

The Chapter on the Kusha Tradition of *A Description of the Eight Traditions*: A Translation and Annotation

Masaaki Nonin and Kaoru Onishi

Introduction

A Description of the Eight Traditions 八宗綱要 (Jpn. *hasshūkōyō*, hereafter *Hasshū Kōyō*; in a variant title, *A Selective Description of the Eight Traditions* 八宗綱要鈔 Jpn. *hasshūkōyō-shō*) is a guide to the essentials of Buddhism written by Gyōnen 凝念 (1240–1324), a scholar-monk of the Kegon tradition 華嚴宗. The eight traditions are the Sanron tradition 三論宗, the Jōjitsu tradition 成実宗, the Hossō tradition 法相宗, the Kusha tradition 俱舍宗, the Kegon tradition, the Ritsu tradition 律宗, the Tendai tradition 天台宗 and the Shingon tradition 真言宗. It is these eight traditions that were considered to be the orthodox Buddhism in Japan, and it is their doctrines that the scholar-monks of the time should study.

Of the eight traditions, the Kusha tradition is the first to be described. As the fact that, in Japan, the Kusha tradition was regarded as a tradition attached to the Hossō tradition suggests, it was not a “tradition” as a body of doctrine and practice but a so-called “school” as an academic discipline as well as an assemblage of scholars specialized in the *Abhidharmakośabhāṣya* of Vasubandhu (hereafter *Kusha Ron*). The *Kusha Ron* has been one of the basic texts for Buddhists of all ages and countries. It has been studied widely in various traditions, and numerous commentaries have been produced.

We have found in the process of translation that, when describing the Kusha tradition, Gyōnen employed *A Commentary on the Verses of the Kusha Ron* 俱舍論頌疏 (Jpn. *kusharon-jusho*, hereafter *Kusha Ron Ju Sho*) of Enki 圓暉 as a groundwork for his text. The *Hasshū Kōyō* is written in the form of questions and answers, and Gyōnen answers the questions by excerpting and reconstructing the descriptions of the *Kusha Ron Ju Sho*. For a detailed collation of the two texts, we would like readers to see the appendix.

The following translation is based on the Chinese text edited in *Kōhon Hasshūkōyōshō* 講本八宗綱要鈔 (Kyoto: Ryukoku University, 1967). We offer the Japanese reading of the text in roman letters, but we do not always follow the Japanese reading attached to the original Chinese text. Only significant differences of the reading are noted. We divide the text into sections and paragraphs, which are also slightly different from the original.

(Masaaki Nonin)

Chinese Text

I.

問。何故名俱舍宗乎。

答。俱舍者是本論名。具言之、即論題云阿毘達磨俱舍論。論之一字是漢語、餘之六字竝梵語。阿毘此云對、達磨此云法、俱舍此云藏。謂對法藏論也。

謂無漏慧等、名之爲對法。對有二義。一者對向涅槃故、二者對觀四諦故。法有二義。一勝義法、謂是涅槃也。二法相法、通四聖諦。謂無漏慧、對向對觀涅槃四諦故。

藏有二義。一者包含、二者所依。包含義者、此論包含發智論等諸勝義言。故名爲藏。對法之藏、依主釋也。所依義者、此論依彼發智論等而造故爾。全取本論對法藏名。有對法藏。故名對法藏。此有財釋。

論具題名、其義如此。今此俱舍以爲宗。故名俱舍宗也。

Japanese Reading

I.

Tou: Nani yue ni Kushashū to nazukuru ya.

Kotau: Kusha wa kore honron no na nari. Tsubusani kore wo iwa ba, sunawachi ron no dai wo Abidatsumakusha Ron to iu. Ron no ichi ji wa kore kango ni shite, yo no roku ji wa nabete bongo nari. Abi wa koko ni tai to ii, datsuma wa koko ni hō to ii, kusha wa koko ni zō to iu. Iwaku Taihō zō Ron nari.

Iwaku mureo tō, kore wo nazuke te taihō to nasu. Tai ni ni gi ari. Ichi ni wa nehan ni taikō suru ga yue, ni ni wa shitai wo taikan suru ga yue nari. Hō ni ni gi ari. Ichi ni shōgi hō, iwaku kore nehan nari. Ni ni hōssō hō, shishōtai ni tsūzu. Iwaku mureo, nehan to shitai to ni taikō shi taikan suru ga yue nari.

Zō ni ni gi ari. Ichi ni wa hōgon, ni ni wa shoe nari. Hōgon no gi to wa, kono ron Hotchi Ron tō, sho no shōgi no gon wo hōgon su. Yue ni nazuke te zō to nasu. Taihō no zō eshushaku nari. Shoe no gi to wa, kono ron kano Hotchi Ron tō ni yori te tsukuru ga yue ni shikari. Mattaku honron no taihōzō no na wo toru. Taihōzō wo yūsu. Yue ni taihōzō to nazuku. Kore uzaishaku nari.

Ron no tsubusanaru daimyō, sono gi kaku no gotoshi. Ima kono kusha wo motte shū to nasu. Yue ni Kushashū to nazukuru nari.

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English Translation

[I. The Name of the Tradition]

Question: Why is it named the Kusha tradition?

Answer: *Kusha* is the name of the main discourse. Stated fully, the title of this discourse is *A-bi-datsu-ma-ku-sha Ron*.¹ The character *ron* is Chinese, and the other six characters are all Sanskrit.² Here a-bi signifies “facing,” datsu-ma signifies “dharma,” and ku-sha signifies “storehouse.” It means the *Discourse on the Storehouse of Facing the Dharma*.

This undefiled wisdom and others are given the name of “facing the dharma.” “Facing” has two meanings. One is approaching nirvāṇa, and the other contemplating the four truths. “The dharma” has two meanings. One is the dharma as ultimate reality, namely nirvāṇa. The other is the dharma as characteristics of [the seventy-five] dharmas, which refers to the four noble truths. Thus, the undefiled wisdom is [given the name of facing the dharma], because it approaches nirvāṇa and contemplates the four truths.

“Storehouse” here has two meanings. One is “inclusion” and the other “dependence.” “Inclusion”³ here means that this discourse includes the true words of the *Hotchi Ron* and others. Therefore, it is given the name of “storehouse.” The “storehouse of facing the dharma” is an interpretation [analyzed] as the tatpuruṣa compound. “Dependence”⁴ here means that, because this discourse was composed depending on the *Hotchi Ron* and others, it is [surely] so. [This discourse] has completely taken the name of its original discourse of the storehouse of facing the dharma. It is that which has the storehouse of facing the dharma [in it]. Therefore, it is [also] given the name of “storehouse of facing the dharma.” This is an interpretation [analyzed] as the bahuvrīhi compound.

Meanings of the name of the discourse in detail are as stated. Here this “kusha” is made the tradition, therefore it is named the Kusha tradition.

II-1

問、此論如來滅後經幾許年、誰人造乎。

答、此論如來滅後九百年時、世親菩薩之所造也。二十部中是薩婆多部也。源出婆沙勢揃諸教。婆沙是本發智六足。

II-2.

如來滅後四百年初、迦濕彌羅國*有國王、名迦膩色迦。其王敬信尊重佛經。

有日請僧入宮供養。王因問道、僧說不同。王甚怪焉。問脇尊者曰、佛教同源、理無異趣、諸德宣唱、奚有異乎。

尊者答曰、何說皆正。隨修得果也。佛既懸記、如折金杖。

王聞此語、因爲問曰、諸部立範、孰最善乎。我欲修行。願尊者說。

尊者答曰、諸部之中、莫越有宗。王欲修行、宜遵此矣。王即歡喜、令結此部三藏法門。

* 迦濕彌羅國：健駄羅國 in Kuroda.

II-1

Tou: Kono ron wa Nyorai no metsu go ikubaku no toshi wo hete, tarebito ga tukuru ya.

Kotau: Kono ron wa Nyorai no metsu go kuhyaku nen no toki, Seshin bosatsu no shozō nari. Nijūbu no naka ni wa kore Satsubata Bu nari. Moto Basha yori ide te ikioi shokyō wo sashihassamu nari. Basha wa kore Hotchi Rokusoku wo moto to nasu.

II-2.

Nyorai no metsu go shihyaku nen no hajime, Kashimira koku ni kokuō ari. Kanishika to nazuku. Sono ō bukkuyō wo kyōshin shi sonjū su.

Aru hi sō wo shōji gū ni ire te kuyō su. Ō yorite dō wo tou ni, sō no setsu onajikara zu. Ō hanahada ayashimu. Kyō sonja ni tou te iwaku, bukkuyō wa moto wo onajikushi, ri ishu nakaran ni, shotoku no senshō nanzo i ari ya to.

Sonja kotae te iwaku, “Izure no setsu mo mina tadashi. Shusuru ni shitagai te ka wo uru nari. Butsu sudeni kenki su, konjō wo oru ga gotoshi,” to.

Ō kono go wo kiki te, yorite toi wo nashi te iwaku, “Shobu han wo tatsuru mo, izure ka mottomo zen nari ya. Ware shugyō sen to hossu. Negawaku wa Sonja toki tamae,” to.

Sonja kotae te iwaku, “Shobu no naka, Ushū ni koetarū wa nashi. Ō shugyō sen to hosse ba, yoroshiku kore ni shitagau beshi,” to. Ō sunawachi kangī shi te kono bu no sanzō no hōmon wo kesse shimu.

[II. The Origin of the *Kusha Ron*]

II-1.

Question: How many years had passed after the Tathāgata's decease when this discourse was written? And who wrote it?

Answer: Nine hundred years [had passed] after the Tathāgata's decease when this discourse was written by Bodhisattva Vasubandhu.⁵ Of the twenty schools,⁶ this belongs to the Sarvāstivāda school. Originally coming from the *Basha* [*Ron*],⁷ it assimilated various teachings on the development of the tradition. The *Basha* [*Ron*] is based on the *Hotchi* [*Ron*] and the Rokusoku (Six legs).⁸

II-2.

⁹In the early part of the four hundredth year after the Tathāgata's decease, there was a king in Kashmir named Kaniṣka. This king reverently believed and respected Buddhist sūtras.

One day, he invited some monks to the palace and made an offering, and at that time, the king asked about the Way. The monks gave different explanations. The king became greatly uncertain. He asked the Venerable Pārśva and said: "Buddha's teachings come from a single source, so in principle, different courses should not exist. Why are there differences in the statements of eminent ones?"

The Venerable One replied: "All of these statements are valid. According to [any of] these practices, one gains the result. Depending on what one practices, result is gained. The Buddha has already foretold it: that is like fracturing a gold staff."¹⁰

Upon hearing these words, the king put forth a question: "Each school has its own standard. What is the best? I wish to practice myself. I beseech you, Venerable One, tell it to me!"

The Venerable One replied: "Among all schools, no one is superior to the Sarvāstivāda school. If Your Majesty wishes to practice yourself, you should follow it." The king rejoiced at hearing it, and ordered compilation of this school's teachings of three store-houses.

有德諸僧、四方雲集。凡聖極多、不可煩亂、遂簡凡僧、唯留聖僧。聖僧尚繁。簡去有學、唯留無學。無學復多、不可總集。於無學內、定滿六通、智圓四辯、內閑三藏、外達五明、方堪結集。

所留德聖、唯有四百九十九人。遂以世友尊者足成五百人矣。即以世友尊者推爲上座。

於是五百聖衆、初集十萬頌釋咀怛覽藏、次造十萬頌釋毘奈耶藏、後造十萬頌釋阿毘達磨藏、即大毘婆沙是也。

五百羅漢既結集已、刻石立誓唯聽自國不許外國。方勅夜叉神、守護城門、不令散出。

II-3.

然世親尊者舊習有宗、後學經部將爲當理。於有宗義懷取捨心、欲定是非潛名重往。時經四歲。屢以自宗頻破他部。

Utoku no shosō, shihō yori unjū su. Bon shō kiwamete ōku, bonran su bekara zu, tsuini bonsō wo erabi te, tada shōsō wo todomu. Shōsō nao shigeshi. Ugaku wo kenko shi te, tada mugaku wo todomu. Mugaku mata ōku, sōju su bekara zu. Mugaku no uchi ni oite jō manji te rokutsū ari, chi madokani shite shiben ari, uchi ni sanzō ni nare, soto ni gomyō ni tassuru wa masani ketsujū ni tayu.

Todomuru tokoro no tokushō tada shihyaku kujūku nin ari. Tsuini Seu sonja wo motte tashi te gohyaku nin wo jōzu. Sunawachi Seu sonja wo motte oshi te jōza to nasu.

Kokoni oite gohyaku no shōju, hajime ni jūman ju wo atsume te sotaranzō wo shaku shi, tsuide jūman ju wo tsukuri te binayazō wo shaku shi, nochi ni jūman ju wo tsukuri te abidatsumazō wo shaku su, sunawachi Daibibasha kore nari.

Gohyaku no rakan sudeni ketsujūshi owari te, ishi ni kizami te, chikai wo Tate, tada jikoku ni yurushi te, gekoku ni yurusa zu. Masani yashajin ni chokushi te jōmon wo shugo shi, sanshutsu seshime zu.

II-3.

Shikashite Seshin sonja wa moto Ushū wo narai, nochi Kyōbu wo manabi te masani ri ni ataru to nasu. Ushū no gi ni oite shusha no kokoro wo idaki, ze hi wo sadamen to hosshi na wo hisome kasane te yuku. Toki shi sai wo he tari. Shibashiba mizukara no shū wo motte shikirini tabu wo hasu.

Eminent monks gathered like clouds from the four directions. [However,] the ordinary and the holy were too numerous. To avoid confusion and disorder, [the king] rejected the ordinary monks and retained only the holy monks. Still then, the holy [ones] were still too numerous. He eliminated the ones still in training and retained only the ones in no more training. Even then, the ones in no more training were too numerous to be assembled. [Hence,] of the ones in no more training, those who had perfected their meditation and attained the six transcendental powers, who had perfected wisdom and attained the four kinds of eloquence, and who were well-versed in the Buddhist three storehouses and skilled in the non-Buddhist five learnings, were the ones capable of compiling [the three storehouses].

Those eminent holy monks who remained were only four hundred ninety-nine in number. Finally, together with the Venerable Vasumitra, the number of five hundred was fulfilled. Then, the Venerable Vasumitra was elected to preside over the council.

Then, the five hundred holy ones first collected a hundred thousand verses which interpreted the sūtra storehouse. Second, they composed a hundred thousand verses which interpreted the vinaya storehouse. Lastly, they composed a hundred thousand verses which interpreted the abhidharma storehouse, the *Daibibasha* [Ron].

After the five hundred arhats completed the compilation, [the king ordered that the texts] be inscribed on stone and pledged that they only be permitted [to be studied] within his country and not be allowed [to be taken] to other countries. Thus, he commanded yakṣa deities to guard the castle gates so that they would not be scattered about.

II-3.

Now, the Venerable Vasubandhu, having initially studied the Sarvāstivāda doctrines and later studied the Sautrāntika [doctrines], regarded the latter as being in accord with reason. Regarding the Sarvāstivāda doctrines, he had thoughts of adopting [some Sarvāstivāda doctrines] and rejecting [others]. Desiring to distinguish right from wrong, he concealed his identity and went to [Kashmir] again. Four years elapsed. By resorting to his own [understanding of the] doctrines often, he vigorously defeated the other school.¹¹

悟入尊者被詰莫通。尊者
入定知是世親、私告之曰、
此部衆中未離欲者、知長
老破、必相致害。長老可
速歸還本國。

于時世親至本國已、講毘
婆沙。若一日講便造一偈。
攝一日中所講之義、刻赤
銅葉書寫此偈。如此次第
成六百頌、攝大毘婆沙其
義周盡。

標頌香象擊鼓宣令、誰能
破者、吾當謝之。竟無一
人破斯偈頌。將此偈頌、
使人齎往迦濕彌羅國。

時彼國王及諸僧衆、聞皆
歡喜謂弘己宗。悟入知非、
告怪諸人。遂請造釋。世
親論主即應王請、爲釋本
文凡八千頌。後見彼釋、
果如悟入羅漢所言。

II-4.

于時悟入尊者弟子衆賢論
師、造論破俱舍、名俱舍
毘論。令世親見、世親即
讚、改名即爲順正理論。

Gonyū sonja kitsu se rare te tsūzuru nashi. Sonja
jō ni iri te kore Seshin nari to shiri, hisokani kore ni
tsuge te iwaku, kono bu no shuchū miriyoku no mono,
chōrō no hasuru wo shira ba, kanarazu gai wo ai
itatan. Chōrō sumiyakani hongoku ni kikan su beshi
to.

Toki ni Seshin hongoku ni itari owari te, Bibasha
wo kōzu. Moshiwa ichinichi kōji te, sunawachi ichi ge
wo tsukuru. Ichinichi chū no kōzuru tokoro no gi wo
sesshi te, shakudōyō ni koku shi kono ge wo shosha
su. Kaku no gotoku shidai shi te roppyaku ju wo jōji,
Daibibasha wo sesshi te sono gi amaneku tsukusu.

Ju wo kōzō ni shirushi, tsuzumi wo uchi te senrei
suraku, “Tare ka yoku hasuru mono ara ba, ware
masani kore wo shasu beshi” to. Tsuini hitori to shite
kono geju wo hasuru nashi. Kono geju wo mochi te
hito wo shite Kashimira koku ni mochiyuka shimu.

Toki ni ka no kuni no ō oyobi sho no sōshu, kiki
te mina kangisu, omoeraku ono ga mune wo hiromu
to. Gonyū hi wo shiri te, ke wo shonin ni tsugu. Tsuini
shaku wo tsukuru wo kou. Seshin ronju sunawachi ō
no shō ni ōji te, tameni honmon wo shakusu ni oyoso
hassen ju ari. Nochi ni kano shaku wo miru ni, hata-
shite Gonyū rakan no iu tokoro no gotoshi.

II-4.

Tokini Gonyū Sonja no deshi Shugen Ronji, ron
wo tsukuri te Kusha wo hashi, Kushabaku Ron to
nazuku. Seshin wo shite mise shimuru ni, Seshin sun-
awachi sanji, na wo aratame te sunawachi Junshōri
Ron to nasu.

The Venerable Skandhila¹² was pressured [for an answer] and could not find a way. The Venerable [Skandhila], upon entering a meditative state, learned that this was Vasubandhu. He privately said to him: “Of this school, those who have not yet abandoned their desires will do you harm if they learn that you, the Elder, refuted [the Sarvāstivāda doctrines]. You, the Elder, should return immediately to your own country!”¹³

Vasubandhu thereupon returned to his own country, and lectured on the *Bibasha* [Ron]. Each day he lectured, he would compose a verse. Grasping the essence of what had been lectured on that day, he recorded the verse by inscribing on a copper leaf. In this fashion, he one after another made six hundred verses, grasping the essence of the *Dai Bibasha* [Ron] completely.

Displaying the verses on a fragrant elephant¹⁴ and beating a drum, he proclaimed: “If there should be anyone who could refute [these verses], then I would acknowledge my fault.” Ultimately no one refuted these verses. He then ordered someone to take these verses to the country of Kashmir.

At this time, the king and the monks in the country, upon hearing this, all rejoiced, thinking that [these verses] would propagate their own school. Skandhila, realizing that they would not, warned them that the verses were suspicious. Thereupon [the king] requested [Vasubandhu] to produce a commentary. Complying to the king’s request, Vasubandhu, the composer of the discourse, commentated on the main text, totaling eight thousand verses.¹⁵ Later, when the commentary was viewed, in the end, it was as the Arhat Skandhila had said.

II-4.

Then, Treatise Master Saṅghabhadra, a disciple of Venerable Skandhila, composed a discourse to refute the *Kusha* [Ron], and titled it *Kushabaku Ron*.¹⁶ He showed it to Vasubandhu. Then Vasubandhu praised it and changed its title to *Junshōri Ron*.

彼衆賢論師亦造顯宗論。
譯成四十卷。順正理譯成
八十卷。

故知、此俱舍論源出婆沙
論。

III.

問。此論興起、既九百年
時。其傳東夏是何時耶。

答。此論翻時即有二代。
初陳朝眞諦三藏、譯成二
十卷。即自作疏有五十卷、
亡逸不傳。後唐朝玄奘三
藏、永徽年中、於慈恩寺、
譯成三十卷。今即此本也。

然則此論既世親論主所造
故、以世親菩薩爲本祖師。

大唐國中、遍學三藏妙翻
傳之、門人普光法師寶法
師、各作疏釋之。及餘諸
師莫不皆翫。乃至傳于日
本于今不絕。相承繼跡諸
寺競學。

IV-1.

問。此宗唯述有宗歟、頗
有兼餘乎。

答。此論正述有宗。故所
立義本薩婆多而製造之。
然時朋彼經部之義。故論
文云、

Kano Shugen Ronji mata Kenshū Ron wo tsukuru.
Yakushi te shijikkan wo jōzu. Junshōri wa yakushi te
hachijikkan wo jōzu.

Yue ni shiru, kono Kusha Ron wa moto Basha
Ron yori izuru koto wo.

III.

Tou: Kono ron no kōki wa, sudeni kuhyaku nen
no toki nari. Sono Tōka ni tsutawari shi wa kore izure
no toki naru ya.

Kotau: Kono ron no honji ni sunawachi nidai ari.
Hajime Chinchō no Shindai Sanzō, yakushi te nijikkan
wo jōzu. Sunawachi mizukara sho wo tsukuri te
gojikkari ari, mōitsu shi te tsutawara zu. Nochi Tōchō
no Genjō sanzō, Eiki nenchū ni, Jionji ni oite, yakushi
te sanjikkari wo jōzu. Ima wa sunawachi kono hon
nari.

Shikareba sunawachi kono ron sudeni Seshin
ronju no tsukuru tokoro naru ga yue ni, Seshin Bosat-
su wo motte honsoshi to nasu nari.

Daitōkoku chū Hengaku Sanzō taeni kore wo
honden shi, monjin Fukō Hosshi to Hō Hosshi,
onoono sho wo tsukuri te kore wo shakusu. Oyobi yo
no shoshi mina moteasoba zaru nashi. Sunawachi
Nihon ni tsutawari imani itaru mo tae zu. Sōjō shi te
ato wo tsugi, shoji kisoite manabu.

IV-1.

Tou: Kono shū tada ushū wo noburu ya, sukoburu
yo wo kanuru koto ari ya.

Kotau: Kono ron masashiku ushū wo nobu. Yue ni
tatsuru tokoro no gi Satsubata wo moto to shi te kore
wo seizō su. Shikaredomo toki ni ka no Kyōbu no gi
wo tomonau. Yue ni ronmon ni iwaku,

The Treatise Master Saṅghabhadra further composed the *Kenshū Ron*, of which translation consists of forty scrolls, [while] the *Junshōri* [*Ron*] consists of eighty scrolls in translation.

Thus, it should be known that the *Kusha Ron* originates from the *Basha Ron*.

[III. The Translation of the *Kusha Ron* and Its Transmission]

Question: It was already nine hundred years [after the Tathāgata's decease] when this discourse appeared. When was it transmitted to China?¹⁷

Answer: There are two eras in which this discourse was translated. First, during the Chen Dynasty, Three Storehouse Master Paramārtha¹⁸ translated it in twenty scrolls. Thereupon, he himself wrote a commentary on it in fifty scrolls, which is lost and no longer transmitted. Later, during the years of Yong hui of the Tang dynasty, Three Storehouse Master Xuanzang¹⁹ translated it in thirty scrolls at Ciensi Temple. This is the text that is now [employed in Kusha tradition].

Then, as this discourse was originally composed by Vasubandhu, the composer of the discourse, Bodhisattva Vasubandhu is made the founding master [of the tradition].

Three Storehouse Master Bian xue²⁰ (Xuanzang) in the Great Tang translated it ingeniously. His disciples, Dharma Master Puguang and Dharma Master Bao, each wrote a commentary to interpret it. Then, of all the other Masters, there were none who did not appreciate it. Furthermore, it was transmitted to Japan, and even now it has never become extinct. It has been succeeded from generation to generation and eagerly studied at all the temples.

[IV. The Doctrine of the *Kusha Ron*]

IV-1.

Question: Does this tradition only speak about the Sarvāstivāda doctrines, or does it also speak about other [doctrines] even a little?²¹

Answer: This discourse primarily speaks about the Sarvāstivāda doctrines. For this reason, in establishing his thought, [Vasubandhu] set the Sarvāstivāda [doctrines] at the core [of his thought] and composed this [discourse]. However, he, on occasion, aligns himself with the doctrines of Sautrāntika school. Accordingly, it is stated in the discourse:

迦濕彌羅義理成、我多依
彼釋對法 已上。又云、
經部所說不違理故 已上。
取捨二宗顯密意趣、依此
等文其義可知。

IV-2.

問。此論以何爲其宗旨。

答。既述有宗。故說一切
諸法實有、以爲其宗。若
密言之、非無經部義。今
約顯意、唯是有宗。三世
實有、法體恒有、總是此
宗所說義也。

然說三世實有、諸說不同。
即有四說。

一法救尊者云、由類不同
三世有異。

二妙音尊者云、由相不同
三世有異。

三世友尊者云、由位不同
三世有異。

四覺天尊者云、由待不同
三世有異。

今世親論主、竝評此四家、
世友尊者以爲最善。

若經部宗、過未無體、唯
現是有。

此俱舍論既是對法。故此
論藏。

“Kashimira no giri jōzu, ware ōku kare ni yori te
Taihō wo shakusu” to, ijō. Mata iwaku, “Kyōbu no
shosetsu wa ri ni tagawa zaru ga yue ni” to, ijō. Nishū
wo shusha suru ni kenmitsu no ishu ari, korera no mon
ni yori te sono gi shiru beshi.

IV-2.

Tou: Kono ron nani wo motte sono shūshi to nasu
ya.

Kotau: Sudeni Ushū wo nobu. Yue ni issai shohō
wa jitsuu nari to toki, motte sono shū to nasu. Moshi
mitsu ni kore wo iwa ba, Kyōbu no gi naki ni ara zu.
Ima ken'i ni yakusure ba, tada kore Ushū nomi. Sanze
jitsuu hottai gōu, sōjite kore kono shū no shosetsu no
gi nari.

Shikaruni sanze jitsuu wo toku ni, shosetsu onajikara
zu. Sunawachi shi setsu ari.

Ichi ni Hokku sonja iwaku, “Rui no fudō ni yori te
sanze ni i ari” to.

Ni ni Myōon sonja iwaku, “Sō no fudō ni yori te sanze
ni i ari” to.

San ni Seu sonja iwaku, “I no fudō ni yori te sanze ni
i ari” to.

Shi ni Kakuten sonja iwaku, “Tai no fudō ni yori te
sanze ni i ari” to.

Ima Seshin ronju, nabete kono shi ke wo hyōshi, Seu
sonja wo motte saizen to nasu.

Moshi Kyōbushū nara ba, kami wa mutai ni shi te,
tada gen nomi kore u nari.

Kono Kusharon wa sudeni kore taihō nari. Yue ni
kono ron zō nari.

“The doctrine of Kashmir [Sarvāstivāda] is logically coherent, and depending mostly on this, I interpret Facing the Dharma.”²² It is also stated: “It is because the doctrine expounded in the Sautrāntika school is not illogical.”²³ For adopting and rejecting ideas from among the two doctrines, there are explicit and implicit intentions,²⁴ which could be understood from these [two] quotations.

IV-2.

Question: What is the essential doctrine of this discourse?

Answer: [As is] already [stated], [this discourse primarily] speaks about the Sarvāstivāda doctrines. Therefore, [the discourse] asserts that all dharmas really exist, which is its essential doctrine. With reference to the implicit [intention], it is not without the doctrine of the Sautrāntika school. As far as the explicit intention is concerned, it is solely [based on] the Sarvāstivāda doctrines: [The dharmas of] the three time periods really exist, and the essence of a dharma always exists.²⁵ In general, this is the doctrine expounded in this tradition.

However, in affirming that [the dharmas of] the three time periods really exist, there are different views, namely four views:

- 1) The Venerable Dharmatrāta states: “Through difference in modes,²⁶ [the dharmas of] the three time periods are different.”
- 2) The Venerable Ghoṣaka states: “Through difference in features,²⁷ [the dharmas of] the three time periods are different.”
- 3) The Venerable Vasumitra states: “Through difference in stages,²⁸ [the dharmas of] the three time periods are different.”
- 4) The Venerable Buddhadeva states: “Through difference in mutual relationships,²⁹ [the dharmas of] the three time periods are different.”

Now, Vasubandhu, the composer of the discourse, judging all these four proponents, decided the Venerable Vasumitra to be the best.

With reference to the Sautrāntika doctrines, [the dharmas of] the past and future are without essence; only [the dharmas of] the present exist.

This *Kusha Ron* is, [as is] already [discussed,] facing the dharma. That is, this discourse is the [abhidharma] storehouse (piṭaka).³⁰

V.

問。此論總明何等義乎。
答。此論三十卷總有九品。
一界品二根品三世間品四
業品五隨眠品六賢聖品七
智品八定品九破我品。略
頌云、界二根五世間五、
業六隨三賢聖四、智二定
二破我一、是名俱舍三十
卷。其破我品無別正頌、
聚經中伽陀而已。

此九品中、初之二品、總
明有漏無漏。後之六品、
別明有漏無漏。

就總明中、初界品明諸法
體、次根品明諸法用。

別明六中、初之三品別明
有漏、後三品別明無漏。

明有漏中、世品明果、業
品明因、隨眠品明緣。

明無漏中、賢聖品明果、
智品明因、定品明緣。其
破我品明無我理。

一部三十卷、九品始終、
所明義理分齊如此。

V.

Tou: Kono ron sōjite nanra no gi wo akasu ya.

Kotau: Kono ron sanjikkān sōjite ku hon ari. Ichi
ni Kaihon, ni ni Konbon, san ni Sekenbon, shi ni
Gōhon, go ni Zuiminbon, roku ni Genjōhon, shichi ni
Chihon, hachi ni Jōhon, ku ni Hagahon nari. Ryakuju
ni iwaku, “kai ni, kon go, seken go, gō roku, zui san,
genjō shi, chi ni, jō ni, haga ichi, kore wo Kusha
sanjikkān to nazuku” to. Sono Hagahon wa betsu no
shōju naku, kyō chū no kada wo atsumuru nomi.

Kono ku hon no naka, hajime no ni hon wa sōjite
uro to muro to wo akasu. Nochi no roku hon wa
besshite uro to muro to wo akasu.

Sōjite akasu naka ni tsuite wa, hajime no Kaihon
wa shohō no tai wo akashi, tsugi no Konbon wa shohō
no yū wo akasu.

Besshite roku wo akasu naka, hajime no san bon
wa besshite uro wo akashi, nochi no san bon wa
besshite muro wo akasu.

Uro wo akasu naka, Sehon wa ka wo akashi,
Gōhon wa in wo akashi, Zuiminbon wa en wo akasu.

Muro wo akasu naka, Genjōhon wa ka wo akashi,
Chihon wa in wo akashi, Jōhon wa en wo akasu. Sono
hagahon wa muga no ri wo akasu.

Ichibu sanjikkān, ku hon no shijū akasu tokoro no
giri bunzai wa kakuno gotoshi.

[V. The Structure of the *Kusha Ron*]

Question: In general, what doctrines does this discourse clarify?

Answer: This discourse of thirty scrolls has in all nine chapters. First is the Element Chapter, second is the Organ Chapter, third is the World Chapter, fourth is the Action Chapter, fifth is the Latent Defilement Chapter, sixth is the Wise and Holy Chapter, seventh is the Wisdom Chapter, eighth is the Meditation Chapter, and ninth is the Refutation of Self Chapter. A summary verse states:

The Element [is in] two [scrolls], the Organ five, the Worlds five
The Action six, the Latent Defilement three, the Wise and Holy four
The Wisdom two, the Meditation two, and the Refutation of Self one
This is named, “*Kusha* of thirty scrolls.”

The Refutation of Self Chapter does not have any proper verses; it only gathers gāthās (verses) from sūtras.

In these nine chapters, the first two chapters generally clarify defiled and undefiled [dharmas], and the latter six chapters specifically clarify defiled and undefiled [dharmas].

Of the generally clarifying [chapters], the first, Element Chapter, clarifies the essence of all dharmas, and the second, Organ Chapter, clarifies the functions of all dharmas.

Of the six specifically clarifying [chapters], the first three chapters specifically clarify defiled [dharmas], and the last three chapters specifically clarify undefiled [dharmas].

In [the chapters] clarifying defiled [dharmas], the World Chapter clarifies results, the Action Chapter clarifies causes, and the Latent Defilement Chapter clarifies conditions.

In [the chapters] clarifying undefiled [dharmas], the Wise and Holy Chapter clarifies results, the Wisdom Chapter clarifies causes, and the Meditation Chapter clarifies conditions. The Refutation of Self Chapter clarifies the doctrine of no-self.

This is the classification of doctrines clarified from the first to the last of the nine chapters of this thirty-scroll single work.

VI.

問。此宗幾種攝諸法乎。

答。七十五法攝諸法盡。

七十五法者、一者色法、此有十一、五根五境及無表色。

二者心法、此唯一也、六識心王總爲一故。

三者心所有法、有四十六。分爲六位。大地法十、大善地法十、大煩惱地法六、大不善地法二、小煩惱地法十、不定地法八。合有四十六。名六位心所。

大地法十者、俱舍頌云、受想思觸欲、慧念與作意、勝解三摩地、遍於一切心已上。

大善地法十者、又同頌云、信及不放逸、輕安捨慚愧、二根及不害、勤唯遍善心已上。

大煩惱地法六者、同頌云、癡逸怠不信、昏掉恒唯染已上。

大不善地法二者、頌云、唯遍不善心、無慚及無愧已上。

小煩惱地法十者、頌云、忿覆慳嫉惱害恨諂誑、如是類名爲小煩惱地法已上。

VI.

Tou: Kono shū ikushu ni shohō wo sessuru ya.

Kotau: Shichijūgohō ni shohō wo sesshi tsukusu. Shichijūgohō to wa, ichi ni wa shikihō, kore ni jūichi ari, gokon to gokyō to oyobi muhyōshiki to nari.

Ni ni wa shinpō, kore wa tada ichi nari, rokushiki shinnō sōjite ichi to nasu ga yue ni.

San ni wa shinshuhō, shijūroku ari. Wakachi te rokui to nasu. Daijihō no jū daizenjihō no jū daibonnōjihō no roku, daifuzenjihō no ni, shōbonnōjihō no jū fujōjihō no hachi to nari. Gasshi te shijūroku ari. Rokui no shinjo to nazuku.

Daijihō no jū to wa, Kusha no ju ni iwaku, “ju sō shi soku yoku, e nen sai to, shōge sanmaji ni shite, issai no shin ni amaneshi” to, ijō.

Daizenjihō no jū to wa, mata onajiku ju ni iwaku, “shin oyobi fuhōitsu, kyōan sha zan ki, nikon oyobi fugai, gon ni shi te tada zenshin ni amaneshi” to, ijō.

Daibonnōjihō no roku to wa, onajiku ju ni iwaku, “chi itsu tai fushin, kon jō ni shi te tsune ni tada zen nari” to, ijō.

Daifuzenjihō no ni to wa, ju ni iwaku, “tada fuzenshin ni amaneku, muzan oyobi mugi nari” to, ijō.

Shōbonnōjihō no jū to wa, ju ni iwaku, “fun fuku ken shitsu nō gai kon ten ō kyō ni shite, kaku no gotoki no tagui wo nazuke te shōbonnōjihō to nasu” to, ijō.

[VI. Five Groups and Seventy-five Dharmas]

Question: In how many kinds does this tradition grasp all things?

Answer: It grasps all things exhaustively in the seventy-five dharmas. The seventy-five dharmas are [as follows]. The first [group] is the dharmas of matter, which are eleven [kinds]. They are five sense organs, five objects and the unmanifest matter.

The second [group] is the dharma of mind, which is only one, because six consciousnesses are all together one as the “mind-king.”

The third [group] is the dharmas belonging to the mind[-king], which are forty-six [kinds]. They are divided into six classes: the dharmas of large field which number ten; the dharmas of large field of goodness ten; the dharmas of large field of defilement six; the dharmas of large field of non-goodness two; the dharmas of small field of defilement ten; the dharmas of indeterminate field eight. They are forty-six in all. They are named the [dharmas] belonging to the mind[-king] of six classes.

On “the dharmas of large field which number ten,” a verse of the *Kusha Ron* says, “Sensation, ideation, volition, contact, desire, discernment, remembrance, attention, determination and samādhi (concentration) coexist in every [moment of] mind.” (II-24)

On “the dharmas of large field of goodness [which number] ten,” a verse of the same [discourse] says, “Faith, non-negligence, restful lightness, equanimity, shame, reproach, two roots [of good], non-harm, and diligence coexist only in good mind.” (II-25)

On “the dharmas of large field of defilement [which number] six,” a verse of the same [discourse] says, “Stupidity, negligence, indolence, disbelief, depression, and agitation always [exist] only in defiled [mind].” (II-26a-c)

On “the dharmas of large field of non-goodness [which number] two,” a verse says, “The absence of shame and of reproach coexist only in non-good mind.” (II-26cd)

On “the dharmas of small field of defilement [which number] ten,” a verse says, “Hatred, concealment, stinginess, jealousy, affliction, injury, enmity, deceit, fraudulence, vanity-such are named the dharmas of small field of defilement.” (II-27)

不定地法八者、略頌云、
尋伺及悔眠、貪瞋與慢疑。

四者不相應行、此有十四。
俱舍頌云、心不相應行、
得非得同分、無想二定命、
相名身等類 已上。

五者無爲、此有三種。一
擇滅無爲、二非擇滅無爲、
三虛空無爲。

此名七十五法。七十五中、
前七十二並是有爲、後三
是無爲。一切諸法不過此
二。有爲法中有漏無漏、
無爲是無漏。故此宗中、
建七十五攝於諸法、莫不
窮盡。

VII.

問。此宗之中、三乘因果、
云何建立乎。

答。於三乘中、聲聞經三
生六十劫、修行得果。方
便有七階、果即四級。

緣覺經四生百劫、修因證
果。因行積集、直登無學。
無有多階、唯一向果。

菩薩經三阿僧祇劫、修諸
波羅蜜、百劫之中植相好
業、最後身中於金剛座斷
結成佛。化緣已盡入無餘
涅槃。

Fujōjihō no hachi to wa, ryakuju ni iwaku, “jin shi
oyobi ke min, ton shin to man gi nari” to.

Shi ni wa fusōōgyō, kore ni jūshi ari. Kusha no ju
ni iwaku, “shinfusōōgyō wa, toku hitoku dōbun, musō
nijō myō, sō myōshin nado no tagui nari” to, ijō.

Go ni wa mui, kore ni san shu ari. Ichi ni cha-
kumetsu mui, ni ni hichakumetsu mui, san ni kokū mui
nari.

Kore wo shichijūgohō to nazuku. Shichijūgo no
naka, saki no shichijūni wa nabete kore ui, ato no san
wa kore mui nari. Issai shohō kono ni wo sugi zu. Uihō
no naka uro to muro to ari, mui wa kore muro nari.
Yue ni kono shū no naka, shichijūgo wo tate shohō wo
sesshi te, gūjin se zaru nashi.

VII.

Tou: Kono shū no naka, sanjō no inga ikanga
konryū suru ya.

Kotau: Sanjō no naka ni oite, shōmon wa sanshō
rokujikkō wo he te, gyō wo shushi ka wo u. Hōben ni
shichi kai ari, ka wa sunawachi shi kyū nari.

Engaku wa shishō hyakkō wo he te, in wo shushi
ka wo shōsu. Ingyō shakujū shi te, tadachi ni mugaku
ni noboru. Takai aru koto naku, tada itsu no kōka
nomi.

Bosatsu wa san asōgi kō wo he te, sho haramitsu
wo shushi, hyakkō no uchi ni sōgō no gō wo ue,
saigoshin no uchi ni kongōza ni oite ketsu wo danji te
jōbutsu su. Keen sudeni tsuki te muyonehan ni iru.

On “the dharmas of indeterminate field [which number] eight,” a summary verse³¹ says, “Reflection, investigation, remorse, torpor, greed, anger, conceit, and doubt.”

The fourth [group] is the conditioned [dharmas] dissociated [from either the mind or the dharmas belonging to the mind], which are fourteen [kinds]. A verse of the *Kusha Ron* says, “The conditioned [dharmas] dissociated from the mind are acquisition, non-acquisition, [class-]similarity, non-consciousness, the two [kinds of] absorption, life, [four] characteristics, the body of names, and [the bodies] of those which are of this type.” (II-35-36a)

The fifth [group] is the unconditioned [dharmas], which are three kinds. The first is the unconditioned [dharma] of the extinction due to discernment, the second is the unconditioned [dharma] of the extinction not due to discernment, and the third is the unconditioned [dharma] of space.

These are named the seventy-five dharmas. Of the seventy-five, the first seventy-two are all conditioned [dharmas] and the last three are unconditioned [dharmas]. None of the all dharmas exceed these two [: the conditioned and the unconditioned]. Of the conditioned dharmas, there are the defiled and the undefiled. The unconditioned [dharmas] are undefiled. Thus, in this tradition they establish the seventy-five [dharmas] and grasp all things; they exhaust everything.

[VII. The Cause and Fruit of the Three Vehicle]

Question: In this tradition how is [the doctrine on] the cause and fruit of the three vehicles established?

Answer: Of the three vehicles, the śrāvakas perform the practices and gain the fruits during their third lifetime [at the earliest] or [at the latest] after sixty kalpas. As for the means,³² there are seven steps; the fruits are the four grades.³³

The pratyekabuddhas perform [the practice as] the cause and realize the fruit during their fourth lifetime [at the earliest] or [at the latest] after a hundred kalpas. Accumulating [the merit of] the practice as the cause, they directly ascend to the [stage of] no-more-training. Without many steps, they have only one approach-and-fruit.³⁴

The bodhisattvas practice pāramitās for three asaṅkhyeya kalpas, plant the karma for physical characteristics for a hundred kalpas. At the time of their last body, they cut their bonds away and become buddhas on the adamant seat. With the conditions for [buddhas'] transforming acts³⁵ at an end, they enter nirvāṇa without residue.

斯迺聲聞觀四諦、緣覺觀
十二因緣、菩薩修六度。

Kore sunawachi shōmon wa shitai wo kanji, engaku wa jūniinnen wo kanji, bosatsu wa rokudo wo shusuru nari.

VIII.

問。此宗明幾空乎。
答。唯明生空、不談法空。
言生空者即遣我執。五蘊
之中、無有人我。唯是五
蘊和合聚成、假名爲人。
無有實人。如此觀故證我
空理。然其法體三世實有。
由此義故、他宗名爲我空
法有宗也。

VIII.

Tou: Kono shū wa ikubaku no kū wo akasu ya.

Kotau: Tada shōkū wo akashi te, hokkū wo danze zu. Shōkū to iu wa sunawachi gashū wo yaru nari. Goun no naka, ninga aru koto nashi. Tada kore goun no wagō shi ju jōzuru wo, kari ni nazuke te nin to nasu. Jitsunin aru koto nashi. Kaku no gotoku kanzuru ga yue ni gakū no ri wo shōsuru nari. Shikaruni sono hottai wa sanze ni jitsuu nari. Kono gi ni yoru ga yue ni, tashū wa nazuke te gakūhōushū to nasu nari.

To be precise, the śrāvakas contemplate on the four truths, the pratyekabuddhas contemplate on the twelve links of causation, and the bodhisattvas practice the six [perfections of] crossing-over.³⁶

[VIII. Self-emptiness and Dharma-existence]

Question: How many [ideas of] emptiness does this tradition clarify?

Answer: It clarifies only the emptiness of sentient beings; it does not discuss the emptiness of dharmas. The emptiness of sentient beings means to discard the attachment to “self.” Among the five aggregates, there is no “self”³⁷ of person. It is simply that the five aggregates unite and build up a complex, which is provisionally termed as a person. There is no real person. Such observation leads to realizing the truth that “self” is empty, whereas the essence of dharmas of these [five aggregates] really exists in the three time periods. Because of this doctrine, [people in] other traditions name it the “self is empty and dharmas exist” tradition.

Translation Note

Nonin first translated the Chinese text into Japanese and Onishi translated it into English. This translation then was thoroughly reviewed at weekly meetings of the Ryukoku University Translation Center (Ryusei Takeda, chairman 2005-2009, and Dennis Hirota, chairman 2009-present). Our translation and annotation here reflect the discussions with the translation committee's members in the meetings.

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- 1 *Abi-datsuma-kusha Ron* 阿毘達磨俱舍論 (Skt. abhidharma-kośa-bhāṣya; Jpn. abidatsuma-kusha-ron). There are two Chinese translations. One is 阿毘達磨俱舍論 (T. 1558 玄奘譯); the other is 阿毘達磨俱舍釋論 (T. 1559 眞諦譯, Jpn. abidatsuma-kusha-shakuron). There is a French translation of the former by de la Vallée Poussin: *L'Abhidharmakośa de Vasubandhu*, traduit et annoté par Louis de la Vallée Poussin, Paris: Paul Geuthner, 1923-1926. It is translated into English: *Abhidharmakośabhāṣyam* by Louis de la Vallée Poussin, English translation by Leo M. Pruden, Berkeley, Calif.: Asian Humanities Press, 1988-1990. The Sanskrit text of this work is also published: *Abhidharma-koshabhāṣya of Vasubandhu*, edited by P. Pradhan, Patna: K. P. Jayaswal Research Institute, 1967.
 - 2 Gyōnen's following interpretation of the word, abi-datsuma-kusha ron, is based on 俱舍論頌疏 (Jpn.

kusharon-jusho, T. 1823, 41: 815c8-816a1). See the Appendix (p.71).

3 inclusion 包含 (Jpn. hōgon).

In this case, “facing the dharma” 對法 (Jpn. taihō) means the *Hotchi Ron* 發智論 and the six discourses (Cf. II-1, 1). The *Kusha Ron* is considered to be a storehouse 藏 (Jpn. zō) that includes the essence of these discourses as “facing the dharma.” Since “facing the dharma” and “storehouse” have genitive case relationship, the word “storehouse of facing the dharma” 對法-藏 (Jpn. taihō-zō, Skt. abhidharma-kośa) is regarded as a *tatpuruṣa* compound (依主釋 Jpn. eshu-shaku), namely a case-determined compound.

4 dependence 所依 (Jpn. shoe).

In this case, too, “facing the dharma” 對法 (Jpn. taihō) means the *Hotchi Ron* 發智論 and the six discourses (Cf. II-1, 1). However, these discourses are considered to be a storehouse 藏 (Jpn. zō) in the sense that the *Kusha Ron* is dependent on them. These discourses are “facing the dharma” as well as “storehouse.” The *Kusha Ron* is that which is dependent on them; namely, it is that which possesses these discourses as the “storehouse of facing the dharma.” Thus, the word “storehouse of facing the dharma” 對法-藏 (Jpn. taihō-zō, Skt. abhidharma-kośa) is regarded as a *bahuvrīhi* compound (有財釋 Jpn. uzai-shaku), namely a possessive compound, which, as an adjective, refers to something that possesses what is denoted by the first and second components of the compound.

5 Vasubandhu 世親 (Jpn. seshin).

The years of his birth and death have been much debated. We can only assume that he was active sometime in the fourth or fifth century CE. Cf. *Index to the Abhidharmakośabhāṣya*, Part One, Tokyo: Daizō Shuppan, 1973, pp. II-X.

6 twenty schools 二十部 (Jpn. nijū bu).

According to 異部宗輪論 (Jpn. ibushūrin-ron, T. 2031, 49: 15a17-15b24), the Buddhist order was first split into Mahāsaṅghika 大衆部 (Jpn. daishubu) and Sthaviravāda 上座部 (Jpn. jōzabu). The Mahāsaṅghika was further split into nine schools (including the Mahāsaṅghika) and the Sthaviravāda into eleven schools (not including the Sthaviravāda). The “twenty schools” refer to the sum of the nine and eleven schools. In the chapter on Buddhist history of *Hasshū Kōyō*, we find “twenty schools.” In the chapter on the Ritsu tradition, however, we find both “twenty schools” and “eighteen schools.”

The Sarvāstivāda 說一切有部 (Jpn. setsu-issai-ubu) is one of the schools originated from the Sthaviravāda. The Sautrāntika 經量部 (Jpn. kyōryōbu) is split from the Sarvāstivāda. Cf. Hirakawa Akira, *Indo Bukkyōshi*, vol. 1, Tokyo: Shunjūsha, 1974, pp. 150-153.

For the recent discussions on the schisms of Buddhist order, see Sasaki Shizuka, *Indo Bukkyō Hen'i Ron*, Tokyo: Daizō Shuppan, 2000.

7 Basha 婆沙 (Jpn. basha).

An abbreviation of 阿毘達磨大毘婆沙論 (Skt. *Abhidharma-mahāvibhāṣā-śāstra Jpn. abidatsuma-daibibasha-ron, T. 1545).

8 *Hotchi* [Ron] and the Rokusoku (Six legs) 發智六足 (Jpn. hotchi-rokusoku).

A traditional way of calling a group of seven discourses of Sarvāstivāda: 阿毘達磨發智論 (Skt. *Abhidharma-jñānaprasthāna-śāstra, Jpn. abidatsuma-hotchi-ron, T. 1544) and the discourses of six legs, namely, 阿毘達磨集異門足論 (Skt. *Abhidharma-saṅgītiparyāya-pāda-śāstra, Jpn. abidatsuma-jūimon-soku-ron, T. 1536), 阿毘達磨法蘊足論 (Skt. *Abhidharma-dharmaskandha-pāda-śāstra, Jpn.

- abidatsuma-hōun-soku-ron, T. 1537), 施設論 (Skt. *Prajñapti-śāstra, Jpn. sesetsu-ron, T. 1538), 阿毘達磨識身足論 (Skt. *Abhidharma-vijñānakāya-pāda-śāstra, Jpn. abidatsuma-shikishin-soku-ron, T. 1539), 阿毘達磨界身足論 (Skt. *Abhidharma-dhātukāya-pāda-śāstra, Jpn. abidatsuma-kaishin-soku-ron, T. 1540), 阿毘達磨品類足論 (Skt. *Abhidharma-prakarāṇa-pāda-śāstra, Jpn. abidatsuma-honrui-soku-ron, T. 1542).
- 9 The following description, from page 45 to page 49 (II-2, 3), is also based on 俱舍論頌疏 (Jpn. kusharon-jusho). See the Appendix (pp.67-69). For the description up to page 47 (II-2), we find similar accounts in 大唐西域記 (Jpn. daitō-saiiki-ki, T. 2087, 51: 886b22-887a15) and in 大慈恩寺法師傳 (Jpn. daijionji-hosshi-den, T. 2053, 50: 231b-c).
- 10 For the simile of “fracturing a gold staff,” see 南海寄歸內法傳 (Jpn. nankaikiki-naihō-den, T. 2125, 54: 205c5-8).
- 11 other school 他部 (Jpn. tabu).
It refers to the Sarvāstivāda school.
- 12 Skandhila 悟入 (Jpn. gonyū).
Skandhila is a standard restored Sanskrit form of 悟入, but we think that this restoration is not convincing enough. We suggest that it should be restored to Skandila derived from the verb root “skand” which means “drop” or “fall down.” In the *Kusha Ron*, the phrase “na praskandati” is translated into 不悟入 (Jpn. gonyū se zu). The verb “praskand” means “leap forth or out or up or down,” “fall into” or “fall upon.”
- 13 own country 本國 (Jpn. hongoku).
We think that it means Puruṣapura of Gandhāra since the word 本國 usually refers to one's birthplace. Both 婆藪槃豆法師傳 (Jpn. basobanzu-hosshi-den) and 大唐西域記 say that Vasubandhu was born in Puruṣapura of Northern India (北天竺富婁沙富羅國 Jpn. hokutenjiku furushafurakoku) or Puruṣapura of Gandhāra (健駄邏國...布路沙布邏 Jpn. kendarakoku furoshafura). 婆藪槃豆法師傳, however, says that he composed the *Kusha Ron* in Ayodhyā (阿瑜闍國 Jpn. ayujakoku), while 大唐西域記 says that he composed it also in Puruṣapura of Gandhāra. Cf. 婆藪槃豆法師傳 (T. 2049, 50: 189 b24-190a1), 大唐西域記 (T. 2087, 51: 879b23-24).
- 14 fragrant elephant 香像 (Skt. gandahastin, Jpn. kōzō).
In the *Kusha Ron*, it refers to an elephant in the mating season, which has fragrant secretion on the temple. In this case, however, we consider it as an elephant which is beautifully ornamented, and perhaps perfumed, so that it gets people's attention, just as an elephant in the mating season gets other elephants' attention.
- 15 eight thousand verses 八千頌 (Jpn. hassen ju).
In Sanskrit prosody, a standard verse (śloka) consists of four quarters, each of which has eight syllables; namely, a verse has thirty-two syllables. Although commentaries are usually written not in verse but in prose, the commentary is here said to be “eight thousand verses” in order to indicate its length. Namely, the length of this commentary is equivalent to eight thousand verses, or two hundred and fifty-six thousand syllables.
- 16 *Kushabaku Ron* 俱舍雹論 (Jpn. kusha-baku-ron).
This title means a discourse that refutes the *Kusha Ron*. 雹 (Jpn. haku) means a hailstone. Metaphor is that, just as hailstones break plants, this discourse “breaks” the *Kusha Ron*. Cf. 三論玄疏文義要 (Jpn. sanron-gensho-mongiyō, T. 2299, 70: 223a4-5)

- 17 China 東夏 (Jpn. tōka).

The character 夏 means “vigorous,” “powerful,” and “great,” and it was used by the Chinese people to refer to their own country. Cf. 大乘起信論 (Jpn. daijō-kishin-ron, T. 1666, 32: 575a6-b5).

- 18 Paramārtha 眞諦 (Jpn. shindai) 499-569.

He came from Ujjayinī in the Avanti region of Western India. He is said to be one of the “four great translators” in Chinese Buddhist history. After traveling throughout India, he had been staying in Funan 扶南國 (Jpn. funankoku, present day Cambodia). In 546, in response to the invitation of the emperor Wu of Liang 梁武帝 (Jpn. ryō no butei) of the southern court, he came to Jiankang 建康 (Jpn. kenkō). Cf. *Digital Dictionary of Buddhism* (<http://www.buddhism-dict.net/ddb/>), q. v.

For more detailed accounts of his life, see 續高僧傳 (Jpn. zoku-kōsō-den, T. 2060, 50: 429c6 ff.). In 續高僧傳, however, we find no reference to his translation of the *Kusha Ron*, for which one should see the introduction of 阿毘達磨俱舍釋論 (Jpn. abidatsuma-kusha-shakuron, T. 29, No. 1559, 161a4 ff.).

- 19 Xuanzang 玄奘 (Jpn. genjō) 602-664.

He had doubts as to the understanding of Vijñānavāda’s doctrines by Shōron School 攝論宗, which was grounded on Paramārtha’s translations and interpretations of the Vijñānavāda’s texts. He went to India to resolve these doubts. He brought back and translated seventy-five works in one thousand and three hundred and thirty-five scrolls, which cover both Hīnayāna and Mahāyāna texts. He translated the *Kusha Ron* from the second through the fifth year of Yong hui (650-655) and this translation of the *Kusha Ron* became the authoritative text of the Kusha tradition. On the other hand, his translation of the Vijñānavāda’s texts later formed the Hossō tradition. Standard materials of the life of Xuanzang are as follows:

1 『大唐大慈恩寺三藏法師傳』 (Jpn. daitō-daijionji-sanzōhosshi-den) T. 2053

2 『續高僧傳』 (Jpn. zoku-kōsō-den) T. 2060, 50: 446c-458c.

3 『開元釋教錄』 (Jpn. kaigen-shakkyō-roku) T. 2154, 55: 555b-561c.

4 『大唐故三藏玄奘法師行狀』 (Jpn. daitō-kosanzō-genjōhosshi-gyōjō) T. 2052

- 20 Bian xue 遍學 (Jpn. hengaku).

Xuanzang’s title given by Gaozong of Tang 唐高宗 (Jpn. tō no kōsō). Source unidentified. Cf. Hirakawa, *Hasshakōyō*, p. 155.

- 21 even a little 頗 (Jpn. sukoburu).

This character is traditionally read as “moshiwa,” but we read it as “sukoburu” to take the character to mean “even a little.” The reason is that, first, we do not find the reading “moshiwa” in 日本国語大辞典 (Jpn. nihon-kokugo-daijiten) and, second, the context here suggests the meaning “even a little,” rather than “or,” a standard meaning of “moshiwa.”

- 22 The doctrine of Kashmir [Sarvāstivāda] is logically coherent, and depending mostly on this, I interpret Facing the Dharma. 迦濕彌羅義理成、我多依彼釋對法 (Jpn. kashimira no giri jōzu, ware ōku kare ni yori te taihō wo shakusu).

This is a direct quotation of the first half of the fortieth verse of the eighth chapter of the *Kusha Ron* (T. 1558, 29: 152b11).

- 23 It is because the doctrine expounded in the Sautrāntika school is not illogical. 經部所說 不違理故 (Jpn. kyōbu no shosetsu wa ri ni tagawa zaru ga yue ni).

This is not a direct quotation from the *Kusha Ron*. But we find many similar expressions in it, such as 如經部師所說爲善 (Jpn. kyōbushi no toku tokoro no gotoki wa yoshi to nasu, T. 1558, 29: 23c2). The

exactly same expression is found in 俱舍論頌疏 (T. 1823, 41: 815b16). See the Appendix (p.70).

- 24 explicit and implicit intentions 顯密意趣 (Jpn. kenmitsu no ishu).

While Vasubandhu expounds the Sarvāstivāda doctrines in the verses of the *Kusha Ron*, he expresses critical views of them from the Sautrāntika position in his commentary on the verses. This Vasubandhu's position consisting of different doctrines of the two schools is interpreted here as having "explicit and implicit intentions."

- 25 Dharmas of the three time periods really exist, and the essence of a dharma always exists. 三世實有、法體恒有 (Jpn. sanze jitsuu, hottai gōu).

Gyōnen is probably the first scholar-monk who summarized the doctrine of the *Kusha Ron* in these two phrases with eight characters. Cf. Katō Hiromichi, "Sanze jitsu u hottai gō u no koshō no okori 三世実有法体恒有の呼称のおこり," *Indogaku Bukkyōgaku Kenkyū* 印度學佛教學研究, 43(22-1) (1973), pp. 343-346.

- 26 modes 類 (Jpn. rui).

"Mode" means the mode of things (Skt. bhāva). For example, when one melts a gold vessel and makes something else, such as a buddha statue, both the vessel and the statue are made of gold but the modes of things, being a vessel or a statue, are different. In the same way, Dharmatrāta says, dharmas of the three time periods are different. Cf. 阿毘達磨俱舍論 (T. 1558, 29: 104c2-8)

- 27 features 相 (Jpn. sō).

"Feature" means the feature of things (Skt. lakṣaṇa). For example, when a man with many wives is inclined to one of them, his mind is not separated from the other wives. In the same way, Ghoṣaka says, a dharma of the present has the feature of the present but it is not separated from the features of past and future. Cf. 阿毘達磨俱舍論 (T. 1558, 29: 104c8-13)

- 28 stages 位 (Skt. avasthā, Jpn. i).

For example, when a stick for counting is put in the position of one, it signifies one. When it is in that of ten, it signifies ten. In the same way, Vasumitra says, when a dharma is put in the stage of present, it is a dharma of the present. When it is in that of past, it is a dharma of the past. Cf. 阿毘達磨俱舍論 (T. 1558, 29: 104c13-17)

- 29 mutual relationships 待 (Skt. apekṣā, Jpn. tai).

For example, a woman is a daughter in her relationship to her mother, but she is a mother in her relationship to her daughter. In the same way, Buddhadeva says, a dharma is a dharma of the present in its relationship to a dharma of the past, but it is a dharma of the past in its relationship to a dharma of the future. Cf. 阿毘達磨俱舍論 (T. 1558, 29: 104c17-19)

- 30 This *Kusha Ron* is, [as is] already [discussed], facing the dharma. That is, this discourse is the [abhidharma] storehouse (piṭaka). 此俱舍論既是對法。故此論藏。 (Jpn. kono kusharon wa sudeni kore taihō nari. yue ni kono ron zō nari.)

Separated from the preceding sentences, the last two sentences seem odd in this context. If we consider the structure of this chapter in reference to that of 俱舍論頌疏, however, it is clear that in these sentences Gyōnen states that the *Kusha Ron* is included in the abhidharma storehouse. See the Appendix (p.70).

- 31 summary verse 略頌 (Jpn. ryakuju).

The *Kusha Ron* does not enumerate the eight dharmas of indeterminate field. (Cf. T. 1558, 29: 20a21-22; 復有此餘不定心所。惡作睡眠尋伺等法。) It is Puguang that lists in his 俱舍論記 (Jpn. kusha-ron-

gi) the same eight dharmas as those in *Hasshū Kōyō*. (Cf. T. 1821, 41: 78b13-16; 如是已說至尋伺等法者。此即總結顯餘不定。不入五地名爲不定。不定所依名不定地。不定地家法名不定地法等者等取貪瞋慢疑。) Yaśomitra also mentions, as Vasumitra's view, the same eight dharmas. Cf. *Sphuṭārthā abhidharmakośa-vyākhyā* by Yaśomitra, edited by Unrai Wogihara, Tokyo: Sankibo Buddhist Book Store, 1971, p. 132.

We find exactly the same verse in 秘密曼荼羅十住心論 (Jpn. himitsu-mandara-jūjūshin-ron) of 空海 (Jpn. Kūkai), which Gyōnen may have consulted. (Cf. T. 2425, 77: 330b26 ff.) But it is more probable that both Kūkai and Gyōnen had quoted this verse from the same source that we have not yet identified. Cf. Hirakawa, *Hasshūkōyō*, p. 178.

32 means 方便 (Jpn. hōben).

“Means” refers to a set of preliminary practices for entering the stages of the holy, which is divided into seven stages. The seven stages consist of the three worthies (三賢 Jpn. sangen) and the four good roots (四善根 Jpn. shizengon). Cf. *Index to the Abhidharmakośabhāṣya*, Part One, Tokyo: Daizō Shuppan, 1973, pp. XXXIX-XXXX.

33 four grades 四級 (Jpn. shikyū).

They means the four fruits, which are coupled with the four approaches, of the śrāvaka path: the fruit of stream-enterer (預流果 Jpn. yoruka), that of once-returner (一來果 Jpn. ichiraika), that of non-returner (不還果 Jpn. fugenka) and that of arhat (阿羅漢果 Jpn. arakanka).

34 one approach-and-fruit 一向果 (Jpn. ikkōka).

This means the approach and fruit of arhat.

35 conditions for [buddhas'] transforming acts 化緣 (Jpn. keen).

This term means the condition that there are sentient beings as the target of buddhas' transforming acts.

36 The śrāvakas contemplate on the four truths, the pratyekabuddhas contemplate on the twelve links of causation, and the bodhisattvas practice the six [perfections of] crossing-over. 聲聞觀四諦、緣覺觀十二因緣、菩薩修六度。 (Jpn. shōmon wa shitai wo kanji, engaku wa jūninnen wo kanji, bosatsu wa rokudo wo shusuru nari.)

Neither the *Basha Ron* nor the *Kusha Ron* refers to the idea that “the pratyekabuddhas contemplate on the twelve links of causation.” But we find it, with the set of practices of śrāvakas and of bodhisattvas, in 妙法蓮華經 (Skt. saddharmapuṇḍarika-sūtra, Jpn. myōhōrenge-kyō). Cf. T. 262, 9: 50 c3 ff.

37 self 我 (Jpn. ga).

In Buddhism, no-self theory is established, which denies the existence of the self that continues to exist eternally, exists independent of any other things, possesses other things as the subject, and controls all other things. Cf. *Bukkyōgaku-jiten*, Kyoto: Hōzōkan, 1970, q. v.

Appendix

A Collation of the *Kusha Ron Ju Sho* and the Chapter on the Kusha Tradition of the *Hasshū Kōyō* (*A Description of the Eight Traditions*)

『俱舍論頌疏』

『八宗綱要』「俱舍宗」

六門分別

第一明論緣起。二釋論宗旨。三明藏所攝。
四翻譯不同。五略解品題。六廣釋文義。

I.

初明論緣起者有二。一明本緣起。二明別
造意。

I. 1.

本緣起者。自迦葉遁形於鷄足。末田乞地於龍
宮。雖大義少乖。而微言尚有。泊乎尊者鞠多。
道不繼於三聖。摩訶提婆。亂真言於五緣。二
部分宗。諍興於摩揭提國。五百羅漢。飛來於
迦濕彌羅。一切有宗興茲國矣。

佛涅槃後。四百年初。健駄羅國。有王名迦膩
色迦。其王敬信尊重佛經。味道忘疲。傳燈是
務。

有日請僧入宮供養。王因問道。僧說莫同。王
甚怪焉問脇尊者曰。佛教同源。理無異趣。諸
德宣唱。奚有異乎。

尊者答曰。自五夢不祥。雙林現滅。百有
餘載。諸部肇興。雖復萬途。津梁一揆。是
故大聖。喻折金杖。況以爭衣。爭衣則衣終
不破。斫金則金體無殊。是故依之修行。無
不皆成聖果。王聞此語。因爲問曰。諸部立
範孰最善乎。我欲修行。願尊者說。尊者答
曰。諸部懿典。莫越有宗。王欲修行。宜遵
此矣。王曰。向承嘉旨。示以有宗。此部三
藏。今應結集。須召有德。共詳議之。於是
萬里星馳。四方雲集。英賢畢萃。凡聖極衆。

II-2.

如來滅後四百年初、迦濕彌羅國有
國王、名迦膩色迦。其王敬信尊重
佛經。

有日請僧入宮供養。王因問道、僧
說不同。王甚怪焉。問脇尊者曰、
佛教同源、理無異趣、諸德宣唱、
奚有異乎。

尊者答曰、何說皆正。隨修得果也。
佛既懸記、如折金杖。

王聞此語、因爲問曰、諸部立範、
孰最善乎。我欲修行。願尊者說。

尊者答曰、諸部之中、莫越有宗。
王欲修行、宜遵此矣。王即歡喜、
令結此部三藏法門。

有德諸僧、四方雲集。凡聖極多、
不可煩亂、遂簡凡僧、唯留聖僧。

既多煩亂。不可總集爲遂簡凡僧。唯留聖衆。聖衆尚繁。簡去有學。唯留無學。無學復多。不可總集。於無學內。定滿六通。智圓四辯。內閑三藏。外達五明。方堪結集。故以簡留。所簡聖衆。四百九十有九。王曰。此國暑濕。不堪結集。應往王舍城中。迦葉結集之處。不亦宜乎。脇尊者曰。王舍城中。多諸外道。酬答無暇。何功造論。迦濕彌羅國。林木鬱茂。泉石清閑。聖賢所居。靈仙遊止。復山有四面。

...

四生攸賴。一何爲此小緣。而欲捨斯大事。於是聖衆。聞此空言。頂禮世友。推爲上座。於是五百聖衆。初集十萬頌。釋索怛纒藏。次造十萬頌。釋毘奈耶藏。後造十萬頌。釋阿毘達磨藏。即大毘婆沙是也。世友商確。馬鳴採翰。備釋三藏。懸諸千古。法雲重。布於遐方。佛日再暉於沙界。傳燈之盛。斯之謂焉。五百羅漢。既結集已。刻石立誓。唯聽自國。不許外方。勅葉叉神。守護城門。不令散出。

然世親尊者。舊習有宗。後學經部。將爲當理。於有宗義。懷取捨心。欲定是非。恐畏彼師情懷忌憚。潛名重往。時經四載。屢以自宗。頻破他部。時有羅漢。被詰莫通。即衆賢師。悟入是也。悟入怪異。遂入定觀知是世親。私告之曰。此部衆中。未離欲者。知長老破。必相致害。長老可速歸還本國。

于時世親至本國已。講毘婆沙。若一日講便造一偈。攝一日中所講之義。刻赤銅葉。書寫此偈。如是次第。成六百頌。攝大毘婆沙。其義周盡。

標頌香象。擊鼓宣令云。誰能破者。吾當謝之。竟無一人能破斯偈。將此偈頌。使人齎往迦濕

聖僧尚繁。簡去有學。唯留無學。無學復多。不可總集。於無學內。定滿六通。智圓四辯。內閑三藏。外達五明。方堪結集。所留德聖。唯有四百九十九人。遂以世友尊者足成五百人矣。即以世友尊者推爲上座。

於是五百聖衆。初集十萬頌釋怛纒藏、次造十萬頌釋毘奈耶藏、後造十萬頌釋阿毘達磨藏、即大毘婆沙是也。

五百羅漢既結集已、刻石立誓唯聽自國不許外國。方勅夜叉神、守護城門、不令散出。

II-3.

然世親尊者舊習有宗、後學經部將爲當理。於有宗義懷取捨心、欲定是非潛名重往。時經四載。屢以自宗頻破他部。

悟入尊者被詰莫通。尊者入定知是世親、私告之曰、此部衆中未離欲者、知長老破、必相致害。長老可速歸還本國。

于時世親至本國已、講毘婆沙。若一日講便造一偈。攝一日中所講之義、刻赤銅葉書寫此偈。如此次第成六百頌、攝大毘婆沙其義周盡。

標頌香象擊鼓宣令、誰能破者、吾當謝之。竟無一人破斯偈頌。將此

彌羅。

時彼國王。及諸僧衆。聞皆歡喜。嚴幢幢蓋。出境來迎。標頌香象。至國尋讀。謂弘己宗。悟入知非。告衆人曰。此頌非是專弘我宗。頌置傳說之言。似相調耳。如其不信。請釋即知。於是國王。及諸僧衆。發使往請。奉百斤金。以申敬請。論主受請。爲釋本文。凡八千頌。寄往果如悟入所言。此是第一明本緣起也。

I. 2. (no collation)

II.

第二明論宗旨者。自教迹區分。部成十八。所立宗旨。固非一家。如一說部大衆部・鷄胤部・說出世部。此四奉宗。一切諸法。無非是假。但有言說。若經部宗。立一切法。少分實有。多分是假。若薩婆多宗。一切有法。爲所奉宗。計有不同。總有四說。一類。二相。三位。四待。言類者。尊者法救。作如是說。由類不同。三世有異。謂從未來。至現在時。捨未來類。得現在類。若從現在。流至過去。捨現在類。得過去類。但類不同。非體有異。如破金器作餘物時。形雖有殊。金色無異。言相者。尊者妙音。說相不同。三世有異。謂法在過去。正與過去相。合而不名爲離現未相。以過去相顯但名過去也。現在正與現在相。合而不名爲離過未相。未來正與未來相。合而不名爲離過現相。隨顯得名。准過去說。言位者。尊者世友。說位不同。三世有異。未作用位。名爲未來。正作用位。名爲現在。作用謝位。名爲過去。至位位中。作異異說。如運一籌置在一位名一。置百位名百。置千位名千。歷位有別。籌體無異。言待者。尊者覺天說待不同。三世有異。待謂觀待。前觀於後。名爲過去。後觀於前。名爲未來。觀待前後。名爲現在。如一女人。名女名母。觀母名女。觀女名

偈頌、使人齋往迦濕彌羅國。

時彼國王及諸僧衆、聞皆歡喜謂弘己宗。悟入知非、告怪諸人。遂請造釋。世親論主即應王請、爲釋本文凡八千頌。後見彼釋、果如悟入羅漢所言。

IV-2.

問。此論以何爲其宗旨。
答。既述有宗。故說一切諸法實有、以爲其宗。若密言之、非無經部義。今約顯意、唯是有宗。三世實有、法體恒有、總是此宗所說義也。然說三世實有、諸說不同。即有四說。一法教尊者云、由類不同三世有異。

二妙音尊者云、由相不同三世有異。

三世友尊者云、由位不同三世有異。

四覺天尊者云、由待不同三世有異。

母。論主評云。法救執法有轉變故。應置數論外道朋中。以數論宗。執法有轉變故也。妙音所立。世相雜亂。三世皆有三世相故。覺天所立。世還雜亂。一世法中。應有三世。謂過去世。有多剎那。前後剎那。應名去來。中名現在。未來現在。類亦應然。故此四中。第三世友。立世最善。依經部宗。過未無體。唯現世有。

今詳世親著論宗旨。有其兩種。一者顯宗。即一切有。故下文云迦濕彌羅義理成。我多依彼釋對法。既言依彼釋對法藏。故知此論。有部爲宗。二者密宗。所謂經部。故下文云。經部所說。不違理故。此一部論。多將經部。破薩婆多。故知世親。密意所許。經部爲宗。此上不同。第二明宗旨竟。

III.

第三明藏所攝者。藏有三種。一素怛纜藏。此翻爲綖。或名爲經。正詮於定。二毘奈耶藏。此稱調伏。正詮於戒。三阿毘達磨藏。此言對法。正詮於慧。於此三中。此論即是阿毘達磨藏攝。問爲唯一藏攝。亦通餘二。答順正理第一云。諸有素怛覽。及毘奈耶所有窮理問答。皆是此中阿毘達磨藏攝。

IV.

第四明翻譯不同者。此論翻譯。總有兩時。初即陳朝。後居唐代。陳朝三藏真諦法師有於嶺南。譯成二十二卷。大唐三藏。永徽年中。於慈恩寺。譯成三十卷。翻譯不同。非無所以。由前譯主未善方言。致使論文義在差舛。至如無爲是因果。前譯言非。現法無非得。昔翻云有。大唐三藏音善兩方。譯義無差。綴文不謬。由使懷疑之客。得白玉於青山。竹決之寶。獲玄珠於赤水。由是此論。譯有兩時。

今世親論主、竝評此四家、世友尊者以爲最善。

若經部宗、過未無體、唯現是有。

IV-1.

問。此宗唯述有宗歟、頗有兼餘乎。答。此論正述有宗。故所立義本薩婆多而製造之。然時朋彼經部之義。故論文云、迦濕彌羅義理成、我多依彼釋對法 已上。又云、經部所說不違理故 已上。取捨二宗顯密意趣、依此等文其義可知。

IV-2.

此俱舍論既是對法。故此論藏。

III.

問。此論興起、既九百年時。其傳東夏是何時耶。

答。此論翻時即有二代。初陳朝真諦三藏、譯成二十卷。即自作疏有五十卷、亡逸不傳。後唐朝玄奘三藏、永徽年中、於慈恩寺、譯成三十卷。今即此本也。

V.

第五略釋品題者。阿毘此云對。達磨此云法。俱舍此云藏。謂無漏慧。名之爲對。對有二義。一者對向。謂對向涅槃。二者對觀。謂對觀四諦。法有二種。一勝義法。謂是涅槃。二法相法。通四聖諦。釋法名者。一則軌生物解。二乃能持自性。故名爲法。言對法者。謂無漏慧。名之爲對。四諦涅槃。名之爲法。此無漏慧。名對法者。法之對故。名爲對法。是依主釋。依光法師對與法俱通能所。下文當釋。藏有二義。一者包含。二者所依。言包含者。猶如篋篋。此論包含發智論等諸勝義言。故名爲藏。發智論等名爲對法。俱舍名藏。而非對法。然今此論。名對法藏者。對法之藏故。名對法藏。依主釋也。言所依者。正理釋云。藏或所依。猶如刀藏。引彼義言。造此論故。以對法藏。名對法藏。光法師釋云。鞘名刀藏。刀所依故。言刀名藏。取鞘藏名。以有藏故。名爲刀藏。彼發智等。是此所依。所以然者。謂引彼義言。造此論故。彼發智等。名爲對法。此論所依故。亦即是藏。今俱舍論。名對法藏者。全取本論對法藏名。有對法藏故。名對法藏。是有財釋。寶法師云。藏或所依。猶如刀藏。此正理文。但釋藏義。未辨有財。正理下文。以對法藏故名對法藏。此文方釋有財。光法師說刀名藏。作有財釋。謬之甚矣。釋對法藏中。無持業釋者。謂世親論主。不欲自取其功。推能於本故也。

VI.

第六廣釋文義者。就中有二。一別釋品名。二依文正解。就別釋品名。復分爲二。一正釋品名。二明品先後。

VI. 1.

VI. 1. 1

言正釋品名者。

I.

阿此云對、達磨此云法、俱舍此云藏。謂對法藏論也。謂無漏慧等、名之爲對法。對有二義。一者對向涅槃故、二者對觀四諦故。法有二義。一勝義法、謂是涅槃也。二法相法、通四聖諦。謂無漏慧、對向對觀涅槃四諦故。

藏有二義。一者包含、二者所依。包含義者、此論包含發智論等諸勝義言。故名爲藏。對法之藏、依主釋也。

所依義者、此論依彼發智論等而造故爾。

全取本論對法藏名。有對法藏。故名對法藏。此有財釋。

族義持義性義名界。此品廣明。故名分別。
問此品亦明蘊處。何故以界標名。答此品廣。
以二十二門。分別十八界故。以界標名。蘊處
不爾。故不標也。

VI. 1. 2.

二明品先後者。

此頌上下。總有八品。一界品。二根品。三世
間品。四業品。五隨眠品。六賢聖品。七智
品。八定品。破我一品。無別正頌。故此不
論。

初二品總明有漏無漏。後六品別明有漏無漏。
總是其本。所以先說。依總釋別。所以後說。
就總明中。初界品。明諸法體。根品明諸法用。
體是其本。所以先說。依體起用。故次明根。
就別明六品中。初三品別明有漏。後三品別明
無漏。有漏可厭。所以先說。厭已令欣無漏。
所以後說。

就別明有漏中。世品明果。業品明因。隨眠品
明緣。果麁易厭。所以先明。果不孤起。必藉
於因。故次明業。因不孤起。必待於緣所以後
明隨眠。

就別明無漏中。賢聖品明果。智品明因。定品
明緣。果相易欣。所以先說。果必藉因。故次
明智。智必待緣。故後明定從此第二。

(T.1823, 41: 813c-816)

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V.

問。此論總明何等義乎。

答。此論三十卷總有九品。一界
品二根品三世間品四業品五隨眠
品六賢聖品七智品八定品九破我
品。略頌云、界二根五世間五、業
六隨三賢聖四、智二定二破我一、
是名俱舍三十卷。

其破我品無別正頌、聚經中伽陀而
已。

此九品中、初之二品、總明有漏無
漏。後之六品、別明有漏無漏。

就總明中、初界品明諸法體、次根
品明諸法用。別明六中、初之三品
別明有漏、後三品別明無漏。

明有漏中、世品明果、業品明因、
隨眠品明緣。

明無漏中、賢聖品明果、智品明因、
定品明緣。其破我品明無我理。

一部三十卷、九品始終、所明義理
分齊如此。