

A Study of the Authorship of the Second Part of Dunhuang Manuscript S 4221*

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suggests that the author of the annotated text is Xie Fu 謝敷. This paper will focus on the second half of S 4221, the glossary and exegesis, and will attempt to determine if Xie Fu was also its author.

Keywords: S 4221, *Loujinchao* 漏盡鈔, *Anban shouyi jing*, *Xie Fu* 謝敷, Glossary, Exegesis.

Abstract

In “A Study of Dunhuang Manuscript S 4221: The Annotated Text Related to the Kongō-ji *Anban shouyi jing*” (Hung, 2015), the present author has found that S 4221 contains an annotated text with contents very similar to the Kongō-ji *Anban shouyi jing* (K-ABSJ). Being a work of An Shigao 安世高, the K-ABSJ was discovered in the Kongō-ji issaikyō 金剛寺一切經 at Mount Amano Kongō-ji Temple, Osaka, Japan in 1999. The entire text of S 4221 can be divided into two parts. The first part, the annotated text, is given the end title of *Loujinchao* 漏盡鈔 (see Figure 1). The following study

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Introduction

The Dunhuang Manuscript S 4221 (hereafter S 4221), consisting of 234 lines in total, and labeled as S-ℓ1–234, can be divided into two parts. The first part, S-ℓ1–118, is the text of the *Loujinchao* 漏盡鈔 (hereafter *Loujinchao*), and the second, S-ℓ119–234, is the glossary and exegesis (hereafter Glossary and Exegesis). The *Loujinchao* can be further divided into two parts. The first part is the *Anban shouyi jing* 安般守意經 (hereafter S-ABSJ), equivalent to lines 168 to 275 of the Kongō-ji *Anban shouyi jing* (hereafter K-ABSJ).¹ The second part consists of the 82 interlinear notes written with smaller characters that can be found throughout S-ABSJ. According to the present author's previous research,² the author of the *Loujinchao* at S-ℓ1–118 is Xie Fu 謝敷 (circa 376 CE)³ of the Eastern Jin

¹ See the text in *K*, with the *honkoku* 翻刻 (reprint) version on pp. 191-194; and with the *eiyin* 影印 (facsimile) version on pp. 213-216. The content of K-ABSJ is related to, but different from, *Foshuo daanbanshouyijing* 佛說大安般守意經 (T15, no. 602). See Hung (2015).

² Please refer to my paper, "A Study of Dunhuang Manuscript S4221: The Annotated Text Related to the Kongō-ji *Anban shouyi jing*", published in *IBK* 63(3): 39-46.

³ According to *Jinshu Dijidijiou* 晉書·帝紀第九 (Annals of Emperor, in the Book of Jin, Volume 9), in the first year of *Taiyuan* 太元元年 (376 CE, *Taiyuan* is the Reign title of Emperor Xiaowu of *Jin* 晉孝武帝), Xi Yin 郗愔 (313-384 CE) was appointed as an Army general to command the local army. And from *Jinshu Yinyiliezhuan* 晉書·隱逸列傳 (The Hermit Biography in the Book of Jin, Volume

Dynasty (317-420 CE). This paper will focus on the second half of S 4221 (S-ℓ119–234), the Glossary and Exegesis, located after the end title "*Loujinchao*", and examine whether it is related to the first half (S-ℓ1–118) as an equivalent to lines 168 to 275 of the S-ABSJ and determine if it was also written by Xie Fu.

The *Loujinchao*, consisting of S-ABSJ and its interlinear notes, can be found in S-ℓ1–118. The S-ABSJ is transcribed in larger characters, while the interlinear notes are written in smaller ones. The second part of S 4221 (S-ℓ119–234), the Glossary and Exegesis, is similar: The Glossary itself is transcribed in larger characters and the Exegesis in smaller print.⁴

94), being an Army general, Xi Yin recruited Xie Fu 謝敷 to be a civil official, but Xie Fu refused. And according to *Jin yangqiou* 晉陽秋 (Annals of Jin, Volume 3), from an anecdote of astrology, Xie Fu passed away earlier than Dai Kui 戴逵 (326-396 CE), who was a well-known hermit and artist. On the basis of the research by Chi (2002), almost all of Xie Fu's acquaintances lived in the fourth century, for example: Xi Chao 郗超 (336-377 CE); Zhi Dun 支遁 (314-366 CE); and Zhu Fakuang 竺法曠 (327-403). Thus, I conclude that the date of birth and death of Xie Fu cannot have occurred beyond the fourth century. Regarding the birth and death dates of these historical figures in this paper, I have referred to BSPA Databases: <http://authority.ddbc.edu.tw/person/>

⁴ In some cases, however, the distinction between small and large characters is not as clear in S-ℓ119–234 as it is in S-ℓ1–118.

The Glossary

The content of the glossary can be divided into eight paragraphs. They are shown below.

Paragraph one: S-119-124. This paragraph has 12 terms or sentences, all focusing on the nine bonds (*nava-saṃyojana*) and seven latent afflictive tendencies (*saptāmuśaya*).

These terms or sentences are: *jioujiezhe* 九結者(nine bonds)...⁵ *qishizhe* 七使者 (the seven latent afflictive tendencies)... *qishijioujie hufenbutong* 七使九結互分不同 (The nine bonds and seven latent afflictive tendencies are two related groups. Each item in one group can be included in the other group's corresponding item)... *tanyujiezhe* 貪欲結者 (the bond of desire), *yuyoubaai* 欲有八愛 (the bond of desire can be subdivided into eight types)... *bukejie* 不可結 (the bond of anger)... *jiaomanjie* 憍慢結 (the bond of pride), *manyouqiman* 慢有七慢 (the bond of pride can be subdivided into seven kinds/ *sapta mānāḥ*)... *chijie* 癡結 (the bond of nescience)... *yijie* 疑結 (the bond of doubt)... *xiejie* 邪結 (the bond of wrong views)...and *shiyuanjieyouer* 失願結有二 (the bond of grasping is comprised of two kinds)...

Paragraph two: S-125-133. This paragraph has 15 terms or sentences all focusing on the eighty-eight afflictions, which need to

⁵ Here, the ellipsis “...” indicates that the corresponding Exegesis has been partly omitted. The following usage is the same.

be eliminated in order to attain the four fruits of the *śramaṇa*.

They are: *kuyouershiba* 苦有廿八(there are twenty-eight afflictions in the category of the truth of suffering/*duḥkha*), *xiyoushijiou* 習有十九 (there are nineteen afflictions... the arising of suffering/*samudaya*), *jinyoushijiou* 盡有十九 (there are nineteen afflictions... the cessation of suffering /*nirodha*), *daoyouershier* 道有廿二 (there are twenty-two afflictions... the path to the cessation of suffering /*mārga*)... *heweikuyouershibaye* 何謂苦有廿八也? (which twenty-eight afflictions are in the category of the truth of suffering/*duḥkha*?) *yujiezhong* 欲界中五使五邪 (in the desire realm/*kāma-dhātu*, there are five subtler declivities /*pañca-dṛṣṭayaḥ* and five duller declivities)... *sejiezhong yousishiwuxie* 色界中有四使五邪 (in the form realm/ *rūpa-dhātu*, there are four subtler declivities and five duller declivities), *sishizhe* 四使者 (four subtler declivities)... *wusejiezhong yousishiwuxie* 无色界中有四使五邪 (in the formless realm/ *ārūpya-dhātu*, there are four subtler declivities and five duller declivities) ... *yujieyoushi* 欲界有十 (in the desire realm, there are all ten declivities)... *heweixiyoushijiou* 何謂習有十九? (which nineteen afflictions are in the category of the truth of the arising of suffering?)... *sejiezhong yousishierxie* 色界中有四使二邪 (in the form realm, there are four subtler declivities and two duller declivities)... *wusejiezhong yousishierxie* 无色界中有四使二邪 (in the formless realm, there are four subtler declivities and two duller declivities),... *jinyuxitong* 盡與習同 (both in the category of the truth of the cessation of suffering /*nirodha* and the arising of suffering,

they have all the same afflictions within the three realms/ *traidhātuka*)...and *heweidaoyouershierye* 何謂道有廿二也? (which twenty-two afflictions are in the category of the truth of the path to the cessation of suffering?)...

Paragraph three: S-ℓ168-187. In this paragraph, there are 19 terms or sentences explaining the meaning of constituents or limbs (*aṅgāni*) of the four meditations (*dhyānas*).

They are: [*diyichanyouwuxing* 第一禪有五行 (the first concentration/*prathama-dhyāna* has five limbs of meditation) *yizhenian* 一者念 (the first is investigation/*vitarka*) *erzhedai* 二者待 (the second is fine analysis/*vicāra*) *sanzhexi* 三者喜 (the third is joy/*pramuditā*) *sizhele* 四者樂 (the fourth is bliss/ *sukha*) *wuzhezishou* 五者自守 (the fifth is unwavering focus of the mind/*cittaikāgratā*)], [*heweiweinian* 何謂為念?⁶ (what is investigation)]...[*dizhongyoushisan* 地種有十三⁷ (in the earth element/*prthivī dhātu* there are thirteen kinds)]...*shuizhongyoujiou* 水種有九 (in the water element/ *ab-dhātu* there are nine kinds of)... *huozhongyouer* 火種有二 (in the fire element/ *teja-dhātu* there are two kinds of)... *fengzhongyoushier* 風種有十二 (in the wind element there are twelve kinds of)... *heweidai* 何謂待? (what is

⁶ The paragraph “*diyichanyouwuxing* 第一禪有五行... *heweiweinian* 何謂為念?” is written with small characters, but it can be regarded as part of the Glossary.

⁷ The term *dizhongyoushisan* 地種有十三 is written with small characters, but it can be regarded as part of the Glossary.

analysis/*vicāra*)... *heweixi* 何謂喜? (what is joy/*pramuditā*)... *heweile* 何謂為樂? (what is bliss/ *sukha*)... *heweizishou* 何謂自守? (what is unwavering focus of the mind/*cittaikāgratā*)... *erchanyousanxing* 二禪有三行 (the second concentration/ *dvitīya-dhyāna* has three limbs of meditation)... *danxinghuanxilezishou* 但行歡喜樂自守 (three limbs of meditation are joy/*pramuditā*, bliss/ *sukha* and unwavering focus of the mind/*cittaikāgratā*)... *sanchanyouerxing* 三禪有二行 (the third meditation/ *trīya-dhyāna* has two limbs of meditation)...and *sichanyouyixing* 四禪有一行 (the fourth concentration/ *catur-dhyāna* has one limb of meditation)...

Paragraph four: S-ℓ190-194. In this paragraph, there are 13 terms or sentences explaining the meaning of the twelve links of dependent arising/*dvādaśa-astanga pratīyasamutpāda*.

They are: *heweishieryinyuan* 何謂十二因緣? (what are the twelve links of dependent arising?) *yizhechi* 一者癡(the first is ignorance/ *avidyā*)... *erzhexing* 二者行 (the second is karmic predispositions/ *saṃskāra*)... *sanzheshi* 三者識 (the third is consciousness/ *vijñāna*)... *sizhemingse* 四者名色 (the fourth is name and form/ *nāmarūpa*)... *wuzheliouru* 五者六入 (the fifth is the six-fold sphere of sense contact/ *ṣaḍāyatana*)... *liouzhegengle* 六者更樂 (the sixth is contact/ *sparsā*)... *qizhetong* 七者痛 (the seventh is sensation/ *vedanā*)... *bazheai* 八者愛 (the eighth is craving/ *trṣṇā*)... *jiouzheshou* 九者受 (the ninth is grasping/ *upādāna*)... *shizheyou* 十者有 (the tenth is

becoming/ *bhāva*)... *shiyizhesheng* 十一者生 (the eleventh is birth/ *jāti*)...and *shiersi* 十二死 (the twelfth is old age and death/ *jarāmarāṇa*)...

Paragraph five: S-ℓ194-198. There are 9 terms or sentences in this paragraph mainly explaining the meaning of the four realizations (*catvāri-phalāni*) and the solitary realizers (*pratyekabuddha*).

They are: *heweisanjianbubaozhishen* 何謂三堅不寶之身?⁸ (what are the three infrangible treasures and three frangible treasures?)... *heweichixinshixuexin* 何謂持信始學信? (what is the meaning of “to practice according to faith/ *śraddhānusāra is to be* based on the faith in the teaching of others?”)... *hewEIFengfashixuesanshiqipin* 何謂奉法始學卅七品?⁹ (what is the meaning of “to practice according to the teachings/ *dharmānusāra is to* learn the thirty-seven factors of awakening/ *saptatṛiṣṣad-bodhi-pakṣikā-dharmāḥ*?”)... *heweibadengyixingsanshiqipin* 何謂八等亦行卅七品?¹⁰ (what is the meaning of “to follow the eight right path/ *āryāṣṭāṅgika-mārga*” is to practice the thirty-seven factors of awakening?)... *heweixutuohuan* 何

⁸ The corresponding Exegesis content of this interrogative sentence was quoted from *Chuyaojing* 出曜經, translated by Zhu Fonian 竺佛念. (331/364-417/446 CE).

⁹ The sentence *hewEIFengfashixuesanshiqipin* 何謂奉法始學卅七品? is written with small characters, but it can be regarded as part of the Glossary.

¹⁰ The sentence *heweibadengyixingsanshiqipin* 何謂八等亦行卅七品? is written with small characters, but it can be regarded as part of the Glossary.

謂須陀洹?¹¹ (what is the meaning of the stream-enterer/ *srota-āpanna*)... [*heweisituohan* 何謂斯陀鎧?¹² (what is the meaning of the once-returner/ *sakṛd-āgāmin*)...?] *heweianahan* 何謂阿那鎧?¹³ (what is the meaning of the nonreturner/ *anāgāmin*)... *heweialuohan* 何謂阿羅漢?¹⁴ (what is the meaning of the saintly man/ *arhat*)...and *heweialuopizhifo* 何謂阿羅辟支佛?¹⁵ (what is the meaning of the solitary realizer/ *pratyekabuddha*)...

Paragraph six: S-ℓ210-223. There are 8 terms or sentences in this paragraph explaining the meaning of the thirty-seven factors of awakening (*saptatṛiṣṣad-bodhi-pakṣikā-dharmāḥ*).

They are: *heweisanshiqipin* 何謂卅七品? (what are the thirty-seven factors of awakening?), *weisiyizhizhe* 謂四意止者 (the four bases of mindfulness, *caturṇām smṛty-upasthānānām* are)... *heweisiyiduan* 何謂四意斷? (what are the four kinds of abandonment

¹¹ The term *heweixutuohuan* 何謂須陀洹? is written with small characters, but it can be regarded as part of the Glossary.

¹² The term *heweisituohan* 何謂斯陀鎧? is written with small characters, but it can be regarded as part of the Glossary.

¹³ The term *heweianahan* 何謂阿那鎧? is written with small characters, but it can be regarded as part of the Glossary.

¹⁴ The term *heweialuohan* 何謂阿羅漢? is written with small characters, but it can be regarded as part of the Glossary.

¹⁵ The term *heweialuopizhifo* 何謂阿羅辟支佛? is written with small characters, but it can be regarded as part of the Glossary.

of thought, *catvāri samyak-prahāṇāni?*)... *heweisishenzuding* 何謂四神足定? (what are the four steps to magical powers, *caturṇām ṛddhi-pādānām?*)... *heweiwugen* 何謂五根 (what are the five wholesome roots, *pañcānām indriyāṇām?*)... *heweiwuli* 何謂五力 (what are the five powers, *pañca-balāni?*)... *heweiqijueyi* 何謂七覺意? (what are the seven factors of awakening, *saptabodhy-aṅgāni?*)...and *heweibazhixing weisanfenfashen* 何謂八直行為三分法身?¹⁶ (what is the meaning that the eight right path/ *āryāṣṭāṅga-mārga*) can be classified into the three-part Dharma body?)...

Paragraph seven: S-ℓ225-229. This paragraph has 9 terms or sentences explaining the meaning of the eight stages of mental concentration (*aṣṭā-vimokṣa*).

They are: *heweibajie[tuo]*何謂八解[脫]? (what are the eight kinds of liberation?), *diyi youjueyouguan* 第一有覺有觀 (the first is *savitarka-savicāra [samādhiḥ]*)... *dier wujueyouguan* 第二无覺有觀 (the second is *avitarko vicāra-mātraḥ [samādhiḥ]*)... *disan wujuewuguan* 第三无覺无觀 (the third is *avitarko vicāraḥ [samādhiḥ]*)¹⁷... *disi* 第四 (the fourth)... *diwu* 第五 (the fifth)...

¹⁶ In this paper, I have omitted the sentence *heweibazhixing weisanfenfashen* 何謂八直行為三分法身?, which already appears in Line 188.

¹⁷ The first three liberations are (1) the removal of desires by concentrating on a certain external object; (2) the cultivation of total concentration by focusing the mind internally; (3) the maintenance of calmness whilst freeing the mind from external objects.

diliou 第六 (the sixth)... *diqu* 第七 (the seventh)...and *diba* 第八 (the eighth)...

Paragraph eight: S-ℓ230-234. This paragraph has 10 terms or sentences explaining the meaning of the *nine graduated concentrations* (*navānupūrva-samāpattayaḥ*).

They are: *heweijioucichan* 何謂九次第禪?¹⁸ (what are the *nine graduated concentrations*?) [*diyi* 第一¹⁹ (the first)...] *dier* 第二 (the second)... *disan* 第三 (the third)... *disi* 第四 (the fourth)... *diwu* 第五 (the fifth)... *diliou* 第六 (the sixth)... *diqu* 第七 (the seventh)... *diba* 第八 (the eighth)...and *dijiou* 第九 (the ninth)...

All eight paragraphs can be classified into four groups.

Group one: paragraphs one and two describe “afflictions,” which need to be eliminated in order to attain the four fruits of the *śramaṇa*.

Group two: paragraphs three, seven and eight describe the eight stages of mental concentration, the *nine graduated concentrations* and limbs (*aṅgāni*) of the four meditations (*dhyānas*).

Group three: paragraph four describes the twelve links of dependent arising/*dvādaśa-astanga pratīyasamutpāda*.

Group four: paragraphs five and six describe the practice of the thirty-seven factors of awakening

¹⁸ The term *heweijioucichan* 何謂九次第(第)禪?, already appears in Line 199 with small characters.

¹⁹ The original text omitted the term “*diyi* 第一.”

(*saptatrimśad-bodhi-pakṣikā-dharmāḥ*) and the attainment of the four fruits of the *śramaṇa*. Among these four groups, most of the terms or sentences in group four are directly related to the *Anban shouyi jing*.

Content of the Glossary

The content of group one deals with how the *srota-āpanna* cuts off eighty-eight “*jie* 結” (afflictions) and the *arhat-phala* ninety-eight afflictions. Out of all the afflictions, the following are from the *Apitan wufaxing jing* 阿毘曇五法行經: the “*jioujie* 九結” (nine afflictions) at S-ℓ119, “*qishi* 七使” (seven afflictions) at S-ℓ120, “*qiman* 七慢” (seven kinds of pride/*sapta mānāḥ*) at S-ℓ123, “*sanshiliouxie* 三十六邪” (thirty-six perverse views) at S-ℓ137–138, and “*shieryi* 十二疑” (twelve doubts/*vicikitsā*) at S-ℓ137–139. On the basis of the Four Noble Truths (*catuḥ-satya*), the eighty-eight afflictions at S-ℓ125 are categorized as: “*kuyouershiba* 苦有廿八 (“there are twenty-eight afflictions in the category of the truth of suffering/*duḥkha*”), *xiyoushijiou* 習有十九 (“there are nineteen afflictions ... *samudaya*”), *jinyoushijiou* 盡有十九 (“there are nineteen afflictions ... *nirodha*”), *daoyouershier* 道有廿二 (“there are twenty-two afflictions ... *mārga*”).” These are very likely cited from the *Apitan bajiandu lun* 阿毘曇八禪度論, co-translated by Samghadeva and Zhu Fonian in Jianyuan in Year 19 of the Fu Qin era (383 CE), or from the *Apitan ganlouwei lun* 阿毘曇甘露味論, whose translator is unknown. But based on the terms used, Yin

Shun²⁰ proposes that the *Apitan ganlouwei lun* is a work of the Fu Qin era (351-394 CE). According to Yongtong Tang,²¹ Dao An (312-385 CE) brought the study of the Abhidharma to its very peak, and it remained popular during the end of the Liang Dynasty and the beginning of the Sui Dynasty (the latter half of the sixth century) but then gradually declined after the Tang Dynasty. It is known that the Dunhuang Manuscript was written between 359 to 1196 CE. Therefore, it can be established that the Glossary and Exegesis were not written during Xie Fu’s time, but during the Southern and Northern Dynasties (420-581 CE) and the Sui Dynasty (581-617 CE).

The content of the “*shieriyinyuan* 十二因緣” (the twelve links of dependent arising) at S-ℓ190–194, as well as the “*sanshiqipin* 三十七品” (“thirty-seven factors of awakening”) at S-ℓ210–222 may have been drawn from the *Xiuxing benqi jing* 修行本起經.²² It can also be said that the interpretation of the thirty-seven factors of awakening provided here is directed specifically at the *Anban shouyi jing*. In both S-ℓ188–189 and S-ℓ223–225, “*bazhixing* 八直行” (eight right paths) are categorized as either “*sanfenfashen* 三分法身” (three attributes of the Dharma-body) or “*wufenfashen* 五分法身” (five attributes of the Dharma-body). The content may well have been

²⁰ Yinshun (1992, 475).

²¹ Tang (1991, 841-846).

²² *Xiuxing benqi jing* 修行本起經, T03, no. 184, p. 470b23-c3. (In this paper, all Taishō Canon data are cited from CBETA).

drawn from the *Yinchiru jing*,²³ but the terms “*sanfenfashen*” and “*wufenfashen*” are very likely cited from the *Pusa yingluo jing* 菩薩瓔珞經.²⁴ Most of the content of the “four meditations” at S-ℓ182–188 and “*jioucidichan*” at S-ℓ230–234 is cited from the *Taizi ruiying benqi jing* 太子瑞應本起經.²⁵

Content of the Exegesis

The Exegesis contains important contents related to K-ABSYJ, S-ABSYJ and the its authorship. Four topics are discussed below: *pizhifo* (Pratyekabuddha), the *Bannihuan jing* and *Yinchiru jing*, the *Guanfo sanmeihai jing* and the *Xianjie jing*.

Description of *pizhifo* (Pratyekabuddha)

The present author has discovered that at the very end of both K-ABSYJ and S-ABSYJ, there is a description of “*pizhifo* 辟支佛” (Pratyekabuddha), which is quite unique and is rarely found elsewhere in the Taishō Tripitaka. In K-ABSYJ, it is found at K-ℓ 274–275, and in S-ABSYJ at S-ℓ116–117. In the Glossary and Exegesis, an almost identical description can be found at S-ℓ 199.

²³ *Yinchiru jing*, T15, no. 603, p. 174b10-15.

²⁴ This sutra is mentioned in the *Chu Sancang Jiji* 出三藏記集 (T55, no. 2145, p. 21c20-21) by Seng You (445-518 CE), with the translator unknown. Whether it was translated by Zhu Fonian (331/364-417/446 CE) remains to be verified.

²⁵ *Foshuo taizi ruiying benqi jing* 佛說太子瑞應本起經 T03, no. 185, p. 476c29-p. 477a11.

After comparison, one can see that S-ℓ 199 is quoted from S-ℓ116–117, proving that S-ℓ119–234 is related to S-ℓ1–118. This finding shows that the *Loujinchao* and the Glossary and Exegesis are related texts. Their relationship is shown below.

The following is an analysis of the content from k-ℓ274–275, S-ℓ116–117 and S-ℓ 199:

k-ℓ274–275: *sanshierxiangbo*, *bujingjin banxing*, *bujingfoxiang*, *buyufodeng*, *gupizhifo*

卅二相薄，不精進，半行，不竟佛相，不與佛等，故辟支佛

S-ℓ116–117: *sanshierxiangbo*, *bujingjin banxing*, *buyifoxiang*, *buyufodeng*, *gupizhifoye*

卅二相薄，不精進，半行，不意佛相，不與佛等，故辟支佛也

S-ℓ199: *sanshierxiangbo*, *banxing* *bujingjin*, *bujioufoxiang*, *buyufodeng*, *guyuepizhifoye*

卅二想薄，半行，不精進，不究佛相，不與佛等，故曰辟支佛

Originally, the three sentences should have the same meaning: “Pratyekabuddhas do not have all the thirty-two marks that the Buddha has. Not diligent enough, they have only accomplished half of what the Buddha has attained, failing to achieve the ultimate magnificent marks like the Buddha. Therefore, they do not equal the Buddha either in terms of their attainment or their marks.” However,

based on their variants, “*xiang* 相” is wrongly transcribed as “*xiang* 想” in S-ℓ199. Furthermore, “*banxing bujingjin* 半行, 不精進” in S-ℓ199 is an inversion of “*bujingjin banxing* 不精進, 半行.” Inversion is nevertheless rather common, and there is no difference in terms of meaning. In both K-ℓ 274–275 and S-ℓ116–117, it is “*bujingjin banxing*” as well. The “*yi* 意” in S-ℓ116–117 is obviously a wrong transcription of “*jing* 竟.” As for why there is “*jiou* 究” in S-ℓ199, it is likely that the author first noticed the mis-transcription of “*yi* 意,” then referred to the interlinear note of “*xingbujoujing* 行不究竟” in small characters in S-ℓ117 and decided to use “*jiou* 究.”

The Bannihuan jing and Yinchiru jing

In the Exegesis, five cases with clearly indicated references can be found: four instances of “*chu danihuan* 出大泥洹” and one of “*chu yinchiru* 出陰持入.” The word “*chu*” means “cited from”. In ascertaining the location and the content of the quote of the four uses of “*chu danihuan*,” we find that one is located at S-ℓ158, one at S-ℓ167, and the other two at S-ℓ203. The entire content of the first quote at S-ℓ158 can be found at S-ℓ154–158. It deals mainly with the Eight Right Paths and Eight Wrong Paths, and the text is almost identical with two sections²⁶ from the *Bannihuan jing* 般泥洹經. The difference lies in the terms used. In the *Bannihuan jing*, three terms are used: “*bazhendao* 八真道”, “*zhengsi* 正思” and “*zhengyan* 正言”, whereas in S-ℓ158, it is “*bazhengdao* 八正道”,

²⁶ *Bannihuan jing* 般泥洹經, T01, no. 6, p. 187c9-19 ; p. 187b26-c3.

“*zhengnian* 正念” and “*zhengyu* 正語.” Comparing the order of the eight elements of the Eight Right Paths, we find that they are three close counterparts. The three terms in the *Bannihuan jing* and S-ℓ158 are: the eight right path (*āryāṣṭāṅga-mārga*), right thought (*samyak-saṃkalpa*), and right speech (*samyag-vāc*). Evidently, in S-ℓ158, relatively newer terms were used to modify the original terms of the *Bannihuan jing*, and it is comparatively rare to translate *samyak-saṃkalpa* (the right thought) as “*zhengnian* 正念.” However, Dharmarakṣa (239-316 CE) used the same term quite a few times.²⁷ The quote for the one at S-ℓ167 is in regard to “*jiouci[di]chan* 九次 [弟] 禪” (nine graduated concentrations, *navānupūrva-samāpattayaḥ*), which can be found in the *Bannihuan jing*.²⁸ The other two at S-ℓ203, dealing with “*qicai* 七財”(seven holy riches, *saptāryadhāna*)²⁹ and “*sixi* 四喜” (four joys),³⁰ are also from the *Bannihuan jing*. The “seven holy riches” refers to faith, discipline, conscience, shame, hearing the Dharma, devotion and wisdom arising from meditation. The “four joys” means that if one attains the “four kinds of unwavering faith”(four objects of indestructible faith, *catvāro 'vetya-prasādāḥ*) toward the Buddha, Dharma, Sangha and Precepts, one will be able to rejoice in faith and

²⁷ Such as in *Puyao jing* 普曜經, T03, no. 186, p. 522b8-9, etc.

²⁸ *Bannihuan jing*, T01, no. 6, p. 188b19-c5; “九次第禪” also appears at S-ℓ230–234.

²⁹ *Bannihuan jing*, T01, no. 6, p. 176c8-13.

³⁰ *Bannihuan jing*, T01, no. 6, p. 178c16-19.

realize *srota- āpatti*.

According to the *Kaiyuan shijiao lu* 開元釋教錄,³¹ the *Bannihuan jing* is categorized as *shiyi* 失譯, a text of unknown translatorship. However, it is also explicitly noted in this catalogue that “*feishibatuosuofan sishiqianhudengyi* 非是跋陀所翻, 似是謙護等譯” (“It is not translated by Gunabhadra 求那跋陀羅, but more likely by Zhiqian 支謙 or Dharmarakṣa 竺法護”). Based on this evidence from the catalogue, Tang Yongtong 湯用彤 proposes that the *Bannihuan jing* was translated by Gunabhadra.³² However, after analyzing the internal and external evidence³³ of the *Bannihuan jing*, Jan Nattier proposes that the translator is more likely to be Zhiqian (197/221-253/266 CE). The eight terms for the Eight Right Paths (*āryāṣṭāṅga-mārga*) in the *Bannihuan jing* are very similar to those in the *Zhongbenqi jing* 中本起經 by Mengxiang Kang 康孟詳 (145/193-200/249 CE). Therefore, the translator could not possibly be later than Zhiqian. Thus the present author favors Jan Nattier’s opinion.

The quote “*jiouci[di]chan*” and “*yichu yinchiru* 亦出陰持入” is also explicitly noted in S-ℓ167. This means that the quote is both from the *Bannihuan jing* and the *Yinchiru jing*, translated by An

³¹ *Chu sancang jiji*, T55, no. 2154, p. 530a3-5.

³² Tang (1991, 602).

³³ Nattier (2008, 122-126).

Shigao.³⁴ The corresponding Pali of the latter in the *Peṭakopadesa* reads as follows: *tattha katamāyo nava anupubbasaṃpattiyo? Cattāri jhānāni catasso ca arūpasamāpattiyo nirodhasamāpatti ca... imāyo nava anupubbasaṃpattiyo*.³⁵

The Guanfo sanmeihai jing

Moreover, even though the content referring to “*jiouxiangguan* 九想觀” (nine kinds of meditative perceptions, *navāpriya-saṃjñā*) at S-ℓ171–176 does not indicate the text from which it is quoted, after careful examination, we confirm that it is cited from the *Guanfo sanmeihai jing* 觀佛三昧海經.³⁶ Originally, S-ℓ171–176 and the *Guanfo sanmeihai jing* included all of the nine cemeterial contemplations. However, the text of S-ℓ171–176 has apparently been simplified and variants also adopted. For example, the word “*xiang* 相” in the *Guanfo sanmeihai jing* becomes “*xiang* 想” at S-ℓ171–176. Additionally, some fixed phrases are also simplified. For instance, in the description of the first and second contemplations, “*yuciwuyi* 於此無異” (“it is the same as this”) is omitted; in the third to the ninth contemplations, “*wosuoaishe yidangfuer* 我所愛身, 亦當復爾” (“the body which I love will also be the like this”) is omitted as well. Furthermore, an omission is quite obvious at S-ℓ171–176. The sentence is as follows:

³⁴ *Yinchiru jing* 陰持入經, T15, no. 603, p. 180a13-14 ; Zacchetti (2002, 74-98).

³⁵ See *Peṭ*, 136.

³⁶ *Foshuo guanfo sanmeihai jing* 佛說觀佛三昧海經, T15, no. 643, p. 652b24-c19.

S-ℓ 172: “*sanzhe nongxuexiang qizhuangsijiangzhi guyuejiangzhixiang*”

三者，膿血想，其狀似絳汁，故曰絳汁想” (“the third contemplation is to meditate on a mess of blood in order to curb desire. Because it is like a deep red liquid, it is called the contemplation of a deep red liquid”). It is actually a combination of the original third and fourth contemplations. The entire content of the original third contemplation is omitted, leaving only the title “*sanzhe nongxuexiang*.” Actually, “*qizhuangsijiangzhi guyuejiangzhixiang*” is only part of the original fourth contemplation, but both the title and the rest of the content are omitted.

To illustrate this omission, the case of S-ℓ172 mentioned above can be compared with the *Guanfo sanmeihai jing* below:

p. 652, b29-c2: “*sanzhe nongxuexiang huojiansiren shenyilanhuai xuelioutuman jiweikewu bukezhanshi wosuoaishe yifudanger guyuenongxuexiang*”

三者，膿血相，或見死人，身已爛壞，血流塗漫，極為可惡，不可瞻視，我所愛身，亦當復爾，故曰膿血相。” (“the third contemplation is to meditate on a mess of blood in order to curb desire. When meditating on a corpse, which is already rotting badly with blood spilling and spreading over the ground—very disgusting, nauseating and unbearable to see—the practitioner should meditate on the beloved body in this same way. Thus it is called ‘the meditation on the mess of blood’.”)

p. 652, c2-4: “*sizhe jiangzhixiang huojiansiren shentizongheng*”

huangshuiliouchu zhuangsijiangzhi wosuoaishe yidangfuer guyuejiangzhixiang

四者，絳汁相，或見死人，身體縱橫，黃水流出，狀似絳汁，我所愛身亦當復爾，故曰絳汁相。” (“the fourth contemplation is to meditate on deep red liquid in order to curb desire. When meditating on a corpse, its limbs being intersected and bodily fluids flowing out, the form like a deep red liquid, the practitioner should meditate on the beloved body in this same way. Thus it is called ‘the meditation on deep red liquid’.”)

Therefore, in the nine contemplations at S-ℓ171–176, what should have been the fifth, sixth, seventh, and eighth contemplations are listed backward, becoming the fourth, fifth, sixth, and seventh contemplations. Furthermore, the ninth comes directly after the seventh, omitting the eighth. In this comparison with the *Guanfo sanmeihai jing*, instances of omission and shift are clearly seen. Therefore, one can conclude that the content of “*jiouxiangguan*” at S-ℓ171–176 is actually cited from the *Guanfo sanmeihai jing*. As the *Guanfo sanmeihai jing* was translated by Buddhahadra (359-429 CE) in his later years (421 CE),³⁷ we can infer that the Glossary and

³⁷ According to *Chu sancang jiji* (T55, no. 2145, p. 11c11-13) and *Zhongjingmulu* 眾經目錄 (T55, no. 2146, p. 115a21-22) by Fajing (531/580-605/654CE), it is very possible that Buddhahadra translated *Guanfo sanmeihai jing* on Yongchu 永初 Year 2 of the Liu-Song dynasty (421 CE). And from *Fodabatuochuan* 佛大跋陀傳 (the biography of Buddhahadra) in *Chu sancang jiji* (T55, no. 2145, p.

Exegesis, the second part of S 4221, were written later than the birth and death dates of Buddhahadra.

The Xianjie jing

Additionally, there is a specific paragraph at S-ℓ161–165, in which the term “*xianjie* 賢劫” (*bhadra-kalpa*) at S-ℓ162 is also used to refer to the eighty-four thousand *dhāraṇī* (the term’s location: S-ℓ161 and S-ℓ164), apparently cited from the *Xianjie jing* 賢劫經³⁸ by Dharmarakṣa.

The following is a list of scriptures, translators and dates for the aforementioned texts:

<u>Title of Scripture</u>	<u>Translator</u>	<u>Era</u>
<i>Anban shouyi jing</i>	An Shigao	113/146-171/212 CE
<i>Apitan wufaxing jing</i>	An Shigao	113/146-171/212 CE
<i>Yinchiru jing</i>	An Shigao	113/146-171/212 CE
<i>Bannihuan jing</i>	Zhiqian	197/221-253/266 CE
<i>Taizi ruiying benqi jing</i>	Zhiqian	197/221-253/266 CE
<i>Xiuxing benqi jing</i>	Mengxiang Kang	145/193-200/249 CE
<i>Xianjie jing</i>	Dharmarakṣa	239-316 CE

104a21-27), it can be confirmed that most of his translations were done from the year of *Yixi* 義熙 Year 14(418CE), including *Guanfo sanmeihai jing*.

³⁸ *Zhuduwuji pin diliu* 諸度無極品第六 In *Xianjie jing* 賢劫經, T14, no. 425, p. 11b18-p. 13a6.

<i>Apitan ganlourwei lun</i>	(Fu Qin era)	351-394 CE
<i>Apitan bajiandu lun</i>	Samghadeva	316/364-385/434 CE
<i>Guanfo sanmeihai jing</i>	Buddhabhadra	359-429 CE
<i>Pusa yingluo jing</i>	Zhu Fonian	331/364-417/446 CE

Conclusion

The fact that the description of “*pizhifo* 辟支佛” (Pratyekabuddha) at S-ℓ199 can be well verified as a citation from S-ℓ116–117, and that S-ℓ210–222, the explanation of the thirty-seven factors of awakening (*saptatrimśad bodhi-pākṣika-dharmāḥ*), corresponds to the main content of the *Anban shouyi jing*, shows that the Glossary and Exegesis (S-ℓ119–234), which form the second part of S 4221, were written for the first part, the *Loujinchao* (S-ℓ1–118). The two parts are related works. As to the authorship of the second part of S 4221, S-ℓ119–234, by drawing on evidence from Buddhahadra’s translation of the *Guanfo sanmeihai jing* in his later years (421 CE), we can confirm that Xie Fu is not a possible candidate. Since this second part contains quite a detailed discussion on liberation and cutting off the eighty-eight and ninety-eight afflictions (S-ℓ119–148), it may well be a work from between the South North Dynasties (420-581 CE) and the Sui Dynasty (581-617 CE), an era in which Abhidharma was a very popular topic among scholars.

Abbreviations

- BSPA Databases Buddhist Studies Person Authority Databases
人名規範檢索 (in Buddhist Studies Authority Database
Project 佛學規範資料庫) [Online]. Retrieved on 6 Feb. 2016
from <http://authority.ddbc.edu.tw/person/>
- CBETA Chinese Buddhist Electronic Text Association 中華電子
佛典協會, Taipei, version 2014. (Release on 26 April. 2014)
- IBK *Indogaku Bukkyōgaku kennkyū* 印度学仏教学研究 (*Journal
of Indian and Buddhist Studies*).
- K *Kongō ji issaikyō no kisoteki kenkyū to sinsyutu butten no
kenkyū* 金剛寺一切經の基礎的研究と新出仏典の研究
(*Heisei 12 nendo kara Heisei 15 nendo kagaku kenkyūhi
hojokin (kiban kenkyū (A) (1))kenkyū seika hōkokusho* 平成
12 年度～平成 15 年度科学研究費補助金(基盤研究 (A)
(1)研究成果報告書, 2004). Ed. Ochiai Toshinori 落合俊典
(*kokusaibukkyōgaku daigakuyindaigaku* 国際仏教学大学院
大学).
- Jinshu* the Book of *Jin* 晉書, the official dynastic history of the *Jin*
period 晉 (265-420), lead editor: Fang Xuanling 房玄齡
(578-648), publication year: 648, [Online]. Retrieved on 6
Feb. 2016 from <http://ctext.org/wiki.pl?if=gb&res=788577>
(Chinese Text Project).
- Jin yangqiou* Annals of Jin 晉陽秋, It was a chronological history
of the Jin dynasty down to the rule of Emperor Ai 晉哀帝 (r.
361-365), editor: Sun Sheng 孫盛 (302-373),

[Online]. Retrieved on 6 Feb. 2016 from
<http://ctext.org/wiki.pl?if=gb&res=586667> (Chinese Text
Project).

- Xu Jin yangqiu* Sequel to [Sun Sheng's] Annals of the Jin 續晉陽
秋, a work of the early fifth century, relates the history of
poetry the Jian'an period, the Western Jin, all the way to the
Yixi era (405-418), editor: Tan Daoluan 檀道鸞 (fl : fifth
century A.D.), [Online]. Retrieved on 27 May. 2016 from
<http://ctext.org/wiki.pl?if=gb&res=211428>
- Peṭ* *Peṭakopadesa*. Ed. Arabinda Barua, London: Pali Text
Society, 1982.
- S 4221 Dunhuang Manuscript S 4221. In *Dunhuang baozang* 敦煌
寶藏. Ed. Huang Yongwu 黃永武, Xinweneng chuban gongsi
新文豐出版公司, Taipei, 1981, vol. 34(all 140 volumes):
191-194.
- T *Taishō shinshū daizōkyō* 大正新脩大藏經 (Taishō Canon).
All 100 vols. Ed. Takakusu Junjirō 高楠順次郎 and
Watanabe Kaigyoku 渡邊海旭, Tokyo: Taishō Issaikyō
Kankōkai 大正一切經刊行會, 1924-1934.

This paper adopted the texts below from the Taishō Canon based on
CBETA:

Bannihuan jing 般泥洹經, T01, no. 6

Xiouxing benqi jing 修行本起經, T03, no. 184

Foshuo taizi ruiying benqi jing 佛說太子瑞應本起經, T03, no.

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Puyao jing 普曜經, T03, no. 186*Zhongbenqi jing* 中本起經, T4, no. 196*Chuyaojing* 出曜經, T4, no. 212*Xianjie jing* 賢劫經, T14, no. 425*Foshuo daanbanshouyijing* 佛說大安般守意經, T15, no. 602*Yinchiru jing* 陰持入經, T15, no. 603*Foshuo guanfo sanmeihai jing* 佛說觀佛三昧海經, T15, no. 643*Pusa yingluo jing* 菩薩瓔珞經, T16, no. 656*Apitan bajian du lun* 阿毘曇八犍度論, T26, no. 1543*Apitan ganlouwei lun* 阿毘曇甘露味論, T28, no. 1553*Apitan wufaxing jing* 阿毘曇五法行經, T28, no. 1557*Chu Sancang Jiji* 出三藏記集, T55, no. 2145*Zhongjingmulu* 眾經目錄, T55, no. 2146*Kaiyuan shijiao lu* 開元釋教錄, T55, no. 2154

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http://ci.nii.ac.jp/els/110009936945.pdf?id=ART0010481571&type=pdf&lang=en&host=cinii&order_no=&ppv_type=0&lang_sw=&no=1445079494&cp=
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Corresponding to Chapter 6 of the *Peṭakopadesa*. An Shigao's *Yin chi ru jing* T 603 and its Indian original: A Preliminary Survey". *Bulletin of the School of Oriental and African Studies* 62(1): 74-98.

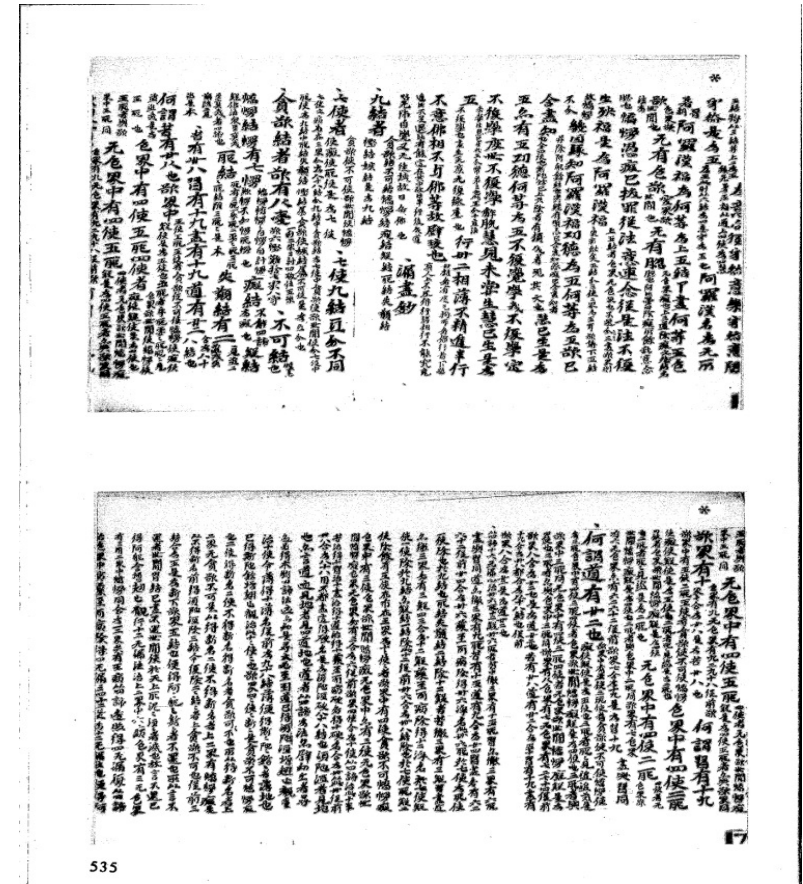


Figure 1: page 535 of S 4221

The end title of Loujinchao 漏盡鈔, located approximately in the middle of the upper column.

敦煌文獻斯坦因第 4221 號後半部 作者身份之研究

法鼓文理學院副教授 釋果暉

中文摘要

筆者在 2015 年的 *Journal of Indian And Buddhist Studies* 期刊中發表了一篇：〈敦煌寫本 S 4221——日本金剛寺《安般守意經》之相關註解文本研究〉。於該文中，筆者發現了 S 4221 寫本的註解文本中，保留了非常類似於金剛寺《安般守意經》經文之內容。而金剛寺《安般守意經》應該就是失傳於中國的安世高所著的《安般守意經》(即小安般經)。此經是於 1999 年在日本大阪天野山金剛寺 (Amanosan Kongō-ji Temple) 被發現。S 4221 寫本的全部內容中，包括了兩大部分：第一部分是經文註解，此註解文本的最後面，寫著「漏盡鈔」之尾題 (請參考圖示 1)。筆者發現此經註的作者是東晉時代的謝敷。本篇論文將繼續研究 S 4221 寫本後半部 (第二部分) ——包括各類型的詞彙以及它的註釋，並研判此 S 4221 寫本後半部內容之作者是否仍為謝敷。

關鍵詞：敦煌寫本 S 4221、漏盡鈔、安般守意經、謝敷、詞彙表 (Glossary)、註釋 (Exegesis)