

Śāntamatiḥ
Manuscripts for Life
— Essays in Memory of Seishi KARASHIMA

Ed. by Noriyuki KUDO

Bibliotheca Philologica et Philosophica Buddhica
XV

The International Research Institute for Advanced Buddhism
Soka University
Tokyo 2023

Published by The International Research Institute for Advanced Buddhology,
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First published 2023

Printed in Japan by Shimizu Kobo, Hachioji, Tokyo

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ISBN 978-4-904234-21-1



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(11, September, 1957 — 23, July, 2019)

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The First Ten Items of the *Daśottarasūtra* As cited in Śamathadeva's *Abhidharmakośa-upāyikā-ṭīkā*

Peter Skilling (Nandapurī)

The moon has set
Intellect's retinue
Luminous, awesome
Has dissipated
Dissolved deep
Within the mind-store
Empowering us in new ways.
Recollection and inspiration –
O Seishi, guide us as we try
To solve the mysteries
Of words and letters
Of the multiplicities
Of meanings and manuscripts.

Abstract:

The paper presents the Tibetan text of the first group of ten items of the *Daśottarasūtra* as transmitted in Tibetan translation in Śamathadeva's *Abhidharmakośopāyikāṭīkā* along with an English translation. Comparison with the Sanskrit manuscript version from Central Asia shows that the Tibetan and Sanskrit agree closely and should represent a (Mūla-)Sarvāstivāda version.

Keywords:

Buddhist Literature. Buddhist Sūtras. Daśottarasūtra. (Mūla-)Sarvāstivāda tradition. Śamathadeva, *Abhidharmakośopāyikāṭīkā*.

The *Daśottara* is one of the grand sūtras of the *Collection of Long Discourses*—the *Dīghanikāya*, *Dīrghāgama*, and the several translated versions. Together with the *Samgītisutta*, it is one of two comprehensive doctrinal or dogmatic compilations of the Pali collection. Various aspects of the *Daśottara* have been studied by a distinguished line of savants, from J.W. de Jong (1966) to Jens-Uwe Hartmann (1992, etc.) to Seishi Karashima (2014).¹ The Pali, Sanskrit, and Chinese *Dīrghāgama* versions have been translated into various languages. The Pali version has received the most attention, and has been translated

¹ J.W. de Jong, “The Daśottarasūtra”, in *Buddhist Studies by J.W. de Jong*, edited by Gregory Schopen, Berkeley: Asian Humanities Press, 1979, 251–273. First published in 1966, Kyoto; Karashima Seishi, “The Sarvāstivādins’ “Encroachment” into the Chinese Translation of the *Daśottara-sūtra* in the *Dīrgha-āgama* of the Dharmaguptakas”, in Dhammadinnā, ed., *Research on the Dīrgha-āgama*, Taipei: Dharma Drum Publishing Corporation, 2014, 197–235.

into (at least) English, German, French, Thai, Hindi, Nepali, Modern Chinese, Korean, and Japanese.² Seishi Karashima translated the Pali version into Japanese as part of his translation of the *Dīghanikāya*.³

There appear to be two versions of the setting and circumstances of the *Daśottara*. According to the Pali and some other versions, it was delivered by Śāriputra to his fellow monks, but according to a fragment preserved in the Schøyen collection, it was spoken by the Buddha himself.⁴ According to the *mise-en-scène* (*nidāna*) of the Pali *Dasuttara* and the Chinese *Dīrghāgama* versions, the *Daśottara* was spoken at Campā, capital of Aṅga, one of the ancient Indian polities located in the Gaṅgā river valley between Magadha and Bengal; specifically, the sūtra was spoken on the bank of the Gaggarā lotus pond to five hundred monks (according to the Pali, but in the Chinese *Dīrghāgama* to 1250 monks). The versions preserved by the Schøyen manuscript and by An Shigao's Chinese translation, and perhaps the Central Asian and Gilgit *Dīrghāgamas*, report that the *Daśottara* was set in Śrāvastī.⁵ Table A lists versions and translations of the *Daśottara* at present extant.⁶

Table A. Extant versions of the *Daśottarasūtra*

I. Indic language

I.1. Pali

The Pali version is 34th and last sutta of the *Dīghanikāya* as a whole and 11th and last of the 11 suttas of the 3rd and last section, the *Pāṭhika-vagga*.

I.2. Sanskrit

I.2.1. Numerous fragments of the *Daśottarasūtra* inscribed in Sanskrit on paper manuscripts were collected by the German Turfan expeditions from the northern Silk Road.⁷ This Central Asian version is the first sūtra of the *Dīrghāgama* and of the opening 'Chapter with Six Sūtras' (*Ṣaṣṭisūtrakānīpāta*).

I.2.2. Sanskrit from Gilgit/Bamiyan

I.2.2.1. In *Dīrghāgama* in 'Private Collection'

I.2.2.2. Schøyen MS 2383/3

² This list is assuredly incomplete.

³ Karashima Seishi 辛嶋静志. 『「長阿含經」の原語の研究——音写語分析を中心として——』 [Chō Agon-gyō no gengo no kenkyū. Onshago bunseki o chūshin to shite] 東京: 平河出版社 (*A Study of the Underlying Language of the Chinese Dīrghāgama—Focusing on an Analysis of the Transliterations*, Tokyo: Hirakawa Shuppansha), 1994.

⁴ Hartmann, 'Which Daśottara?', 245–246.

⁵ See Hartmann's notes on the location, 'Which Daśottarasūtra?', especially pp. 245 and 251. It is important to note that the location is *not* preserved in the Central Asian manuscript. Hartmann remarks that when he was editing the Central Asian manuscript Kusum Mittal 'had left a gap where the name of the place was expected (1957, p. 53. E. a) but later Chandrabhal Tripathi reconstructed Campā and Gargā following the Pali text and based on a Sanskrit passage in the *Karmavastu* in the Gilgit manuscript of the Mūlasarvāstivādin Vinaya (Tripathi, 'Die Einleitung des *Daśottarasūtra*, Revidierter Text': 356–357).

⁶ This list is based on Karashima, 'Sarvāstivādin' "Encroachment", 200–201 and Hartmann, 'Which Daśottara?', 244, supplemented by email communications from J.-U. Hartmann (autumn 2022).

⁷ These were edited as SHT 4 and 4a by Kusum Mittal and Dieter Schlingloff in 1957 and 1962 respectively. For an inventory of fragments, many of which presumably belonged originally to *Ṣaṣṭisūtrakānīpāta* collections, see Mittal, Tables, pp. 15–26, bearing in mind that more have been identified since. The fragments were recovered primarily from Sorcuq, Kizil, and Sāngim. For further fragments preserved in Paris, London, Berlin, and Kyoto, see Karashima, 'The Sarvāstivādins' "Encroachment", 201 and n. 6.

This is a fragment, consisting of the greater part of a damaged birch-bark folio. It is written in Sanskrit in the script usually designated Gilgit/Bamiyan Type II. Remains of several more fragmentary folios may be from the same text. For this study I rely on the transcription and detailed analysis in Hartmann, ‘Which Daśottarasūtra?’

II. Chinese translations

- II.1. *Shishang jing* (十上經): no. 10 in *Dīrghāgama* (長阿含經 *Chang ahan jing*) of Dharmaguptaka school (T 1 at T I 52c17–57b24)
- II.2. *Chang Ahan Shibaofa jing* (長阿含十報法經) translated by An Shigao (安世高) (T 13 at T I 233b23–241c19).

III. Tibetan translation

- III.1. Excerpt of first decade in the *Abhidharmakośa Upāyikā-tīkā* (*Nye bar mkho ba'i 'grel bzhad*) compiled by Śamathadeva (Otani Tanjur Cat. no. 5595; Otani repr. Vol. 118, *mgnon pa'i bstan bcos, thu*, 70b1–7),

The *Dīrghāgama* was not translated into Tibetan. Nor, indeed, were any other of the *Āgamas*, and the single most important source for primary *Āgama* studies in Tibetan remains the *Upāyikā-tīkā* on the *Abhidharmakośa-bhāṣya*. This was compiled by a Nepalese monk named Zhi gnas lha, *Śamathadeva. No other works by this author are known and nothing is known about him. According to the colophon, he compiled it from memory, and, whatever the case, he displays a marvellous erudition. His work follows the order of Vasubandhu’s *Kośabhāṣya*: whenever the Kośakāra cites or refers to a canonical source, Śamathadeva supplies the relevant text, either as a *full citation* or as an *excerpt*. In some cases, he gives the *title* and the *source*—the location in the *Āgama* collections using the *uddānas* as scaffolding of reference. Modern scholarship has concluded that Śamathadeva’s primary source was a collection of the Mūlasarvāstivādins.

Following Vasubandhu’s text, Śamathadeva gives several references to the *Dīrghāgama*. In one of them, he quotes the first section of the *Daśottara* in full. This quotation, which presents ten items, is not well known (it is not referred to in any of the earlier literature on the *Long Collection*); the purpose of this article is to present the text with an English translation. I offer this as a small supplement to Seishi Karashima’s work, in homage to his profound and breath-taking scholarship.

Title

The title is similar in the various editions and references, as also in two citations in Śamathadeva’s *Upāyikā-tīkā* preserved in Tibetan translation.⁸ The *Samgīti-sutta* is also called *Samgīti-pariyāya/paryāya* in Pali and other sources.⁹ The *Daśottara* may also be called *Daśottara-dharmaparyāya*, as in Śāriputra’s announcement of his intention to teach the

⁸ *mgnon pa'i bstan bcos, tu*, 102a4, **bcu las 'phros pa las 'don pa lta bu**; *mgnon pa'i bstan bcos, thu*, 70b1, **bcu las 'phros pa las kyang zhes bya ba la | mdo drug gi tshogs kyi bcu las 'phros pa'i mdo dang po las 'di skad du**.

⁹ Pali at DN III 271.18, where the Bhagavā says, *sadhu sadhu sārīputta, sadhu kho tvaṃ sārīputta bhikkhūnaṃ saṃgīti-pariyāyaṃ abhāsīti*. The colophons mentioned in n. 5 record variants like *saṅgīti-pariyāyaṃ nāma suttantaṃ*.

‘*daśottaro nāma dharmaparyāyah*’.¹⁰ As noted by Hartmann (p. 252), the Schøyen fragment gives all three possible epithets to the *Daśottara*: °*sutra*, °*vyākaraṇa*, and °*dharmaparyāya*. These title-markers are also genre-markers and are interchangeable; the choice depended on the *bhāṇakas* or *saṅgītikāras*. The Pali Text Society edition of the Pali *Dīghanikāya* describes most of the long texts as °*suttanta*, but other editions do not. ‘Suttanta’ was a choice of the PTS editors based on the Sinhalese manuscripts consulted.

In addition, the *Daśottara* is quoted in the *Abhidharmakośabhāṣya*, *Abhidharma-kośavyākhyā* and the *Vibhāṣāprabhāvṛtti* on the *Abhidharmadīpa*, all preserved in Sanskrit (and in various translations), as well as by Saṃghabhadra in his **Nyāyānusāraśāstra*.¹¹

Circulation of the *Daśottara*

Table B gives a very provisional sketch of the circulation of the *Daśottara* as far as I can venture to reconstruct it. We cannot trace its ‘original’ oral circulation but only that attested by manuscripts. *Circulation* does not mean circulation of the *Daśottara alone*: the sūtra would have circulated as a component of larger collections, such as the *Ṣaṭsūtrakanipāta* or a complete *Dīrghāgama*. The physical remains are rarely dated, and the dates suggested are based on palaeography and associated finds.

The canonical source would be at Campā or Śrāvastī, spoken by either Śāriputra or the Buddha (see above). This version would have been recited and adopted at the first recitation-convocation at Rājagṛha shortly after the Buddha’s death and then recited orally for several centuries.

Table B

Versions

Chinese. The Parthian An Shigao, who arrived in Louyang in CE 148, counts among the earliest translators, while the *Chang ahan jing* was translated by Buddhayaśas and Zhu Fonian in 413 at Ch’ang-an.

Sanskrit. Turfan MSS— circa 7th to 10th centuries.

Gilgit/Bamiyan MSS

Private Collection—Gilgit/Bamiyan Type II, circa 7th–8th centuries

Schøyen fragment— Gilgit/Bamiyan Type II, circa 7th–8th centuries

Pali. The Pali cannot be dated. Extant manuscripts are late, from the mid-second millennium at the earliest. A commentary was composed circa 5th c. CE. Here as well the manuscript evidence is around a thousand years later.

Citations in *Śāstra literature*¹²

Vasubandhu’s *Abhidharmakośabhāṣya*, northern India

Saṅghabhadra’s **Nyāyānusāraśāstra*, northern India

¹⁰ Central Asian Sanskrit at Mittal, *Dogmatische Begriffsreihen*, 27, S 493 R 3–4; 53penult.

¹¹ References in Karashima, “The Sarvāstivādins’ “Encroachment””, 215–216 and nn. 29, 30.

¹² This is a preliminary list. More citations are surely to be found, especially in the numerous Indian śāstras preserved in Chinese translation.

Īśvara's *Abhidharmadīpa and Vibhāṣāprabhāvṛtti*, northern India

Yaśomitra's *Abhidharmakośavyākḥā*, northern India

Śamathadeva's *Upāyikā-tīkā*, northern India

Other commentaries or treatises preserved in Chinese or Tibetan translation.

Translation

Daśottare / 'From the Daśottara':

In the beginning of 'Ascending by tens', the tenth [sutra] of the 'Collection of Six Sūtras', *Śaṣṭsūtrakanipāta*, it is said:

'O long-lived ones. There is one dharma that one should make much of: heedfulness with regard to wholesome states.¹³ [1]

There is one dharma that you ought to cultivate: mindfulness focussed on the body. [2]

One dharma that you ought to fully understand: sense-contact linked to the taints (*āsravas*). [3]

One dharma that you ought to give up: the conceit of the self. [4]

One dharma that contributes to decline: unmethodical attention.¹⁴ [5]

One dharma that contributes to distinction: methodical attention. [6]

One dharma that is hard to understand: the uninterrupted meditative trance (*samādhi*). [7]

One dharma that you ought to foster: the liberation of mind that is temporary and agreeable. [8]

One dharma that you ought to understand: all beings survive because of food. [9]

One dharma that you ought to directly realize: the unshakeable liberation of mind. [10]

O long-lived ones, these ten dharmas are real, are true, are accurate, they are just as they are and undistorted.

So you should see them precisely as they really are with correct wisdom.'

So [the Fortunate One] taught.

Tibetan text

Otani Tanjur Cat. no. 5595; Otani repr. Vol. 118, *mgnon pa'i bstan bcos, thu*, 70b1–7:¹⁵

bcu las 'phros pa las kyang zhes bya ba la ||

mdo drug gi tshogs kyi **bcu las 'phros pa'i** mdo dang po las 'di skad du |

tshe dang ldan pa dag mang du byed pa'i chos ni gcig ste | 'di ltar dge ba'i chos rnams la bag yod pa'o || [1]

bsgom par bya ba'i chos ni gcig ste | lus su gtogs pa'i dran pa'o || [2]

^{13.} For the importance of 'heedfulness' see Skilling, *The Buddha's Words for Tough Times: An Anthology* (Wisdom Books, forthcoming, 2023), Translations 1–3.

^{14.} This awkward translation is perhaps better rendered simply as 'distraction'.

^{15.} I base myself on the Otani reprint of the Peking Tripiṭaka. Other locations are: Derge 4094, *nyu*, 33b3–7; *Dpe bsdur ma*, vol. 82, pp. 825–826; Golden Tanjur, *thu*, 83a6–b5.

yongs su shes par bya ba'i chos ni gcig ste | zag pa dang bcas pa'i rig [sic: corr. to *reg*] pa'o || [3]

spang par bya ba'i chos ni gcig ste | bdag tu nga rgyal ba'o || [4]

nyams pa'i cha dang mthun pa'i chos ni gcig ste | tshul bzhin ma yin pa yid la byed pa'o || [5]

khyad par du 'gro ba'i cha dang mthun pa'i chos ni gcig ste | tshul bzhin yid la byed pa'o || [6]

rtogs bar dka' ba'i chos ni gcig ste | bar chad med pa'i ting nge 'dzin to || [7]

bskyed par bya ba'i chos ni {33b6} gcig ste | sems rnam par grol ba dus dang sbyor ba yid du 'ong ba'o || [8]

mngon par shes par bya ba'i chos ni gcig ste | sems can thams cad ni zas kyis gnas pa zhes bya'o || [9]

mngon sum du bya ba'i chos ni gcig ste | sems rnam par grol ba mi g.yo ba yin no || [10]

tshe dang ldan pa dag chos bcu po 'di dag ni de bzhin no¹⁶ || mi 'gyur ba'i de bzhin nyid gzhan ma yin pa'i de bzhin nyid | bden pa kho na nyid ji lta ba bzhin phyin ci ma log pa'o zhes | 'di ltar yang dag pa ji lta ba bzhin yang dag pa'i shes rab kyis blta bar bya'o zhes gsungs so ||

Sanskrit text

eko dharmo bahukaro yaduta | apramādaḥ kuśaleṣu dharmeṣu | [1]

eko dharmo bhāvayitavyaḥ | kāyagatā smṛtiḥ¹⁷ | [2]

eko dharmāḥ pariññeyaḥ | sparśaḥ sāsravaḥ¹⁸ | [3]

eko dharmāḥ prahātavyaḥ | asmimānaḥ | [4]

eko dharmo hānabhāgīyaḥ | ayoniśo manasikāraḥ | [5]

eko dharmo viśeṣabhāgīyaḥ | yoniśo manasikāraḥ | [6]

eko dharmo duṣprativedhaḥ | ānantaryacetaḥ samādhiḥ | [7]

eko dharmo utpādayitavyaḥ | asāmayikī [cetovimuktiḥ]¹⁹ [8]

eko dharmo 'bhijñeyaḥ | sarvasattvā āhārasthitayaḥ | [9]

eko dharmāḥ sāksīkartavyaḥ | akopyā cetovimuktiḥ | [10]

iṭima āyuṣmanto daśa dharmās tathā avitathā ananyathā bhūtāḥ satyās tathyā yathābhūtā aviparītā aviparyastā evam etad yathābhūtaṃ samyakprajñayā draṣṭavyāḥ ||

¹⁶ In Śamathadeva, the concluding acclamation of the veracity of the dharma contains six terms, whereas the Central Asian Sanskrit lists nine. The Pali gives five qualities 'that the Tathāgata has perfectly understood'; some but not all of the terms overlap: *it' ime dasa dhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatena abhisambuddhā*. These modules were settled by the redactors and used across texts.

¹⁷ Mittal, *Dogmatische Begriffsreihen*, adds here *sātasahagatā* on the basis of the Pali. There is no support for this in the manuscript.

¹⁸ Here the manuscript is fragmentary: Mittal, *Dogmatische Begriffsreihen*, sparśaḥ sāsrava upādānīyaḥ, adding *upādānīyaḥ* on basis of Pali *Dasottara*, *phasso sāsavo upādāniyo*. The manuscript is indeed fragmentary—see Mittal, 27. R line 5—but there seems to be no justification for importing the term from the Pali as **upādānīyaḥ*, which furthermore is not represented in Śamathadeva's Tibetan. The phrase *phasso sāsavo upādāniyo* occurs in the *Khandha-saṃyutta* in regard of each of the five aggregates (*Saṃyuttanikāya* III, 47–48). It also occurs in the *Paṭisambhidāmagga* (PTS p. 22, § 56) but in an extract or compilation of the *dhammā pariññeyyā* from the *Dasottara* itself. I am grateful to Eng Jin Ooi for these references.

¹⁹ MS has only *sāmayikī* after which there is a gap. I add *cetovimuktiḥ* after Śamathadeva's Tibetan and the Sanskrit of no. 10, which is fully preserved as are instances of the phrase in other sources.

Remarks

A noteworthy feature is the degree to which Śamathadeva's citation, even in translation, agrees with the Central Asia Sanskrit. They are nearly identical. This confirms what has already been largely accepted: that Śamathadeva drew on (Mūla-)Sarvāstivādin sources for his commentarial compilation. This and similar examples suggest that *relatively* uniform (in the case of manuscripts, there can never be *absolute* uniformity) manuscripts of these scriptures circulated in northern India.

I am particularly interested in items [8] and [10] in relation to statements about the two kinds of liberation in my translation of the Tibetan *Mahāsūnyatā-nāma-māhāsūtra*. The phraseology of the relevant (Mūla)Sarvāstivāda passages cited by the Vaibhāṣikas and Sautrāntikas seems to be tailored to doctrinal theories about *vimukti*. In his *Sphuṭārthā Vyākhyā*, Yaśomitra cites the *Daśottara-sūtra* to demonstrate that it distinguishes *sāmayikī vimukti* and *akopyā vimukti*, and follows this with a technical discussion:²⁰

daśottare ceti. **daśottaranāmasūtre**. kim uktam ity āha. *eko dharma utpādayitavyaḥ*. katama ity āha. *sāmayikī kāmṭā cetovimuktir* iti. dṛṣṭadhārmasukhavihāra ity abhiprāyaḥ. *eko dharmāḥ sākṣātkartavyaḥ*. katama ity āha. *akopyā cetovimuktir* iti. arhattvam ity abhiprāyaḥ. pṛthagvacanād dhy akopyavimuktilakṣaṇād arhattvād arhattvasvabhāvā na kāmṭā cetovimuktir uktety abhiprāyaḥ

[‘In the *Daśottara*] means in the sūtra named *Daśottara*’. What is said there? ‘One dharma is to be fostered’. Which? ‘The temporary agreeable liberation of mind’²¹: this refers to the ‘abiding at ease in the present existence’. ‘One dharma is to be realized.’ Which? ‘The unshakeable liberation of mind’: this refers to the state of the arhat. Because the Buddha refers to them separately, and because arhathood is by definition unshakeable liberation, the nature of the arhat is not the cherished liberation of mind. Such is the meaning.’

The Buddha declares that his own liberation is unshakeable at the culmination of his description of his attainment in the *Dhammacakka-sutta*: in Pali *akuppā me vimutti: nāṇaṇca pana me dassanaṃ udapādi akuppā me vimutti ayam-antimā jāti natthidāni punabbhavo ti*.

The Abhidharma treatises share cognate terminologies with texts like the *Daśottara-dharmaparyāya*. The question of whether or how an arhat could retrogress is an old point of contention, a metaphysical hot potato already debated in the *Kathāvatthu* of the Theravāda Abhidhamma. The *Great Emptiness* is cited on this topic in the sixth chapter of the *Abhidharmakośa*.²²

A string of terms that evoke the veracity of the dharmas listed occurs at the conclusion of each decade. The list of near-synonyms is not uncommon in (Mūla-)Sarvāstivādin texts with variation in contents and number of terms. Other schools developed their own lists with

²⁰ Sanskrit after Unrai Wogihara, ed., *Sphuṭārthā Abhidharmakośavyākhyā*, Repr. Tokyo: Sankibo Buddhist Book Store, 1971, 590.18.

²¹ *Sāmayikī*, ‘temporary’, is also interpreted as ‘occasional’. *Kāmṭa*, here ‘agreeable’, is interpreted as the four absorptions of ‘states of abiding as ease in the present existence’. It is a difficult term with several different Tibetan translations.

²² On questions of retrogression and non-retrogression, see Dhammajoti, *Sarvāstivāda Abhidharma* (The Buddha-Dharma Centre of Hong Kong, Fifth Revised Edition, 2015), 519, 523–4.

variations and overlaps.²³ They offer an instructive example of how different schools streamlined such strings in the attempt to forge their distinctive literary identities that communicated their interpretations of the meaning.

Acknowledgements

I am grateful to Jens-Uwe Hartmann, Eng Jin Ooi, Saerji, and Somneuk Hongprayoon for their kind help in the preparation of this article, and to Noriyuko Kudo for giving me the opportunity to publish the article in grateful homage to Seishi Karashima. I thank the Khyentse Foundation for its support.

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²³ For tables comparing a number of versions in Sanskrit and Tibetan, see Peter Skilling, *Mahāsūtras: Great Discourses of the Buddha, Vol. II, Parts I & II*. Oxford: The Pali Text Society (Sacred Books of the Buddhists XLVI), 1997, Table 24, pp. 261–262.