

The *Mārgasamuccaya*, Being the Sixth Chapter of Saṅghatrāta's *Abhidharmasamuccayakārikā*

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Abstract: This article contains the *editio princeps* and a tentative, annotated translation of the sixth chapter of Saṅghatrāta's *Abhidharmasamuccayakārikā*, a compendium of the Abhidharma composed according to the doctrinal perspective of the Saṃmitīya Buddhist tradition. The text describes the qualities to be cultivated by one who wishes to attain awakening and the various stages of the path leading to its realisation.

Keywords: Abhidharma; Saṃmitīya; Mārga

1 Introductory Remarks¹

A *codex unicus* containing the *Abhidharmasamuccayakārikā*, a compendium of the Saṃmitīya Abhidharma composed by a certain Saṅghatrāta, was found by Giuseppe Tucci at the monastery of Goñ dkar chos grwa in the Central Tibetan plateau, not far from Lhasa, in 1948. A description of this manuscript, along with an introduction to its content and linguistic peculiarities, has been provided by me in a paper written in honour of Cristina Scherrer-Schaub (Sferra 2020). This paper also contains the critical edition and a tentative English translation of the first chapter, the *āyatanasamuccaya*. In a second article devoted to the same text which appeared in a collection of studies in honour of Raffaele Torella, I present the critical edition and English translation of the second chapter, the *dhātusamuccaya* (Sferra 2022). The reader is invited to consult these articles for more information about the work and the criteria adopted in editing the text. In this paper, I limit myself to adding new information on the author and to introducing briefly the sixth chapter of the work, entitled *mārgasamuccaya* (fols. 6r₆–7v₇), of which a critical edition is published here for the first time together with a tentative English translation. Not unlike the other sections of the work, the text shows parallels with Vasubandhu's *Abhidharmakośa* (see below, §4).

In the previous articles I argue that Saṅghatrāta may have modelled the *Abhidharmasamuccayakārikā* on the *Kośa* of Vasubandhu. This seems to be confirmed by some references to be found throughout the entire text to ideas and classifications that we find precisely in the *Abhidharmakośa* and that Saṅghatrāta quotes by making it clear that they reflect the opinion of other masters to whom he refers with a generic *kecit*, “some,” without ever naming them explicitly.

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¹ I sincerely thank Nicola Bajetta who has carefully read the last draft of this paper and provided me with very useful comments and suggestions.

Recently, Antonello Palumbo pointed out to me that the name Saṅghatrāta recurs in an Abhidharmic text preserved only in Chinese, the *Zun Poxumi pusa suoji lun* 尊婆須蜜菩薩所集論 (“Discourses Collected by the Venerable bodhisattva Vasumitra,” T no. 1549), which was translated in 384.¹ The reconstruction of the transcription of the name as Saṅghatrāta (Sengqieduoluo 僧伽多羅) is almost certain because of a note in a 6th-century Sanskrit-Chinese glossary (the *Fan fanyu* 翻梵語, T 54, no. 2130, 999c4), where we read 僧伽多羅(應云僧伽多羅哆, 譯曰衆度). In Vasumitra’s work, only a very brief thesis is attributed to Saṅghatrāta. Apparently, according to this thesis (尊僧伽多羅說, 四大大事興因緣生色, T 28, no. 1549, 722a21–22), “form” (*se* 色, *rūpa*) arises from the causal conditions of the emergence of the “four elements” (*si da* 四大, the “big four,” namely the *mahābhūtas*) (Palumbo, personal communication, email on 15th November 2024). Although this idea does not appear explicitly in the *Abhidharmasamuccayakārikā*, it is not at all implausible that the author of this text is the same Saṅghatrāta mentioned in Vasumitra’s work, since a statement of this kind is in itself rather generic and easily acceptable even to a Saṃmitīya. Should this identification prove correct, we should assume that Saṅghatrāta was active before Vasubandhu, either prior to or at most contemporary with the composition of Vasumitra’s work. In this case, the pronoun *kecit* would not refer to Vasubandhu, but to other masters, perhaps Sautrāntika. The scenario that emerges is perhaps not far-fetched.

However, as Francesco Barchi has pointed out to me (personal communication, Munich, 13th February 2026), it is very likely, although not certain, that the Saṅghatrāta mentioned by Vasumitra was a Sarvāstivādin and not a Saṃmitīya. The Saṅghatrāta who authored the *Abhidharmasamuccayakārikā* would therefore be a different person. Although the existence of two *ābhidharmikas* with the same name but belonging to two different traditions may seem suspicious, it should be borne in mind that the name Saṅghatrāta is by no means implausible for a Buddhist monk, and it cannot be excluded that this is a case of homonymy.

For now, however, we cannot rule out a third possibility, namely, that the *Abhidharmasamuccayakārikā* was a later composition attributed to the Saṅghatrāta mentioned by Vasumitra because of the fame he must have had in some circles, even though we know very little about him today.

In conclusion, although it is more plausible, though not completely certain, that our Saṅghatrāta was active after Vasubandhu, the period in which he would have lived is still unclear. As is normal in classical Indian texts and particularly in a work that does not contain explicit quotations and references to authors and schools, the text lacks clues that can help us clarify the question.

¹ This text refers to various Buddhist traditions, including the Pudgalavāda (mentioned once in passing); cf. Willemen, Dessein, and Cox 1998, 163–164.

Generally speaking, the *mārgasamuccaya* follows the structure of Vasubandhu's *mārgapudgalanirdeśa*, but with some differences. For instance, the first stanzas refer to the four *adhiṣṭhānas* ("foundations"), a topic that is not present in Vasubandhu's work. After a reference to *śruta*, *cintā* and *bhāvanā* (v. 4), stanzas 5–8 describe a series of factors in progressive order starting with *hrī* ("modesty") and *apatrāpya* ("shame"), and ending with *nirvāṇa*. Stanza 9 connects *śruta*, *cintā* and *santīraṇa* with the Four Truths of the Noble Persons (*ārya*). The first parallel with the *Abhidharmakośa* is in stanzas 10–11, which describe the Four Truths. Then the text refers briefly to the three states of sorrow, to *trṣṇā* as its cause (v. 12), and to the practitioner, who, having restrained his senses (v. 13), should practise *ānāpānasmṛti*. After that, the text refers to the four *smṛtyupa-sthānas* (vv. 14–15), and to the contemplation of the Four Truths (vv. 16–18). Then it continues with another description of the stages that lead the *ārya* to *nirvāṇa* (Stream-enterer, Once-returner, Non-returner and Arhat) (vv. 19–23). Here there are other parallels with the *Abhidharmakośa* and a prose passage that we can read in the Saṃmitīya chapter of the *Saṃskṛtāsaṃskṛtaviniścaya* by Daśabalaśrīmitra (Tibetan tr. sDe dge ed., fols. 234b6–235a2, Peking ed., fols. 166b5–167a1; see also Namikawa 2011, 169),¹ a work that can be dated to ca. 1140–1150.² The text continues with a description of the seven kinds of Noble Persons and their fruits (vv. 24–41), and with a brief examination of the following topics: the three types of retrogression (vv. 42–43), liberation (vv. 44–47), path and fruit (vv. 48–50), and ordinary person (v. 51). After a relatively longer discussion of the *bodhipākṣikadharmas* (vv. 52–63), Saṅghatrāta concludes the chapter with some final considerations, defining, among other things, the path as "a medicine" and the Noble Persons as those who are satisfied with the religious life (vv. 64–70).

2 Sigla and Symbols

For this edition and translation, the following sigla and symbols are used:

[...]	enclose the pagination of the MS
]	separates the accepted reading, emendations or conjectures from other readings
(...)	enclose the numbers of the stanzas
<...>	enclose the <i>avagrahas</i> that are absent in the MS
{...}	enclose <i>akṣaras</i> or <i>daṇḍas</i> that should be cancelled
⊛	fleuron/wheel
(?)	marks doubtful points in the translation
<i>r</i>	<i>recto</i>
<i>v</i>	<i>verso</i>

¹ I owe this information to Prof. Kazunobu Matsuda, who very kindly provided me with a copy of Prof. Namikawa's book. Unfortunately, this part of the text is not present in the only (and fragmentary) Sanskrit manuscript of the work that has come down to us: Cambridge University Library, MS Or. 157.2.

² For a recent contribution on this text with an edition of the Sanskrit portion of the work available and bibliographical references to major studies on it, see Szántó 2020.

3 Text¹

satyatyāgaśamaprajñā nirvvāṇānugūṇā hi yāḥ |
 adhiṣṭhānāni buddhīś ca yayaitāny adhiti[6r7]ṣṭhāti || (6.1 [208])
 nirvvāṇam apy adhiṣṭhānatrayam uktam ṛtādi tat |
 tan muktvā dve adhiṣṭhāne dhīḥ kṛtvā nikhilāni tu || (6.2 [209])
 asamāt tena śīlena samāt tena tu kecana² |
 śrutvāśrutvāthavā tatvaṃ vipaśyanti parīkṣakāḥ || (6.3 [210])
 śriṇvan³ svādhyāyam abhyasyan deśanām⁴ pravacintayan⁵ |
 samādhīnām nimittāni [6r8] bhāvayan vaiti satpatham || (6.4 [211])
 premagauravaniṣpattiḥ hryapatrāpyasamudbhavā⁶ |
 yeṣu te guravaḥ⁷ sevyā buddhās tacchrāvakāś ca te || (6.5 [212])
 gurubhyaḥ śrutaniṣpattiḥ śrutād artthavicāraṇam |
 artthāvabodhāt prāmodyam⁸ prāmodyāt prītisaṃbhavaḥ || (6.6 [213])
 prīteḥ prasrabdhiniṣpattiḥ prasrabdheḥ sukhasaṃbhavaḥ | [6v1]
 sukhāt samādhiprabhavaḥ samādhes tatvadarśanam || (6.7 [214])
 tatvadarśanajā nirvvid virāgo⁹ nirvvidudbhavaḥ |
 virāgāc ca vimuktiḥ syān nirvvāṇam ca vimuktitaḥ || (6.8 [215])
 śrutaṃ satyakathā jñeyā taccintā tu vicāraṇam |
 avabodhas tadartthasya samyaksantīraṇan tu yat || (6.9 [216])
 jātyādi duḥkham sūtreṣu tṛṣṇā du[6v2]ḥkhasya saṃbhavaḥ |
 tṛṣṇākṣayaś ca nirvvāṇam aṣṭāṃgo mārgga ity api || (6.10 [217])^a
 sadoṣadoṣanirddoṣadoṣaghnāni yathākramam |
 duḥkhaprabhavanirvvāṇamārggasatyāni kecana || (6.11 [218])
 duḥkhatātrayaduṣṭatvān mana-āpādayas trayāḥ |^β
 duḥkhās tajjananatvāt tu hetuḥ tṛṣṇaita eva vā || (6.12 [219])

¹ As expected, the majority of the *anuṣṭubhs* are *paṭhyā*, with the exception of vv. 6c, 10a, 13a, 19c, 26a, 26c, 28a, 44a, 47a, 54a and 57a, which are *ma-vīpulā*; vv. 7c, 13c, 24c, 45c, which are *bha-vīpulā*; vv. 53a and 60c, which are *ra-vīpulā*; and v. 69c, which is *na-vīpulā*.

² kecana em.] kenacana MS (*contra metrum*)

³ sic for śriṇvan

⁴ deśanām conj.] deśayan MS

⁵ pravacintayan em.] pravacintayat MS

⁶ °samudbhavā em.] °samudbhavaḥ MS

⁷ guravaḥ em.] guraveḥ MS

⁸ prāmodyam em.] prāmokṣam MS

⁹ nirvvid virāgo em.] nirvvid virāgo nirvvid virāgo MS

viśuddhaśīlaḥ sam[6v₃]tuṣṭa indriyeṣu susaṃvṛtaḥ |
viviktavāsābhiratir ddhīviriyasmaraṇānvitaḥ || (6.13 [220])
ānāpānasmṛtiḥ¹ ṣoḍhā caturddhā vāsubhā² tataḥ |
smṛtyupasthānam ekaikaṃ tridhākāranayena vā || (6.14 [221])
viparyyāsavipakṣeṇa kāyaveditacetasām |
dharmānām cāvaśiṣṭānām smṛtyupasthānatā matā || (6.15 [222])³
dravyato lakṣa[6v₄]ṇāc caiva śuddhāśuddhavicāraṇā |
anityahetūparodhaniryyānādyair anukramaṃ || (6.16 [223])
vā samastāviruddhā³ ca kṣāntir nnāma ca jāyate |
nimittaṃ cāggradharmmās ca prāmodyādikramo yathā || (6.17 [224])
tato duḥkhaṃ tribhir jñānaiḥ⁴ śeṣāny evaṃ tribhis tribhiḥ |
paśyaty ādyatṛtīyābhyām hanti kleśān iha dvayoḥ || (6.18 [225]) [6v₅]
tatas trayodaśe citte phalam āryyo⁵ <'>dhigacchati |
jugupsamāno nirvvetti⁶ tataḥ kāmān dvidhāsucīn || (6.19 [226])
dvitīyaṃ bahunirvviṇṇaḥ phalam āpnoty anāsravaṃ |
nirvviṇṇaḥ sarvvaśas tv āryyaḥ tṛtīyam adhigacchati || (6.20 [227])
bahirmukhapravṛttānām kleśānām sarvvaśaḥ⁷ kṣayāt |
etaḍ vairāgyam ity uktaṃ vīta[6v₆]rāgas⁸ tv ataḥ paraṃ || (6.21 [228])
antarmukhapravṛttānām baṃdhanānām⁹ vimocanāt |
sa vimuktim avāpnoti caturthaṃ¹⁰ cāmalaṃ phalaṃ || (6.22 [229])
pūrvvāparādhanirjjātabhavasamdhinirodhataḥ¹¹ |
parinirvvāti niṣkleśo nirindhana ivānalaḥ || (6.23 [230])
mithyātvaniyatau kecit tathānye <'>niyatau sthitāḥ |
pṛthagjanā dṛṣṭapadā[6v₇]s samyaktvaniyatau sthitāḥ || (6.24 [231])⁸

¹ ānāpānasmṛtiḥ em.] ānāpānasmṛtiṃ MS

² vāsubhā em.] vāsubhām MS

³ samastāviruddhā em.] samastāvaruddhā MS

⁴ jñānaiḥ em.] jñānauḥ MS

⁵ āryyo em.] āryo MS

⁶ nirvvetti em. (Mattia Salvini)] nirvvitte MS

⁷ sarvvaśaḥ em.] sarvvaśāḥ MS

⁸ vītarāgas em.] vītarāgas MS

⁹ baṃdhanānām em.] baṃdhanānām MS

¹⁰ caturthaṃ em.] caturddhaṃ MS

¹¹ °bhava° em.] °bhavā° MS

ājñāsyāmīndriyasthau¹ dvau traya ājñendriye sthitāḥ |
 ājñātāvīndriyasthau tu dvāv evaṃ sapta te punaḥ || (6.25 [232])^ε
 śraddhānusārī mṛdvakṣo jñeyo darśanavartmani |
 dharmmānusārī tikṣṇākṣas tasminn eva vyavasthitaḥ || (6.26 [233])^ζ
 śraddhāvimuktadṛkprāptāv etāv eva phale sthitaḥ |^η
 vi[6v₈]mokṣālābhinau² jñeyau lābhinau kāyasākṣiṇau || (6.27 [234])
 prajñāvīmuktāv arhaṃtau vimokṣāṇām alābhinau |
 bhāgadvyavīmuktāu tu tāv eva yadi lābhinau || (6.28 [235])
 phalasthau srota-āpannasakṛdāgāmināv iha |
 triṣv anāgāmyaśaikṣau tu pūrvvatyāgānyalābhataḥ || (6.29 [236])
 catvāraś ca yathasamkhyam phalānām pratipa[7r₁]nnakāḥ |
 sakṛdāgāmyanāgāmipratipannau dvidhā matau || (6.30 [237])
 saptakṛtvaḥparō jñeyas trisaṃyojanasamkṣayāt |
 kāmānām upalekhāc ca trijanmeha kulamkulaḥ || (6.31 [238])
 tanutvāc caiva kāmānām sakṛdāgāmy anantarāt³ |
 bhūyasā ca kṣayāt teṣām ekabījo nṛdevayoḥ || (6.32 [239])
 paṃcasamyojanatyāgād anāgāmī [7r₂] sa paṃcadhā |
 ūrdhvaṃsrotāḥ sasamskārāsamskārotpannanīrvṛtiḥ || (6.33 [240])
 antarā ca tridhā deśakālabhedād ayaṃ smṛtaḥ |
 pūrvvo <'>kaniṣṭhago dhyāne vyavakīrṇṇo⁴ <'>paro⁵ <'>paraḥ || (6.34 [241])^θ
 ārūpyagās trayas cānya iha tv ekasya nīrvṛtiḥ |^ι
 pariḥkṣiṇākḥilakleśabandhano⁶ <'>rhann asau punaḥ || (6.35 [242])
 hānabhaś⁷ cetanābhavyas⁸ tathā bha[7r₃]vyo <'>nurakṣituṃ |
 sthitākampyas tathā bhavyaḥ prativeddhum akopyavān⁹ || (6.36 [243])^κ
 ete samayanīrmuktāḥ kṣayajñānasya lābhinaḥ |
 ṣaṣṭho <'>samayanīrmuktaḥ so <'>kopyāyās ca tasya ca || (6.37 [244])^λ

¹ °īndriyasthau em.] °īndriyam sthau MS

² °ālābhinau em.] °ālābhinau MS

³ anantarāt conj. (note that the *akṣaras tva* and *nta* are quite similar in the Saindhavi/Bhaikṣukī script)]
 anatvarāt MS

⁴ vyavakīrṇṇo em.] vyavakīrṇṇe MS

⁵ 'paro em.] pare MS

⁶ °kleśa° em.] °kṣeśa° MS

⁷ hānabhaś em.] hānabhās MS

⁸ cetanā° em.] catanā° MS

⁹ akopyavān em.] akopyatām MS

ādyo <'>ntaś cāmalāḥ paṃthā yāvāt kleśanibarhaṇam¹ |
tāvacaīkṣaḥ parastāt tu² jñeyo <'>śaikṣas tridhā ca saḥ || (6.38 [245])
samāpattiprahāṇābhyā[7r₄]m indriyaiś cābhidhīyate |
eṣāṃ paraspāreṇaiva hīnatulyaviśiṣṭatā || (6.39 [246])
gotrābhyāsaprahāṇebhya indriyāṇām³ viśiṣṭatā |
ebhyo jayaviśeṣāc ca samāpattiviśiṣṭatā || (6.40 [247])
bahuprahāṇam alpānāṃ prahāṇād dhi viśiṣyate |
sākṣāt prahāṇavaiśeṣyān nāviśiṣṭā vimuktayaḥ || (6.41 [248])
phala[7r₅]mārggasamāpattiprahāṇaparihāṇayaḥ |
prāptāprāptopabhogebhyas tisa eva samāsataḥ || (6.42 [249])⁴
parivṛtte bhava prāptaparihāṇir nna vidyate |
āryasya parihāṇasya maraṇam na vibhāṣayā || (6.43 [250])⁵
nirvīdvirāgau rūpebhyo vimuktis cādhiḡamyate |
samalāmalamārggābhyāṃ vā cārūpyatrayād a[7r₆]pi || (6.44 [251])
ārūpye nikhilatyāgo ḡḡgheyakṣāya eva ca |
anāsraveṇa kriyate laukiko 'sau⁴ sabāṃdhanāḥ || (6.45 [252])
hetur mmārggaprahāṇāya na prahāṇasya śāsvatam |
parijñāyai dvayāyānyo nobhayasmai tathāparaḥ || (6.46 [253])
sākṣātkriyete⁵ kāyena prajñāyāpi tathā kvacit |
mokṣamārggau na mārggasya sthityaṃśā[7r₇]dyā vibaṃdhakāḥ || (6.47 [254])
bhāvyaṃnā vivarddhante mārggā hi⁶ balavattayā |
hetuḥ pūrvvaḥ parasyāsau phalaṃ tasya na kāraṇam || (6.48 [255])
varttamānā hi bhāvyaṃte mārggāḥ kecid anāgatāḥ |
kleśaghnā varttamānās tu vā vīnaśyanta eva ca || (6.49 [256])
tatpūrvvaḥ phalaṃprāptyā parihāṇena tūttaraḥ |
tyajyate <'>nāsravo mārggaḥ⁷ pra[7r₈]hāṇam tūttareṇa vā || (6.50 [257])
pṛthagjano na ḡḡgheyaprahāṇam adhiḡacchati |
nārūpyabhāvanāheyanirnnāśam nāmalaṃ phalaṃ || (6.51 [258])

¹ °nibarhaṇam em.] °nibarhaṇaḥ MS

² parastāt tu em.] parastābhu MS

³ indriyāṇām em.] indriyāṇam MS

⁴ laukiko 'sau em.] laukiko san MS

⁵ sākṣātkriyete em.] sākṣitkriyete MS

⁶ hi em.] hi na MS

⁷ 'nāsravo mārggaḥ em.] nāsravamārggaḥ MS (*contra metrum*)

śraddhā vīryaṃ smṛtiś caiva samādhir buddhir eva ca |
 pṛitiprasabdhyupekṣās ca cchandasaṃkalpasamvarāḥ¹ || (6.52 [259])^ξ
 samyakpradhānarddhipādasmṛtyupasthānasamjñakāḥ² |
 indriyāṇi [7v₁] balāny ete buddhyaṃgāny atha satpathaḥ || (6.53 [260])^o
 śraddhādhimuktiḥ³ satyeṣu tathā ratnatraye <'>pi ca |
 satyayāthātmyacintāyāṃ praggraho vīryam ucyate || (6.54 [261])
 evam evābhidhātavyāḥ sarvve smṛtyādayo guṇāḥ |
 kāyaprasabdhir apy asti śilaskaṃdhas tu saṃvaraḥ || (6.55 [262])
 kuśaleṣu prayogeṣu ye <'>nyeṣv evaṃvidhā guṇā[7v₂]ḥ |{|}
 sarvve te bodhipakṣāṇāṃ vijñeyāḥ pratirūpakāḥ || (6.56 [263])
 mārggaḥ pradhāno dṛgbhūmau buddhyaṃgāni tataḥ paraṃ |
 balāny aśaikṣabhūmau tu śeṣās tv anye <'>nuvarttakāḥ || (6.57 [264])
 vicitrakleśatāṃ matvā vineyānāṃ svayaṃbhuvaiḥ⁴ |
 tattatkleśaprahāṇāya mukhais tais tair udāhṛtāḥ || (6.58 [265])
 cittaṃ kuśalamūlāni⁵ manaskāra[7v₃]ś ca yonīśaḥ |
 hetavo bodhipakṣyāṇāṃ⁶ anye cāpy amalā guṇāḥ || (6.59 [266])
 kuśalā nirmmalā śilaprasabdhyarddhau⁷ na caitasau |
 sālaṃbanau saṃprayuktau vā cānuparivarttinau || (6.60 [267])
 sarvve sahabhuvo 'mūrttāḥ⁸ karmma vā na vipākajāḥ⁹ |
 praheyās ca dhiyā jñeyāḥ sāḥṣātkaryyā dvidhā matāḥ || (6.61 [268])
 varttante vā [7v₄] yutāḥ kṛtsnās¹⁰ sarvve dhyāne vivekaje |
 saṃkalparahitās tv ete vijñeyā antarādiṣu || (6.62 [269])
 pṛiter vvinā ca jāyaṃte tṛtīyādiṣv arūpiṣu |
 śilaprasabdhivarjā vā yeṣu saṃty amalā guṇāḥ || (6.63 [270])^π
 srotastīrtthaṃ tathā mārggo brahmacaryyaṃ ca nau rathaḥ |

¹ °saṃvarāḥ em.] °saṃvarā MS

² °saṃjñakāḥ em.] °saṃjyakāḥ MS

³ śraddhādhimuktiḥ em. (*ma-vipulā*)] śraddhādhimukti° MS

⁴ svayaṃbhuvaiḥ em.] svayaṃbhuvā MS

⁵ kuśalamūlāni em.] kuśalāmūlāni MS (*contra metrum*)

⁶ °pakṣyāṇāṃ em.] °pakṣyāṇam MS

⁷ *sic* for °prasabdhyarddhau

⁸ 'mūrttāḥ em.] mūrttā MS

⁹ vipākajāḥ em.] vipākajā MS

¹⁰ kṛtsnās em.] katsnās MS

virecanaṃ ca doṣaghaṇṇaṃ aṃjanaṃ caiva deśitam¹ || (6.64 [271])

audārika[7v₅]nimittaṃ vā yad vā syāc chāntasūcanaṃ |
samyak tad udggrahītavyaṃ viduṣā sevyam eva ca || (6.65 [272])

śamathapraggrhopekṣākālān yogī vibhāvayet |
nimittāni ca teṣāṃ ca nimittāni yathākramaṃ || (6.66 [273])

samāpattāv avasthāne² vyutthāne caiva kauśalaṃ |
satkṛtya³ satataṃ caiva prayogo <'>bhiprasāsyate || (6.67 [274])

svayambhūr dṛṣṭata[7v₆]tvo vā vimuktim adhigacchati |
nimittaṃ bhāvayan prājñāḥ samāpattiṃ pṛthagjanaḥ || (6.68 [275])

sukhā dhaṃdhā⁴ tathā duḥkhā pratipan mandamedhasaḥ |
kṣiprāpy evaṃ paṭumater akṣamādyā tathāparā⁵ || (6.69 [276])^P

cīvaraiḥ piṇḍapātaiś ca tuṣṭiś śayyāsanair api |
āryavamaṃśā alobhās te prahāṇārāmatā ratiḥ || ☉ [7v₇] (6.70 [277])

mārggasamuccayaḥ ṣaṣṭhaḥ samāptaḥ || ṛbha || ☉ ||

4 Notes to the Text

- α Cf. *Abhidharmakośa* 6.2: *satyāny uktāni catvāri duḥkhaṃ samudayas tathā | nirodhamārga ity eṣāṃ yathābhisamayaṃ kramaḥ* ||.
- β Cf. *Abhidharmakośa* 6.3: *duḥkhās triduhkhatāyogād yathāyogam aśeṣataḥ | manāpā amanāpās ca tadānye caiva sāsravāḥ* ||.
- γ Cf. *Abhidharmakośa* 6.14–15: *niṣpannaśamathaḥ kuryāt smṛtyupasthānabhāvanām | kāya-viccittadharmāṇāṃ dvilakṣaṇaparīkṣaṇāt || prajñā śrutādimayy anye saṃsargālabhanāḥ kramaḥ | yathotpatti catuṣkaṃ tu viparyāsavipakṣataḥ* ||.
- δ Cf. *Abhidharmakośa* 3.44cd: *samyānmithyātvanīyatā āryānantaryakāriṇaḥ* ||. Cf. *Abhidharmadīpa*, pp. 62–63.
- ε Cf. *Abhidharmakośa* 2.4: *ājñāsyāmyākhyam ājñākhyam ājñātāvīndriyaṃ tathā | uttarottarasamprāptinirvāṇādyādhipatyataḥ* ||.
- ζ Cf. *Abhidharmakośa* 6.29ab: *mṛdutiḥkṣṇendriyau teṣu śraddhādharmaṇusāriṇau* |.
- η Cf. *Abhidharmakośa* 6.31: *ṣoḍaśe tu phalasthau tau yatra yaḥ pratipannakaḥ | śraddhādhi-muktadrṣṭyāptau mṛdutiḥkṣṇendriyau tadā* || and its *Bhāṣya*: *tasmin kāle yo mṛdvīndriyaḥ*

¹ deśitam em.] deśitāḥ MS

² avasthāne em.] acasthāne MS

³ satkṛtya em.] sakṛtya MS

⁴ dhaṃdhā em.] dhaṃdha MS

⁵ akṣamādyā tathāparā em.] akṣamādyās tathāparāḥ MS

- śraddhānusāripūrvī sa śraddhādhimukta ity ucyate, yas tīkṣṇendriyo dharmānusāripūrvī sa dṛṣṭiprāpta ity ucyate, śraddhāprajñādhikātenādhimokṣādṛṣṭiprabhāvitatvāt |* (p. 354).
- θ Cf. *Abhidharmakośa* 6.37: *so 'ntarotpannasamāskārāsamāskāraparinirvṛtiḥ | ūrdhvasrotās ca sa dhyāne vyavakīrṇo 'kaniṣṭhagaḥ ||*
- ι Cf. *Abhidharmakośa* 6.38cd: *ārūpyagaś caturdhānya iha nirvāpako 'paraḥ ||*
- κ Cf. *Abhidharmakośabhāṣya ad* 6.56a: *sūtra uktam — ṣaḍ arhantaḥ parihāṇadharmā cetanādharma anurakṣaṇādharma sthitākampyaḥ prativedhanābhavyo 'kopyadharmā ceti |* (p. 372).
- λ Cf. *Abhidharmakośa* 6.56–57ab: *ṣaḍ arhanto matās teṣāṃ pañca śraddhādhimuktijāḥ | vimuktiḥ sāmāyiky eṣāṃ akopyākopyadharmāṇaḥ || ato 'samayamukto 'sau dṛṣṭiprāptānvayaś ca saḥ |*
- μ Cf. *Abhidharmakośa* 6.59ab: *parihāṇis tridhā jñeyā prāptāprāptopabhogataḥ |*
- ν Cf. *Abhidharmakośa* 6.60a: *mriyate na phalabhraṣṭaḥ |*
- ξ Cf. *Abhidharmakośa* 6.67–69: *anutpādakṣayañāne bodhis tādānulomyataḥ | saptatṛiṃśat tu tatpakṣyā nāmato dravyato daśa || śraddhā vīryaṃ smṛtiḥ prajñā samādhiḥ prītyupekṣaṇe | praśrabdhīśīlasamkalpāḥ prajñā hi smṛtyupasthitiḥ || vīryaṃ samyakprahāṇākhyam ṛddhipādāḥ samādhayaḥ | pradhānagrahaṇaṃ sarve guṇāḥ prāyogikās tu te ||* Cf. *Abhidharmadīpa* 442–443: *sopekṣāprītisamkalpaṃ śraddhāndriyapañcakam | saprasrabdhir dvirūpīttham nāmabhedaś tv apekṣayā || balāny atrendriyāṇy eva prajñāiva smṛtyupasthitiḥ | vīryaṃ samyakpradhānākhyam ri(ṛ)ddhipādā manasthitiḥ ||* These verses are introduced in the *Abhidharmadīpavṛtti* with the following words: *bodher anukūladharmāḥ smṛtyupasthānādayaḥ “saptatṛiṃśan nāmataḥ” | dravyatas tv ekādaśa | śraddhādīni pañca balāni prītiprasrabdhyupekṣāsamyaksamkalpavākkarmāntās ca ṣaḍ iti |*
- ο Cf. *Abhidharmakośabhāṣya ad* 6.66cd: *punar apy eṣa mārgo bodhipakṣyākhyāṃ labhate | saptatṛiṃśad bodhipakṣā dharmāḥ — catvāri smṛtyupasthānāni, catvāri samyakprahāṇāni, catvāra ṛddhipādāḥ, pañcendriyāni, pañca balāni, sapta bodhyaṅgāni, āryāṣṭāṅgo mārga iti |* (p. 382).
- π Cf. *Abhidharmakośa* 6.71–72: *anāsravāṇi bodhyaṅgamārgāṅgāni dvidhetare | sakalāḥ prathame dhyāne 'nāgamye prītivarjitāḥ || dvitīye 'nyatra samkalpād dvayos taddvayavarjitāḥ | dhyānāntare ca śīlāṅgais tābhyaṃ ca triṣv arūpiṣu ||*
- ρ Cf. *Abhidharmakośa* 6.66: *dhyāneṣu mārgaḥ pratipat sukhā duḥkhānyabhūmiṣu | dhandhābhijñā mṛdumateḥ kṣiprabhijñetarasya tu ||* and its *Bhāṣya ad* 66c: *mṛdvindriyasya sukhā duḥkhā vā pratipad dhandhābhijñā, tīkṣṇendriyasya kṣiprabhijñā | dhandhābhijñāsyāṃ pratipadī, seyaṃ dhandhābhijñā | evaṃ kṣiprabhijñā | dhandhasya vā pudgalasyeyam iti dhandhābhijñā |* (p. 382).

5 Tentative Translation¹

1. Truth, relinquishment, quiescence and discernment, which indeed are suitable for *nirvāṇa*, are the [four] foundations (*adhiṣṭhāna*). Intelligence (*buddhī*), then, is that through which [the practitioner] governs these [foundations].²
2. The three foundations beginning with truth are also called *nirvāṇa*. Excluding this [i.e., truth], [only] two foundations [are *nirvāṇa*]. But considering [also] discernment, all foundations are [*nirvāṇa*].³
3. ... (?) Either hearing or non-hearing [the teachings] some examiners see reality (*tattva*).
4. Hearing [the teaching], practising the daily recitation of scriptures (*svādhyāya*), reflecting upon the teaching, or meditating on the signs (*nimitta*) of concentrations (*samādhi*), [the practitioner] enters the good path.

¹ Unfortunately, the text of Saṅghatrāta is transmitted by a single manuscript that has not been revised and, as far as we know at present, has not been translated into Tibetan or Chinese, nor has it been accompanied by a commentary that clarifies any unclear points, here marked with "(?)." The following translation should therefore be considered provisional. In the most problematic places (vv. 3 and 46), I have chosen not to offer a translation and to leave ellipsis followed by "(?)."

² The sequence of the four *adhiṣṭhānas* that we find in Saṅghatrāta's text recurs for instance in Nāgārjuna's *Ratnāvalī* 2.34–39 (ed. Hahn pp. 52–55, ed. Phurtsham pp. 110–113; v. 39a is exactly *satyatyāgasamaprajñā*^o), in Dhammapāla's *Paramatthadīpanī* (cit. and tr. in Stuart 2015, 251–252) and in *Mahāvīyūtpatti* 80.1–4, but does not correspond to the one that is apparently more frequent in primary sources, which begins with *prajñā* and continues with *satya*, *tyāga* and *upaśama*. It should be noted in passing that a possible compound *prajñāsatyatyāgasamāḥ* in *pāda* a would have given rise to a variant of *bha-vīpulā* (with an initial sequence *ma-bha* and a caesura after the fourth syllable) and would have been metrically acceptable, albeit rare. *Mutatis mutandis*, the sequence *prajñā-satya-tyāga-upaśama* can be read, for example, in *Dīgha Nikāya* 33 (*Saṅgītisuttanta* 1.11.27, ed. vol. 3, p. 229): *cattāri adhiṭṭhānāni — paññādhiṭṭhānaṃ saccādhiṭṭhānaṃ cāgādhiṭṭhānaṃ upasamādhiṭṭhānaṃ* (cf. also *Sumaṅgalavilāsini*, vol. 3, pp. 1022–1023), in the second chapter of the *Saddharmasmṛtyupasthānasūtra* (§2.2; see Stuart 2015, 326–327) and in the **Satyasiddhisāstra* by *Harivarman, chapter 16 (Caturdharmavarga): *etac chāstram śṛṅvataś catvāri guṇādhiṣṭhānāni bhavanti — prajñādhiṣṭhānam, satyādhiṣṭhānam, tyāgādhiṣṭhānam, upasamādhiṣṭhānam iti | dharmasravanāt prajñā bhavātīti prajñādhiṣṭhānam | anayā prajñayā paramārthasūnyatām paśyatīti satyādhiṣṭhānam | sūnyatādarśanena kleśānāṃ viyogaṃ labhata iti tyāgādhiṣṭhānam | kleśānāṃ kṣayaś<c> cittam upasāmyatīdam upasamādhiṣṭhānam |* (retranslated from Chinese by N. Aiyaswami Sastri). Other sequences can be found in *Nettipakaraṇa* (p. 123: *saccādhiṭṭhāna, cāgādhiṭṭhāna, paññādhiṭṭhāna, upasamādhiṭṭhāna*) and in *Peṭakopadesa* (p. 145: *cāgādhiṭṭhāna, saccādhiṭṭhāna, paññādhiṭṭhāna, upasamādhiṭṭhāna*). For an in-depth analysis of the four foundations and other references to primary and secondary sources, see Stuart 2015, 248–266.

³ I accept Péter-Dániel Szántó's suggestion to take *kṛtvā metri causa* for *iti kṛtvā*. The text remains cryptic. I have been unable to find confirmation of this statement in other primary sources. In a passage from the *Sumaṅgalavilāsini* (part 3, p. 1022), only the second of the foundations, namely *saccādhiṭṭhāna*, is explicitly connected with *nibbāna* (cit. and tr. in Stuart 2015, 252–253).

5. The accomplishment of affection (*preman*) and respect (*gaurava*)¹ originates from modesty (*hrī*) and shame (*apatrāpya*). Buddhas and their Listeners, who are venerable (*guru*) [and] should be worshipped, are those for whom [one must feel affection and respect].
6. The accomplishment of listening (*śruta*) comes from [those who are] venerable; the examination of the meaning [of scriptures] (*arthavicāraṇa*) comes from listening; happiness (*prāmodya*) arises from the understanding of the meaning; joy (*prīti*) originates from happiness.
7. The accomplishment of serenity (*prasrabdhī*) comes from joy; gladness (*sukha*) derives from serenity; concentration (*samādhi*) is originated from gladness; the vision of truth (*tattvadarśana*) comes from concentration.
8. Serene disenchantment (*nirvidā*) comes from the vision of truth; the absence of attachment (*virāga*) comes from serene disenchantment; liberation [from the defilements] (*vimuktī*) comes from the absence of attachment, and cessation (*nirvāṇa*) comes from liberation [from the defilements].²
9. The conversation upon the [Four] Truths has to be known as “listening” (*śruta*); while thinking (*cintā*) on these [Truths] is “examination”; the correct judgement (*samyaksantīraṇa*), in its turn, is “the understanding of” their “meaning.”³
10. In the *sūtras* [it is stated that] Pain (*duḥkha*) is birth and so on; [it is also stated that] the Origin (*sambhava*) of pain is thirst (*trṣṇā*) and [that] Cessation (*nirvāṇa*) is the destruction of pain and it is also [taught] that the Path has eight limbs (*aṣṭāṅgo mārgaḥ*).
11. Some [say that the Four] Truths: Pain, Origin, Cessation and the Path are respectively: “endowed with disease,” “disease,” “without disease” and “remover of disease.”⁴

¹ In *Abhidharmakośa* 2.33c affection is equated with faith, and respect with modesty: *prema śraddhā gurutvaṃ hrīḥ*.

² The sequence that begins with *prāmodya* and ends with *nirvāṇa* recurs, with similar words and slight differences, in both Pāli and Sanskrit texts. See, e.g., *Samyutta Nikāya* 12.23.26, ed. vol. 2, pp. 31–32; *Aṅguttara Nikāya* 10.1 ff., ed. vol. 5, p. 1 ff.; *Nettipakaraṇa*, ed. p. 29; *Visuddhimagga* 1.32, ed. p. 11. See, in particular, *Śrāvakabhūmi* vol. 2, p. 132: *kāḥ punar āsāṃ śikṣāṇām ānupūrvī | suvisuddhasīlasyāvīpratisāraḥ | avīpratisāriṇaḥ prāmodyaṃ prītiḥ prasrabdhīḥ sukham | sukhitasya cittasamādhiḥ | samāhitacitto yathābhūtaṃ prajānāti, yathābhūtaṃ paśyati | yathābhūtaṃ jānan paśyan nirvidyate | nirviṇṇo virajyate | virakto vimucyate | vimukto 'nupādāya parinirvāti | evam imāni sīlāni bhāvitāny agratāyām upanayanti | yadutānupādāya parinirvāṇam | iyaṃ āsāṃ śikṣāṇām ānupūrvī ||*, and *Mahāvīyutpatti* 81.1–9: *pramuditasya prītir jāyate | prītimanasāḥ kāyaḥ prasrabhyate | prasrabdhakāyaḥ sukhaṃ vedayati | sukhitasya cittaṃ samādhīyate | samāhitacitto yathābhūtaṃ prajānāti, yathābhūtaṃ paśyati | yathābhūtaṃ jānan paśyan nirvidyate | nirviṇṇo virajyate | virakto vimucyate | vimuktasya vimukto 'smīti jānadarśanaṃ bhavati |*.

³ Verse 9 explains the words *śruta*, *arthavicāraṇa* and *arthāvabodha* of verse 6.

⁴ Athanaric Huard kindly pointed out to me that a similar description of the Four Truths can be read in the *Samyuktāgama* (No. 389, T 2, no. 99, 105a24–b20).

12. The three [impure *dharma*s, viz.] “pleasant,” etc. are painful because they are afflicted by the three states of sorrow (*duḥkhatā*) [i.e. *duḥkhaduḥkhatā*, *vipariṇāmaduḥkhatā* and *saṃskāraduḥkhatā*]. Alternatively, since [these *dharma*s] are the producing factor of these [states of sorrow], they are nothing but the cause (*hetu*) [of sorrow], that is, thirst (*trṣṇā*).

13. The one who is endowed with pure morality is satisfied, well-restrained in [his] sense faculties, delighting in secluded abiding, [and] endowed with intelligence, energy and awareness.

14. Mindfulness of breathing (*ānāpānasamṛti*) is of six kinds;¹ then, the [contemplation of] the impure (*aśubhā*) is of four kinds. The foundation of mindfulness (*smṛtyupasthāna*) is [to be practised] one by one or according to the method of a threefold aspect (?).²

15. It is held that, as an antidote to the wrong conceptions (*viparyāsa*), body (*kāya*), feelings (*vedita*), mind (*cetas*) and the remaining mental objects (*dharma*) are the foundations of awareness.³

16. Based on facts and designations, the analysis of pure and impure occurs, in due order, by means of impermanence, cause, interruption and way out, etc.⁴

¹ The six aspects of *ānāpānasamṛti* (lit. “mindfulness of exhalation and inhalation”) are listed and described in *Abhidharmakośabhāṣya ad 6.12* (*ānāpānasamṛtiḥ* [...] *ṣaḍvidhā gagaṇādībhīḥ*); see ed. pp. 339–340.

² The indeclinable particle *vā* in *pāda* b suggests the possibility that *caturdā* still refers to *ānāpānasamṛti*; however, in this case, *aśubhā* would remain without a predicate, and the purpose of its mention in the stanzas would not be entirely clear. On the other hand, the possible qualification of *ānāpānasamṛti* as fourfold (as an alternative to its being sixfold) is also unclear. One possibility could be suggested by a passage of *Majjhima Nikāya* 118, where the practice of *ānāpānasati* is related to the development of the four *satipaṭṭhānas* (ed. vol. 3, pp. 82–83). It is not excluded, however, that the text should be corrected to *cāśubhā* and that Saṅghatrāta alludes to the four forms of *aśubhabhāvanā* mentioned in *Abhidharmakośabhāṣya ad 6.9c*, where, in contrast to the four forms of desire, four of the ten stages of corpse decomposition are described as specific objects of the *aśubhabhāvanā* (see also Dhammajoti 2009, 258–261). It is unclear what is meant by “the threefold method.” It may be that Saṅghatrāta is referring to the threefold divisions that we read about in the *Abhidharmakośabhāṣya ad 6.15*: *trividhāni smṛtyupasthānāni śrutacintābhāvanāmayāni* | [...] *svaparobhayasaṃtatyālambanatvāt pratyekam eṣāṃ traividhyam* | (p. 342).

³ In other words, each of the four *smṛtyupasthānas* is held to be an antidote of one of the four *viparyāsas*. On this topic, see Analayo 2003, 25–26.

⁴ The way in which these four aspects—impermanence, cause, interruption and way out (each of which is, according to Vasubandhu, part of a set of four elements)—are connected with the contemplation of the Four Truths is mentioned in *Abhidharmakośabhāṣya ad 6.17c* (tr. La Vallée Poussin vol. 4, p. 163) and explained in greater detail in *Abhidharmakośabhāṣya ad 7.13* (tr. La Vallée Poussin vol. 5, pp. 30–39).

17. Alternatively, unimpeded by all [things], the so-called patience arises in the same way as there are the sign and the supreme *dharma*s (*agradharma*), and the succession of joy and so on.¹

18. Subsequently, [the practitioner] sees the [Truth of] suffering by means of three kinds of knowledge; in the same way [he sees] the remaining [three Truths] each one by means of three [kinds of knowledge].² [The one who sees] by means of the first and of the third here destroys the defilements (*kleśa*) of the two (?).

19. Then, in the thirteenth mind,³ the Noble One attains the [first] fruit [i.e., the Srota-āpatti]; then, being disgusted, he becomes unfeeling⁴ towards the twofold desires, which are impure.

20. Disenchanted with many [objects of desire], he attains the second fruit [i.e., the state of Sakṛdāgāmin], which is free from impurities; but [when] the Noble Person is completely disenchanted, he attains the third [fruit, i.e., the state of Anāgāmin].

21. Due to the complete destruction of the defilements that are directed towards [something] external, this [third fruit] is called Detachment; it is after this [destruction that the Noble Person] is [called] “free from attachment.”

22. Due to liberation from the fetters that are directed towards [something] internal, he attains liberation, i.e., the fruit that is the fourth and pure [= the state of Arhant].

23. [When he has become] free from defilements, due to the cessation of the bondage to [the chain of] existence, which is produced by the previous faults, he enters Parinirvāṇa, like a fire without fuel.

¹ The verse, which partly deals with the same topic as *Abhidharmakośa* 6.18–19, is not entirely clear. It cannot be ruled out that *samastāvaruddhā*, which I have amended to *samastāviruddhā*, should not be corrected in another way, e.g., to *samastāvirodhaś*. In this case, the text would indicate another factor in addition to *kṣānti*, rather than an adjective describing it. This could be suggested, for example, by verse 73 in *Jātaka* vol. 3, p. 274 (I thank Aruna Gamage for pointing out this possibility and this passage to me).

² Cf. *Abhidharmakośa* 6.26.

³ It seems that according to Saṅghatrāta the *satyābhisamayas* are 12 (three for each of the *satyas*); according to Vasubandhu, instead, they are 16 (see *Abhidharmakośa* 6.27ab: *iti soḍaśacitto 'yaṃ satyābhisamayaḥ* [...]).

⁴ This translation is based on the assumption that in Buddhist texts, and in particular in this context, the verbal root *nirvid* (as well as the connected noun *nirvidā*) expresses more a lack of interest or dispassion towards the objects of desire than a kind of disgust or revulsion, even if this is its basic meaning in Classical Sanskrit. The formula *nibbindati ukkaṅṭhati nābhiramati*, which occurs several times in Pāli sources (see, e.g., *Visuddhimagga* 21.42, ed. p. 558), seems to imply also a positive aspect, that is, not only a disillusionment or disenchantment with the worldly objects of desire, but also a longing for or yearning for something better (see CPD s.v. *ukkaṅṭhati*, vol. 2, p. 330).

24. Some ordinary people are doomed to failure (*mithyātva*), others are not [yet] destined; those who have seen the state (*dr̥ṣṭapada*) are destined for success (*samyaktva*).¹

25. [Of those who are destined for success,] two are engaged in the [*anājñātam*]-*ājñāsyāmīndriya*, three in the *ājñēndriya* and two in the *ājñātāvīndriya*;² therefore, there are the following seven [kinds of Noble Persons]:³

¹ The translation of *samyaktva* (“success”) and *mithyātva* (“failure”) is based on the explanation given in *Abhidharmakośabhāṣya ad 3.44cd*: *samyaktvaṃ katamat | yat tat paryādāya rāgaprahāṇaṃ paryādāya dveṣaprahāṇaṃ paryādāya mohaprahāṇaṃ paryādāya sarvakleśaprahāṇaṃ idam ucyate samyaktvam iti sūtram | [...] mithyātvam katamat | narakāḥ pretās tiryāṇ ca — idam ucyate mithyātvam* (p. 157). The status of those who are not yet destined is briefly described in *Abhidharmakośabhāṣya* (ibid.): *niyate-bhyo 'nye 'niyatā iti siddham | pratyayāpekṣaṃ hi teṣāṃ ubhayabhāktvam anubhayabhāktvaṃ ca |*. The compound *dr̥ṣṭapada* (Pāli *diṭṭhapada*) has been translated here, with some hesitation, in accordance with the rendering proposed by Bhikkhu Bodhi (2017, 195, 702). It appears to be used in Buddhist literature to refer to a person who has realised (lit. “seen,” “experienced”), at least in part, the fruits of the path, the state of realisation to which they aspire. In the *Śrāvakabhūmi*, for example, it frequently occurs in connection with *śaikṣa* (“learner,” “one in training”) [for a definition of *śaikṣa*, see *Abhidharmakośabhāṣya ad 6.45b*], of which it is a qualification or equivalent term (see, e.g., vol. 2 p. 230: [...] *bodhyaṅgalābhāc chaikṣo bhavati dr̥ṣṭapadaḥ || [...] āryasya śaikṣasya dr̥ṣṭapadasyāyaṃ mārga iyaṃ pratipad aṣṭābhīr aṅgaiḥ saṅgrhītaḥ*). In Pāli Buddhist literature, *diṭṭhapada* is sometimes explained with *diṭṭhanibbāna* (e.g. in *Mahāniddesa Aṭṭhakatā: diṭṭhapadā ti diṭṭhanibbānā*, ed. vol. 1, p. 177). The term also appears in the concluding verse of *Udāna 4.9*; the *Aṭṭhakathā* comments on it with the following words: *so anabhijjhādīnaṃ catunnaṃ dhammapadānaṃ nibbānasseva vā diṭṭhattā diṭṭhapado* (ed. pp. 269–270): “Having seen the four steps of the Dharma beginning with non-covetousness, or having seen *nibbāna*, he is a *diṭṭhapada*.” As Claudio Cicuzza has pointed out to me, the same compound occurs in *Suttanipāta 235*; in its *Aṭṭhakathā* it is explained as *diṭṭhanibbānapada* (“who has seen the *nibbāna*-state” tr. Bhikkhu Bodhi 2017, 702).

² As Vasubandhu explains, the *āryas* (or *pudgalas*) are seven in name (*nāmataḥ*) (see next note) and six in fact (*dravyataḥ*) (*Abhidharmakośabhāṣya ad 6.63*). In stanza 25, Saṅghatrāta divides the seven *āryas* according to pure faculties (*anāsravēndriya*), mentioned and described in various works (see, e.g., *Arthavinīscayasūtranibandhana*, pp. 176–178, and *Abhidharmasamuccaya*, p. 84). He probably alludes to two classifications found in the *Abhidharmakośabhāṣya*, combining them. First, in his commentary on v. 2.9ab, Vasubandhu connects *anājñātamājñāsyāmīndriya* with *darśanamārga*, *ājñēndriya* with *bhāvanāmārga*, and *ājñātāvīndriya* with *asāikṣamārga* (*darśanamārga anājñātamājñāsyāmīndriyaṃ bhāvanāmārga ājñēndriyaṃ asāikṣamārga ājñātāvīndriyaṃ iti*, ed. p. 42; tr. vol. 1, p. 117). Subsequently, in his commentary on v. 6.63d, he divides the *āryas* according to the three *mārgas* and says that the *śraddhānusārin*s and *dharmānusārin*s abide in the *darśanamārga*, the *śraddhādhimuktas* and *dr̥ṣṭiprāptas* in the *bhāvanāmārga*, and the *arhants*, who are in turn divided into two groups—the *samayavimuktas* and the *asamayavimuktas*—in the *asāikṣamārga* (cf. *Abhidharmakośabhāṣya ad 6.63d*: *darśanamārga hi dvau pudgalau śraddhādharmānusāriṇau | tāv eva bhāvanāmārga dvau bhavataḥ | śraddhādhimuktadr̥ṣṭiprāptau | tau punar asāikṣamārga dvau bhavataḥ | samayāsamayavimuktāv iti |*, ed. p. 380; tr. La Vallée Poussin vol. 4, p. 274). In this context, Vasubandhu, who opts for dividing the *āryas* into six rather than seven, does not mention the *kāyasākṣins*, to which Saṅghatrāta probably alludes in connection with the *ājñēndriya*.

³ The seven *āryas* (*śraddhānusārin*, *dharmānusārin*, *śraddhādhimukta*/*śraddhāvimukta*, *dr̥ṣṭiprāpta*/*dr̥kprāpta*, *kāyasākṣin*, *prajñāvimukta* and *ubhayatobhāgavimukta*/*bhāgadavayavimukta*) are listed and described in various works. See, e.g., *Visuddhimagga 21.74–78* (ed. pp. 565–566) and *Abhidharmakośabhāṣya ad 6.63*, p. 380 (tr. La Vallée Poussin vol. 4, pp. 273–274).

26. In the Path of Vision (*darśanavartman* [= *darśanamārga*]), the *śraddhānusārin* has to be known as having weak faculties; established in this very [Path], the *dharmānusārin* [instead] has sharp faculties.

27. [When] those two [= *śraddhānusārin* and *dharmānusārin*] are established in the fruit, they become *śraddhāvimumukta* and *ḍṛkḍṛpta* [respectively].¹ It should be known that these two do not obtain liberation. [When] they obtain [it], they are *kāyasākṣin*.²

28. Two *arhants* are *prajñāvimumukta* [if] they do not have the *vimokṣas*; if, instead, they have [them], they become *bhāgadavayavimumukta* [= *ubhayatobhāgavimumukta*].

29. Here, the *srota-āpanna* and the *sakṛdāgāmin* are “established in [one] fruit” (*phalastha*) [of the religious life]; whereas the *anāgāmin* and the one who is no more undergoing the spiritual training (*asaikṣa*) are [established] in three [fruits], due to the abandonment of the previous [states] and the acquisition of another [state].³

30. And four are respectively those who are candidates (*pratipannaka*) for the fruits [viz. the *srota-āpanna*, the *sakṛdāgāmin*, the *anāgāmin*, and the *arhant*]. Those two who are candidates for [the condition of] *sakṛdāgāmin* and *anāgāmin* are held to be twofold.

31. [The first] is to be known as “one who is destined to be reborn not more than seven times” (*saptakṛtvahpara*),⁴ since [in his case there is] the destruction of [the first] three *saṃyojanas* [i.e. *satkāyadrṣṭi*, *śilavrataparāmarśa*, *vicikitsā*]. And due to the attenuation of the objects of senses (*kāma*), [the second is] “the one who wanders from one family to another” (*kulaṃkula*) here [in this world] three times.⁵

32. And immediately after, since the *kāmas* are attenuated, there is the “once-returner” (*sakṛdāgāmin*). And by means of a stronger destruction of these [*kāmas*] there is the “one who has a single seed” (*ekabīja*) [i.e., a single birth] among humans or deities.⁶

33. [One becomes] *anāgāmin* due to the abandonment of [the first] five *saṃyojanas*.⁷ He is of five types: “of the upward movement” (*ūrdhvaṃsrotas*), “endowed with effort” (*sasaṃskāra*), “effortless” (*asaṃskāra*), “[the one for whom *nirvāṇa* occurs as soon as]

¹ Unlike other scripts of northern India, in the Saindhavi/Bhaikṣukī script the two syllables *vi* and *dhi* are significantly different. For this reason, I have chosen to retain *śraddhāvimumukta*^o in the text rather than correcting it to *śraddhādhimumukta*^o, even though the latter is more common in Sanskrit works. In Buddhist texts in Pāli, instead, the compound *saddhāvimumutta* is the one most commonly attested in this context.

² Cf. *Abhidharmakośa* 6.43cd: *nirodhalābhy anāgāmi kāyasākṣī punar mataḥ ||*.

³ Cf. *Abhidharmakośa* 6.52c: *pūrvatyāgo 'nyamārgāptiḥ*.

⁴ On the *saptakṛtparama/saptakṛtvahpara*, see *Abhidharmakośa* 6.34ab and *Bhāṣya*.

⁵ On the *kulaṃkula*, see *Abhidharmakośa* 6.34cd and *Visuddhimagga* 23.55 (ed. p. 611).

⁶ On the *ekavīcika*, see *Abhidharmakośabhāṣya ad* 6.36ac.

⁷ Cf. *Abhidharmakośabhāṣya ad* 5.43a.

arisen" (*utpanna*), and "[the one for whom] *nirvāṇa* [occurs in the intermediate existence]" (*nirvṛtī*).¹

34. And the intermediate [existence] (*antarā*) is threefold due to the difference of space and time (?). The first (*pūrva*) [i.e. the *ūrdhvaṃsrotas*] is traditionally believed to be *akaniṣṭhaga*, [when he] is mingled in *dhyāna*; the latter (*apara*) [i.e. "the one for whom *nirvāṇa* occurs in the intermediate existence"] is the superior.

35. And the other three [*anāgāmins*] are the *ārūpyagas*. But [the attainment of] *nirvāṇa* here [i.e., in this existence] belongs only to one [of them].² Then, having completely destroyed the bondage of all defilements, he becomes an Arhat.

36. [There are six kinds of Arhat:]³ "endowed with the appearance of loss" (*hānabha*), "suitable to *cetanā*" (*cetanābhavya*), "suitable to protect" (= *anurakṣaṇābhavya*), "who remains immovable" (*sthitākampya*), "suitable to penetrate" (= *prativedanābhavya*) and "unshakable" (*akopyavat*).⁴

37–38. These [first five], who are occasionally liberated (*samāyanirmukta*), attain the knowledge of the destruction (*kṣayañāna*) [of the defilements]. And the sixth, who is not occasionally liberated, [attains the knowledge] of the unwavering [*vimukti*]; and his path, be it initial or final, is pure. Until the destruction of the defilements, [the Arhat] should be known as the one who practises a training (*śaikṣa*); but afterwards he should be known as the one who is beyond the training (*aśaikṣa*), and he is of three kinds.

39. He is defined on the basis of attainments (*samāpatti*), abandonment (*prahāṇa*) and faculties (*indriya*). These are mutually inferior, of the same level and superior.

40. Faculties are superior with respect to the abandonment of family (*gotra*) and exercise (*abhyaśa*); and with respect to these [faculties] attainments are superior due to a special victory (?).

41. In fact, the abandonment of many [defilements] is superior with respect to the abandonment of few [defilements]. Actually, liberations are not inferior to [i.e., they are on the same level as] the excellence of abandonment [= the abandonment of many defilements].

¹ The same list occurs also in Pāli sources. See, e.g., *Dīgha Nikāya* 33 (*Saṅgītisuttanta* 2.11.17, ed. vol. 3, p. 237) and *Visuddhimagga* 23.56–57 (ed. pp. 611–612).

² I.e., in Vasubandhu's terminology, only to the *drṣṭadharmaparinirvāyin*; cf. *Abhidharmakośabhāṣya ad* 6.38d.

³ Cf. *Abhidharmakośa* 6.56a: *ṣaḍ arhanto matāḥ*.

⁴ Cf. La Vallée Poussin vol. 4, pp. 251, 253, 261. The correction of *akopyatām* to *akopyavān* is somewhat uncertain and should be considered provisional (*akopavān* would be grammatically preferable).

42. There are the retrogressions of the fruit, of the path, of the attainments and of the abandonment. In brief, [retrogressions] are only three: on the basis of what has been acquired, of what has been non-acquired, and of fruitions.

43. Once transmigration ceases, there is no retrogression of what has been acquired. According to the *Vibhāṣā* there is no death of a Noble Person who has abandoned [the fruit].

44. And [once] there are serene disenchantment and absence of passion with regard to objects (*rūpa*), one attains liberation (*vimukti*). [The liberation is] from the two paths—the one with maculations and the one without—as well as from the triad of the *ārūpya* [states].

45. In the *ārūpya* [state] the abandonment of all [things] is nothing but the destruction of what has to be abandoned by [the path of] vision (*dr̥ggheya*) and [it is] done by someone who is free from impure effluxes. A mundane [being] is endowed with obstacles.

46. ... (?)

47. In some cases, liberation and path are made evident by virtue of the body and also by wisdom. Duration, part,¹ and beginning are no obstacles to the path (?).

48. Indeed, when paths are cultivated, they grow as that which is endowed with strength (*balavat*). The cause precedes what comes after. The fruit is not its cause.

49. In fact, paths are cultivated when they are present. Some [believe that] future [paths are cultivated]. And when they are present they either destroy impurities or dissolve themselves.

50. [The path] precedes [the fruit] by virtue of obtaining the fruit [which occurs later], while it is subsequent by virtue of abandoning [the fruit that comes first]. The path devoid of defilements or the abandonment are abandoned by virtue of the subsequent.

51. The ordinary person does not obtain the abandonment of [the defilements] that should be abandoned by [the path of] vision, neither the destruction of [the defilements] that have to be abandoned through the [path of] cultivation of the *ārūpya* [states], nor [this person attains] a pure fruit.

52. 1) Faith (*śraddhā*), 2) energy (*vīrya*), 3) awareness (*smṛti*), 4) concentration (*samādhi*), 5) intelligence (*buddhi*) [= *prajñā*], 6) joy (*prīti*), 7) relaxation (*prasrabdhī*), 8) equanimity (*upekṣā*), 9) will and determination (*chandasañkalpa*), and 10) restraint (*saṃvara*) [= *śīla*].

53. [The 37 Wings of Awakening are:] those known as the [four] right efforts (*samyakpradhāna*), the [four] bases of supernatural power (*rddhipāda*), the [four] bases of mindfulness

¹ Or “end” if one corrects *aṃśa* with *anta*.

(*smṛtyupasthāna*), the [five] faculties (*indriya*), the [five] forces (*bala*), the [seven] limbs of discernment (*buddhyaṅga*),¹ as well as the Good Path (*satpatha*) [= *aṣṭāṅgamārga*].²

54. Faith is a devoted inclination towards the [Four] Truths and also towards the Three Jewels. The perseverance in reflecting on the true essence of the [Four] Truths is called energy.

55. All the “qualities” (*guṇa*) starting with awareness [that is, *smṛti*, *samādhi* and *buddhi*] should be explained exactly in the same way. Additionally, bodily relaxation (*kāya-prasrabdhi*) is [a quality that should be explained in this way]. Restraint is the aggregate of morality (*śīlaskandha*).

56. All the “qualities” of this type that are present in other good practices should be considered similar to the Wings of Awakening.

57–58. Path (*mārga*) is the most important [set of practices] in the stage of vision (*dr̥gbhūmi*). After this, [the most important set in the stage of cultivation] is the limbs of discernment; the Forces (*bala*) are [the most important set] in the stage of those who no longer need religious training (*asaikṣabhūmi*).³ All the other remaining [qualities], which follow [in the right order], were taught, through various direct teachings, by the Self-arisen [Buddhas], knowing that the people to be converted are endowed with multiple defilements, with the aim of eliminating all of them.

59–60. The thought [of awakening] (*citta*), the roots of merit (*kuśalamūla*) and the wise attention are the causes of the Wings of Awakening. And also the other pure qualities (*guṇa*), which are wholesome [and] pure, as well as the relaxation [arisen from] morality and the magic powers, which are non-mental [factors], endowed with support, united or concomitant, [are the causes of the Wings of Awakening].

61. All [Wings of Awakening] are innate, incorporeal, are *karman* or are not born from the maturation [of *karman*]. One must know that they have to be abandoned by wisdom; they are held to be made manifest in two ways [i.e., pure and impure].⁴

¹ It is worth noting that here, as well as below in v. 57, the text reads *buddhyaṅgāni* instead of the expected *bodhyaṅgāni* (lit. “Limbs of Awakening”), which would have been metrically equivalent.

² Stanza 52 lists the factors that actually (*dravyataḥ*) constitute the path, while stanza 53 presents the complete list of the 37 *bodhipakṣikadharmas* on the basis of the names (*nāmataḥ*) of their groupings. The compound *chandasaṅkalpa* probably refers to a single factor, corresponding to *samyaksaṅkalpa*, while *saṃvara* corresponds to *śīla*. The way in which the 37 *bodhipakṣikadharmas* are reduced to 10 is explained in detail in *Abhidharmakośabhāṣya ad 6.68d–69* (cf. tr. La Vallée Poussin vol. 4, pp. 283–284). However, there are other classifications. For example, according to the *Abhidharmadīpavṛtti*, the reduced list of factors comprises 11 elements, since *śīla* is divided there into *samyagvāc* and *samyakkarmānta* (p. 358).

³ The topic touched upon in v. 57ac is discussed in detail in *Abhidharmakośabhāṣya ad 6.70* (ed. pp. 384–385).

⁴ The existence of impure (*sāsrava*) or worldly (*laukika*) *bodhipakṣas* is mentioned in *Abhidharmakośabhāṣya ad 6.71* (ed. p. 385).

62. They are present all together or combined [in groups]. All are present in the [first] *dhyāna* that arises from isolation, but they should be known without *saṃkalpa* in the intermediate [*dhyāna* between the first and the second] and in the other [*dhyānas*, namely, in the second, third, and fourth].

63. And they arise [also] without Joy in the third [*dhyāna*] and in the other [*dhyānas*, namely, in the threshold-stage (*anāgamya*) preliminary to the first *dhyāna*, in the intermediate *dhyāna*, and in the fourth *dhyāna*], or in the [*samāpattis*] devoid of form (*arūpin*), in which there are the pure virtues except for the relaxation [arisen from] morality.¹

64. Religious life is a passage over the current and a path, a boat and a chariot, and is taught to be [like] a purge that dispels the disease and a collyrium.²

65. The sage should correctly assume and practise whatever (*yat = yat kiṃcit*) is a sign of coarseness (*audārikanimitta*) [of a lower stage] or whatever is an indication of peace (*śāntasūcana*) [of a higher stage].³

66. The yogin should cultivate, in the correct order, the [right] moments of concentrated calm, exertion (*pragraha* for *pragraha*) and equanimity (*upekṣā*), along with [their] signs, and the signs of the latter.⁴

67. The practice is praised [when it is carried out] skilfully, accurately and continuously at [the beginning of] the attainment (*samāpatti*), while remaining [in it] and [also] while leaving [it].

68. A Self-arisen (*svayambhū*) [= a Buddha] or one who has seen the truth reaches liberation. A wise common man [reaches] the attainment by cultivating the sign.

69. For someone who has a dull mind, the path—whether easy or difficult—is slow. In the same way, for one who is clever-minded, even though [the path] is difficult to endure, etc. (*akṣamaṇḍyā*) or the opposite (*tathāparā*), it is quick.

70. Satisfaction derives from monastic robes, almsfood, as well as from beds and seats [according to the Vinaya prescriptions]. The lineages of the Noble Ones are free from covetousness. Pleasure [for them] is the delight in abandoning.

The Collection [of Stanzas] on the Path, the sixth [collection/section of the *Abhidharma-samuccayakārikā*] is concluded [here]. Seventy [are the *anuṣṭubhs*].

¹ Cf. *Abhidharmakośa* 6.71–72. See also Lamotte 1970, 1185–1186.

² If we retain the reading *deśitāḥ*, a possible translation might be: “[These pure qualities] are taught to be the religious life, which is [like] a passage over the current and a path, a boat and a chariot, and is [like] a purge that dispels the disease and a collyrium.”

³ The two terms *audārikanimitta* and *śāntanimitta* (synonymous with *śāntasūcana*) occur in the *Samāhitā Bhūmiḥ* section of the *Yogācārabhūmi* (ed. pp. 167, 169).

⁴ The cultivation of concentrated calm, effort, equanimity, and their signs is described in numerous texts. See, e.g., *Bodhisattvabhūmi* pp. 141–142, *Śrāvakaḥbhūmi* vol. 3, pp. 76–80, *Abhidharmasamuccaya-bhāṣya* p. 58 §V, and *Madhyāntavibhāṅgaṭīkā* ed. Yamaguchi p. 151, ed. Pandeya p. 114.

Abbreviation

CPD *A Critical Pāli Dictionary*, begun by V. Trenckner, vol. II, continuing the work of Dines Andersen and Helmer Smith, comprising the material collected by W. Geiger, edited by an international body of Pāli scholars, Copenhagen: The Royal Danish Academy of Sciences and Letters, 1960.

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释迦吉祥贤(1127—1225)年代考

范德康(哈佛大学)

释迦吉祥贤(Śākyaśrībhadrā), 又称“克什米尔大班智达”(kha che paṅ chen)。他从今孟加拉国西北部出发, 历经长途跋涉, 于1204年抵达西藏的洛扎(Lho brag)地区。当时他年事已高, 是乘坐轿子(dōli)行进。他和随行人员是应其施主绰普译师强巴贝(Khro phu Lo tsā ba Byams pa'i dpal, 1172/3—1236)之邀前来弘扬佛法。就释迦吉祥贤而言, 此行也是为了筹集资金修建弥勒大像, 以实现其施主十余年来的夙愿。尽管其名声显赫, 但这位克什米尔人的生卒年代长期以来一直是国内外史学家共同面临的一个难题。本文试图通过梳理和分析大量新近披露的关于他和同时代人生平的资料, 以解开这一谜团。其中最重要的是关于绰普译师生平和事迹的详尽档案, 包括与绰普寺和绰普译师本人相关的译师自传(*rang rnam*)和《绰普百余窍诀》(*Khro phu man ngag brgya rtsa*)文集。通过审查现有证据, 本文得出的结论是: 虽然有关该主题的原始文献和二手文献中存在诸多其他年代的说法, 但释迦吉祥贤的年代应为生于1127年, 卒于1225年。

关键词: 释迦吉祥贤; 绰普译师; 《绰普百余窍诀》; 《七饶钹》; 扎巴多杰贝桑波

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斯费拉(那不勒斯东方大学)

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