin text called *Gēnběnshuōyīqièyǒu pínàiyē záshì* 根本說一切有部毘奈耶雜事. Therefore, the usage of “sinews” is quite unique in this case. Thirdly, in the fifteenth verse set, “desire” is described as “mud.” However, the corresponding terms are “flood” (*oghа*) in Uv-B and “fire” (*aggi*,...

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\(^{750}\) *cittanimittasya kovidah, pravivekasya rasам prajnānakah | ḍhyāyī nipakah pratismyto, vetti prītisukhaṃ nirāmiṣam ||* (Uv-B 426.4–7).

\(^{751}\) In Tibetan, there is one case close to the Sarvāstivādin version as well.
huǒ 火) in Dhp, and T210. Fourthly, the nineteenth verse set mentions the destruction of “defilements” in the last pāda. However, other texts mention the destruction of “desire, hatred, and ignorance.” The usage of the word “defilements” in the nineteenth verse set is also found in parallels attributed to the Mūlasarvāstivādins, like T1455 and T1458. It seems to be a reading specific to the Mūlasarvāstivāda school. Lastly, the term “enjoy” is found in the last pāda of the twenty second verse set, yet the corresponding word in other texts is “obtain” (vetti, adhigaccheyya, huò 獲).

To summarise, one case in which the Group B verses of the Śarīrārthagāthā contain a different term to its parallels can only be found in the Śarīrārthagāthā, one case is a specific reading of the Mūlasarvāstivādins, while the other three cases are different to their parallels. It is hard to know if the special usages of the three latter cases exist only in the Śarīrārthagāthā or in other texts attributed to the Mūlasarvāstivāda school since parallels to these particular verses have not yet been found in other Mūlasarvāstivādin texts.

4.2.2.2. The sequence of the verses

The following three examples show differences in the sequence of the verses of the Śarīrārthagāthā and its parallels. Firstly, in the sixth verse set, the fourth verse corresponds to the second verse in Uv-B 8.11, SN 8.5 and Sn 450. So, the second and third verses of the Śarīrārthagāthā connect with the third and fourth in these parallels. However, the order of the verses in SĀ-G 1218, SĀ-U 253 and another two texts of the (Mūla)sarvāstivādins is the same with that in the sixth verse set. Therefore, (Mūla)sarvāstivādin texts seem to share the same arrangement of the verses. The sequence of the verses in Uv-B, which is attributed to the Sarvāstivādins, is not a common situation. Secondly, in the tenth verse set, the sequence of verses is different to parallels in Uv-B, AN, Th, T212, and T213. The detail can be seen in § 4.1.10 above. However, the sequence of verses in the tenth set is the same as that of T1451, a vinaya

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752 T1455 (Gēnbēnsuōyìqìéyǔbù bīzūmùjí jīng 根本說一切有部苾芻尼戒經): 若人能惠施 福增怨自息 修善除眾惡 恩盡至涅槃 (T1455, 24.517a24–25); T1458 (Gēnbēnsuōpàduǒbù lǎshē 根本婆多部律師): 若人能惠施 福增怨自息 修善除眾惡 恩盡至涅槃 (T1458, 24.609b26–27).

753 T1545 (Āpídáma dàpípóshā lùn 阿毘達磨大毘婆沙論, the Chinese Abhidharmamahā-vibhāṣā) and T1546 (Āpítan pípóshā lùn 阿毘曇毘婆沙論, the Chinese Abhidharma-vibhāṣā).
text of the Mūlasarvāstivādins.\textsuperscript{754} It might be an internal arrangement found in Mūlasarvāstivādin texts alone. Thirdly, in the twenty fifth set—named Ajitapraśna—has a total of ten verses. Only the Suttanipāta has parallels to all the verses; however, their sequence is different, being Sn 1032–1037 (six verses), Sn 1110–1111 (two verses) and Sn 1038–1039 (two verses). The verses of Sn 1032–1039 are in a section called Ajitamāṇavapucchā, but the verses of Sn 1110–1111 are in another section called Udayamāṇavapucchā. Mūlasarvāstivādin parallels have not been found.\textsuperscript{755}

4.2.2.3. Omitted material

Two cases will now be discussed in which there is omitted material. The first instance occurs in the twenty sixth set, which has six verses. In Sn 766–770\textsuperscript{756} and T198\textsuperscript{757} (\textit{Fóshuō yìzú jīng} 佛說義足經), only five similar verses can be found. The sixth verse in Sn and T198 is the same,\textsuperscript{758} but it does not appear in the twenty sixth set; instead, another verse replaces it in the twenty sixth set. Why does only one verse appear divergent in this series of verses? Enomoto (1989: 23) conjectured that this verse was somehow replaced by a foreign verse which can be found in Uv-B 3.10cd and 10.13ab. It is difficult to resolve this issue satisfactorily because complete corresponding verses have not yet been found and there are not many parallels to the individual verses. The

\textsuperscript{754} It is \textit{Gēnběnshuōyīqièyǒubù pīnáiyē zāshì} 根本說一切有部毘奈耶雜事, the Chinese Mūlasarvāstivādavinayakṣudrakavastu.
\textsuperscript{755} According to Enomoto (1989: 23), in the Eastern Turkestan version, the Ajitaḥ Praśnah has added two verses which have no counterparts found in the Suttanipāta nor in the Śarīrārthaṃgāthā. He believes that the twenty fifth verse set in the Śarīrārthaṃgāthā should be a later recension of the Mūlasarvāstivādins.
\textsuperscript{756} \textit{kāmaṃ kāmayamānassa, tassa ce tām samijjhati | addhā pītimano hoti, laddhā maacco yad icchati |}
\textit{tassa ce kāmayānassa, chandajātassa jantuno | te kāmā parihiyanti, sallaviddho va ruppati |}
\textit{yo kāme parivajjeyti, sappasseva padā siro | so imāṃ visattikāṃ loke, sato samativattati ||}
\textit{khettaṃ vatthuṃ hirāññaṃ vā, gavāsso dūsparisaṃ | thiyo bandhū puthu kāme, yo naro anugijjhati ||}
\textit{abalā va nam baliyanti, maddante nam parissayā | tato nam dukkham anveti, nāvaṃ bhinmaṃ ivodakaṃ ||}
(Sn 766–770)
\textsuperscript{757} 增念隨欲 已有復願 日增為喜 從得自在
有貪世欲 坐貪癡人 既亡欲願 毒箭著身
是欲當遠 如附蛇頭 違世所樂 當定行禪
田種珍寶 牛馬養者 坐女繫欲 癡行犯身
倒羸為強 坐服甚怨 次冥受痛
(\textit{T198, 4. 175c17–23}).
\textsuperscript{758} The sixth verse is \textit{tasām jantu sadā sato kāmāni parivajjaye, te pahāya tare ogham nāvaṃ suścittvā pēragā ti} in Sn 771, and \textit{故說攝意 遠欲勿犯 精進求度 載船至岸} in T198. Norman (2001: 103) translated this verse as follows, “A mindful person should always avoid sensual pleasure. Having abandoned them he would cross over the flood, like one who had gone to the far shore after baling out his boat.”

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second case is the twenty seventh verse set, which has a total of six *pādas*. This set appears to be missing two *pādas* which are present in the parallels at MĀ 165–167 and MN 131–134. The content of these two missing *pādas* are not out of place in MĀ 165–167 and MN 131–134.\(^{759}\) Also, the number of the verses in the twenty seventh set is six, which is rare for the Śāriṅrāthgathā. There is a description in T198\(^{760}\) (Fóshuō yīzú jīng 佛說義足經, the Chinese *Arthavargīgyasūtra*), which states, “you (the Buddha) said eight verses.”\(^{761}\) Therefore, it is very likely that the two *pādas* of the first verse were somehow omitted by mistake. Besides, the content of the twenty seventh verse set is closer to the content of the verses in MN than that in MĀ. Based on the previous verse sets, the verses of the twenty seventh set might also be based upon a text attributed to the Mūlasarvāstivādins which has not yet been found. This is different from the idea of Enomoto (1898: 35).\(^{762}\) It is thus difficult to know if the two *pādas* originally appeared in the text.

4.2.3. Other issues

In this section, two topics will be analyzed. The first is the relationship between Uv-B and T212. The second is the definition of *prapañca*. The term *prapañca* appears twice in the Group B verses, but the meanings of the term in the two verse sets are different. Thus, this issue will be explained by investigating the definition of *prapañca* in the *Yogacārabhūmi*.

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\(^{759}\) The content is as follows: “For the past has been left behind, and the future has not been reached.”

\(^{760}\) 增念隨欲 具有復願 日久為喜 從得自在
有貪世欲 坐貪癡人 既亡欲願 毒箭著身
是欲衰遠 如附蛇頭 聲世所樂 當定行禪
田種珍寶 牛馬養者 坐女繫欲 癡行犯身
頭羸為強 坐服甚怨 次畏受痛 船破海中 (T198, 4.175c17–23).

\(^{761}\) 汝說八偈 (T198, 4.175c4).

\(^{762}\) Enomoto indicated that the verses in MĀ165–167 correspond to the verses in twenty seventh verse set in the Śāriṅrāthgathā.
4.2.3.1. The relationship between Uv-B and T212

Among the twenty four sets, the verses in T212 (Chūyào jīng 出曜經) mostly correspond to the Group B verses. Compared with Uv-S, Uv-B is closer to T212. The school to which T212 is affiliated is still in question. Hiraoka (2007: 186) believed that the verses in T212 are mainly from the Sarvāstivādins, but also collected from other schools as well. Su (2015) arranges the chapters with verses. Uv-B and T212 share the same sequence of chapters, and the titles of chapters. He strongly suggests that T212 is a version close to Uv-B, especially the part containing verses. In this section, the relationship between Uv-B and T212 (Chūyào jīng 出曜經) will be investigated based on the content of the twenty four verse sets.

Only eighteen verse sets in T212 can be found to compare with the verses in Uv-B. There are six differences as listed in the table below. The differences in the third and seventeen verse sets seem to have arisen from interpretation or mistranslation, which, if true, means the verses of the source are identical. The missing words and verses, like in the tenth and thirteenth sets, may have arisen when a scribe omitted material by accident while copying a manuscript. The most obvious divergences between the two texts are found in the second and twelfth sets. The two differences are content related. Overall, the versions of Uv-B and T212 are close. However, because six verses are missing and there are two obvious differences in content, it is still difficult to say that these two texts are from the same source; nonetheless, it seems they belong to the same school.

<table>
<thead>
<tr>
<th>Uv-B and T212</th>
<th></th>
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<tbody>
<tr>
<td>1</td>
<td>Same</td>
</tr>
<tr>
<td>Difference:</td>
<td></td>
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<tr>
<td>1. Uv-B: carefulness is the path of the deathless; T212: “moral conduct” (jiè 戒) is the path of the death.</td>
<td></td>
</tr>
<tr>
<td>2. Uv-B: those who are careless are always dead; T212: “craving” (tān 貪) is the key for death.</td>
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</tbody>
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763 For example, the terms used in the ninth, nineteenth, and twenty second verse sets in T212 are closer to Uv-B than Uv-S.

764 In T212, there is also a part containing commentaries on verses, which might be mixed with the interpretation and explanation of translator(s). See Su 2015: 161.
|   | Difference in the first two *pādas*:  
|   | Uv-B: for a living creature who is disturbed by discursive thoughts has strong lust regarding the beautiful.  
|   | T212: one who is careless, regards lust as the pure object.  
| 3 | Same  
| 4 | No verse  
| 5 | No verse  
| 6 | No verse  
| 7 | Same  
| 8 | Same  
| 9 | No verse  
| 10 | Difference: one less verse in T212.  
| 11 | Same  
|   | Difference in the last two *pādas*:  
|   | Uv-B: he is distressed by lust, hatred, conceit and hypocrisy.  
|   | T212: the sense facilities all open up, which is like making friends with thieves and being careless.  
| 12 | Same  
|   | Difference in the second *pāda*: Uv-B, the terms “monk” (*bhikṣu*) and “mind” (*manas*) are not mentioned.  
| 13 | Same  
| 14 | No verse  
| 15 | No verse  
| 16 | Same  
|   | Difference in the second *pāda*:  
|   | Uv-B: has overcome the fetter [and] moat.  
|   | T212: [one] plants the seed of suffering in the body (*shēnqiàn*).  
| 17 | Same  
| 18 | Too ambiguous to analyse  
| 19 | Same  
| 20 | Same  
| 21 | Same  
| 22 | Same  
| 23 | No verse  
| 24 | Same  

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4.2.3.2. The definition of prapañca

The term prapañca has multiple meanings. In the Group B verses, the term prapañca can be seen twice with different meanings. Therefore, this section will investigate the definition of prapañca in the Yogacārabhūmi.

First case of the term prapañca is in the sixteenth verse set. Regarding the third pāda the commentary indicates that “delighting in xì lùn 戏論 (prapañca)” is longing for anything, like sensual desire (yù qiú 欲求), [continued] existence (yǒu qiú 有求), and pure practice [of external path] (fànxióng qiú 梵行求). “xì lùn 戏論 (prapañca)” in this case is “longing” or “desire.” Therefore, the next pāda of the verse mentions that the Tathāgata abandons all desires, thus he has no xì lùn 戏論 (prapañca). The second case is in the seventeenth verse set. The commentary explains that “arising evil thoughts, such as executing with a knife and stick” is “falling into xì lùn 戏論 (prapañca).” In this case, “xì lùn 戏論 (prapañca)” is equated with “evil thought.” From the above two cases, the meaning of the term is quite divergent.

The difference between the two verse sets can be explained by another statement in the Yogacārabhūmi, which reads, “what is xì lùn 戏論 (prapañca)? It is said to be all the defilements and insignificant defilements.” Clearly, the two meanings of prapañca, desire and evil thought, are both attributed to defilements. This is the reason why there are two different meanings of the same term. In the sixteenth and eighteenth set, the term prapañca is specifically emphasized in context as “desire” and “evil thought” from the general definition “defilements” in the Yogacārabhūmi.

4.2.4. Summary

In this section, three aspects of the Group B verses have been discussed. Firstly, although most Group B verses in the Chinese version are related to the

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765 A well-known publication which discusses this term is Ānānanda 2012, which covers the term’s meanings from early Buddhist texts to Mahāyāna texts. However, most publications do not include the definition from the Yogacārabhūmi.

766 又此一切三門所攝 或欲求門 或有求門 或梵行求門 如是皆名樂著戲論 (T1579, 30.384b8–10).

767 如來棄舍一切所有悕求 故無戲論 (T1579, 30.384b10–11).

768 云何戲論 講一切煩惱及雜煩惱 (T1579, 30.345c20).
Mūlasarvāstivādins, it can be seen that they preserve some Sarvāstivādin heritage.

Secondly, three special features of the Group B verses in the Śarīrārthagāthā have been found. Thirdly, two issues are involved. The first issue is that the versions of Uv-B and T212 are rather close with regards to these twenty four verse sets. However, due to six missing verse sets and two obvious differences in content, it is still difficult to say that these two texts represent the same version; nonetheless, it seems they belong to the same school. Another issue is the meaning of the term prapañca. In the sixteenth and eighteenth sets, the term prapañca means “desire” and “evil thought” which stem from the general definition “defilements” in the Yogacārabhūmi.

4.3. Conclusion

In this Chapter, the three versions of the Group B verses with their translations were presented, as well as a comparison of the verses from the Śarīrārthagāthā with other texts. Following this, based on previous information, it was argued that the Chinese version of the Group B verses is distinct from the other two versions and the differences of its version of the Śarīrārthagāthā verses were highlighted. Additionally, after comparison, it has been argued that the versions of Uv-B and T212 are rather close in content based on the twenty four verse sets. Finally, the meanings of the term prapañca in the Yogacārabhūmi have been shown.

Also from the above information, in these Group B verses of the Śarīrārthagāthā, the first twenty four sets actually correspond to the verses of the Udānavarga, and another three sets are related to the verses of the Pārāyanavarga (Ajitaḥ Praśnaḥ), Arthavargiyavarga (kāmān ārabhya) and Bhadraikarāgāthā769 (the parallel is found in MĀ and MN), although corresponding parallels for the last three verse sets have yet to be found. Parallels to these Group B verses also appear in early Indian non-Buddhist literature. For example, some verses of the twenty fifth set are also found in the Mahābhārata and an old Jain sūtra called Isibhāsiyāin (Aramaki 1976). These particular verses seem to have been popular at an early time in India and appear to have been incorporated into some Buddhist texts, such as the Suttanipāta and the Yogacārabhūmi,

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769 This Sanskrit title (see Enomoto 1989: 35) is similar with the Chinese zàoxiánsàn 造賢善 in the Śarīrārthagāthā. However, the Tibetan mtshan mo bzang po is closer to the title bhaddekarātta in MN.
with Buddhist philosophy for educational means. In other words, each verse (or verse set) might have been chanted broadly and separately amongst the population, but was gradually gathered together into specific Buddhist, Jain and Brahmanical texts.
Chapter five: Textual issues of the Śarīrārthagāthā

In this chapter, three issues will be investigated. The first is the formation of the Śarīrārthagāthā including source materials, formation within the overall development of the Yogacārabhūmi, and attribution of Buddhist school. The second issue concerns the summary verse (uddāna). In the Śarīrārthagāthā, the summary verse appears to classify the verses of the Śarīrārthagāthā; however, the classification of the verses is treated differently between Tibetan and Sanskrit/Chinese versions. Possible reasons for this will be discussed. The third issue which will be investigated is the principles that may have guided the selection of verses in the Śarīrārthagāthā. As mentioned in chapter two, the verses are related to two aṅgas, namely, geya and vyākaraṇa; however, only particular geya and vyākaraṇa verses were selected by the compilers of the Śarīrārthagāthā. I will explore the possible reasons for this.

5.1. The formation of the Śarīrārthagāthā

In order to understand the formation of the Śarīrārthagāthā, it is important to first understand the formation in the Yogacārabhūmi. According to Schmithausen (1987a: 14), there are three main layers of the Yogacārabhūmi. The first layer makes no reference to ālayavijñāna (“storehouse consciousness”), the second sporadically mentions ālayavijñāna but has no reference to the Saṃdhinirmocanasūtra, and the third contains detailed discussion of ālayavijñāna and information about the Saṃdhinirmocanasūtra. Based on this hypothesis, Deleanu (2006: 155) suggested six phases in the formation of the Yogacārabhūmi, including the text of the Saṃdhinirmocanasūtra: 1. the Śrāvakabhūmi; 2. the Bodhisattvabhūmi; 3. the rest of the Maulyo bhūmayaḥ, the Vastusamgrahanī, the Vyākhyāsamgrahanī and the Paryāyasamgrahanī; 4. the Saṃdhinirmocanasūtra, closely related to the Yogacārabhūmi; 5. the early parts of the Viniścayasaṃgrahanī; 6. the citation of the Saṃdhinirmocanasūtra in the

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770 The summary verses (uddāna) basically extract a few words from each paragraph or section so it is easier for people to memorize the content of the text.

771 Deleanu (2006) mentioned that the formation of the Vastusamgrahanī might have begun earlier than any other text belonging to phase three.
Vinīścayasamgrahaṇī, and the final redaction of the entire Yogacārabhūmi. According to this account of the formation of six phases, the Śarīrārthagāthā belongs to phase three, which occasionally mentions ālayavijñāna. However, this needs further examination.

In the Śarīrārthagāthā, there are mainly two parts, namely, verses and the commentary on the verses. As discussed in previous chapters, the verses of the Śarīrārthagāthā are all cited from early Buddhist texts; thus, the commentary is the key which needs to be carefully examined. The commentary can be divided into two sections. The first is the explanation of the verse(s). This clarifies the meaning of technical terms, pādas and/or whole verse(s). The commentator(s) do not explain every single word or every single verse; rather, only significant parts of the verse(s) are discussed, which implies that the commentator(s) felt that the meaning of much of this material was already readily understandable. The second part is the brief explanation (略辯上所說義, bshad pa 'did'i mdor bstan pa). The commentator(s) briefly further clarify the previous explanation on the verse(s) or relate relevant theory and practices which are also associated with the verse(s). For example, in the first verse set of the Śarīrārthagāthā, two accomplishments (滿, 'byor pa) are discussed and connected with the verse in the brief explanation. These two accomplishments are not actually found within the verse. However, not every commentary includes the brief explanation.

If one looks at the content of the commentary in the Śarīrārthagāthā, it can be found that the theory and philosophy do not contain the idea of ālayavijñāna or relate to the Saṃdhinirmocanasūtra. It simply presents Śrāvakayāna practices and ideas, such as the

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772 This includes cross-references, interpolations, structural modifications, etc. See Deleanu 2006: 155. Aramaki (2013: 427) proposed a similar development (with different details). He mentioned that the oldest texts (the Śrāvakabhūmi and Bodhisattvabhūmi) were developed together with three bhūmis (Śrutamayī-, Cintāmayī-, and Bhāvanāmayī-) “playing the role of being practical manuals on the level of the mundane truth (saṃvṛtisatya) to foster liberation from the deepest pursuing (ādāna) or cumulative subconsciousness (ālayavijñāna).”

773 Deleanu (2006: 155) specifically mentioned that this is not a perfect chronological or linear development. These phases might have partially overlapped.

774 略義者謂宣說諸法同類相應 (T1579 30.752c21).

775 The two accomplishments are the accomplishment of high status (增上生滿, mngon par mtho ba 'byor ba), i.e. rebirth in a higher level of existence in samsāra, and the accomplishment of the ultimate good (決定勝滿, nges par legs pa 'byor pa), i.e. the attainment of nirvāṇa.

776 The examples are the second, eleventh, and twelve verse sets in Group A, as well as the twenty third verse set in Group B.
three instructions (sān xué 三學, trīṇi śikṣāni), four noble truths (sī di 四諦, catvāri āryasatyāni), eightfold path (bā zhèngdào 八正道, āryaśāṅgikamārga), etc. For instance, the twenty fourth set of the Group B verses states that the two consciousnesses cannot simultaneously arise, yet the idea of ālayavijñāna does not apply to this verse. The author(s) have liberally employed Mahāyāna theory in their interpretation of the verse(s) in other sections, i.e. the Paramārthagāthā in the Cintāmayībhūmi. Why do the commentators(s) not do this in their interpretation of the Sarīrārthagāthā verses? This question relates to the textual development of the Yogacārabhūmi. Scholars currently believe that the Yogacārabhūmi was not created by one author. Instead, Asaṅga (or Maitreya) may have been a representative of an editorial group which collected and made editorial efforts, even extending over generations. The author(s) of the Sarīrārthagāthā and Yogacārabhūmi might therefore have been Śrāvakayāna yogācāras. Yínshùn (1968: 641; 1988: 243–246) suggested that Kaśmīra (Sarvāstivādin) yogis had a major influence on the Mahāyāna yoga development. Moreover, Schmithausen (1969b: 817; 1987a: 13–14) also convincingly argued that the Yogacārabhūmi contains heterogenic material in both content and structure, which was not arranged in a perfectly balanced whole in the final redaction. He believed that the Yogacārabhūmi was not based on a preparatory plan but was gradually developed from complex and separate textual units and materials.

Based on the above information, I suggest that the Sarīrārthagāthā was created in the

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777 於現在一一而轉 第二伴心所遠離故 一切種心不頓轉故 (T1579, 30.386a25–26); de yang da ltar gyi dus la brten te sems kyi zla gnyis pa med pa dang sems thams cad cig car du mi 'byung ba'i phyir re re nas 'jug go (Derge 4035.256b5–6).
778 Ui (1958: 316–317) and Wayman (1961: 164) have partly found the source of the verses in the early sūtras. The commentary mentions twice the notion of ālayavijñāna, which has been discussed by Schmithausen (1987a: 138–142; 160–166; 236–239).
782 Although Yínshùn (1988) believed that Maitreya is possibly the author of the Yogacārabhūmi, after comparing the theory from other texts attributed to Maitreya, he proposed that Maitreya was a real person who inherited the study from a Revata (Jiélfáduō 顛隸伐多) temple in Kaśmīra.
early stages of the formation of the Yogacārabhūmi, perhaps around the same time as the Śrāvakabhūmi. A primary reason for this assertion is that there are only Śrāvakayāna concepts found in the commentarial explanations and no distinctively Mahāyāna concepts. This is also the reason why the two aṅgas, geya and vyākaraṇa, are connected with the two verse groups in the Śarīrārthagāthā. The two aṅgas happen to be two major parts of the Samyuktāgama, which is an early major sūtra collection. The author(s)/compiler(s) knew the importance of these Śarīrārthagāthā verses connected with geya and vyākaraṇa, which in later times seems to have been gradually forgotten or developed with different definitions of the aṅga system. It is likely that the Cintāmayībhūmi also gradually developed from individual textual units. This means that textual units like the Śarīrārthagāthā, Paramārthagāthā and Ābhiprāyikārthagāthā were incorporated into the Cintāmayībhūmi. Although the Cintāmayībhūmi involves the idea of ālayavijñāna, the Śarīrārthagāthā textual unit is based upon Śrāvakayāna material compiled or transmitted at an early stage. As for the monastic ordination, the redactor(s) of the Śarīrārthagāthā very possibly belonged to the Mūlasarvāstivādin lineage because the verses correspond to the verses found mostly in Mūlasarvāstivādin texts. Similarly, the Vastusamgrahaṇī is thought to be Mūlasarvāstivādin and is also connected with the sūtra aṅga part of the Samyuktāgama (Yinshùn 1983 and Mukai 1985).

5.2. Differences in the summary verse (uddāna) between the Tibetan and Sanskrit/Chinese versions

The main function of the summary verse (uddāna) is to provide a descriptive framework for the verses in the Śarīrārthagāthā. This section will discuss the possible reasons why there are differences in the summary verse between the Tibetan and

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784 Undeniably, it is also possible that the author(s) simply wanted to interpret the verses using only Śrāvakayāna concepts. However, it would be difficult to explain why the ālayavijñāna concept is contained in the previous section, Paramārthagāthā and not in the Śarīrārthagāthā. Another alternative explanation is that the Śarīrārthagāthā verses were compiled and explained by a person or group of persons who favoured Śrāvakayāna concepts.

785 As discussed in chapter two.

786 The Paramārthagāthā and Ābhiprāyikārthagāthā precede the Śarīrārthagāthā.

787 The structure of the Cintāmayībhūmi was introduced in chapter one.

788 See chapters three and four.
Sanskrit/Chinese versions.

In order to make sure this issue really exists between Sanskrit/Chinese and Tibetan versions, it is important to check the Śarīrārthagāthā summary verse in different Buddhist text collections. In Sanskrit, the summary verse has been edited from two manuscripts by Enomoto (1989: 21). In Chinese, the Yogacārabhūmi can be found in at least twenty Buddhist text collections. A thorough assessment of all these collections is beyond the scope of this thesis; however, Deleanu (2006: 131) mentioned two basic modern lineages, namely, Taishō and Zhonghua. In chapter one, the Chinese summary verse is from the Taishō edition. Therefore, in addition, I will assess the Fangshan stone-carved collection (abbreviated as FS), which belongs to the Zhonghua edition. In Tibetan, the Yogacārabhūmi is found in the Tanjur. The Buddhist text collections (four classical xylograph editions) of the Tanjur can be roughly divided into two lineages: Narthang, Peking against Derge and Cone. Therefore, I will compare the Peking and Derge editions. Additionally, the Golden Tanjur manuscript version will also be taken into account.

The summary verse in the two Chinese collections and the two Sanskrit manuscripts are mostly the same, stating, “evil, what can be expressed, lust, flood, being frightened, caste, obtaining fame, current, (two) floods, lust and hatred, what ought to be done,

789 The Śarīrārthagāthā is found in Śrāvakabhūmi and Yogacārabhūmi manuscripts.
790 See Deleanu 2006: 130 for a diagram which illustrates the relationship between these Chinese collections. These collections can be divided into three lineages, namely, central, Northern, and Southern. See Chikusa 1993: 10–17 and Deleanu 2006: 116–117.
791 These two modern lineages are commonly used to make textual comparisons in the academic field.
792 The work of the stone-carved scriptures started in Fángshān 房山 (in Beijing) in the Sui Dynasty (Suí 隋朝) by a Buddhist monk, Jingwān 靜婉, and his team. This work lasted around 1040 years passing through the six dynasties of the Suí 隋, Táng 唐, Liáng 梁, Jin 晉, Yuán 元 and Míng 明. The 14278 stone slabs contain 1122 Buddhist scriptures in 3572 volumes. The scriptures provide important materials concerning politics, economy, culture, and especially the history of Buddhism in China. See Zhōngguó fójiao túshū wénwù guǎn 中國佛教圖書文物館 2000.
793 Nine collections, which belong to the Zhonghua edition, are Fangshan Stone-Carved collection, Zifu collection, Jin collection, Qisha collection, second edition of the Korean collection, Puning collection, Southern collection of the Yongle Era, Jingshan collection, and Qing collection.
795 The Golden Tanjur has been examined by Skilling (1991), who suggested that it is textually close to the Narthang and Peking editions.
796 In Chinese, the word yǔ 與 appears to be a scribal error. It perhaps ought to read yù 譽 from the content. Yù 譽 also fits with the Sanskrit and Tibetan versions.
struggle, attainment of the aim, and specification; [it is a total of] fourteen”. This classification is consistent with the Śārīrārthaṅgāthā verses. Surprisingly, the last division “specification” includes within it twenty seven verse sets.

In Tibetan, the summary verse (uddāna) states the following:


Evil, what is expressed, lust, flood, being frightened, caste, famous, current, two floods, lust and hatred, what is to be done, grasping, attainment of the goal, impermanence, carefulness, strong lust, dwelling in the dharma, contemplating the truth, good saying, faith, learning, being like the sky, physical appearance, king, city of bone, turtle, equality, mud, two dwellings, having cleaned up, giving, all evils, falling down, skilled, craft, travelling far away, obscuring, sensual pleasures, and auspicious.

797 The Chinese version does not include the word “two”, but rather simply states liú 流 (flood). But “two floods” fits better because Sanskrit term is “oghau” (two floods) and there are two verse sets about floods in this division.

798 The content in Chinese is 惡說貪流怖 類與池流貪 作劬勞得義 論議十四種 (T1579 30.388a29–b1; FS 18.162a20). The content in Sanskrit is pāpam ākhyeyarāgaś ca oghotrastābhivarṇmatā / yaśasvī sara oghau rāgadveśau ca kārsatā / āyūhanam arthapraśita upadeśaś caturdaśaḥ // (Enomoto 1989: 21)

799 The detail is shown in chapter four. The reason why these twenty seven verse sets are gathered and named as “specification” is not explained in the Yogacārabhūmi. However, in chapter two I suggest that this should be related to the “vyākaranah” (explanation).

800 See Peking 5536.304b3–b6; Derge 4035.261a7–b2; Golden (TBRC) 138 756.6–757.3.

801 Golden: ’dpong.

802 Golden: mtshon.

803 Golden and Peking: rtags.

804 Golden: ba.

805 Golden: rtags.

806 Golden: bar.

807 Golden and Peking: kha’.

808 Golden: ru.

809 Golden and Peking: brtsal.

810 Golden and Peking: gzo.
The three Tibetan text collections show the same result although there are some small differences in wording between the three collections.

The obvious difference is that the fourteenth division in the Chinese and Sanskrit versions is called “specification”, but the Tibetan version does not include such a division and instead provides a list of twenty six divisions in its place. In the Śarīrārthagāthā, the forty one verse sets are accompanied by the commentary. Compared to the Chinese and Sanskrit versions, the Tibetan summary verse seems to be a more accurate description of the verse contents. There are two reasons for stating this. Firstly, it is rather difficult to understand why in the Chinese and Sanskrit versions, twenty seven verse sets (twenty six titles) are collectively labelled “specification” (lùnyì 論議, upadeśa) without any explanation. Secondly and importantly, it is confusing that in the Tibetan version, the title of the last set (twenty seventh) in Group B is “auspicious” (bzang po). In contrast to the other verse titles, this term cannot be found in the corresponding verse. In the summary verse, each term is basically from the first or second verse pāda in the Śarīrārthagāthā. The term “auspicious” (bzang po) possibly implies that this verse set is cited from the sūtra called “auspicious night” (’phags pa mtshan mo bzang po zhes bya ba’i mdo). Apparently, the Tibetan uddāna is more deliberately designed.

Why, then, do the Chinese/Sanskrit and Tibetan versions contain different summary verses? There are two directions by which this matter may be investigated. Firstly, the variant structures of the Yogacārabhūmi may provide an explanation. The Chinese version of the Yogacārabhūmi is divided into five main parts, while the Tibetan version is divided into six parts. In the Tibetan version, it is because the Vinayasaṃgrahani has been taken out of the Vastusaṃgrahani, but there is no explanation for this. However, a potential clue may be found in the structure of the

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811 The sixteenth and seventeenth sets of Group B share the title “two dwellings” (gnas gnyis).
813 Maulyo bhūmayah (Běn dì fèn 本地分), Viniścayasaṃgrahani (Shè juézé fèn 撥決擇分), Vyākhyāsamgrahani (Shè shì fèn 掛釋分), Paryāyasamgrahani (Shè yìmèn fèn 攔異門分), Vastusaṃgrahani (Shè shì fèn 撣事分).
814 Maulyo bhūmayah (sa’i dngos gzhí), Vastusaṃgrahani (gzhī bsdu ba), Viniścayasaṃgrahani (ram par gtan la dbab pa bsdu ba), Paryāyasamgrahani (ram grangs bsdu ba), Vyākhyāsamgrahani (ram par bshad pa bsdu ba).
Tibetan version, which is consistent with a description of its structure in the Chinese version, namely, that seventeen bhūmis (shíqī dì 十七地, sa bcu bdun) and four saṃgrahāṇīs (sìzhǒng shè 四種攝, bsdu ba bzhi) belong to the mātr̥kā (categorising list). The seventeen bhūmis refers to the Maulyo bhūmayaḥ and the four saṃgrahāṇīs refers to the Vinayasaṃgrahaṇī, Viniścayasaṃgrahaṇī, Paryāyasaṃgrahaṇī, and Vyākhyāsaṃgrahaṇī. In other words, the Tibetan version of the Yogacārabhūmi is structured according to the description also found in the Chinese version. Moreover, Suguro (1989: 280–283) revealed that the Tibetan Vinayasaṃgrahaṇī does not include the closing formulae which usually stays in the end of the chapter. Additionally, the two Tibetan text catalogues ldan-dkar-ma and Bu-ston also list five main parts, excluding the Vinayasaṃgrahaṇī (dul ba bsdu ba). The reason why the Vinayasaṃgrahaṇī become classified as an individual textual unit appears to have been an attempt to make the structure correspond to the “Tripiṭaka”, this is, the Vastusamgrahaṇī (gṛhi bsdu ba), Vinayasaṃgrahaṇī (dul ba bsdu ba), the Vyākhyāsaṃgrahaṇī (rnam par bshad pa bsdu ba), matching the Sūtra, Vinaya, and Abhidharma piṭakas. Moreover, the order of the four saṃgrahāṇīs in the Chinese and Tibetan versions is different. The suggestion by Suguro (1976: 25–31, 1989: 273–279) and Jinapurtra’s Yogacārabhūmiyvākhyā show that the order of the four saṃgrahāṇīs are the same as in the Chinese Yogacārabhūmi. In sum, the above information indicates that the Tibetan Yogacārabhūmi has been reorganised. From this, it may be surmised that the Tibetan summary verse (uddāna) might have been changed to fit the structure of the Śrāvīrthagāthā verses or for other reasons. It seems to be a modification of the earlier redaction in the Tibetan textual transmission.

Another direction by which this matter may be investigated is two aspects of the summary verses in the Yogacārabhūmi. Firstly, according to Kanakura (1977: 115–117), the summary verses in the Śrāvakabhūmi were added after the prose content had been

815 It is located in the Viniścayasaṃgrahaṇī and the content is de la ma mo bsdu ba ni sa bcu bdun dang bsdu ba bzhi’o in Tibetan version (Peking 5539.195b7); 摩呾理迦所攝者謂十七地及四種攝” in Chinese version (T1579, 30.654b6).
818 See T1580, 30.885a8–12.
819 Deleanu (2006: 47) suggested that the reorganisation took place at a late date, after Bu-ston.
820 In chapter two, I assume that the Tibetan compiler(s) might have intended to emphasize the common feature of all Śrāvīrthagāthā verses, that is, geya.
However, he also could not fully explain why the summary verses sometimes do not perfectly match the content of the text, like the cases in the Śrāvakabhūmi and the Manobhūmi. Secondly, Deleanu (2006: 151) also pointed out that the summary verses are not always located at the end of a section or chapter; they are sometimes located in the middle of the content to which it refers. An example is the Sanskrit and Chinese Yogasthāna I. However, the Tibetan version does not name the kind of verses as uddāna (sdom), but rather as antaroddāna (bar gyi sdom). In the Sanskrit and Chinese Śrāvakabhūmi and Yogacārabhūmi, antaroddānas (middle summary verse) exist. It is quite confusing that the verses are still called uddāna when they are located in the middle of sections in the Sanskrit and Chinese Yogasthāna I.

Deleanu (2006: 152–153) provided the following possible explanations which might solve the above two issues:

1. The verses already appeared differently in the Sanskrit manuscript transmission in India due to the presence of concurrent different recensions.
2. Tibetan translators/compilers used a manuscript different from the extant Sanskrit one and the one the Chinese translator(s) had.
3. Tibetan translators/compilers made some modifications to provide more coherence to the text.
4. The Śrāvakabhūmi might have developed from separate and individual textual units.

When the textual units were combined together to form the Śrāvakabhūmi, the editors did not remove some uddānas even if they did not suit the structure or content. The editors distinguished them by labelling them antaroddāna or piṇḍoddāna instead of uddāna.

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821 Kanakura analysed the Sanskrit and Chinese Śrāvakabhūmi, and proposed that the wording of the uddāna does not matter between the different versions, and do not affect the text's structure or content. Different wording might have been caused by the transmission of the text.
822 The detail can be seen in Kanakura 1977: 115–117 and Deleanu 2006: 150–152.
823 In the Manobhūmi, an uddāna is separated from the discussion to which it refers. See Bhattacharya 1957: 71.
824 See ŚrBh-Gr 98, T1579, 30.402a21–23.
825 Examples of antaroddāna (middle summary verse) can be seen at ŚrBh 106a7–106b1, T1579, 30.458b13–22.
826 An individual textual unit might be based on one or a few summary verses (uddāna) (Deleanu 2006: 152).
827 It is a “general summary verse” (zōng wàtuómán 總嘗陀南, bsdus pa'i sdom).
828 Although keeping irregular uddānas disturbs stylistic uniformity, it provided an advantage by serving as a mnemonic device tracking the content of long doctrines in the traditional environment. See Deleanu 2006:
5. The oral transmission might have played a part in the formation of the *Yogacārabhūmi*, especially the early materials. Plausibly, the yogic doctrines at first were orally spread amongst small groups of practitioners and were gradually taken into writing. The summary verses may have served as mnemonic methods to memorise the content of the text, especially during the oral transmission phase. More and more oral textual units continued to be collected and transmitted, but the need to write them down increased.

Deleanu (2006: 153) stated, “Later oral expositions could then rely and elaborate upon these written notes and materials. And in their turn, these expanded explanations would also be written down.” The irregular *uddāna* were created between the oral and writing transmission process.

Deleanu attempted to solve the issues with reference to the process of textual transmission. The above five points seem to suitably explain why there is a different summary verse (*uddāna*) between the Chinese/Sanskrit and Tibetan *Śarīrārthagāthā*.

The first direction provides an explanation which is similar to Deleanu’s third point. In brief, Deleanu’s five explanations can provide explanations for the issues. The different summary verse (*uddāna*) between the Chinese/Sanskrit and Tibetan *Śarīrārthagāthā* may be caused by different recensions in India (the first and second), the formation of the text from disparate textual units (the fourth), the oral and written transmission (the fifth), and/or modification during the textual transmission in Tibet (the third).

Based on evidence provided below, I suggest the third explanation is the most likely to be correct, that is, the modification happened in Tibet. In Group B, the title of the sixteenth and seventeenth sets is “two dwellings” (*gnas gnyis*). This means that there is a dwelling (*gnas*) in each set (shown in the first *pāda*). However, the source terms in the two sets are different. In the seventeenth set, the term is *zhù* in Chinese, *sthiti* in Sanskrit, and *gnas* in Tibetan. The three versions share the same meaning, “dwelling.”

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829. However, Deleanu (2006: 153) mentioned that the early materials of the *Yogacārabhūmi* might have been composed as written text(s). This suggestion cannot be completely excluded.
830. I suggest that these five explanations can also be applied to the question of why there is a different abbreviation formula in the thirteen set of Group A verses between Chinese and Sanskrit/Tibetan versions.
831. In the case of the *Śarīrārthagāthā*, the complier(s) of the summary verse (*uddāna*) were different for the Chinese/Sanskrit and Tibetan recensions, so the content was changed in India.
832. Deleanu (2006: 47) mentioned that it might also possibly be the editorial effort of the translator(s) Jinamitra and Yes shes sde, etc. But he also mentioned that this idea is highly speculative.
However, in the sixteenth set, the term gnas (dwelling) in Tibetan is different from the other two versions.\textsuperscript{833} In the Chinese and Sanskrit versions, the terms are instead “bird’s trace” (niǎoji 鳥跡) and “footprint” (pada), respectively. The Chinese and Sanskrit versions are similar. The footprint in the sky could refer to a bird’s trace. The term gnas (dwelling) in Tibetan might indicate a similar meaning to “bird’s trace” (niǎoji 鳥跡) or “footprint” (pada). The source term may have been “pada” in the manuscript(s) that the Tibetan translator(s) held. Specifically, the title of the sixteenth and seventeenth sets of Group B in the uddāna of the Sanskrit manuscript that Tibetan translator(s) held could not have been “two dwellings” (sthitī or padau). Also, the Tibetan translator(s) might have known the source terms, so they would not have labelled the two verse sets as “two dwellings”. It is very likely that the Tibetan uddāna is based on the Tibetan translation. It may be that the Tibetan compiler(s) read the term gnas in each set, but did not notice that the original terms were different, so they copied the pattern of the ninth and tenth set of Group A verses, which share the same title “two floods”, and named the sixteenth and seventeenth sets of Group B verses “two dwellings” (gnas gnyis). In other words, I suggest that the Tibetan uddāna represents a modification after the translation was completed, which, if correct, would mean that the extant Tibetan uddāna is not the effort of the translators, Jinamitra, Yes shes sde, etc.

5.3. Potential principles of selecting verses in the Śarīrārthagāthā

In cases where the Śarīrārthagāthā verses were attributed to the two anīgas, geya and vyākarana, as discussed in chapter two, why is it that not all geya and vyākarana verses were included in the Śarīrārthagāthā? Were these verses ever incorporated into a particular text, so that the author(s) of the Śarīrārthagāthā commented upon the text verse by verse, just like the relationship between the Vastusamgrahaṇī and the Saṃyuktāgama?\textsuperscript{834} Or is the Śarīrārthagāthā an anthology of particular selected verses from other texts. These questions are still difficult to answer due to limited information. However, from an analysis of the content of the Śarīrārthagāthā verses with other texts,

\textsuperscript{833} The first pāda states, “there is no dwelling in the sky” (mkha’ la ni gnas med ltar).
\textsuperscript{834} The Vastusamgrahaṇī comments on the sūtra anīga section of the Saṃyuktāgama. See Yinshùn 1983 and Mukai 1985.
we may postulate some potential principles which may have been applied in verse selection.

In the Samyuktāgama, we may roughly divide the verses into four different categories on the basis of their content. The first are those which directly express the Buddha’s teachings, such as the methods of practice and learning. The majority of verses fall into this category. The second category of verses praise the Buddha, and sometimes his disciples. Such verses are mostly found in the Brahmā samyukta (fāntiān xiàngyìng梵天相應) and Vaṅgīsa samyukta (póqíshě xiàngyìng婆耆沙相應). In the third category, the Buddha publicly compliments Śakra and these verses are found in the Śakra samyukta (dishì xiàngyìng帝釋相應). In the fourth category, the Buddha’s disciples (mostly bhikṣus) are encouraged to practice better and these verses are found in the Vanasamyukta (lín xiàngyìng林相應). The last three categories are verses expressed by perceptual experience. The verses of the four categories are basically attributed to the geya and vyākaraṇa aṅgas.\textsuperscript{835}

If applying this categorisation scheme to the content of the Śarīrārthagāthā verses, they seem to belong to the first category only. In Group A, verses are quoted from the samyuktas of Devatā, Bhikṣu, Vaṅgīsa, Māra, and Yakṣa.\textsuperscript{836} While it is true that the third verse set is from the Vaṅgīsa samyukta where many verses are about praising the Buddha or his disciples, the verses of this set primarily concern the practices by which sensual

\textsuperscript{835} The range of geya and vyākaraṇa aṅgas is described by Yìnshùn (1983) and has been discussed in chapter two.

\textsuperscript{836} The Group A verses may be classified as follows:

<table>
<thead>
<tr>
<th>Verse set</th>
<th>SĀ-G number</th>
<th>samyukta</th>
<th>Verse set</th>
<th>SĀ-G number</th>
<th>samyukta</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1270–1274</td>
<td>Devatā</td>
<td>8</td>
<td>601</td>
<td>Devatā</td>
</tr>
<tr>
<td>2</td>
<td>1078</td>
<td>Bhikṣu</td>
<td>9</td>
<td>603, 1326, 1329</td>
<td>Devatā, Yakṣa, Yakṣa</td>
</tr>
<tr>
<td>3</td>
<td>1214</td>
<td>Vaṅgīsa</td>
<td>10</td>
<td>1269, 1326, 1329, 1316</td>
<td>Devatā, Yakṣa, Yakṣa, Devatā</td>
</tr>
<tr>
<td>4</td>
<td>1092</td>
<td>Māra</td>
<td>11</td>
<td>1314, 1324</td>
<td>Devatā, Yakṣa</td>
</tr>
<tr>
<td>5</td>
<td>596</td>
<td>Devatā</td>
<td>12</td>
<td>1311</td>
<td>Devatā</td>
</tr>
<tr>
<td>6</td>
<td>597</td>
<td>Devatā</td>
<td>13</td>
<td>1267</td>
<td>Devatā</td>
</tr>
<tr>
<td>7</td>
<td>1282</td>
<td>Devatā</td>
<td>14</td>
<td>1092</td>
<td>Māra</td>
</tr>
</tbody>
</table>

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lust may be conquered. This is related to the Buddha’s teachings, which belong to the first category discussed above. All the other verses of Group A are relevant to the Buddha’s teaching as well. The Group B verses are quoted from four different texts. While these verses fall into various categories, they are also mostly about the Buddha’s teaching. From this we may deduce that the author(s) apparently selected verses on the basis of their direct connection with the Buddha’s teachings.

In the *Yogacārabhūmi*, there is little information which explicitly states how particular verses were selected for citation. However, since the *Śarīrārthagāthā* verses frequently come from (Mūla)sarvāstivādin texts, it seems likely that the (Mūla)sarvāstivādin tradition might have influenced verse selection. Assessments of verses by (Mūla)sarvāstivādin author(s) tend to be rather conservative. There are a few statements which demonstrate this from the *Āpīdāmó dāpipōshā lūn* 阿毘達磨大毘婆沙論 (the Chinese Abhidharmamahā-vibhāṣā), a (Mūla)sarvāstivādin text:

法善現頌當云何通。答此不必須通。以非素怛纜毘奈耶阿毘達磨所說。但是造制文頌。夫造文頌或增或減。不必如義何須通耶。 *(T1545, 27.866b23–25).*

How should one understand Fāshànxiàn’s verses? Answer: There is no need to understand them because they are not stated in the *sūtra*, *vinaya*, or *abhidharma*. They are merely literary verses by creation. The literary verses by creation [may contain] more or less and do not necessarily correspond to the doctrine.

諸讚佛頌言多過實。如分別論者。讚說世尊心常在定。善安住念及正知故。又讚說佛恒不睡眠離諸蓋故。如彼讚佛實不及言。 *(T1545, 27.410b25–28).*

The verses praising the Buddha go beyond reality. It is like what has been praised by the Vibhajyavādin: the Buddha’s mind is always in concentration, well-settled, mindful, and of right understanding. The Vibhajyavādin also praises the Buddha for not ever sleeping and for being free from concealments (*skandha*). The truth does not measure up to such praises of the Buddha.

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837 See chapter three for more detail.
838 See chapter four.
839 According to Yínshùn (1967: 324), Fāshànxiàn 法善現 is the same person as Aśvaghoṣa (Mǎmíng 马鸣).
How should one understand what the Venerable Dharadatta said? Answer: There is no need to understand it because it is not of the Tripitaka. What is mentioned in the literary verses might be true or not. Dharadatta is the creator of literary verses. [His work] goes beyond the reality. Thus, there is no need to understand it.

Apparently, (Mūla)sarvāstivādins were particularly conservative regarding which verses they accepted as Buddhavacana. They believed that verses could exaggerate the real state of the Buddha or that they do not necessarily correspond to the doctrine. In other words, they felt that this kind of literary material is derived from people’s affection which might idolise the Buddha or overstate the truth. If this attitude of the (Mūla)sarvāstivādins was held by the author(s)/compiler(s) of the Yogacārabhūmi, it then follows that the Šarīrārthagāthā verses do not involve verses praising the Buddha or his disciples and included only those which directly relate to the Buddha’s teaching. The Šarīrārthagāthā verses may have been selected particularly in order to eliminate perceived exaggerations.

Besides, in the group A verses, at least 10 sets come from the Devatā samyukta, as stated in the above discussion. This might reflect the situation that belief in deities was still prevalent in India at that time and in that way lead to Buddhism. A similar instance is found in the twenty fifth set of Group B. These verses, which were popular in India, were interpreted according to Buddhist doctrine. This may indicate that some verses were selected on the basis of popularity. In other words, because the verses were influential amongst the population, they were incorporated into the Šarīrārthagāthā.

5.4 Conclusion

There were three main points of discussion in this chapter. The first concerned the formation of the Šarīrārthagāthā. The Šarīrārthagāthā, which appears to represent a coherent textual unit, was created during an early stage of the development of the Yogacārabhūmi, such as the phase of the Śrāvakabhūmi. Although the Cintāmayībhūmi

840 The verses can be found in Indian non-Buddhist literature, such as the Mahābhārata and an old Jain sūtra called Isibhāsiyāin, which was discussed in chapter four.
involves the idea of the ālayavijñāna, the Śarīrārthagāthā is based upon Śrāvakayāna materials complied or transmitted at an earlier time. The second main point of discussion was the analysis of the different summary verse (uddāna) between the Chinese/Sanskrit and Tibetan Śarīrārthagāthā. The five explanations of Deleanu (2006: 152–153) can be applied to solve this issue, but I suggest that the difference found in the Tibetan summary verse represents a modification which occurred in Tibet (Deleanu’s third explanation). The Tibetan summary verse appears to be based on the Tibetan translation, so it is not the effort of the translators, Jinamitra, Yes shes sde, etc. The third main point of discussion was the potential principles of verse selection. The (Mūla)sarvāstivāda tradition might have a great influence, since it does not accept all verses as Buddhavacana. They believed that verses could exaggerate the real state of the Buddha or do not necessarily correspond to the doctrine. This might be the reason why all the Śarīrārthagāthā verses are relevant to the Buddha’s teaching. Some verses may also have been selected on the basis of their popularity in an attempt to bring more people in contact with Buddhism.
Chapter six: Conclusion

In this chapter, the content of previous chapters will be briefly reviewed and summarised. From this summary, and from a comparison with relevant studies of the Śarīrārthagāthā, the contribution this study has made to the topic will be clarified. Avenues for future research on the Śarīrārthagāthā will also be suggested.

6.1. Summary of previous chapters

A close reading the Śarīrārthagāthā, which is composed of forty-one verse sets with its commentary, elicits a series of questions, such as, where do these verses come from? Why have these verses been collected in the Śarīrārthagāthā? Why is the text called the Śarīrārthagāthā? The answers to these questions have been provided in chapters one and two, and summarized in § 6.1.1 below. If these Śarīrārthagāthā verses are drawn from early Buddhist texts, have they been quoted verbatim or have they been changed? Do they have any special features? These questions have been investigated in chapters three and four, and are further developed in § 6.1.2 below. What is the place or status of the Śarīrārthagāthā in the development of the Yogacārabhūmi? Why is the uddāna treated differently in the Tibetan version compared to the Chinese and Sanskrit versions? Why were some verses in early Buddhist texts selected for inclusion in the Śarīrārthagāthā, while others were not selected? Possible answers to these questions have been explored in chapter five and have summarised in § 6.1.3 below.

Briefly, this study can be fundamentally summarised into the following three significant aspects.

6.1.1. Relationship between the two aṅgas of geya and vyākaraṇa and the Śarīrārthagāthā verses

In this study, it was shown that the Śarīrārthagāthā verses can be divided into Groups A and B. Group A verses were cited from the Eight Assemblies section of the Samyuktāgama while Group B verses are from the Udānavarga, Pārāyaṇa, Arthavargīya and Madhyamāgama. As stated in chapter two, Group A verses are attributed to the geya
*āṅga* on the basis of one of the meanings of *geya*, namely, “collection/gathering” (*jiéjí* 结集), while Group B verses are attributed to the *vyākaraṇa āṅga*, particularly due to one of the meanings of *vyākaraṇa* “detailed explanation.” This *vyākaraṇa* meaning is “to elucidate the content of *geya* verses.” This also suits the literal meaning of the Group B title, *upadeśa* “specification.” In other words, Group A and B of the *Śarīrārthagāthā* verses are *geya*, but of different types. One type is like the verses in the Eight Assemblies section of the *Samyuktāgama*. Another was sung popularly and then later collected in texts such as the *Udānavarga*, *Pārāyaṇa*, and *Arthavargīya*. These two āṅgas are also supposedly the reason why the author(s) of the *Yogacārabhūmi* chose these verses for inclusion in the *Śarīrārthagāthā*.

Having analysed the verses, the title *Śarīrārthagāthā* is more comprehensible. The *Śarīrārthagāthā* is regarded as “verses on the meaning of ‘relics’, or ‘corpus’ or ‘collection’.” The key word *śarīra* (literal meaning “body”) has been explained as relics (the Buddha’s teaching), corpus (collecting the verses), and collection (*geya* verses). Importantly, the meaning of *śarīra* from √*śri* is also valued by Tibetan translator(s).

6.1.2. Distinctive characteristics of *Śarīrārthagāthā* verses

Analyses of the *Śarīrārthagāthā* verses was presented in chapters three and four. Their distinctive characteristics may be divided into three aspects, as follows:

1. Unique term and description

   The *Śarīrārthagāthā* verse sets A-4, A-14, B-9, B-12, B-15, B-19 and B-22\(^\text{842}\) contain unique terms not found in early parallels. Unique phrases (one or two *pādas*) also exist in A-6 and A-12, which demonstrates that these *Śarīrārthagāthā* verses are cited from a different recension.

\(^{841}\) This is why the Tibetan translator(s) chose *‘dus pa* (aggregation, collection) as the translation.

\(^{842}\) For sake of intelligibility, A-4 is an abbreviation of “the fourth verse set of Group A”, for example. A and B mean Group A and B in the *Śarīrārthagāthā*. The number refers to the verse set in each group, which were provided in chapters three and four.
2. Omitted material and different sequences of verses

A-13, B-26 and B-27 omit material which is found in parallels belonging to other texts.\textsuperscript{843} Theoretically speaking, it is likely that these represent mistakes which occurred in the transcription or textual transmission.\textsuperscript{844} Moreover, the sequences of the verses in B-6, B-10, and B-25 are somehow different from their parallels. However, in the cases of B-6 and B-10, Mūlasarvāstivādin text(s) can be found in which the order of verses are the same as that in B-6 and B-10. A corresponding Mūlasarvāstivādin text cannot be found for B-25. Overall, Mūlasarvāstivādin texts seem to share the same arrangement of the verses.

3. Distinctive characteristics of the Chinese version

A-14, B-9, B17, and B-22 are obvious cases which show the distinctive features of the Chinese Śarīrārthagāthā. The Chinese version of A-14 is similar to the Mūlasarvāstivādin version, while the Sanskrit and Tibetan versions, on the contrary, are close to the Pāli texts (Theravāda school). The other three cases (B-9, B-17, and B-22) demonstrate that the Sarvāstivādin heritage has been left in the Chinese version.\textsuperscript{845} The Sanskrit and Tibetan versions in these three cases are relevant to the Mūlasarvāstivāda school.\textsuperscript{846}

If the Samyuktāgama (SĀ-G) is a Mūlasarvāstivādin text, the Śarīrārthagāthā verses as a whole are very close to the verses belonging to the Mūlasarvāstivādins. Based on this hypothesis, one possibility to explain the distinctive characteristics of the Chinese version can be found in Enomoto 1989: 22–23. Enomoto analysed four verses from different verse sets by comparing them with at least one Pāli parallel and at least one Mūlasarvāstivādin parallel. For example, in the sixth set of Group A, he compared the first and third pādas with counterparts at SN 2.2.4, SĀ-G 597, and SĀ-U 182. The

\textsuperscript{843} Enomoto (1989: 23) claimed that one verse in B-27 was somehow replaced by a foreign verse from Uv-B 3.10cd and 10.13ab.
\textsuperscript{844} Detail explanations may be found in chapters three and four.
\textsuperscript{845} B-9 and B-22 in the Chinese version are also close to Pāli and other texts. See § 4.1.9 and 4.1.22 for more details.
\textsuperscript{846} B-17 in the Sanskrit and Tibetan versions is also close to Pāli and other texts. See § 4.1.17 for more details.
descriptions in SN and SĀ-G are similar to each other, but different from that in the Šarīrārthagāthā. Thus, he suggested that the Šarīrārthagāthā was possibly a late Mūlasarvāstivādin recension which seems to have been changed after citation from Mūlasarvāstivādin sources. However, this explanation is not satisfactory in all instances. For instance, his suggestion cannot explain the case in which the Chinese Šarīrārthagāthā reproduces terms from a Sarvāstivādin text as well as some Pāli texts (instead of Mūlasarvāstivādin text(s)). These terms appear in early texts. The Chinese Šarīrārthagāthā is also earlier than the Sanskrit and Tibetan versions. Enomoto’s theory of a later Mūlasarvāstivādin recension is not consistent with this example. Similarly, unique terms appear in the Šarīrārthagāthā. For example, the term “yoke” (yoktra) appears in A-4, but not in SN, SĀ or any parallels. The description in SN is different from that in SĀ. Is the occurrence of unique terms or phrases the reason that Enomoto argued that the Šarīrārthagāthā represents a later Mūlasarvāstivādin recension? Also, the school of SĀ-G still remains an open question.

Therefore, I would like to propose another possibility: the Šarīrārthagāthā represents a Mūlasarvāstivādin recension which was derived from “proto”-Sarvāstivāda and other samghas, including “Sthavira” (Skilling 1997: 100). This suggestion is based on the third model of the two schools’ development made by Skilling (1997: 100), as shown in the following chart:

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847 In B-9 and B-22, the terms can also be found in Dhp 95 and Th 855, two Pāli texts.
848 The Chinese version dates to around the first half of the seventh century, which is earlier than the Tibetan version (the end of the eighth century) and the earliest manuscript witness of the Sanskrit versions (around eleventh century). See § 1.6.
850 The first two models are (a) a straightforward linear descent of the Mūlasarvāstivāda from the Sarvāstivāda; (b) the Mūlasarvāstivāda and the Sarvāstivāda share a common source, the proto-(Mūla)Sarvāstivāda. However, Skillings (1997: 101) mentioned that they cannot provide a satisfactory explanation to some variations occurring between texts.
This Mūlasarvāstivādin recension was developed from two sources: the proto-Sarvāstivāda and north Indian samghas, including the early Sthavira vinaya lineage.\footnote{A detail explanation can be seen in Skilling 1997: 100–105.}

This model not only explains the historical situation, but also clarifies the various issues found in the Śarīrārthagāthā, especially the heritage from early Sarvāstivādin texts left in the Chinese Śarīrārthagāthā and the unique terms or phrases which may have been influenced by north Indian samghas. The differences between the Chinese and the Sanskrit/Tibetan versions might also reveal the process of textual transition in content. According to Deleanu (2006: 55–57, 76, 106–107), the Chinese version is the earliest, the Tibetan ranks second, and then the Sanskrit is thought to be the most recent. In the case of Group B, for example, the Sanskrit version is closest to the (Mūlasarvāstivādin) Uv-S; however, in the case of at least three occasions of the Chinese Śarīrārthagāthā,\footnote{Yet one occasion in the Tibetan version.} the wordings match that of the (Sarvāstivādin) Uv-B. In other words, before being converted into a Mūlasarvāstivādin text, vestiges of “proto-Sarvāstivāda”\footnote{The terms/phrases of the (Sarvāstivādin) Uv-B reproduced in the Chinese and Tibetan versions may be the vestiges of “proto-Sarvāstivāda”.} were left in the Chinese and Tibetan versions, which is the circumstance of the textual transition just as shown in the above chart.

6.1.3. Textual development of the Śarīrārthagāthā

Three aspects pertaining to the development of the Śarīrārthagāthā were discussed in chapter five. Firstly, as stated in chapter five, the Śarīrārthagāthā was supposedly an early textual unit formed during an early stage of the development of the Yogacārabhūmi, perhaps around the same time as the Śrāvakabhūmi. Secondly, the Tibetan uddāna represents a modification which occurred in Tibet. The Tibetan uddāna appears to be based on the Tibetan translation, so it is not the effort of the translators, Jinamitra, Yes shes sde, etc. Lastly, the (Mūla)sarvāstivādin tradition might have had a great influence on the principles of verse selection. Within this tradition, there existed the belief that verses could exaggerate the real state of the Buddha or do not necessarily correspond to the doctrine. This might be the reason why all the Śarīrārthagāthā verses are only
relevant to the Śrāvakayāna practices and ideas (the Buddha’s teaching). Some verses may also have been selected on the basis of their popularity in an attempt to bring more people in contact with Buddhism.

6.2. Contribution

Each study has its own value and makes its own contribution. The following points describe the accomplishments of this study.

1. First study focusing on the analysis of the Śarīrārthagāthā

As shown in the introductory chapter, most studies concerning the Śarīrārthagāthā focus on the sources of the Śarīrārthagāthā verses. Other studies, which focus on other topics, passingly mention the Śarīrārthagāthā, such as the literal meaning of the title. Therefore, previous studies have not comprehensively investigated the Śarīrārthagāthā. The present thesis is the first study which has brought the relevant separate studies into a coherent whole and comprehensively researched the Śarīrārthagāthā.

2. Solving a long outstanding issue of why there are a variety of verse types in the Śarīrārthagāthā

After Schmithausen (1970) and Enomoto (1989), who provided convincing information about the school association and sources of the Śarīrārthagāthā verses, it seems that no further research has been done on this particular topic. Most scholars mention the Śarīrārthagāthā as a Yogacārabhūmi section citing various canonical verses or which contains verses possibly belonging to the Mūlasarvāstivādins. In this study, knowledge on the historical development of the geya and vyākarana āṅgas has been applied to the Śarīrārthagāthā verses. Through this, I suggest that the geya and vyākarana āṅgas are key elements which explain why the author(s) collected them in the Śarīrārthagāthā.

854 See § 5.3 for details.
855 Such as Kragh (2013: 96), who introduced the Śarīrārthagāthā as a canonical passage by using the studies of Schmithausen (1970) and Enomoto (1989).
3. The importance of the three anãgas

This study provides further evidence to support the three anãgas (sûtra, geya, vyakaraña) theory.856 Yînshûn (1971, 1983) discovered that the three anãgas of sûtra, geya, and vyakaraña are the foundation of the Samyuktâgama. This discovery was based upon evidence mostly from the Yogacârabhûmi, so indicating that these three anãgas were valued by the author(s) of the Yogacârabhûmi also. However, only the sûtra anãga section in the Yogacârabhûmi had been identified in the studies of Yînshûn (1971, 1983) and Mukai (1985). That is, the Vastusaṅgrahâni (the last chapter of the Yogacârabhûmi) is the mātr̥kā of the sûtra anãga section of the Samyuktâgama. The geya and vyakaraña anãgas had not been identified in the Yogacârabhûmi prior to this study. Importantly, by applying the three anãgas theory of Yînshûn (1971, 1983), the Śarīrârthagâthâ verses have been identified in this study as belonging to the geya and vyakaraña anãgas. Therefore, the evidence not only solidifies the importance of the three anãgas theory, but also supports Yînshûn’s ideas that the three anãgas can be considered as a fundamental organisational principal of early Buddhist texts, and that each anãga can represent an actual collection, not just a literary style.

4. Providing effective explanations to the issue of the title Śarīrârthagâthâ

Due to the fact that the title Śarīrârthagâthâ is not explained in the Yogacârabhûmi, most studies provide the literal meaning of the Śarīrârthagâthâ, which has still left confusion regarding the connection with the Śarīrârthagâthâ verses.857 The Chinese and Japanese scholars in particular, who did not obtain the Sanskrit counterpart for comparison, have not provided particularly accurate or convincing explanations. By analysing the key word śarīra and connecting it with the Śarīrârthagâthâ verses and geya anãga, this study has provided effective explanations to the issue of the title Śarīrârthagâthâ.

856 Some scholars, such as Anâlayo (2011: 697 note 69), still express doubt on this theory.
857 See § 1.1.3 for further detail.
5. Convincing evidence regarding the issue of the Tibetan *uddāna*

There are some differences between the Chinese/Sanskrit and Tibetan versions of the *Yogacārabhūmi*, such as its structure, and the name(s) of some *uddānas*.\(^{858}\) However, previous explanations to these issues are basically hypothetical, such as the five explanations of Deleanu (2006: 152–153).\(^{859}\) In this study, significant evidence was provided which suggests that the Tibetan *uddāna* represents a modification after the translation was completed.

6.3. Future investigation

The following three aspects concerning the Šāriṇīrthagāthā commentary are recommended for future research.

1. Trilingual edition of the Šāriṇīrthagāthā commentary

As mentioned in chapter one, the Sanskrit commentary part of the Šāriṇīrthagāthā is not yet available. Although a tentative Sanskrit edition of the whole commentary has been made by Enomoto, he is reticent to publish it because many sections of the *Yogacārabhūmi* manuscript are difficult to read. However, a Japanese scholar, Takako Abe (personal communication, 9 September 2016), has been editing the Sanskrit commentary using not only Sāṅkṛityāyana’s photographs but also Tucci’s photographs of the two Sanskrit manuscripts.\(^{860}\) Because of its enormous size, preparing an edition of the commentary is a huge task for one scholar. If the resources of Sāṅkṛityāyana’s and Tucci’s photographs can be shared with the public, an edition of the Sanskrit commentary could be completed more quickly by a team of editors. I have been editing the Chinese and Tibetan commentary, but this task is still ongoing due to the enormous

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\(^{858}\) See § 5.2 for further detail.

\(^{859}\) See § 5.2 for further detail.

\(^{860}\) Enomoto did not obtain Tucci’s photographs for the Sanskrit edition. Delhey (2013: 505) mentioned that Tucci’s collection is still not available to the public. Takako Abe acquired electronic copies of Tucci’s photographs privately from Delhey, who obtained them from Francesco Sferra in August 2009.
content. It is desirable that a trilingual edition (Chinese, Sanskrit and Tibetan) of the Śarīrārthagāthā commentary be edited in the near future.

2. Analysis of the verse commentary

After the trilingual edition of the Śarīrārthagāthā commentary has been completed, some aspects of the verse commentary can be analysed, such as the special features of the commentary on these verses, whether there are particular doctrinal philosophies embedded in the commentary and so on.

3. Comparison of the verse commentary

Finally, there are some interpretations or commentaries on the verses from which the Śarīrārthagāthā was cited. Differences or developments of thoughts could be investigated by comparing these commentaries and interpretations. Through this, the distinguishing characteristics of the Śarīrārthagāthā commentary might also be clarified.
Table 2.1 *Geya* function

(R: respond, S: summarize, N: not summarize or respond, X: no verse)

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|   |   |   |   | Dhp 3.5  
|   |   |   |   | CY 34.57  |
| 25 | obscuring | Sn 1032-1039 | *Pārāyanēsv*  
|   |   |   |   | Ajitapraśnah  
| 26 | sensual pleasures | Sn 766-771  
|   |   |   |   | Chinese Arthavargīyasūtra  
|   |   |   |   | (T198)  
| 27 | auspicious | SĀ-G 955 | MĀ 165-167 | SĀ-G 955  
|   |   |   |   | close to SĀ-G 1072  
|   |   |   |   | SĀ-G 955  |
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