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The Textual Formation of the Newly Discovered *Anban Shouyi Jing*

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Abstract

In 1999, a new version of the *Anban shouyi jing* 安般守意經—later attributed as a work of An Shigao (a version that is different from the Taishō Tripitaka No.602 *Foshou da anban shouyi jing* 佛說大安般守意經)—was discovered at Mount Amano Kongō Temple 天野山金剛寺. This paper demonstrates several key relationships between the *Anban shouyi jing*, the *Zuochan sanmei jing* 坐禪三昧經, the *Xiuxing daodi jing* 修行道地經 and other texts and Abhidharma doctrines, which will help us to interpret the contents of *Anban shouyi jing*.

Keywords:

An Shigao Anban shouyi jing, *Zuochan sanmei jing*, *Xiu xing dao di jing*, *Dao di jing*, Six Stages of Breathing, Four Good Roots

《安般守意經》格義上的新發現

釋果暉

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提要

1999年，在日本天野山金剛寺找到被認為是安世高所譯的《安般守意經》新版本（不同於大正藏經號602的《佛說大安般守意經》）。此篇論文將闡述《安般守意經》與《修行道地經》及其他阿毗達磨教法幾處重要的關係，以助於解釋《安般守意經》的內容。

關鍵字：《安般守意經》、《坐禪三昧經》、《修行道地經》、《道地經》、六事、四善根

Introduction

This paper looks into An Shigao's works, especially the relationship between the *Foshou da anban shouyi jing* and the newly found *Anban shouyi jing* (Hung, 2006; 2007; 2008). It will focus on the textual formation of the newly discovered *An ban shou yi jing* and find that the contents of several paragraphs in the *Anban shouyi jing* 安般守意經 Kongō-ji manuscript (hereafter K-ABSJ) are very similar to those in the *Zuochan sanmei jing* 坐禪三昧經, translated by Kumārajīva 鳩摩羅什 (hereafter ZCSMJ). Before comparing the contents of these two texts, let us first explain the meaning of the relevant paragraphs in the *Anban shouyi jing*:

數爲何等？入息出息數十息，无得過十息，无得減十息，入息至竟投一，出息至竟投二，若投二意誤，更從一投起，若至九投意誤，更從一數起。(K-ABSJ, line 71-73)

What is “counting” (*gaṇanā*)? Counting the in-breath and the out-breath from one to ten. Do not count over ten, and do not count less than ten. Count one at the end of breathing in, and count two at the end of breathing out. If you count any other number than two when it should be two, start counting over from one. If you count any other number than nine when it should be nine, start counting over from one.

隨爲何等？入息至意，當隨莫投一，出息至竟，當隨莫投二。(K-ABSJ, line 76-77)

What is “following”? Following the full in-breath, do not count “one” when breathing in. Following the full out-breath, do not count “two” when breathing out. When breathing in and out, one should focus on breathing.

觀：入息異，出息異。(K-ABSJ, line 87)

Contemplating (*upalakṣayati*): Contemplating (the physical and mental status) when breathing. The in-breath is different from the out-breath.

入息出息，色盛陰。(K-ABSJ, line 105)

Breathing in and breathing out. When observing the in-breath and the out-breath, contemplate the attachment to our physical form.

入息出息更痛，痛盛陰。(K-ABSJ, line 105)

Breathe in and out. When feeling the contacted in-breath and the out-breath, contemplate the attachment to our sensations.

入息出息念思想，思想盛陰。(K-ABSYJ, line 106)

Breathe in and out. When our mind distinguishes the felt sensation of in-breath and out-breath, contemplate the attachment to our conceptions.

入息出[息]行作生死，生死盛陰。(K-ABSYJ, line 106-107)

Breathe in and out. When our mind responds to the conception of sensation from in-breath and out-breath, contemplate the attachment to our volition.

入息出息更知識，識盛陰。(K-ABSYJ, line 107)

Breathe in and out. When perceiving the cognition and experience from the above physical and mental processes, contemplate the attachment to our consciousness.

五陰想受如是，已陰想受如是，有意便却，思惟觀增，隨名為可，是名為觀。(K-ABSYJ, line 107-109)

When breathing in and out, contemplate the attachments to our physical form, sensation, conception, volition and consciousness. Let go of stray thoughts when they arise. Our capability for contemplation will be increased. Our mind will become very compliant and able to contemplate the “Four Noble Truths”. This state of understanding is what is meant by “faith”. This is contemplation.

還為何等？還五陰。...分別觀生死，見上頭，无息所從來，作因有，不作盡无有，分別生死，後觀无有迹處，作因有已有便盡。(K-ABSYJ, line 110-117)

What is “turning” (*vivarto*)? Detaching oneself from the five aggregates (*pañcaskandhān*). Discriminatively contemplate the arising (of in-breath) and the perishing (of out-breath). As mentioned above, one contemplates the source of the in-breath and out-breath. We breathe in because we have five aggregates. Without five aggregates, there is no in-breath. Discriminatively contemplate the arising (of in-breath) and the perishing (of out-breath). Contemplate the sources of the breathing in and out. We breathe out because we have five aggregates. Without five aggregates, there is no out-breath.

Table 1

	K-ABSYJ (安般守意經)	ZCSMJ (坐禪三昧經)
1	入息至竟投一，出息至竟投二。	入息至竟數一，出息至竟數二。 (T 614, 273a19-20)
2	若投二意誤，更從一投起。若至九投意誤，更從一數起。	若數二至九而誤更從一數起。 (T 614, 273a21)
3	入息至意，當隨莫投一，出息至竟，當隨莫投二。	入息至竟當隨莫數一，出息至竟當隨莫數二。 (T 614, 275a7-8)
4	觀: 入息異，出息異。	知入息異出息異。(T 614, 275a10-11)
5	入息出息，色盛陰。入息出息更痛，痛盛陰。入息出息念思想，思想盛陰。入息出行作生死，生死盛陰。入息出息更知識，識盛陰。五陰想受如是，已陰想受如是，有意便却，思惟觀增，隨名為可，是名為觀。	入息時五陰生滅異，出息時五陰生滅異如是，心亂便除却，一心思惟令觀增長，是名為觀法。(T 614, 275b5-7)
6	還為何等？還五陰…分別觀生死。見上頭，无息所從來，作因有，不作盡无有，分別生死，後觀无有迹處，作因有已有便盡。	觀五陰無常，亦念入息出息生滅無常，見初頭息無所從來，次觀後息亦無跡處，因緣合故有，因緣散故無，是名轉觀法。(T 614, 275b8-11)

Comparing the above six paragraphs between K-ABSYJ and ZCSMJ in Table 1, we find that the contents and wording of the first, third, and fourth paragraphs of these two sūtras are almost the same. In fact, there is only a difference of one word. The word 投 in the first and third paragraphs of K-ABSYJ is an ancient word; the word 數 being more understandable for modern people is used in ZCSMJ. Both 投 and 數 indicate the same meaning of “counting”. The word 觀 is used in the fourth paragraph of K-ABSYJ; and the word 知 is used in ZCSMJ. But these two different words indicate the same meaning of “contemplating” according to the practice theory of *ānāpāsati*. The two sūtras have the same meaning in the second paragraph, although the description of ZCSMJ is more concise than the other.

The meaning of the fifth paragraph is almost the same in the two sūtras: to contemplate the impermanence of the creating and vanishing of the five aggregates when breathing in and out. Each aggregate is described separately in K-ABSYJ; whereas there is an integrated description of the five aggregates in ZCSMJ. In addition, the two sūtras use the same word 如是 meaning “as is”. The description of 有意便卻 meaning “let go of stray thoughts when they arise” in

K-ABSYJ is nearly the same as 心亂便除卻 meaning “let go when the mind is scattered” in ZCSMJ. The description of 一心思惟令觀增長 means “concentrate on contemplating to increase our capability for observation” in ZCSMJ is the detailed explanation of 思惟觀增 meaning “Our capability for observation will be increased” in K-ABSYJ. If we look at the Chinese description 思惟觀增 in K-ABSYJ alone, it is not easy to catch its meaning. When we read the Chinese description 一心思惟令觀增長 in ZCSMJ, it is more easily understood. Therefore, we can recognize the sūtra translation style of Kumārajīva. When he translates a sūtra that has been translated by others, and when others used tedious wording, he will use a more concise expression. Comparing the sūtra translation styles, we see the difference between *Miaofa lianhua jing* 妙法蓮華經 translated by Kumārajīva and *Zheng fahua jing* 正法華經 translated by Dharmarakṣa 竺法護. The former is a free translation and the latter is a literal translation. The last sentence of this paragraph: 是名為觀 meaning “this is the contemplation” in K-ABSYJ is in agreement with: 名為觀法 meaning “this is the contemplation method” in ZCSMJ. The only difference is the use of the additional word 法 in ZCSMJ. In the fifth paragraph of K-ABSYJ, the term 隨名為可 deserves particular attention as it was inserted between 思惟觀增 and 是名為觀. Identification of the meaning of 隨名為可 is a key point of this study. Therefore, this paper will analyze the meaning and significance of 隨名為可. By comparing these two parallel sūtra paragraphs, we can confirm that 隨名為可 can be separated from the terms before and after it to become a meaningful term in and of itself. In doing so, we will have established a useful method for analyzing the intricate and obscure wording of the sūtra.¹

With regard to the sixth paragraph of these two sūtras; the term 生死 of the 分別觀生死 or 分別生死 in K-ABSYJ, we can refer to the notes of *Foshou da anban shouyi jing* 佛說大安般守意經 (hereafter ABSYJ T 602).² The term 生死 means the creation and vanishing of consciousness. However, in *Apitan piposha lun* 阿毘曇毘婆沙論 translated by Futuo Bamo 浮陀跋摩, etc. (hereafter AbhiPPSL), *laukikāgra-dharma* (highest mundane dharma) is included in “birth and death” 生死法³ which indicates the overall creation and vanishing of the five aggregates. This is the same meaning as “contemplating the creation, vanishing and impermanence of the five aggregates” 觀五陰生滅無常 in ZCSMJ. The words 分別觀 can be found in several sūtras translated by An Shigao.⁴ Breath (aspiration) is functional only

1 The reason is that the original scripture of this newly-discovered sūtra in Pāli, Sanskrit or other languages has not been found as of yet. I have and will make further demonstrations of this point in other research papers.

2 為生死分別者，為意念生即生念滅即滅，故言生死當分別。(T 602, 167b14-16)

3 《阿毘曇毘婆沙論》：「世第一法，苦諦所攝，能生滅苦道，以苦攝，世俗攝，生死攝，諸有攝，身見所使攝法，生滅苦道。」(T 1546, 5a7-9)

4 For example, by comparing PSSB with YCRJ, we can determine that An Shigao translated the Pāli word *dharmavicayasambojjhango* as 法分別觀覺意 (T 603, 174b5), therefore the Chinese term 分別觀 can be reverted back to its Pāli word *vicaya*, which means “correctly evaluating the teaching”. As such, it is applicable to both K-ABSYJ and ZCSMJ.

when we have both a physical body and mental function.⁵ Therefore, due to physical body and mental function, which together comprise the five aggregates, we have the consequence of the breath. In *laukikāgradharma*, we can contemplate that all five aggregates (physical body and mental function)⁶ are impermanent as they are consistently being created and vanishing, and will ultimately vanish. We can also contemplate the creation of the in-breath as coming from nowhere, and the vanishing of the out-breath as going to nowhere as well. This paragraph describes the fifth stage of “six stages of breathing” of *ānāpāsati* practice theory. The key word 還 (turning) is used in K-ABSJ, and the parallel word 轉觀 (transferring contemplation) is used in ZCSMJ. Except for the additions of 因緣合 (match the cause and condition) and 因緣散 (separate the cause and condition) in ZCSMJ, the meaning of the two sūtras regarding this paragraph is almost identical.

Regarding the relationship between ZCSMJ and several other meditation sūtras, Satou Taishun 佐藤泰順⁷ has mentioned that the paragraph describing three forms of “greed, anger, ignorance” in ZCSMJ is almost the same as the chapter describing three of the nineteen characteristics experienced by practicing Buddhists in volume II, chapter 8 (“Forms of Discrimination”) of *Xiu xing dao di jing* 修行道地經 translated by Dharmarakṣa 竺法護 (hereafter XXDDJ). Therefore, we can infer the content of the former by consulting the latter. In *Guanzhong chu chanjing xu* 關中出禪經序, Sengrui Fashi 僧睿法師 has mentioned that the “six stages of breathing” of *ānāpāsati* practice theory⁸ in ZCSMJ is composed of several masters’ sayings. Importantly, Sengrui Fashi mentioned that in China, XXDDJ, *Da xiao shi'er men jing* 大小十二門經 and *Da xiao anban jing* 大小安般(守意)經⁹ existed before Kumārajīva translated this sūtra. Therefore we can infer that Kumārajīva read K-ABSJ, the main text of *Xiao anban jing*, and made the minor modifications to these six paragraphs mentioned above, which were quoted in ZCSMJ. But we cannot help asking why Kumārajīva does not quote the contents directly from the chapter on Counting Breath of *Xiu xing dao di jing* 修行道地經數息品 (hereafter XXDDJc) because the definition of “breathing in and breathing out” of *ānāpāsati* practice theory in ZCSMJ is in agreement with K-ABSJ, but opposite to that of XXDDJ. Regarding this point, please refer to my paper published in the *Journal of Indian and Buddhist Studies* (Hung 2006, 109:114-119).

5 《阿毘達磨大毘婆沙論》：「入息出息當言依身轉耶？依心轉耶？答應言亦依身轉亦依心轉如其所應。」(T 1545, 132a16-18)

6 《阿毘曇毘婆沙論》：「彼世第一法，緣欲界五陰盡無有餘。」(T 1546, 32c29).

7 佐藤泰順 (1931). He wrote the explanation of XXDDJ in *Kokuyakuissaikyo* 国訳一切經, kyosyubu 經集部 4:1-10.

8 《出三藏記集》：「息門六事諸論師說也。」(T 2145, 65b4-5).

9 《出三藏記集》：「此土先出修行大小十二門大小安般。」(T 2145, 65a20-21)

Comparing the Contents of *Xiu Xing Dao Di Jing* and *Dao Di Jing*

We know that XXDDJ translated by Dharmarakṣa contains a total of 28 chapters.¹⁰ In addition, upon reviewing the contents of seven chapters *Dao di jing* 道地經 translated by An Shigao, it seems the seven chapters *Dao di jing* 道地經 originate from the same sources as XXDDJ because the contents of these two works exactly correspond to each other. The two authors, Dharmarakṣa and An Shigao, even keep their different translation styles to each other. The comparison of the titles of the seven chapters from XXDDJ with the seven chapters from *Dao di jing* 道地經, translated by An Shigao (hereafter DDJ) are as follows:

XXDDJ (*Xiu xing dao di jing*)

The first chapter (第一品)	<i>Jisan pin</i> (集散品)
The second chapter (第二品)	<i>Wuyinben pin</i> (五陰本品)
The third chapter (第三品)	<i>Wuyinxiang pin</i> (五陰相品)
The fourth chapter (第四品)	<i>Fenbiewuyin pin</i> (分別五陰品)
The fifth chapter (第五品)	<i>Wuyinchengbai pin</i> (五陰成敗品)
The twenty-second chapter (第二十二品)	<i>Shenzu pin</i> (神足品)
The twenty-fourth chapter (第二十四品)	<i>Guang pin</i> (觀品)

DDJ (*Dao di jing*)

The first chapter (第一章)	<i>Sanzhong zhang</i> (散種章)
The second chapter (第二章)	<i>Zhiwuyin zhang</i> (知五陰章)
The third chapter (第三章)	<i>Suiyingzhangju zhang</i> (隨應相具章)
The fourth chapter (第四章)	<i>Wuyinfenbiezianzhi zhang</i> (五陰分別現止章)
The fifth chapter (第五章)	<i>Wuzhongchengbai zhang</i> (五種成敗章)
The sixth chapter (第六章)	<i>Shenzuxing zhang</i> (神足行章)
The seventh chapter (第七章)	<i>Wushiwuguan zhang</i> (五十五觀章)

From the above tables: It is very easy to see that the former five chapters of XXDDJ are equivalent to the former five chapters of DDJ. In addition, the twenty-second chapter and the

¹⁰ According to several studies, the last three chapters are not the original sources of this text.

twenty-fourth chapter of XXDDJ are equivalent to the sixth chapter and the seventh chapter of DDJ. Here we cannot help having a qualm: An Shigao compiled *Anban shouyi jing* (K-ABSJ) and interpreted it to become *Da anban shouyi jing* (ABSJ).¹¹ This shows that he was very interested in introducing the practice method of *ānāpāsati*. Why did he not translate the *Ānāpāsati* Chapter, placed between *Shenzu pin* (神足品) and *Guang pin* (觀品)? The answer is that although An Shigao was very interested in the *Ānāpāsati* Chapter, the content of the chapter was too difficult to understand, so he re-edited it. For example, several theories of practice such as: “16 special wins” (十六特勝) meaning the sixteen steps of practicing, “four good roots (四善根),¹² the final stages to enter full enlightenment, “ten fetters” (十結) ten kinds of defilements which bind sentient beings to samsāra, and the sixteen minds for seeing the path of enlightenment (見道十六心) were indicated in *Ānāpāsati* Chapter (數息品) but omitted in K-ABSJ.

Regarding the overall structure of *ānāpāsati* practice theory, he used “six stages of breathing”—“counting, following, fixing, contemplating, turning and purifying”—from the Sarvāstivāda of Abhidharma Buddhism, in order to replace the original “four stages of breathing” from XXDDJc. Moreover, he expanded the explanation of “six stages of breathing”, “thirty-seven aids to enlightenment”, and “quiet and insight”. Finally, he added “four abilities of unhindered understanding and expression” and “four fruitions”—four grades of arhatship 四果. These two types of materials became the final paragraphs of K-ABSJ, but they were not the original contents of XXDDJc. Comparing the content and structure, the content of K-ABSJ is briefer than XXDDJc. The idea for An Shigao to display the content of “four fruits” should come from XXDDJ, because 觀品 follows 學地品, 無學地品, and 無學品 in XXDDJ. But we propose the content of “four fruits” was cited from *Yinshiruo jing* 陰持入經 (hereafter YCRJ).

The Structure of K-*Anban Shouyi Jing*

The overall structure and the contents of K-ABSJ are represented below in the following five parts.

Part 1: Six Stages of Breathing (六事): Counting, Following, Fixing, Contemplating, Turning and Purifying.

Part 2: Thirty-seven Aids to Enlightenment: (三十七經法) Four Bases of Mindfulness (四意止), Four Efforts to Enlightenment (四正斷), Four Occult Powers (四神足), Five Roots of Goodness (五根), Five Powers (五力), Seven Factors of Enlightenment (七覺意), and Eightfold Holy Path (八行).

11 T 602. See Hung (2006, 109:114-119).

12 But we can find three names relevant to the four good roots in *Anban shouyi jing*. I will demonstrate them in the following analyses of this paper.

Part 3: Quiet and Insight (止觀):¹³ Containing the contents of “Four Noble Truths” (四諦)

Part 4: Four Abilities of Unhindered Understanding and Expression (四解依) (K-ABSJY, line 230-242): An Shigao used four special terms, they are *fajie* (法解), *lijie* (利解), *fenbitoujie* (分別投解) and *biancaibojei* (辯才搏解).

Part 5: Four Fruitions (四果) (K-ABSJY, line 242-274): *sotāpanna* (須陀洹), *sakadāgāmi* (斯陀含), *anāgāmi* (阿那含), *arahat* (阿羅漢)

Regarding the contents of this text, “thirty-seven aids to enlightenment” and “six stages of breathing” dominate the vast majority of the text’s length. Within “six stages of breathing”, the statement regarding “contemplating” dominates a larger length than the other five statements, totaling 23 lines of text. And within “thirty-seven aids to enlightenment”, “four bases of mindfulness” dominates a larger part than the other six parts, totaling 31 lines of text. In terms of vocabulary, “in breath,” “out breath” and “five aggregates”—色盛陰, 痛痒盛陰, 思想盛陰, 生死盛陰 and 識盛陰—are repeated multiple times.

Identifying the characteristics of K-*Anban Shouyi Jing* in *Dao Di Jing*

Statements about how to contemplate the “five aggregates” are usually mentioned in a sūtra or text concerning *ānāpānasati* practice; however, each aggregate of the “five aggregates” is not mentioned as frequently as in K-ABSJY. The explanation for this discrepancy will appear in DDJ which was also translated by An Shigao. Perhaps some scholars believe that the translation of the seven chapters of DDJ does not have great significance. However, the significance of the DDJ translation lies in the historical context of Buddhist teachings. Eighteen centuries ago in the Eastern Han Dynasty era, when people had little if any understanding or familiarity with Buddhism, the task of introducing basic Buddhist teaching was a significant challenge and a critical work. As such, An Shigao was zealous in repeating the contents of “five aggregates” again and again. This emphasis is reflected in the fact that four out of the seven chapters of DDJ are directly related to “five aggregates”. We believe An Shigao emphasized these fundamental teachings in such detail because of the lack of widespread understanding of Buddhist thought during the Eastern Han Dynasty.

As mentioned above, “six stages of breathing” of *ānāpānasati* practice theory of K-ABSJY was cited from Abhidharma Buddhism, especially from the viewpoints of Sarvāstivāda. However, its contents originated from XXDDJcba. I will use the relationship between “six stages of breathing” and “four good roots” to demonstrate this point below. The descriptions of “six stages of breathing” apparently exist in the scriptures of K-ABSJY, whereas “four good roots” do not seem to be present. Contrasted to K-ABSJY, the descriptions of “four good

13 The description of Quiet and Insight, cited from YCRJ.

roots” in XXDDJcba are very apparent. XXDDJcba only mentions “four stages of breathing (四事)” without specifically mentioning “six stages of breathing”. Upon closer examination, it becomes clear that “four stages of breathing” in XXDDJcba and “six stages of breathing” in K-ABSJY are very similar in content yet enumerated differently. This difference leads to some confusion in the interpretation of these texts. It also gives rise to unique interpretation of the relationship between “four good roots” and “six stages of breathing” in K-ABSJY due to the fact that K-ABSJY utilizes references to the six stages from Sarvāstivāda but derives its contents from XXDDJcba. This in turn leads to unique interpretations of the relationship between “four good roots” and “six stages of breathing” not seen in other texts.

In my previous study (Hung 2008, 115:137-144), I demonstrated that “four bases of mindfulness” of K-ABSJY are cited from the content of XXDDJcba. Here, I would like to discuss the structure of “six stages of breathing” between these two texts. First, let us investigate how the sixth stage—“purifying”—is explained in K-ABSJY. If we omit the repeated term “five aggregates” and the content of four bases of mindfulness, we can identify the following analysis of the contents of “purifying”.

Analyzing the Contents of Purifying Stage of *K-Anban Shouyi Jing*

淨爲何等？爲舍結，亦見淨。……已如是受陰想，從出受滅，意便却生死，是不願定增守向活，內外身身觀止。……內外法法見行止。(K-ABSJY, line 122-158)

First, let us abstract the content of the above paragraph and summarize its meaning as the following:

What is “purifying”? Purifying is to cut off vexation, and to see (gain) “non-lacking wisdom”. From contemplating the impermanence of creation and perishing of five aggregates, to further separation from attachment to five aggregates, our mind can escape from the ignorance of arising and disappearing (literally, birth and death). This is to cultivate “*samādhi* of no desire” to attain liberation. In addition, contemplating the body as a body (which is the ignorance of arising and disappearing)...and contemplating the dharma as a dharma (which is the ignorance of arising and disappearing) are also emphasized.

It is not easy to understand 從出受滅，意便却生死 in this paragraph, but in line 140 of the manuscript of K-ABSJY, there is a parallel sentence: 因識知受想行，出滅受想，便意離却世間.¹⁴ Its meaning is: “...we understand the practice of contemplating five aggregates, to surmount each of the individual aggregates of five aggregates to then attain the status of cessation. Finally, our mind will get rid of the ignorance of creation and destruction”. The

14 Here, 滅意 means to extinguish all consciousness and thereby attain liberation.

meaning of 意便却生死 is parallel to the meaning of 便意離却世間, i.e., a practitioner can separate *ālaya* from the ignorance of arising and perishing (birth and death). However, 出受滅 is the meaning of 出滅受想. Here we must explain the meaning of 受想. It is not the “sensation” 受 and “perception” 想 of the five aggregates, but has a separate meaning as in, “contemplating (five aggregates)”.¹⁵ We can demonstrate the exact meaning of 受想 below.

Let us look at the definition of “following” 隨 the “six stages of breathing” in K-ABSYJ: 爲出入息受想. When comparing K-ABSYJ with *Apidamo dapiposha lun* 阿毘達磨大毘婆沙論 (hereafter AbhiDPPSL — T 1545, 135a29-b26) and AbhiPPSL, we know 受想 has the same meaning as 隨. If we compare *Jushe lun* 俱舍論 (hereafter JSL — T 1558, 118b2-3) with its original Sanskrit text *Abhidharmakośabhāṣya* (AkBh. 339), *anugama* is a noun meaning “following”, and *anugacchi* is a verb meaning “following”. Let us take another look at the definition of “contemplating” in lines 68-69 and 82-83 of K-ABSYJ, where there are two definitions: (1) 出息入息分別俱相觀 and (2) 受意念法想. With regards to the first definition: (1) “discriminatively contemplate all physical forms when breathing in and out,” if we compare this with AbhiDPPSL and AbhiPPSL, it actually refers to “contemplating”. We compare the wording and meaning of the second definition: (2) 受意念法想 with AbhiDPPSL and AbhiPPSL as well, it refers to contemplating mainly mind and mental activities. Therefore, we can analyze and determine that the 意念法 of 受意念法想 is mind and mental activities. From the original Sanskrit text of *Abhidharmakośabhāṣya*, the Sanskrit term for “mind and mental activities” is *cittacaittā*. So we can confirm that An Shigao translated the Sanskrit word *citta* to Chinese 意 meaning “mind”, and translated *caittā* to 念 (法) meaning “mental activities”. Both Chinese terms are ancient translations, as the new Chinese translations are 心 and 心所 (法). Here, 意 means “consciousness” (*vijñāna*), and 念 means “feeling (*vedanā*), perception (*samjñā*), and impulse (*samskāra*). They are four components of the five aggregates, apart from form (*rūpa*).

If we remove 意念法 from 受意念法想, it becomes a new term: 受想. If we examine the original Sanskrit text of *Abhidharmakośabhāṣya*, whether referring to contemplating the breath or contemplating the mind and mental activities, it uses the same word: *upalaśayati*, which means “contemplating”. The word *anugacchi* mainly means “following” but it keeps the meaning of “observation” also, so we assume that An Shigao intermingled the use of the term 隨 and the term 受想.

To return to our previous issue, 出受滅 is when contemplating all five aggregates just arising and rapidly perishing, as devoid of inherent existence, at which time the mind attains the state of cessation. That means the practitioner reaches “purifying”, the final stage of “six stages of breathing”. He then thoroughly realizes the essence of the impermanent creation and destruction of five aggregates, therefore finally reaching the stage of liberation without outflows.

15 In this text, An Shigao uses 受陰想 eight times, not including other terms with similar meaning such as 受陰想.

In the contents of K-ABSJY, 受滅 is used five times in the paragraph of four bases of mindfulness (四意止), including the above-mentioned two. They are set out below:

[line 126] 已如是受陰想，從出受滅。

[line 133] 不受想，從出滅止。

[line 140] 因識知受想行，出滅受想。

[line 147] 寤已受思想行，出受滅。

[line 150] 寤已受思想行，出受滅。

From line 140 of this text, it can be said that meaning of 出受滅 corresponds to 出滅受想. In order to identify precisely the meaning of these terminological usages, we find that line 140 has a usage of 受想行 and both lines 147 and 150 have the usage of 受思想行. Here, the terms *xiang* and *sixiang* are synonymous, but there is one more word, *xing* followed by *xiang* and *sixiang* in these three lines. From YCRJ and its corresponding Pāli text, *Suttatthasamuccayabhūmi* of the *Peṭakopadesa* (1982, PTS, hereafter PSSB), we see that the term 身身相觀行止 is translated from the Pāli term, *kāye kāyānupassī viharati* by An Shigao. That means that 相觀 was translated from *anupassī* and 行止 was translated from *viharati* although An Shigao, in the majority of cases, translated *samskara skandha* as 生死陰 but not as 行陰.¹⁶ Here one hardly sees the term *shou xiang xing* or *shou sixiang xing*, which means three components of the five aggregates: Sensation or Feeling (受陰), Recognition (想陰) and Volition Formation (行陰). And we find the contemplating function of “Purification” is to contemplate all the five aggregates, not only two or three aggregates, according to the contents of lines 122-125 of this paragraph.

Hence, we can be sure that the word 行 of 受想行 or 受思想行 means 行止 of 相觀行止¹⁷ which appears in lines 139, 146 and 149. And I have already explained that the relationship between ABSYJ and the newly discovered K-ABSJY corresponds to the relationship between *Da anban shouyi jing* 大安般守意經 (hereafter DABSJY) and *Xiao anban shouyi jing* 小安般守意經 (hereafter XABSJY). DABSJY is a commentary on XABSJY.¹⁸

We also found that the final part of the first volume and first part of the second volume of ABSYJ is an interpretation of “four bases of mindfulness” of K-ABSJY. There is the sentence 知出何所滅何所者 in the forefront paragraph of the second volume.¹⁹ The 出 and 滅 of this sentence should be used to explain the meaning of *chu mie* of K-ABSJY. And we can confirm

16 We only find one term, 生死行陰種, existing in K-ABSJY, line 231.

17 We can find the phrase 相觀見行止 in line 146, that contains one more word (見) than the term 相觀行止. In line 149, there are only the two words: 觀見. And both line 154 and 157 used the same term: 見行止. All these diverse terms keep the same meaning as 相觀行止.

18 Please refer to Hung (2006, 109:114-119).

19 Deleanu (2003, 82, note 35) has pointed out: “As indicated by 者 or 謂, the text continues with the explanation of the respective phrase, which is marked here by [...]”

that the interpretation after this sentence was used to explain the meaning of *chu* and *mie* of K-ABSYJ.²⁰

We see that the content of extracted paragraph A of K-ABSYJ corresponds almost exactly to extracted paragraph B of XXDDJcba. The content of paragraph A in K-ABSYJ is shown below:

淨爲何等？爲舍結 (a1)，亦見淨 (a2)……已如是受陰想，從出受滅，意便却生死 (a3)，是不願定增守向活 (a4)，內外身身觀止 (a5)……內外法法行止²¹。

And the content of paragraph B in XXDDJcba is shown below:

色起滅處痛痒法意 (b5)，觀起滅本察其因緣，過去當來行 (b3-1) 無願定 (b4)，隨入脫門察生死苦 (b3-2)。計斯五陰即是憂患……除於十結 (b1)……則向無漏入於正見 (b2)，度凡夫地住于聖道。(T 606, 218a8-16)

We find that the meanings of paragraph A and paragraph B correspond to each other.

K-ABSYJ:

- a1. *shejie* 舍結: to abandon the fetters,
- a2. *jianjing* 見淨: to go into the pure enlightenment,
- a3. 已如是受陰想，從出受滅，意便却生死:

To contemplate the five aggregates and break away from attachment to the five aggregates, then our mind will be freed from the suffering of arising and perishing (birth and death).

- a4. *buyuanding* 不願定: the *samādhi* of non-contrivance,
- a5. 內外身身觀止……內外法法見行止:

20 譬如念石出石入木石便滅，五陰亦爾；出色入痛痒，出痛痒入思想，出思想入生死，出生死入識，已分別是，乃墮三十七品經也。(T 602, 168b21-24) This means: it is just like when one thinks about a “stone”. When one thinks about a “stone”, and afterwards then thinks about a new thing—“wood”, for example—the thought of “stone” will vanish. A practitioner contemplates the “five aggregates” as the same as the former case. We contemplate “form”, then our attachment to “form” vanishes. After we go on to contemplate “feeling”, then the attachment to “impulse” vanishes. Then we go to contemplate “consciousness”.

21 The terminological usage of this paragraph relevant to the four foundations of mindfulness should be cited from YCRJ. The terms 相觀行止 in K-ABSYJ are exactly identical with the YCRJ, with the exception of the YCRJ which mentions three levels, that are “itself” (here, itself means inner) “outer”, “outer-inner”, whereas the K-ABSYJ only mentions one level, that is “outer-inner”.

To abide contemplating the inner and outer body as a body...down to... to abide contemplating the inner and outer dharma as a dharma. It is the content of four foundations of mindfulness (see the detailed explanation above).

XXDDJcba:

b1. 除於十結: to abandon of the ten kinds of defilements which bind sentient beings to saṃsāra.

b2. 向無漏入於正見: catching the uncontaminated Right view,

b3-1&b3-2. 觀起滅本察其因緣...隨入脫門察生死苦，計斯五陰即是憂患:

Contemplate what are the causes and conditions of the essence of arising and perishing. Contemplate the suffering of life and birth, follow the contemplation and go into the gate of liberation, contemplate five aggregates and understand they are nothing but suffering.

b4. 無願定: *samādhi* of non-contrivance,

b5. 色起滅處痛痒法意: arising and perishing of body, feeling, mind, and dharma.

From the above five pair terms or sentences i.e., a1/b1, a2/b2, a3/ b3-1&b3-2, a4/b4, a5/b5, we see that the meaning of side “a” corresponds to its counterpart side “b”. Thus, the content of this paragraph of XXDDJcba is parallel to “purifying” of “six stages breathing” of K-ABSYJ. Now, let us compare the content of the other two paragraphs of these two texts.

K-ABSYJ:

成度世已下，正道出世間地，未得道迹……是名為還。何用是還，從是致得根也。(K-ABSYJ, line 117-121)

The sentence’s meaning is: with only more one step one will be able to achieve super-mundane paths to attain enlightenment, not yet go into his “sage paths”. It is called “turning” of the “six stages breathing”. Why should one cultivate the practice of “turning”? The purpose is for gaining the “five faculties”.

XXDDJcba:

是謂為信……向于諸根未成道根，……是謂上中之上世俗尊法。(T 606, 218a5-7)

The above meaning is: It is “faith”, that leads towards getting the “five faculties”, but does not yet attain them. ...It is called “in the above of the above” named “the highest of the secular”.

The contents of both paragraph A and B indicate they are the same step, a step just before achieving “five faculties”. It explains that a practitioner only needs one more step, and then he

will be able to go into liberation. *Shisu zunfa* means “highest mundane”. Therefore, “turning” of “six stages breathing” corresponds to “highest mundane” of XXDDJcba. The “contemplating” of “six stages of breathing” was written in line 82 to 109 of K-ABSYJ. Among the part of “contemplating”, most of the contents are stereotypical sentences for contemplating in-breath and out-breath and “five aggregates”. It is interesting that this paragraph used three special phrases, shown below:

The Special Theory of Contemplating of K-ABSYJ

K-ABSYJ:

觀…是名爲[微隨可]，…[中相隨可]，名爲一行…[隨名爲可]，是名爲觀。

Reagrding “contemplating”: from the punctuation of the above sentence, it is undeniable that the four words, 隨名爲可, constitute a meaningful phrase. At the same time, we also find that there are three paragraphs existing in XXDDJcba:

知彼微柔和，下柔和，是謂溫和之善本也。(T 606, 217b10-11)

其中下，中中，中上，是謂法頂之善本。(T 606, 217b11-12)

其下上，中上，上上柔和，是謂爲諦柔和法忍。(T 606, 217b12-13)

In these three sentences, 溫和, 法頂, and 諦柔和法忍 are the previous three “good roots” of “four good roots”; i.e., they are parallel to “warmth”, “pinnacle” and “forbearance” respectively. Here, let us investigate the relationship between “four good roots” and “faith” from a paragraph of AbhiPPSL:

復次暖法，能生緣諦下信，頂法生中信，忍法生上信，以身中有此信故，能生世第一法。(T 1546, 21a24-26)

And next, through realizing “four noble truths”, “warmth” generates “lower faith”, “pinnacle” generates “middle faith”, and “forbearance” generates “upper faith”.

Then, we can set out the relationship between “four good roots” and “faith” from AbhiPPSL, K-ABSYJ and XXDDJcba.

APPSL	K-ABSYJ	XXDDJcba
暖法 (下信)	微隨可	微柔和下柔和 (溫和)
頂法 (中信)	中相隨可 (一行)	法頂
忍法 (上信)	隨名爲可	諦柔和法忍
世第一法 (信)	(還)	世俗尊法 (信)

The relationship between “four good roots” and “faith” from AbhiPPSL can be set out as below:

1. “warmth” 暖法 corresponds to “lower faith” 下信.
2. “pinnacle” 頂法 corresponds to “middle faith” 中信.
3. “forbearance” 忍法 corresponds to “upper faith” 上信.
4. “highest mundane” 世第一法 corresponds to “faith” 信.

And from the comparing with XXDDJcba and AbhiPPSL, we find that the terminologies of the “four good roots” of both texts are almost equivalent to each other. The term *wenhe* 溫和 is equivalent to the term “warmth” 暖法. More over, *wenhe* can be subdivided into two levels: *weirouhe* 微柔和 and *xiarouhe* 下柔和. The term *fading* 法頂 is equivalent to “pinnacle” 頂法. The term *di rouhe faren* 諦柔和法忍 is equivalent to “forbearance” 忍法. The term *shisu zunfa* 世俗尊法 is equivalent to “highest mundane” 世第一法.

Above we have demonstrated that “turning” of “six stages breathing” of K-ABSYJ corresponds to “highest mundane” of XXDDJcba. The content of “four good roots” of XXDDJcba is almost correspondent to that of AbhiPPSL. Especially, the content of either “highest mundane” or *shisu zunfa*, all connect to “faith”. But the terminologies have some differences from each other.

Now, let us analyze the meaning of 中相隨可, 名爲一行 in K-ABSYJ. The last sentence of the “contemplating” 觀 in the paragraph of ABSYJ can be shown as below:

中信者，謂入道中，見道因緣，信道，是爲中信也。(T 602, 167a17-18)

The meaning is: the so-called *zhongxin* 中信 is the middle way to go into the “path of the sages”. It is the causes and conditions of the “path of seeing”. To acquire unadulterated faith for the “path of the sages” is the meaning of *zhongxin*. It is very likely that An Shigao cited the term *zhongxin* from the original text of AbhiPPSL in order to interpret the term 中相隨可. According to AbhiPPSL and JSL, in the status of “pinnacle”, the practitioner can cultivate all the “four noble truths” and all the “sixteen active aspects of Four Noble Truths” either at the beginning step or at the progress step. AbhiDPPSL states: “by following any one active aspect” (隨一行相) one can cultivate all “sixteen active aspects of Four Noble Truths”. On the other hand, AbhiPPSL only uses a simple term, 一行, it does not use 隨一行相. But both have the same meaning. So we can firmly state that the 一行 of K-ABSYJ is cited from the original text of AbhiPPSL by An Shigao. Therefore we can infer that the 中相隨可 of K-ABSYJ is parallel to *fading* 法頂 of XXDDJcba and 微隨可 is parallel to “warmth”.

Due to the term 微隨可 existing in XXDDJcba, it can be said that the word 微 of the term 微隨可 should be cited from the character 微 of 微柔和. Similarly, 隨名爲可 is the equivalent of “forbearance” 忍法, and it is also equivalent to 諦柔和法忍, 柔順法忍 or 柔順之法 of XXDDJcba. We find that An Shigao only used the character 順 four times in his all works. He

favors the use of the word 隨 rather than using the word 順.²² Since the Chinese character 隨 easily makes up the meaning of 隨順 or 隨和, therefore we infer that An Shigao used the word 隨 to describe the meaning of 柔和. In addition, there is the sentence 隨分別可, 念可, 可, 是名爲信根 described in line 186 of the sheet draft of K-ABSJY. From this, we can determine that the word 可 of 微隨可, 中相隨可 and 隨名爲可 means “faith” 信.²³

Hence we can conclude that the three terms 微隨可, 中相隨可, and 隨名爲可 are correspondent to “warmth”, “pinnacle”, and “forbearance”, respectively. But the question is, does the definition of “six stages breathing” of K-ABSJY belong to the viewpoint of Sarvāstivāda of Abhidharma Buddhism? Moreover, “four good roots” only parallels to “turning” or “purifying”²⁴ but not “contemplating”, according to the theory of the relationship between “four good roots” and “six stages of breathing”. The function of “contemplating” is mainly used to contemplate “five aggregates”. Why did this special correspondent relationship between “contemplating” and “four good roots” occur? The reason is that although An Shigao cited the theoretical model of “six stages of breathing” from Sarvāstivāda, he compiled most of the contents to be in accordance with XXDDJcba. Although XXDDJcba indicated the contents of “four good roots”, it only mentioned the classification model of “four stages of breathing”, instead of describing the formal classification of “six stages of breathing”. Therefore, the relationship between “four stages of breathing” and “four good roots” in XXDDJcba is not as distinct as the relationship between “six stages of breathing” and “four good roots” as seen in Sarvāstivāda. In such circumstances, An Shigao himself classified the former three “good roots” of “four good roots” to be parallel to “contemplating”.

Conclusion

From the studies of this paper, we can identify that although An Shigao cited the model of “six stages of breathing” of *ānāpāsati* practice theory from Sarvāstivāda, he compiled most of its contents by citing and rearranging the contents of XXDDJcba. The original author of XXDDJcba is Saṅgharakṣa (僧伽羅刹). As a Dārṣṭantika, his viewpoint is different from Sarvāstivāda. As a result, K-ABSJY becomes complex, as it is not easy to clarify to which system it belongs. But we have clearly demonstrated that K-ABSJY is not derived from an original Indian text, neither a Sanskrit, Pāli, nor any other text. Rather, K-ABSJY is a text that

22 We find that An Shigao used 隨從 in the sentence 不慧不隨從若干惡 of DDJ (T 607, 231a17), but Zhi Fahu used 順 in the parallel sentence 邪智反順若干瑕 of XXDDJ (T 606, 182b12).

23 A terminological usage 信可 used by An Shigao in the work *Pufayi jing* 普法義經. 已聞法如上說, 便生信可意, 從是致到無爲。(T 98, 922c20).

24 《阿毘達磨大毘婆沙論》:「淨者從煖乃至無學, 有說, 四種順決擇分亦是轉攝。」(T 1545, 135a25-26) It means, the levels of practice from “warmth” to “no-more-learning” (*arhat*) that belong to “purifying”. Some say that the “four good roots” belongs to “turning”.

An Shigao compiled himself according to the content of XXDDJcba and *ānāpāsati* practice theory of Sarvāstivāda of Abhidharma Buddhism, while adding similar contents from the other texts, such as the YCRJ.

Abbreviations

- AbhiDPPSL Xuan Zang 玄奘, trans. *Apidamo dapiposha lun* 阿毘達磨大毘婆沙論 T 1545.
- AbhiPPSL Futuo Bamo 浮陀跋摩, trans. *Apitan piposha lun* 阿毘曇毘婆沙論 T 1546.
- ABSYJ An Shigao 安世高, trans. *Foshuo da anban shouyi jing* 佛說大安般守意經 T 602.
- AkBh. *Abhidharmakośabhāṣya*, 1967, Patna (TSWS8).
- CSCJJ Seng You 僧祐, *Chu sancang jiji* 出三藏記集 T 2145.
- DDJ An Shigao 安世高, trans. *Dao di jing* 道地經 T 607.
- D/XSMJ An Shigao 安世高, trans. *Da xiao shi'er men jing* 大小十二門經; *Larger / Lesser Twelve Gates Sūtra* 大/小十二門經 also called *Da shi'er men jing* 大十二門經 and *Xiao shi'er men jing* 小十二門經.
- D/XABSYJ An Shigao 安世高, trans. *Da xiao anban jing* 大小安般(守意)經; *Larger / Lesser Sūtra on the Awareness of Breathing* 大/小安般(守意)經 also called *Da anban jing* 大安般(守意)經 and *Xiao anban jing* 小安般(守意)經.
- DABSYJ An Shigao 安世高, trans. *Da anban jing* 大安般(守意)經.
- XABSYJ An Shigao 安世高, trans. *Xiao anban jing* 小安般(守意)經.
- GZCCX Sengrui Fashi 僧睿法師, *Guanzhong chu chanjing xu* 關中出禪經序 T 2145, 65a20-65b24.
- JSL Xuan Zang 玄奘, trans. *Jushe lun* 俱舍論 T 1558.
- K-ABSYJ *Anban shouyi jing* 安般守意經, Kongō-ji manuscript, it is published in the book: *A Fundamental Study and Research into Newly Found Buddhist Scriptures for Congō-ji Tripitaka* 金剛寺一切經の研究と新出仏典の研究, 209-217, lines 61-282.
- LS Kumārajīva 鳩摩羅什, trans. *Miaofa lianhua jing* 妙法蓮華經 T 262 *Lotus Sūtra*.
- PFYJ An Shigao 安世高, trans. *Pufayi jing* 普法義經 T 98.
- PSSB *Suttatthasamuccayabhūmi of Peṭakopadesa*, 1982, PTS.
- T Taishō Shinshū Daizōyō 大正新修大藏經.
- XXDDJ Dharmarakṣa 竺法護, trans. *Xiu xing dao di jing* 修行道地經 T 606.
- XXDDJcba The Chapter on Counting Breath of *Xiu xing dao di jing* 修行道地經數息品.
- YCRJ An Shigao 安世高, trans. *Yinchiru jing* 陰持入經 T 603.

- ZCSMJ Kumārajīva 鳩摩羅什, trans. *Zuochan sanmei jing* 坐禪三昧經 T 614.
ZFHJ Dharmarakṣa 竺法護, trans. *Zheng fahua jing* 正法華經 T 263.

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