
From a Liberated One to a Liberated One:
An avadāna Quotation in the Abhidharmakośopāyikā-ṭīkā

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Abstract

This article introduces a brief *avadāna* excerpt (Up 4108) related in Śamathadeva's *Abhidharmakośopāyikā-ṭīkā*, a repertoire of canonical quotations in the *Abhidharmakośabhāṣya*, extant in a Tibetan translation included in the Tanjur and stemming from a textual tradition of Mūlasarvāstivāda affiliation. The canonical quotation illustrated by the *avadāna* declares foremost among gifts if a liberated person makes a gift to another liberated person.

Contents

1. Introduction
 2. Up 4108
 3. Up 4103
 4. The *avadāna* in Up 4108
 5. Translation of Up 4108
 6. Tracing the Source of the *avadāna* in Up 4108
 7. Other *avadāna* Quotations in the *Abhidharmakośopāyikā-ṭīkā*
 8. From the *Kṣudraka-vastu* or the *Kṣudraka-āgama*?
 9. Appendix: Collated Edition of Up 4108
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Keywords

Abhidharmakośopāyikā-ṭīkā; *avadāna*; Madhyama-āgama;
Mūlasarvāstivāda; Śamathadeva

1. Introduction

Śamathadeva's *Abhidharmakośopāyikā-ṭīkā* supplements brief discourse (*sūtra*) quotations found in Vasubandhu's *Abhidharmakośabhāṣya* with the corresponding passages in full or even with the whole discourses from the *Āgamas* of the Mūlasarvāstivāda tradition.¹ Occasionally, it also cites from other canonical scriptures of the same school and even from the *Prajñāpāramitā* in 25,000 *ślokas*, the “verses of the Elder Nāgārjuna”, Mātrceta's *Catuḥśataka-stotra*, Kumāralāta's *Kalpanāmaṇḍitīkā Dṛṣṭāntapañkti* and the “Elder Asaṅga's *Bodhisattvabhūmi*”.²

The order of the quotations in the *Abhidharmakośopāyikā-ṭīkā* follows chapter by chapter that of the *Abhidharmakośabhāṣya*, to which it becomes an indispensable companion reader — as suggested by its title, *Chos mngon pa'i mdzod kyi 'grel bshad nye bar mgo ba*, whose Sanskrit counterpart is reproduced in the Tibetan colophon as *Abhidharmakośopāyikā-ṭīkā*; this could be rendered in English as the “Commentary [Titled] ‘The Essential Companion to the Treasury of the Abhidharma’.”³

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¹ The end colophon to the *Abhidharmakośopāyikā-ṭīkā* informs us that Śamathadeva set out to compose his work in order to supply the text of the canonical quotations in the *Abhidharmakośabhāṣya*; see Up 9040 at D 4094 *nyu* 95a3-7 and P 5595 *thu* 143b8-144a7 (translated in Dhammadinnā 2012: 66-67) and cf. also Mejor 1991: 64 with references in note 291.

² On these citations see Honjō 1982 and Honjō 1983.

³ The title is followed by the quotative *shes bya ba*, literally ‘titled’, ‘named’ (Skt. *°nāma*, or *iti*), that marks the title of a text, a *ṭīkā* on the *Abhidharmakośa* with its *bhāṣya* named *Upāyikā* in this case. The Sanskrit original is lost and the title of this work is not otherwise known through references in Indian texts. The Sanskrit form probably reproduces faithfully the title given by the colophon of the Indian manuscript used for translation; it is less likely a hypothetical reconstruction based on a back-version from Tibetan. For an overview of this work and its significance for the study of early

The quotation I introduce in the following pages, Up 4108, is found in the fourth chapter of the *Abhidharmakośabhāṣya*; accordingly, the *Abhidharmakośopāyikā-ṭīkā* follows it up in its fourth chapter.⁴

2. Up 4108

The dictum the *Abhidharmakośopāyikā-ṭīkā* quotes and takes as point of departure is this three-word line in the *kośa*:

agram muktasya muktāya

Foremost [is the gift] from a Liberated One to a Liberated One.

To which the following gloss is added in the *bhāṣya*:

yadvītārāgo vītārāgāya dattvā 'ti dānam idaṃ śreṣṭham āmiṣa-dāneṣu dānam ity uktaṃ bhagavatā

“When one who is free from passion has given [a gift] to one who is [also] free from passion, this gift is the foremost gift among material gifts”: thus it was declared by the Blessed One.⁵

This explanation concludes the canonical quotation, which is left unsourced by means of a title by Vasubandhu. Śamathadeva gives two sources for the line in the *kośa*: a discourse, cited by title, and an

Buddhist discourse, including a survey of previous literature, see Dhammadinnā 2012 and, in Japanese, the introduction in Honjō 2014.

⁴ In the quotation number Up 4108 ‘Up’ stands for *Upāyikā* and ‘4108’ for quotation no. 108 in the fourth chapter of the *Abhidharmakośabhāṣya* and the *Abhidharmakośopāyikā-ṭīkā* according to the numbering convention established by Honjō 1984; for references see the appendix below.

⁵ *Abhidharmakośa* IV 117c in *Abhidharmakośabhāṣya* Pradhan 1967: 270,¹⁵ with *Abhidharmakośabhāṣya* Pradhan 1967: 270,¹⁶; cf. Paramārtha’s Chinese translation in T 1559 at T XXIX 250c₁₀₋₁₂; Xuanzang’s (玄奘) translation in T 1558 at T XXIX 96b₂₃₋₂₆ (translated in de la Vallée Poussin 1980: III 238–239); Tibetan translation in D 4090 *ku* 222b₆₋₇ and P 5591 *gu* 260a_{8-b1}: *mchog ni grol bas grol ba la 'ang 'dod chags dang bral bas 'dod chags dang bral ba la byin pa 'i sbyin pa gang yin pa de ni bcom ldan 'das kyis zang zing gi sbyin pa rnams kyi nang nas mchog yin no zhes gsungs so* (de la Vallée Poussin 1980: III 238 note 1 back-translated the dictum in the *kośa* as *śreṣṭham muktasya muktāya*).

unnamed *avadāna*,⁶ which means that the passage is shared by at least two texts, a very common situation given the characteristic of intertextuality of Buddhist literature.

The canonical dictum that declares foremost among gifts the gift from a liberated person to another liberated person has as its backdrop the Buddhist theory of gift, how the quality of the recipient influences the merit of giving and ways in which giving is purified — different positions on the matter being taken among the early schools.

The case of a person emancipated from passion who gives to another who is equally emancipated from passion features as the concluding stanza in an exposition on the purification of gifts that comes up in the ‘Discourse to Gautamī’ (瞿曇彌經) of the *Madhyama-āgama* extant in Chinese translation, a collection probably transmitted within a Sarvāstivāda tradition.⁷ The title of the *Madhyama-āgama* discourse agrees with the title in a quotation from the same discourse found in an *Udāna* collection preserved in Chinese translation.⁸

Whereas the Tibetan form supplied for the discourse reads *gau ta ma’i mdo’i mtha’* in all editions of the *Abhidharmakośopāyikā-ṭikā*, representing Sanskrit **Gautama-sūtrānta*, the expected title would rather be **Gautamī-sūtra* (here, *-sūtrānta*). There does not appear to be any distinctive significance envisaged by the use of the form °*sūtrānta* instead of °*sūtra*.⁹ Instead, given that the quoted verse appears at the end of the **Gautamī-sūtra* (瞿曇彌經) in the Chinese translation of the *Madhyama-āgama*, perhaps the expression *gau ta ma’i mdo’i mtha’* in the *Abhidharmakośopāyikā-ṭikā* has to be taken literally, meaning “at the end of the *Gautama-sūtra*” (to be read: *Gautamī-sūtra*), with refer-

⁶ See the translation and edition below.

⁷ The *Madhyama-āgama* is generally ascribed to the Sarvāstivāda tradition, an affiliation which has, however, been disputed; see recently Chung and Fukita 2011: 29–32, Anālayo 2012: 516–521, Bingenheimer 2013: xxiii–xxiv, Anālayo 2017, Chung 2017 and, for an overview of Japanese scholarship on the topic, Fukita 2017.

⁸ MĀ 180 at T I 723a7: 瞿曇彌經; T 212 at T IV 679c14–15: 瞿曇契經. On the various titles attested for this discourse cf. Anālayo 2011: 810 note 261.

⁹ On the difference between *sutta/sūtra* and *suttanta/sūtrānta* see Klaus 2010.

ence to the probable location of the quotation in the Mūlasarvāstivāda counterpart to the Chinese *Madhyama-āgama* discourse that was Śamathadeva's source.¹⁰

The stanza in the Chinese *Madhyama-āgama* discourse reads as follows:

正護善身口 舒手以法乞
離欲施離欲 是財施第一

With right restraint, wholesome in bodily and verbal [conduct],
He holds out [his bowl] as he goes for alms in accordance with the
Dharma,
A dispassionate one makes an offering to [such] a dispassionate one.
This is foremost among material gifts.¹¹

The content of this stanza proves beyond doubt that a **Gautamī-sūtra* parallel to the Chinese *Madhyama-āgama* discourse must be the source at the basis of the line in the *kośa* cited by Śamathadeva.

¹⁰ **Sūtrānta* in lieu of *sūtra* is used only two other times in the *Abhidharmakośo-pāyikā-ṭīkā*: in a cross-reference in Up 5005 at D 4094 ju 268a7 and P 5595 thu 11b3 to a **Śīlaskandha-sūtrānta* (*tshul khrims kyi phung po'i mdo'i mtha' las*), located in the third *Kośasthāna* (corresponding to a quotation of the *Brahmajāla-sūtra*, Up 3050 at D 4094 ju 141b4–153b7 and P 5595 tu 162b6–177b2), and in an excerpt from an untraced **Saptaślokika-anabhikaraṇa-sūtrānta* (?) or **Saptaḡāthā-sūtrānta* (*bcad pa bdun pa'i mngon par mi byed ces bya ba'i mdo'i mtha' las'*) given in Up 8007 at D 4094 nyu 71a3 and P 5595 thu 115b2. In the first case, it seems that by **Śīlaskandha-sūtrānta* the *sūtra* in general is meant, rather than a theme dealt with in its last section. In the second case, the absence of an identified parallel makes it impossible to verify the intended meaning of **sūtrānta*.

¹¹ MĀ 180 at T I 723a3–4; discourse parallels outside the Sarvāstivāda and Mūlasarvāstivāda traditions are found in the *Dakkhiṇāvibhaṅga-sutta*, MN 142 at MN III 257,22–25 and in Gandhari manuscript BajC 1r79–80. T 84, a discourse parallel individually translated into Chinese, does not include the stanza translated above. A segment in the Martin Schøyen Collection fragment 2379/15 r4, identified by Jens-Uwe Hartmann as a parallel to this discourse, .. *nuga[to] dānaṃ deti*, Strauch 2017: 351, might also be related to the theme of this stanza; cf. Anālayo 2011: II 818–819 with note 299 and II 1054–1055 and Strauch 2017: 348–355. See also the next footnote.

3. Up 4103

A full quotation of a parallel to the Chinese discourse is also included a few pages earlier in the same fourth chapter of the *Abhidharmakośopāyikā-tīkā* (Up 4103).¹² Although in that case a title is not provided to identify the source, the discourse clearly corresponds to the **Gautamī-sūtra* of the *Madhyama-āgama*.

There is no internal evidence for the original location of this discourse in the original Mūlasarvāstivāda canonical collection from where it was extracted that could be inferred on the basis of cross-references or *uddānas* in the *Abhidharmakośopāyikā-tīkā* itself. Nor is there external evidence attached to the quotation in the *Abhidharmakośabhāṣya*, which does not offer any pointer to the original location of the discourse but simply marks the citation as a canonical utterance, *athā hy uktam bhagavatā*.¹³ However, the consistency between the title attached to the Chinese discourse and the title supplied by Śamathadeva for Up 4108,¹⁴ and the close structural correspondence existing in general between the Chinese translation of the *Madhyama-āgama* and the *Madhyama-āgama* underlying Śamathadeva's canonical quotations,¹⁵ strongly suggest that the discourse source of Up 4103 was also located in a Mūlasarvāstivāda *Madhyama-āgama*. That is, the *Madhyama-āgama* which was transmitted within the Mūlasarvāstivāda textual community to whom Śamathadeva belonged.¹⁶

¹² Up 4103 at D 4094 *ju* 253b7–257a7 and P 5595 *tu* 289a7–293a3 (reference including the canonical citation from the *Abhidharmakośabhāṣya*), identified in Honjō 1984: 72–73 [no. 4103]; cf. also de la Vallée Poussin 1980: III 236 note 4, Pāsādika 1984: 92 [no. 354], Anālayo 2011: 811 with note 264 (id.: II 810–819 for a comparative study of the discourse), Chung and Fukita 2011: 153–154 and Strauch 2017. Japanese translation in Honjō 2014: II 626–630.

¹³ Pradhan 1967: 270,6.

¹⁴ In the case of Up 4108, also extracted from the **Gautamī-sūtra*, a title is supplied, but, as with Up 4103, no additional information as to the location in a collection is provided either by Vasubhandu, who simply marks the quotation as *ity uktam bhagavatā* (Pradhan 1967: 270,14), or by Śamathadeva.

¹⁵ On the *Madhyama-āgama* in the *Abhidharmakośopāyikā-tīkā* see Sakurabe 1956, Honjō 1981, Honjō 1985, Honjō 2014: I 26–28 as well as Dhammadinnā in preparation (b).

¹⁶ Cf. Strauch 2007–2008: 118–119: “[i]t is ... highly probable that Śamathadeva quoted

The lines paralleling the *Madhyama-āgama* stanza translated above are cited by Śamathadeva thus:

gang zhig lus ngag bsdams bdag nyid |
lag brkyang bsod snyoms spyod pa yi ||
'dod chags bral la chags bral gyis |
sbyin na zang zing sbyin pa 'i mchog ||

When to one wholly self-restrained in body and speech,
Tending his bowl as he passes for alms,
By one without desire to one without desire [a gift is given],
Among all material (*sāmiṣa*) [gifts], this gift is best.¹⁷

The key terms 離欲 and *'dod chags bral* used in the *Madhyama-āgama* and the *Abhidharmakośopāyikā-tīkā* respectively correspond to Sanskrit *vītarāga* in the *bhāṣya*.

A passage in the prose part of the *Madhyama-āgama* and *Majjhima-nikāya* discourses speaks of giving a gift to an outsider (i.e., a non-Buddhist) who is free from passion (*vītarāga*) with regard to sensual pleasures.¹⁸ This helps to contextualise the implied meaning. Taken in the Buddhist technical sense, *vītarāga* would denote a non-returner who has overcome the latent tendency to sensual passion (and, concomitantly, that to aversion, *vītadveṣa*); or else, it may be a shorthand for someone who is not only *vītarāga* and *vītadveṣa* but

from a *Madhyama-āgama* of the Mūlasarvāstivāda tradition” and Strauch 2014: 24 remarks: “[i]t can be ... suggested that Śamathadeva quoted from a *Madhyama-āgama* of the Mūlasarvāstivāda tradition”.

¹⁷ Up 4103 at C *ju* 257a5, D 4094 *ju* 257a6, G 3598 *tu* 380b5–6, N *tu* 283a6–7, P 5595 *tu* 293a2–3; cf. also Si-T 3323 *ju* 626,12–14. The translation of the first two lines is based on the reading in GNP: *gang zhig lus ngag bsdams bdag* (CD: *dag*) *nyid*, which are translated in Honjō 2014: II 630 as follows: “およそ、身と語とを制御して、自ら手を延べて功德を行ずる離欲の人が。”

¹⁸ MN 142 at MN III 255,8–9: *bāhirake kāmesu vītarāge dānaṃ deti* and 255,18: *bāhirake kāmesu vītarāge dānaṃ datvā* and MĀ 180 at T I 722b18–19: 施離欲外仙人. Cf. also Bajaur Kharoṣṭhī fragment 1 line 20; Tocharian fragment YQ 1.20 1/2a8, Ji, Winter and Pinault 1998: I 182; Uighur fragment folio 9a2700, Geng and Klimkeit 1988: 204 (referring to a seer and thus implicitly to an outsider); and a reference to this exposition in EĀ 23.1 at T II 609b15 (referring to a seer free from lust). The individually translated discourse T 84 at T I 903c29 simply speaks of someone free from sensual passion.

also *vītamoha*, that is, an epithet of a fully liberated arhat, also used in Buddhist literature to refer to the Buddha himself.

In the present context, *vītarāga* seems to refer to a temporary state of absence of passion in the mind of the donor and the recipient, which could even lead to future birth in non-sensual realms of existence, rather than to the irreversible condition of being purified from the latent tendency to becoming sensually impassionate, which is the sole dominion of a non-returner or an arhat. An act of giving performed by one who is *vītarāga* epitomises well a gift that is free from even subtle nuances of sensual gratification or from expectations of some form of sensual reward or the other that may stain the generous deed. A receiver free from passion will in turn be a much meritorious recipient. He or she would not be able to make use of the gift for the sake of the enjoyment of sensual pleasures, to his or her own detriment. The relatively lofty standing of individuals who are temporarily *vītarāga* is exemplified by outside (i.e., non-Buddhist) teachers who are (temporarily) free from sensual passion by dint of their meditative attainments. These are held in high esteem in the early Buddhist discourses, yet they are surpassed even by the lowest Buddhist disciple who is accomplished in view, *dr̥ṣṭisampanna*, that is, one who has attained awakening and is at least a stream-entrant although being still *a-vītarāga*. Much demerit is generated by insulting and reviling such teachers and their communities of disciples with a mind affected by hatred, yet the demerit grows even more if the same behaviour targets a single person accomplished in view who is still *a-vītarāga*.¹⁹

4. The *avadāna* in Up 4108

Returning from such high attainments to textual citations, it should be now clear that the above translated canonical line and brief passage

¹⁹ See MĀ 130 at T I 618b18–620b5 with its parallel AN 6.54 at AN III 366,1–373,24 (translated in Bodhi 2012: 927–932 with notes on pp. 1762–1763) and AN 7.69 at AN IV 135,9–136,20 (translated in Bodhi 2012: 1095 [= AN 7.73] with notes on p. 1789).

given by Vasubandhu in the *Abhidharmakośabhāṣya* belong to different sections of the same discourse. Thus, we have two rather than a single canonical quotation.

Śamathadeva illustrates the case of the two liberated ones, *muktas*, in the *kośa* with the example of the story of an arhat's gift to another saint of the same standing. This source is referred to as an *avadāna*, without being identified by a title.²⁰

The quotation consists of a narrative of the present followed by an exemplary illustration from once upon a time. At that time, Śāriputra volunteers to offer alms to a meditating monk who is new to a certain place and worries about how to procure food for himself, and exhorts him to strive on. The meditating monk puts Śāriputra's exhortation fully to fruit, seemingly in his wish to make himself a worthy recipient of an arhat's alms. The monk's exertion promptly results in his own attainment of arhatship. Only then does Śāriputra offer his alms to the monk — now a truly excellent gift from a liberated one to a liberated one. At that point the Buddha recounts a story of a past king who had made constant and extensive offerings throughout his kingdom upon hearing that a Pratyekabuddha had come to live there; but, because that Pratyekabuddha would not partake of any food at the improper time, the king was never able to feed him. The Buddha declares that the offerings made by that king are not worth a hundredth of the venerable Śāriputra's offering to the meditative arhat monk.

The story of a gift by Śāriputra to a fellow monk who turns into a fellow arhat and eventually accepts the gift from his peer in liberation fits well the line in the *kośa* quoted above that speaks of gifts from a *mukta*, a (fully) liberated one, to another *mukta*, a peer in spiritual accomplishment.

In what follows, I translate the *avadāna* excerpt, followed by a discussion of its possible source.

²⁰ The *Mahāvīyūtpatti* no. 1273 in Sakaki 1916: 97 and no. 1278 in Ishihama and Fukuda 1989: 68 gives *avadānam* for *rtogs pa brjod pa'i sde*.

5. Translation of Up 4108²¹

“The highest is [the gift] from a Liberated One to a Liberated One.” — The verse is a citation taken from the ending [section] of the **Gautamī-sūtra* and also from an *avadāna*.

The Blessed One was staying at Śrāvastī. At that time, a certain monk from another province came to Śrāvastī. Because he was not knowledgeable about that area, he started to wonder “where will I get alms from?”, and [being so preoccupied] he did not gain concentration (*samādhi*). For that reason the venerable Śāriputra said: “venerable, do not worry so much. Strive on, and I will provide you with almsfood.”

Then that monk, [thinking:] “how can I eat this alms-food from someone like [Śāriputra] when I am not free from attachment?”,²² put forth effort and realised arhatship. After that, the venerable Śāriputra offered him some almsfood.

The Blessed One said: “monks, at a time in the past there was a king named *Jvara.²³ In the territory that had been conquered by him a [worthy] recipient of offerings appeared. The gods informed [the king thus]: ‘Great King, in this territory that has been conquered by you a [worthy] recipient of offerings has appeared. You may offer him almsfood.’

However, because the king did not know where [that Pratyeka-buddha] was, although he provided offerings in as many as sixty-thousand towns for sixty-thousand years, he did not

²¹ Full references and collated edition of the Tibetan text are given in the appendix; Japanese translation in Honjō 2014: II 633–634.

²² The translation follows an emendation on the basis of the reading *bdag* (GNP; CD: *dag*) in *bdag 'dod chags dang ma bral bar gyur pas*.

²³ For King Rims nad (King ‘Plague’) I suggest the reconstructed form *Jvara as a proper name on the basis of the rendering in the *Mahāvvyutpatti* no. 6519 in Sakaki 1916: 421 and no. 6495 in Ishihama and Fukuda 1989: 309, *nirjvaraḥ*, for *rims nad med pa*.

manage to offer any almsfood even once to that Pratyekabuddha. That was because, after having begged [for almsfood] in the morning, [that Pratyekabuddha] did not take any more food at an improper time.

Monks ... *to be related in full up to ...*²⁴ those offerings which the king provided in sixty-thousand villages for sixty-thousand years and the offering Śāriputra has provided to this monk — the former offerings do not reach a hundredth of the latter offering.”

6. Tracing the Source of the *avadāna* in Up 4108

Unfortunately I did not succeed in my attempts at locating a precise parallel for this *avadāna*, be it in Sarvāstivāda and Mūlasarvāstivāda texts, or elsewhere.²⁵ However, the presence of Śāriputra, the motifs of making offerings to benefit a Pratyekabuddha and helping another to obtain the necessary requisites of the monastic life so that this person may go forth and attain realisation are reminiscent of the storyline of an *avadāna* transmitted in connection to the narrative of Śāriputra’s going forth as a Buddhist monk (*pravrajyā*) in the *Pravrajyā-vastu* of the Mūlasarvāstivāda *Vinaya*. The story is also retold in a later versified version in the *Śāriputrapravrajyā-āvadāna* of the *Bodhisattvāvadānakalpalatā* by Kṣemendra, the celebrated poet of Kasmir who flourished in the middle of the eleventh century.²⁶

²⁴ The abbreviation ... *zhes bya ba 'i bar du rgyas par 'byung* apparently correspond to Sanskrit ... *iti vistareṇa kartavyam yāvat* or a similar formula.

²⁵ The *avadāna* is unidentified in Honjō 1984: 72–73 and Honjō 2014: II 633–634; de la Vallée Poussin 1980: III 238 note 1 suggests: “[v]oir les menus cadeaux que se font les novices arhats dans Divya [= *Divyāvadāna*]”, but I have not been able to locate any corresponding example in the Sanskrit text of the *Divyāvadāna* (Cowell and Neil 1886).

²⁶ This is the story of a past life of Śāriputra as a prince in the *Pravrajyā-vastu* of the Mūlasarvāstivāda *Vinaya* found at D 1 *ka* 42b5–44a2 (= P 1030 *khe* 44b1–46a3), preceded by a past life of Śāriputra as a woman at D 1 *ka* 41a3–42b5 (= P 1030 *khe* 42a6–44b1) and Eimer 1983: II 107,23–111,18 (with a summary in Panglung 1981: 5–6), and in T 1444 at T XXIII 1029b18–1029c23, preceded by a past life of Śāriputra as a woman in T 1444 at T XXIII 1028c20–1029b18. No Sanskrit version of this section

In this *avadāna* related in the *Pravrajyā-vastu* of the Mūlasarvāstivāda *Vinaya*, a story was told about a past life as a woman of Śāriputra giving to a Pratyekabuddha. The monks enquire from the Buddha how it was possible, given the vastness of Śāriputra's merit accumulated as a result of having greatly honoured a Pratyekabuddha in that past life, that Śāriputra had been born into a family of actors (and thereby, in spite of his merit, finding himself at the lowest end of the social spectrum in ancient India). The Buddha reveals that in a different past life Śāriputra was a prince strongly intent on going forth, disillusioned with the drawbacks and deceptions of worldly power. Although he had met with staunch opposition from his father and was therefore unable to go forth himself, he was nevertheless able to supply a beggar desirous of becoming an ascetic with the needed requisites. Lacking bowl and robes, the beggar had been unable to go forth. After going forth, the former beggar eventually attained Pratyekabuddha-hood. At that time, the prince made a vow to be reborn as a low-caste person in order to be able to disentangle himself easily from social obligations and go forth unhindered. The backdrop of this narrative is an assertion in which way Śāriputra was neither rich nor poor. He had made a vow whenever he went forth in his five hundred former births not to be born in too wealthy or too poor households, but in an average home, and to be always rich in going-forths instead.²⁷

of the *Pravrajyā-vastu* is so far known in extant manuscripts. The parallel is *pallava* 18 of the *Bodhisattvāvadānakalpalatā*, Sanskrit and Tibetan text in Das and Vidyābhūṣaṇa 1888: I 503–509; cf. also Vaidya and Tripāṭhi 1989: I 134–135 and the text-critical remarks in de Jong 1996: 37–38 and, for a summary, Tucci 1949: II 464 with plate 107 (tanka no. 71) (cf. also Chattopadhyay 1994: 121–122).

²⁷ For the Sanskrit see folio 9r9 in Vogel and Wille 2014: 9 [= 1984: 305] (text) and 25–26 [= 1984: 321–322] (translation): *āyusmāñ cchāriputrah pañca janmaśatāni pravrajito 'bhūd idam cāsya prañidhānam abhūn mā cāḍhye kule jāyeyaṃ mā cāhaṃ*; Tibetan version in D 1 ka 23b1–2 (= P 1030 khe 22a8–23b3), Eimer 1983: II 59,20–26: *'di ltar tshe dang ldan pa sã ri'i bu ni tshe rabs lnga brgyar rab tu byung bar gyur cing 'di ltar tshe dang ldan pa sã ri'i bus smon lam 'di skad ces: ha cang phyug pa'i khyim dang ni dbul po'i khyim du mi skye bar, bar ma'i khyim du skye 'gyur zhing rtag tu rab byung mang bar shog ces biab pa'i phyir ro*, and Chinese in T 1444 at T XXIII 1024c25–27: 非但今日，乃至五百生來，曾已出家。又常發願，願當生處非貴非賤，處中而生。緣此縛輕，所以來速。

In view of Śamathadeva's concern with providing canonical sources, it is to be expected that — unless otherwise indicated — the *avadāna* could be located in a canonical work rather than a narrative collection not contained in the Tripiṭaka.²⁸

7. Other *avadāna* Quotations in the *Abhidharma-kośopāyikā-tīkā*

In addition to Up 4108, there are altogether four more quotations of or references to *avadānas* in the *Abhidharmakośopāyikā-tīkā*. In all four cases Śamathadeva provides titles and precise references, including the *Avadānaśataka*, a narrative collection transmitted within Mūlasarvāstivāda textual communities.²⁹

The four quotations are:

- (1) Up 2052:³⁰ glossing on the term *jinādiṣṭa* in the *Abhidharmakośabhāṣya* (apparently referring to individuals for whom the Buddha would have predicted a certain life span),³¹ Śamathadeva says that the *avadāna* of the householder *Tejaputra (*gzi brjid kyi bu*)³² in the *Vinaya-kṣudraka* (*'dul ba phran tshogs*) should be consulted for details (*las rgyas par blta bar bya'o*). The story is as yet unidentified in the *Kṣudraka-vastu* of the Mūlasarvāstivāda *Vinayas*.

²⁸ Here I use the term 'canonical' as a shorthand for texts included in the Tripiṭaka collection Śamathadeva relied upon. In this I follow along the lines of the Buddhist tradition's own recognition of Tripiṭaka(s) as 'the canon' of the Buddha's Word recited and collected at the First Saṅgīti.

²⁹ For a survey of the literature on the Mūlasarvāstivāda affiliation of the Sanskrit and Tibetan *Avadānaśataka*(s), see Dhammadinnā 2015b: 491 with note 22.

³⁰ Up 2052 at C *ju* 79a4–82a3, D 4094 *ju* 79a4–82a3, G 3598 *tu* 110a3–114b3, N *tu* 85a5–88a5, P 5595 *tu* 89b4–93a3 and Si-T 3323 *ju* 188,4–195,3 with apparatus vol. 161 p. 710 (the references are to the entire quotation), identified in Honjō 1984: 22–23; cf. also de la Vallée Poussin 1980: I 220 note 2.

³¹ *Abhidharmakośabhāṣya* Pradhan 1967: 75,4.

³² *khyim bdag gzi brjid kyi* (DNP; C: *kyis*) *bu'i rtogs* (CD; NP: *rtog*) *pa*.

- (2) Up 2055:³³ after giving a quotation with the story of *Gaṅgila (*gaiṅ gā len pa zhes bya ba*), Śamathadeva says that this has been taken, abridged, from a *sūtra*, and that the *Avadānaśataka*, for which an *uddāna* reference is supplied, should be consulted for details.³⁴ The story is indeed told in the *Avadānaśataka* (no. 98), where the name of the protagonist is spelled Gaṅgika.³⁵
- (3) Up 3025:³⁶ expanding on the famous story of King Kṛkī's dreams interpreted by the former Buddha Kāśyapa mentioned in the *Abhidharmakośabhāṣya*, Śamathadeva recounts the series of dreams from a **Kāñcanamāla-avadāna*.³⁷
- (4) Up 4069:³⁸ taking his cue from the case of a monk who undergoes a sex change into a female for having insulted his fellow *saṅgha* members by claiming that they were '(just) women',³⁹ Śamathadeva reports an *avadāna* or a *jātaka* explaining the past of the Tathāgata in relation to the problems of the litigious monks at

³³ Up 2055 at C *ju* 82b2–85b6, D 4094 *ju* 82b2–85b6, G 3598 *tu* 115a6–120b3, N *tu* 88b4–92a2, P 5595 *tu* 93b4–97b1 and Si-T 3323 *ju* 196,7–204,3 with apparatus vol. 161 pp. 711–712 (the references are to the entire quotation), identified in Honjō 1984: 22–23; cf. also de la Vallée Poussin 1980: I 220 note 5.

³⁴ *dir mdor bsud te brjod kyi rgyas par ni rtogs pa brjod pa brgya'i sdom gyi tshigs su bead pa bcu pa'i brgyad pa las blta bar bya'o.*

³⁵ For *Avadānaśataka* 98 see Speyer 1906–1909: II 179–185 (translated in Feer 1891: 415–418), with the Tibetan version in D 343 *am* 274b3–278a3 and P 1012 *u* 284b4–288a6 (the protagonist's name is given as *gaiṅ gā pa* in D 343 *am* 274b3 and *gaiṅ gā ba* in P 1012 *u* 284b4) and the Chinese in T 200 at T IV 254a14–255a15 (the protagonist's name is given as 恒伽達 at 254a14).

³⁶ Up 3025 at C *ju* 127b1–128b6, D 4094 *ju* 127a7–128b5, G 3598 *tu* 187a3–189a6, N *tu* 134b7–136a5, P 5595 *tu* 146a6–147b6 and Si-T 3323 *ju* 305,17–309,2 with apparatus vol. 161 p. 720 (the references are to the entire quotation), identified in Honjō 1984: 34–35; cf. also de la Vallée Poussin 1980: II 44 note 6.

³⁷ *gser phreng can gyi rtogs pa brjod pa las 'di ltar 'don te*, which might correspond to **Kāñcanamālāvādāne evaṃ paṭhyate*.

³⁸ Up 4069 at C *ju* 232b2–233a5, D 4094 *ju* 232b3–233a5, G 3598 *tu* 348a1–349a1, N *tu* 256b2–257a6, P 5595 *tu* 265b5–266b1 and Si-T 3323 *ju* 567,11–56,92 with apparatus on vol. 161 p. 737 (the references are to the entire quotation); cf. Honjō 1984: 64–65. Japanese translation in Honjō 2014: II 583–584. I translate this quotation in an article in preparation (b).

³⁹ *Abhidharmakośabhāṣya* Pradhan 1967: 232,7–8 on *Abhidharmakośa* IV 55: *yathā saṅghastrivādāsamudācārād vyañjanaparivṛtīḥ śrīyate*.

Kauśambi and states that the same subject is versified (*tshigs su bcad par byas*) in a story in the in a **Bahubuddha-avadāna* (?) (*sangs rgyas mang po'i rtogs pa brjod par*) of the *Kṣudraka*.⁴⁰ It is unclear whether the references is to a text in the *Kṣudraka* section of a Mūlasarvāstivāda *Vinaya*⁴¹ or else in a *Kṣudraka-āgama*.⁴²

8. From the *Kṣudraka-vastu* or the *Kṣudraka-āgama*?

Unlike Up 2052, for which it is specified that the intended *Kṣudraka* is that of the *Vinaya* division of the same name, in all likelihood the *Kṣudraka-vastu* of the *Vinaya* transmitted within Śamathadeva's own Mūlasarvāstivāda textual lineage, in the case of both Up 4069 and Up 4108 Śamathadeva only speaks of a *Kṣudraka* in general, without giving further information. It is in principle equally possible that this refers to an *avadāna* included in the *Kṣudraka-vastu* of the Mūlasarvāstivāda *Vinaya* or else in a text belonging to the canonical *Kṣudraka-āgama*.

Be that as it may, the abbreviation used in Up 4108 — “... *to be related in full up to ...*” — signals Śamathadeva's familiarity with the storyline in the *avadāna* source-text and its standard narrative modules. In other words, he did not feel the need to quote the story in full, and seems to have presumed that his audience or readership would have

⁴⁰ On Tibetan titles representing *bahu* or *bahu* (*mang po*) in *bahudhātuka* or **dhātu-bahutaka* (including occurrences of *kham* *mang po pa'i mdo* in Up 1032, 2017, 3099 and 6039), cf. Skilling 1994: 772 and 774 and Anālayo 2011: 645 notes 47–48.

⁴¹ Comparative research has shown that the discourse quotations found in the *Abhidharmakośopāyikā-ṭīkā* correspond to texts that are reckoned to be Mūlasarvāstivāda. The *Vinaya* passages cited by Śamathadeva can be traced back to the Mūlasarvāstivāda *Vinaya* and the summary verses (*uddānas*) in the *Abhidharmakośopāyikā-ṭīkā* tend to agree with those in the Mūlasarvāstivāda *Vinaya*; see Honjō 1987, Skilling 1997: 136 note 107 and Clarke 2001: 88–89, Martini 2012a: 63 note 45 and Honjō 2014 I 33–37.

⁴² References to a *Kṣudraka* may thus point to the existence of a fifth *Āgama*, a *Kṣudraka* collection, in the canon of Śamathadeva's textual community; cf. also a reference to “the **Arthavarga-sūtra* of the *Kṣudraka*” noted by Sakurabe 1956: 160 note 4. On the *Kṣudraka-āgama* in the *Abhidharmakośopāyikā-ṭīkā* see Honjō 2014: I 32–33.

been able to fill in the details (I see it less likely although not impossible that the abbreviation is due to the Sanskrit scribes or the Indian *upadhyāya* Jayaśrī and the Tibetan *lotsāva* from Kham, the monk Shes rab 'od zer, who translated Śamathadeva's work into Tibetan).

Now, in a recently published *avadāna* anthology from the Central-Asian site of Merv, that was compiled by a self-identified *vinayadhara* of the Sarvāstivādins, there is explicit cross-referencing to the *Vinaya*, signaled by the pointer *vistareṇa yathā Vināye* or *yathā Vināye*, “[the *avadāna* should be related] (in detail) as in the *Vinaya*.”⁴³ From this it can be inferred that a number of *avadānas* in this anthology were originally extracted from a Sarvāstivāda *Vinaya*.⁴⁴ This illustrates well not only how the transmitters of *avadānas* must have been well-acquainted with the *Vinaya* corpus of their respective schools but also how abridgment and transmission by means of summaries seemed to be the norm rather than exception with these stories.⁴⁵

The Mūlasarvāstivāda *Vinaya* includes numerous parallels to stories in the *Avadānaśataka*,⁴⁶ a collection that, as I mentioned above, was also known to Śamathadeva. A significant number of fixed modules are also known to be shared among the Mūlasarvāstivāda *Vinaya* and several *avadāna* compilations.⁴⁷ As comparative studies have documented, many stories were extracted from the Mūlasarvāstivāda *Vinaya* and transmitted autonomously.⁴⁸ The *Divyāvadāna* collection

⁴³ Karashima and Vorobyova-Desyatovskaya 2015: 154 (folio 4r4), 156 (folio 5r4-5), 158 and 160 (folio 6r1-2), 182 (folio 14v3); the abbreviation is discussed by Karashima in Karashima and Vorobyova-Desyatovskaya 2015: 147.

⁴⁴ Karashima and Vorobyova-Desyatovskaya 2015: 147.

⁴⁵ A case in point is the transmission of the narrative texts I studied in Dhammadinnā 2015b.

⁴⁶ See the overview in Kishino 2016: 256–261.

⁴⁷ References in Kishino 2016: 256 note 53; see, for example, the textual studies in Hiraoka 2002.

⁴⁸ Langenberg 2013: 207 explains that “many *avadānas*, literally ‘cuttings’ or ‘snippings’, were pruned ... from the Mūlasarvāstivāda *vinaya*. Others may have been derived from some less circumscribed and more eclectic body of oral and written lore circulating through monastic communities.” Pruning (and in some cases subsequent ‘grafting’

is perhaps the best known such an example of stories. According to Hiraoka's (1998) findings, at least seven individual *Divyāvadāna* stories were extracted from the Mūlasarvāstivāda *Vinaya*, and all nineteen stories in the *Divyāvadāna* have Mūlasarvāstivāda parallels.

In general, the proximity of *avadāna* and *Vinaya* transmission is explained by the shared didactic function of their narratives. *Vinaya* narrative serves teaching purposes in the context of the *saṅgha*'s moral and legal education. *Jātaka* and *avadāna* tales are put to the service of the same teaching purposes, not limited to the laity as their target audience, but also for the legal training of the *saṅgha*, as is shown by the incorporation of *jātakas* and *avadānas* in *Vinaya* texts.⁴⁹ The Mūlasarvāstivāda *Vinayas* in particular, saw a two-tiered proliferation of narrative materials, including 'Chinese boxes' of *avadānas*, each nested inside the next larger one in a project of an organic, 'continuous script' of *Vinaya* and emerging bodhisattva ideology which would function together.⁵⁰ With the bodhisattva path progressively gaining momentum within monastic institutions, such a script must have had tremendous ideological and educational impact.

into other texts) is indeed what appears to have happened with many *avadānas* included in the Mūlasarvāstivāda *Vinaya(s)* that enjoyed autonomous circulation. However, the etymology of the term *avadāna* remains debated, the sense of 'cutting' being not universally accepted; cf. Speyer 1906–1909: II II–IV, Edgerton 1953: 72 s.v. *avadāna*, von Simson 1981: III 161 s.v. *avā-dana*, Cutler 1994: 3–7, von Hinüber 2000: 61 (§ 121), Cone 2001: I 163 s.v. *apadāna* and Yost 2013: 3–4.

⁴⁹ Huxley 1999: 320 sums up that *Vinaya* case stories "can best be understood as documents generated by legal education". For a discussion of the didactic function of Mūlasarvāstivāda *Vinaya* narrative in relation to *jātaka/avadāna* literature and a case study see Anālayo 2016. Another case in point would be the account of Mahāprajāpatī Gautamī's *parinirvāṇa* and a related *avadāna* in the Mūlasarvāstivāda *Vinaya* (studied in Dhammadinnā 2015a and 2016), which are linked to the promulgation of a minor monastic regulation possibly as a result of putting a memorable event and an inspirational *avadānā* to the service of *Vinaya* teaching.

⁵⁰ The *Vinaya* of the Mahāsāṅghika-Lokottaravādins shared a similar process, as reflected by the title of *Mahāvastu-avadāna* in the manuscript tradition attached to it. As Tournier 2012: 91 observes, "[t]he fact that, in the distinctively late manuscripts collated by Senart, the final colophon and many of the chapters' colophons call the text *Mahāvastu-Avadāna* led scholars to relate it to *avadāna* anthologies, composed mostly by extracting narrative materials from the *Vinaya*"; this similarity was already noted by Przyluski 1929: 3.

Conceivably, Śamathadeva was quoting from an *avadāna* included in the *Kṣudraka* section of the recension of the Mūlasarvāstivāda *Vinaya* he was acquainted with.

There existed multiple Mūlasarvāstivāda *Vinaya* traditions, the Mūlasarvāstivāda *Vinaya* being best characterised as a multi-lineage, policentric textual phenomenon.⁵¹ *Vinaya* and *avadāna* narratives, in turn, would at times be further ‘localised’ and they incorporated local place names, proper names and names of rulers.⁵² Last, additional lost versions are to be probably added to the extant texts.

To conclude, the *avadāna* source of Up 4108 might still be hidden in some unexplored corner of the *Kṣudraka-vastu* of the received Mūlasarvāstivāda *Vinayas*, or else it might not have come down to us in any of the extant texts. On the other hand, an *avadāna* placed in a **Kṣudraka-āgama* transmitted by Mūlasarvāstivāda reciters remains another equally possible source. Both options are possible in view of the natural placement of *avadānas* within *Vinaya* texts and in a *Kṣudraka* scriptural collection that would be naturally open to the inclusion of *avadāna*-type material. In fact, the fluidity of the transmission of narrative materials and the use of both *Vinaya* and *avadāna* stories at the service of monastic and lay education makes it not altogether impossible that this *avadāna* illustrating the canonical dictum on the foremost gift was transmitted across multiple textual boundaries.

⁵¹ For recent overviews of the corpus of *Vinaya* texts identified as Mūlasarvāstivāda see Kishino 2013: 6–24 and the bibliographical survey of the extant Mūlasarvāstivāda *Vinaya* materials in the Gilgit manuscripts in Clarke 2014b: 16–45. Textual scholarship is becoming increasingly aware of a multiplicity of Sarvāstivāda/Mūlasarvāstivāda *Vinaya* (and *Āgama*) traditions; see, e.g., Silk 2008: 113–114 note 44, Martini 2012b: 440–441, Emms 2012, Yao 2013: 1133–1134, Clarke 2014a: 224–225 note 138, Borgland 2014, Clarke 2015: 73–81, Dhammadinnā 2015a: 29–30 and Anālayo 2017.

⁵² See, e.g., Neelis 2008.

9. Appendix: Collated Edition of Up 4108

C, *mngon pa, ju* 257b7–258a6; D [4094], *mngon pa, ju* 258a1–258b1; G [3598], *mzod 'grel, tu* 381b2–382a2; N *mngon pa, tu* 284a2–284b1, P [5595], *mngon pa'i bstan bcos, tu* 293b6–294a5; Si-T [3323], *mngon pa, ju* 6284–6294 (with apparatus in vol. 161 p. 741).

mchog ni grol bas grol ba la ^[i] zhes bya ba la | gau ta ma'i mdo'i mtha' las tshigs su bead pa nye bar bkod la | rtogs pa brjod pa las kyang 'di ltar 'byung ste | bcom ldan 'das mnyan yod na bzhugs te | de nas ljongs gzhan zhig nas dge slong zhig mnyan 'yod du ^[ii] ongs so || de spyod yul ^[iii] mi mkhas pa zhig pas nga'i bsod snyoms gang las rnyed par 'gyur zhes rtog pa na ting nge 'dzin ma rnyed par gyur to ^[iv] de la tshe dang ldan pa sã ri'i bus smras pa | tshe dang ldan pa sems las chung ngus dge phyogs la sbyor cig dang | ngas khyod la bsod snyoms sbyin par bya'o || de nas dge slong de ^[v] dag 'dod chags dang ma bral bar gyur pas ji ltar 'di 'i bsod snyoms za zhes brtson 'grus brtsams pa ^[vi] dang dgra bcom pa nyid mngon sum du byas nas tshe dang ldan pa sã ri'i bus bsod snyoms phul lo || bcom ldan 'das ^[vii] kyi bka' stsal pa | dge slong dag sngon byung ba 'das pa'i dus na rims nad ces bya ba'i rgyal po byung ste | de mnam par rgyal bar byed ^[viii] pa'i yon gnas zhig byung ste ^[ix] de lha nams ^[x] kyi 'di skad du rgyal po chen po 'di na mnam par rgyal bar byed pa'i yon gnas zhig yod de | de

ⁱ GNP omit: ||.

ⁱⁱ CD: yod du; GNP: du yod pa.

ⁱⁱⁱ CD add: la; GNP omit: la.

^{iv} P: |.

^v CD: dag; GNP: bdag.

^{vi} G omits: dang.

^{vii} G: kyi.

^{viii} G: pã'i.

^{ix} GNP add: |.

^x G: kyi.

la bsod snyoms dag phul <sup>[cig]^{xi} ces smras pa dang^[xii] de gang na gnas
zhes mi shes nas ji tsam na rgyal pos grong khyer stong phrag drug cu
^[xiii] lo stong phrag drug cur sbyin pa dag byin yang rang sangs rgyas
de la bsod snyoms gcig kyang ma phul te^[xiv] de ni snga dro <sup>[bslang]^{xv}
nas de'i 'og tu za'i ^[^{xvi}] dus ma yin par ni mi za ba'i phyir ro ^[^{xvii}]
dge slong dag gang yang rgyal po des grong khyer stong phrag drug
^[^{xviii}] la lo stong phrag <sup>[drug]^{xix}^{xx} cur sbyin pa dag byin pa bas gang
yang śā ri'i bus dge slong 'di la sbyin pa byin pa ^[^{xxi}] de ni sbyin
pa 'di'i brgya'i char yang nye bar mi 'gro'o^[^{xxii}] zhes bya ba'i bar du
rgyas par 'byung ngo ||</sup></sup></sup>

^{xi} CGDP: cig; N: bus.

^{xii} GNP add: |.

^{xiii} P adds: la

^{xiv} GNP add: |

^{xv} CD: bslang; GNP: bslang.

^{xvi} G omits: |.

^{xvii} N: |.

^{xviii} P: cur

^{xix} P omits: drug.

^{xx} G omits: cu la lo stong phrag drug.

^{xxi} CD omit: sbyin pa; GNP add: sbyin pa.

^{xxii} GNP add: ||.

Abbreviations

C	Cone edition
CBETA	Chinese Buddhist Electronic Text Association
D	Derge edition (Tōhoku)
EĀ	<i>Ekottarika-āgama</i> (T 25)
G	Golden Tanjur edition
MĀ	<i>Madhyama-āgama</i> (T 26)
MN	<i>Majjhima-nikāya</i>
N	Narthing edition
Q	Peking (‘Qianlong’) edition (Ōtani)
Si-T	<i>bstan ’gyur dpe bsdur ma</i> (‘Sichuan’) Tanjur edition
SN	<i>Samyutta-nikāya</i>
T	Taishō edition (CBETA, 2014)
Up	<i>Abhidharmakośopāyikā-ṭīkā</i>

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從一個解脫者到另一個解脫者：《俱舍論註雜錄》中 《譬喻經》的引文

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摘要：

本文主要分析《俱舍論註雜錄》中《譬喻經》的一段經文。從這段經文我們可以看出在諸布施中最殊勝的是一位解脫者布施給另一位解脫者。隸屬根本說一切有部之《俱舍論註雜錄》由安止天所著，現有《丹珠爾》藏譯本保存。

關鍵詞：

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