

西域歷史語言研究集刊

第三輯

中國人民大學國學院西域歷史語言研究所

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科學出版社
北京

內容簡介

《西域歷史語言研究集刊》是由中國人民大學國學院西域歷史語言研究所主辦的學術刊物。以介紹國內外學者關於中國西北邊疆地區少數民族歷史、語言、考古、地理、宗教等方面的最新研究成果為主要宗旨。發表具有原創性的學術研究論文、書評和研究綜述等，以期推動國內學界在西域歷史語言研究方面的進步。

本書適合於從事中國西北邊疆地區民族語言、歷史、考古、地理以及宗教研究的國內外學者，和相關專業的大專院校師生參考閱讀。

圖書在版編目(CIP)數據

西域歷史語言研究集刊. 第3輯 / 沈衛榮主編; 中國人民大學國學院西域歷史語言研究所編. —北京: 科學出版社, 2010. 5
ISBN 978-7-03-027125-9

I. 西… II. ①沈…②中… III. 西域—語言學史—文集 IV. H172.2-09
中國版本圖書館CIP數據核字(2010)第056682號

責任編輯: 孫 莉 郝莎莎 / 責任校對: 張 球

責任印製: 趙德靜 / 封面設計: 王 浩

科學出版社出版

北京東黃城根北街16號
郵政編碼: 100717
<http://www.sciencep.com>

中國科學院印刷廠印刷

科學出版社發行 各地新華書店經銷

2010年5月第一版 開本: 787×1092 1/16
2010年5月第一次印刷 印張: 25 3/4 插頁: 1
印數: 1—1 600 字數: 610 000

定價: 80.00 圓

(如有印裝質量問題, 我社負責調換)

Historical and Philological Studies of China's Western Regions

No. 3

Institute for Historical and Philological Studies of China's
Western Regions, Renmin University of China

Shen Weirong Editor-in-Chief

Science Press
Beijing

Defining An Shigao's 安世高 Translation Corpus: The State of the Art in Relevant Research

Stefano Zacchetti

1. Introduction

The Parthian translator An Shigao 安世高, active in Luoyang from around the mid-2nd century CE during the Later Han dynasty, can be considered the earliest historical figure of Chinese Buddhism. He pioneered that activity of translation of Buddhist scriptures into Chinese which, having lasted for nearly ten centuries, perhaps represents the most significant example of intercultural exchange in premodern China. Quite naturally then, both the personage An Shigao and the texts he translated have since long attracted the attention of sinologists and buddhologists in the East as well as in the West.

For a varieties of reasons (such as, for example, the flourishing of the study of Medieval Chinese, the recent discoveries of Indic Buddhist manuscripts in Central Asia etc.), a considerable number of works devoted to this key figure in the history of Chinese Buddhism (e.g. Forte 1995) and his translations have been published during the last 10-15 years.

In the present article, I shall discuss all the surviving texts ascribable, with varying degrees of probability, to An Shigao, providing some basic information on each text, such as the available Indic and Chinese parallels or (under the heading "Studies") references to the books or articles which discuss, as their main or partial subject, the given scripture. ⊕ Indeed, one of the

* Throughout this paper, Pali texts are quoted from the Chulde Sāṅghyana CD-ROM Version 3, but all references are to the PTS editions. The structure of the present paper is patterned after Harrison 1993 and, more directly, 1997: 267-278. Apart from this, I am glad to acknowledge here my debt towards this scholar, whose studies on An Shigao's *stava* translations have been for me an invaluable source of both inspiration and information. I wish to thank also Prof. Jens-Uwe Hartmann for kindly sending me parts of his unpublished Habilitationsschrift (1992).

⊕ Recently Jan Nattier published an important monograph on early Chinese translations (2008) which contains, *inter alia*, a very detailed and stimulating discussion of An Shigao's corpus (Id. pp. 38-72). Unfortunately Prof. Nattier's book appeared when the present article was already completed, so I could not use it as fully as I would have liked.

aims of the present work is to present, albeit only cursorily, the state of art of An Shigao studies.^② However, my main concern in this work is the thorny issue of authenticity posed by so many of the texts which came to be ascribed to An Shigao within the present canon.

I am well aware that this article, which is essentially a work in progress, contains many shortcomings and that the information it provides remains highly provisional (especially concerning the Indic and Chinese parallels to An Shigao's translations).

2. Texts included in Zircher's list which can be ascribed to An Shigao

To the best of my knowledge, Erik Zircher was the first scholar to tackle the difficult question of how to establish the real extent of An Shigao's corpus of translations^③ on the basis of both external (testimony of early catalogues, prefaces etc.) and internal (language, style, terminology) criteria. To be sure, even before his two memorable articles (Zircher 1977 and 1991) there had been several discussions of this issue,^④ but they were for the most part based solely on the study of catalogues and other external testimonies. It was Zircher who, in what is perhaps the first systematic description of the language of Later Han translations, made clear that the examination of the earliest catalogues (especially Sengyou's *Chu sanzang jiji* 出三藏記集 T 2145, hereafter CSZJ) should always be corroborated by an analysis of the linguistic and stylistic features of the texts themselves.^⑤

As a result of his researches into Later Han translations, Zircher published, in an appendix to his 1991 article (pp. 297–300),^⑥ a list of the surviving texts which he considered to be

^② Mention should be made here of two ongoing research projects mainly devoted to An Shigao's translations. Concerning the first, I quote Jan Nattier's words (2008: 72): "[a] major international cooperative project to carry out systematic study of all non-Mahāyāna texts datable to the Eastern Han (most of which can be ascribed to An Shigao), coordinated by Karashima Seishi 幸崎静志 and Fang Yixun 方一新, is currently in the planning stage". The second is Prof. Tilman Vetter's lexicographical project devoted to An Shigao's corpus (*An Shigao Dictionary*). This work in progress presently registers (personal communication of September 20, 2007) over 1600 Chinese characters, and includes, in many places, quotations from Indic texts parallel to An Shigao's translations. The texts encompassed by this dictionary are all those included in Zircher's list (see 2-3 below), with the addition of T 1557 and the Kongzi texts (cf. § 4-5 below), as well as the *Shi fang jiu pin* 十方普薩品 from the *Da fangdang da ji jing*, T 397 p. 394b 8-f. (cf. Deleann 1993: 43 n. 99 and Nattier 2008: 55-59).

^③ In fact Zircher (1977, 1991) discussed the whole of Later Han translations, and not just those ascribed to An Shigao.

^④ See, for example, Onai 1924, Forre 1968, and an article by Juzan, "An Shigao suo yu jing de yanjiu" 安世高所譯經的研究 (originally published in 1959 in *Xinada jiaozu*; now in Luan 2000 vol. 1: 144-153). U Hakuju's monograph on An Shigao (U 1971: 1-467) stands somewhat apart, being the only comprehensive study of An Shigao's corpus published to date. U provided Japanese "versions" (in the *kundoku* 訓讀 style) for all the scriptures he considered genuine An Shigao translations, and hence his monograph incorporates a great deal of detailed textual analysis. This work, however, was published posthumously on the basis of U's notes (see Nakamura Hajime's postscript on pp. 551-552), and remains something of a draft.

^⑤ See Zürcher 1977: 177 and especially 1991: 278-279 for a detailed discussion of the criteria he adopted in establishing his list of genuine Han translations.

^⑥ An earlier version was appended, as "Appendix B" to Zürcher 1977 (pp. 202-203).

the genuine work of Han translators. This list (hereafter I shall refer to the portion relevant to An Shigao's translations simply as "Zircher's list") almost a late 20th century equivalent of Daoan's 道安 celebrated catalogue (on which it is indeed based) – proved extremely influential on most of the subsequent research into early Chinese Buddhist literature. And rightly so, I would add, because Zircher's critical acumen has been crucial in putting the study of early translations on the right track.

But let us now turn back to An Shigao's translations. In the previous paragraph I have already mentioned in passing the recent outburst of research into this subject. As a result, we have now a clearer picture of this body of texts than we had in the early 1990s, not to count that some new texts have unexpectedly surfaced in a manuscript canon preserved in Japan (see 5 below). Unavoidably, then, Zircher's list has to be revised in some details. I will begin my analysis of An Shigao's corpus from the part (the larger one, to be sure) of the list which, in my opinion, does not need any revision. The texts are listed in the order they appear in the *Taishō* Canon.

i. *Chang Ahan shi bao fa jing* 長阿含十報法經 T 13

This is a translation of a *Dasotarasitra* belonging to the Sarvāstivādin *Dṛghāgama*, as established by de Jong, building upon an earlier study by Akanuma Chizen (de Jong 1968: 4-5 and 20-21). On the whole An Shigao's translation agrees fairly well with the Sanskrit text witnessed by the fragments edited by Mital and Schlingloff. Given the very clever and, so to speak, user-friendly numerical organization of this *sūtra* (which is, among other things, a veritable, convenient glossary of Buddhist key terminology), the *Chang Ahan shi bao fa jing* can be generally compared very easily with the available Sanskrit parallels, and it is thus one of the most useful sources for studying the terminology not only of An Shigao's corpus, but also of early Chinese translations at large.

Indic parallels: The German Turfan collections contain many Sanskrit fragments of the Sarvāstivādin *Dasotarasitra*, already referred to above; they have been edited by Mital (1957) and Schlingloff (1962), who have also provided a convenient reconstruction of the *sūtra*. Other Sanskrit fragments are found in various collections of Central Asian manuscripts.^⑦ The corresponding scripture in the Pali Canon is the *Dasuttarasuttanta* (*Dgha* vol. III pp. 272-292).

Other Chinese translations: *Shi shang jing* 十上經, included in the Chinese translation of the *Dṛghāgama*, *Chang ahān jing* 長阿含經 T 1 p. 52c 18-57b 24.

^⑦ See for example Hartmann and Wille 1992: 28 (photo 146 fragment 87) and *passim* (see the entry relevant to this *sūtra* in the index on p. 59); and Klaus Wille's studies in Karashima and Wille 2006: 58 (index); and, for the edition of some fragments, pp. 75, 80, 110 and *passim*.

Modern translations: Uti Hakuju 1971: 245-270 (plus notes, pp. 271-275).

Studies: de Jong 1966; in the notes to his translation of the *Shi shang jing*, Karashima (2000) often discusses An Shigao's *Chang ahan shi bao fa jing* and its relationship with the other versions.

ii. *Ren ben yu sheng jing* 人本欲生經 T 14

A translation of a version of the **Mahānīdānasūtra*, a fundamental exposition of the *pratyasamutpāda*. I will not enter here the thorny issue of the sectarian affiliation of this translation. However, it may be observed that on the whole An Shigao's translation shows a closer agreement with the *Da yin jing* 大因經 included in the Chinese *Madhyamaṅgama* (T 26 no. 97) – generally believed to belong to the Sarvāstivāda^⑨ – than with its Pāli counterpart, although as far as I know a systematic comparison of all the available versions of this scripture remains to be done.

The *Ren ben yu sheng jing* is one of the few scriptures translated by An Shigao for which we have an early commentary: the *Ren ben yu sheng jing zhu* 人本欲生經註 (as it is called in the *Taishō Canon*) T 1693 by Daoan, who also wrote a preface where the translation is tentatively ascribed to An Shigao.^⑩ The commentary was translated into Japanese by Uti Hakuju together with the *sūtra* (see the references below).

Indic parallels: The main surviving Indic parallel is the Pāli *Mahānīdānasūta* which is part of the *Dīghanikāya* (*Dīgha* vol. II pp. 54-71); also some Sanskrit fragments of the *Mahānīdānasūtra* from Central Asia have been identified.^⑪

Other Chinese translations: According to Akanuma (1929: 160) the Chinese canon contains the following parallels to the *Ren ben yu sheng jing*: the *Da yuan fangbian jing* 大緣方便經, *sūtra* no. 13 of the *Chang ahan jing* 長阿含經 (T 1 pp. 60a 28-62b 27); the *Da yin jing* 大因經 (no. 97 in the Chinese *Madhyamaṅgama*, *Zhong ahan jing* 中阿含經, T 26 pp. 578b 7-582b 5); the *Da shengyi jing* 大生義經 T 52, a late translation by Shihu 施護 (Northern Song).

Modern translations: Uti Hakuju 1971: 36-113; a small portion of the beginning of the *sūtra* has been translated into English by Zürcher (as an appendix to Vetter 1994: 159-160).
Studies: Vetter 1994; Schmithausen 2000.

^⑨ See Enomoto 1986: 21-27.

^⑩ 斯經似安世高譯為晉言也。(CSZJ T 2145, p. 45a 26-27).

^⑪ For general information see Schmithausen 2000: 48 n. 28 (cf. also Vetter 1994: 139 n. 12). See also Hartmann and Wille 1992: 30 (photo 150 fragment 259), and 44 (photo 184 fr. 45). The Sanskrit version possibly belongs to the (Mūla-)Sarvāstivādin *Madhyamaṅgama* (see Harrison 1997: 84 n. 65).

iii. *Yiqie liu sheshou yin jing* 一切流攝守因經 T 31^⑫

This *sūtra* deals with seven ways outflows (*sāvāsa*) can be exhausted (流盡): 1. 流從見斷 (corresponding to: ... *āsavā dassanā pahārabhā*, "... the outflows to be eliminated through vision" in the Pāli parallel), 2. 流從守斷 (... *āsavā samvurā pahārabhā*), 3. 流從遮斷 (... *āsavā parivaṅganā pahārabhā*)^⑬, 4. 流從用斷 (... *āsavā paṭisevanā pahārabhā*), 5. 流從忍斷 (... *āsavā adhiṅṅānā pahārabhā*), 6. 流從曉斷 (... *āsavā vinodanā pahārabhā*),^⑭ 7. 流從增行斷 (... *āsavā bhāvanā pahārabhā*).

Indic parallels: *Sabbāsaṅgasaṅgā* (*Majjhima* no. 2, vol. I, pp. 6-12).^⑮

Other Chinese translations: *Lou jin jing* 漏盡經 (*Zhong ahan jing* 中阿含經 no. 10, T 26 pp. 431c 13-432c 28); *Zengyi ahan jing* 增壹阿含經 (*Ekottarīkāṅgama*), *sūtra* no. 40. 6 (T 125, pp. 740a 25-741b 16).

Modern translations: Uti 1971: 327-331 (plus notes, pp. 331-334).

Studies: Harrison 1997: 278.

iv. *Si di jing* 四諦經 T 32

"An exposition of the Four Noble Truths delivered to the monks by Śāriputra after he and Maṅḍalyāyana have been praised by the Buddha" (Harrison 1997: 277). A short gloss consisting of a quotation from the *Da anban shouyi jing* 大安般守意經 T 602—perhaps the remnant of an early commentary—has crept into the text at the end of the *sūtra* (though it is not present in all the early editions of the canon).^⑯

Indic parallels: *Saccanīkhaṅgasaṅgā* (*Majjhima* no. 141, vol. III, pp. 248-252).

Other Chinese translations: *Fenbie shengdi jing* 分別聖諦經, (*Zhong ahan jing*, *sūtra* no. 31, T 26, pp. 467a 28-469c 8); *Zengyi ahan jing*, *sūtra* no. 27. 1 (T 125, p. 643a 26-c 1, translated in Anlayao 2006).

Modern translations: Uti 1971: 306-314 (plus notes, pp. 315-317).

^⑫ Here (as is the case with most of the remaining *sūtra* translations by An Shigao) I based my discussion largely on the information provided by Harrison 1997: 277-279, especially for the Indic and Chinese parallels. Harrison also discusses the hypothetical allotment of this and other *sūtra* translations by An Shigao to the various *Āgama* collections in the appendix to his 1997 article (see p. 284).

^⑬ Items 3, 4, and 5 in the *Yiqie liu sheshou yin jing* correspond, in the Pāli text, to items 5, 3, and 4 respectively.

^⑭ 曉 (generally: "bright; to understand etc.", see *Hanyu da cidian* 漢語大詞典, Shanghai 1986-1994, vol. 5, p. 832b) is problematic as a rendition of *vinodana*, while the variant 曉 found in some southern editions of the Canon is of little help (on this cf. also Uti 1971: 332). Yet the correspondence between the two terms in this *sūtra* is quite beyond doubt. For a possible parallel, see *Dakṣiṇāyāna* IX. 7. 7 (*vinodayati*, in Schlingeloff 1962: 22), and cf. T 13 p. 240a 2, although in this case the Sanskrit text is very fragmentary, and somewhat divergent from An Shigao's translation (cf. also de Jong 1966: 23-24, commentary to Nīpata IX. 7).

^⑮ For parallels in Sanskrit and Tibetan, see Harrison 1997: 278.

^⑯ See Uti 1971: 316, Deleau 2003: 86-87 with n. 54.

Studies: Harrison 1997: 277.

V. *Ben xiang yi zhi jing* 本相苾致經 T 36

A short *sūtra* introducing two causal series, a negative and a positive one, each consisting of ten terms. The former begins with 有愛 (*bhavaṃbhā* in the Pali parallel), the latter with 度世智慧解脫 (cf. *vijāṇimutti* in the Pali).^⑤ Each item of these two tenfold series, from the second item onwards, is identified as the "root" (本; the corresponding Pali is *āhāra*, "food, support")^⑥ of the preceding one.

Indic parallels: *Āhārasutta*^⑦ (*Āhārutara* vol. V pp. 116-119).

Other Chinese translations: *Benji jing* 本際經, and the first and second *Shi jing* 食經 (*Zhong ahan jing* nos. 51-53, T 26, pp. 487b 3-489c 27). *Yuan ben zhi jing* 緣本致經 T 37.^⑧

Modern translations: Ui 1971: 318-320 (plus notes, pp. 320-321).

Studies: Harrison 1997: 278.

vi. *Shi fa fei fa jing* 是法非法經 T 48

This *sūtra* describes some examples of wrong conduct typical of an unworthy person (非賢者法, cf. in *asappurisadhama* in the Pali parallel) – i. e., qualities or attainments which may lead a person to be arrogant and to despise his fellow-monks—and explains how a worthy person

^⑤ On the whole, the *Ben xiang yi zhi jing* agrees quite well with its parallel in the *Āhārutarāyā*; however, as observed by Harrison (1997: 278), it lacks "the simile of the ocean and the waters which 'feed' it occurring in the Pali text and in T 26. 52&53". Apart from this there are also some differences in the two series of causal factors among the various versions.

In both the *Ben xiang yi zhi jing* and the Pali version the two series consist of ten terms. However, corresponding to items 6-7 of the first Pali list, *asatānappajātā* and *eyosiṃmanasikāra*, An Shigao's translation only has 非本念 (which might correspond to the former term). On the other hand, at the end of the list the *Ben xiang yi zhi jing* has two items, 非賢者人華 and 非賢者人共會樂, while the Pali only has *asappurisavraso* (which might correspond to the last item in An Shigao's list). We find the same situation, *mutatis mutandis*, also in the list of positive items. T 37 seems to have the same lists as T 36, although the similarities are somewhat veiled by the bizarre lexical variations, the expansions and the curious translation style of this rather unique anonymous text. However, the fact that some peculiar renditions found in T 36 are also shared by T 37 suggests that the redactors of the latter might have consulted An Shigao's earlier translation. In the three *sūtras* in the *Zhong ahan jing* (cf. also Ui 1971: 321) which can be taken as parallels to the *Ben xiang yi zhi jing*, each of the two lists consist of eleven items. Items nos. 6-7 of the first list are 不正念、不正智 and 不正思惟 respectively, while items 10-11 are 歡近惡知識 and 惡人.

^⑥ Note that while T 26 nos. 52-53, exactly as the Pali, refer to the causal factors of these lists as "food" (食), T 26. 51 (the *Benji jing* 本際經) employs the term 留, i. e., very probably, **samudayo* (c. g. see Zaccarini 2002: 77 n. 25). Perhaps this is also what is meant by 本 or 致本 in the *Ben xiang yi zhi jing* T 36 (as well as in T 37). Given that the *Benji jing* T 26. 51, too, lacks the simile of the ocean (see the previous note), it is probably more correct to take it, and not the *sūtras* on "food", as being closest parallel to An Shigao's translation.

^⑦ In the Charṭi Saṅgṃyana CD-ROM Version 3, the title of this text is given as *Tanḥānā*.

^⑧ This is an anonymous (and indeed quite peculiar: cf. n. 16 above) translation which, according to the subtitle found in the *Taishō*, was believed to date back to the Eastern Jin (失譯人名。今附東晉錄). This title is not found in the CSZJ, although Sangyū records a *Yuan ben jing* in one roll 緣本經一卷 (CSZJ T 2145, p. 35a 28).

(賢者, *sappuriso*) should consider in each case.

Indic parallels: *Sappurisasutta* (*Majjhima* no. 113, vol. III, pp. 37-45).

Other Chinese translations: *Zhenren jing* 真人經 (*Zhong ahan jing* no. 85, T 26 pp. 561a 20-562a 17)^⑨.

Modern translations: Ui 1971: 322-325 (plus notes, pp. 325-326); van Malssen 2007: 44-53.

Studies: van Malssen 2007: 36-38.

vii. *Lou fenbu jing* 漏分佈經 T 57

"Six spiritually harmful factors (the *āśravas*, feelings, perceptions, desire, *karma* and suffering) and how to understand and neutralise them" (Harrison 1997: 277).

Indic parallels: *Nibbedhikasutta* (*Āhārutara* vol. III pp. 410-417).^⑩

Other Chinese translations: *Da fan xing jing* 達梵行經 (*Zhong ahan jing* no. 111, T 26 pp. 599b 8-600b 26).

Modern translations: Ui 1971: 296-303 (plus notes, pp. 303-305).

Studies: Harrison 1997: 277-278.

viii. *Pu fa yi jing* 普法義經 T 98

As established by Jens-Uwe Hartmann (1989: 41-43; 1992: 288-289), this is a translation of the *Arhavisārasūtra*, a scripture which, as far as we know, was only transmitted in the Sarvāśivādin *Dirghāgama*. In its being essentially a list of categories grouped by numbers, this *sūtra* resembles the *Dasūtārasūtra* (cf. § 2. i above – indeed both belong to the same section of the *Dirghāgama*), even if its arrangement is less sophisticated.

Indic parallels: For a reconstruction of the Sanskrit *Arhavisārasūtra*, compared with the Tibetan translation, see Hartmann 1992: 319-336 (and pp. 342-365 for the relevant notes); see also Hartmann 1989: 44-46.

Other Chinese translations: *Guang yi fanen jing* 廣義法門經 T 97, by Paramārtha. ^⑪ Modern translations: Ui 1971: 276-285 (plus notes, pp. 285-295).

Studies: Hartmann 1989, 1992 (see above) and 1996; Yamabe 1997: 162-169.

^⑨ The parallel to T 48 in the *Zhong ahan jing* had already been pointed out by early Chinese bibliographers: e. g. see the *Kaizhan shijiao lu* 開元釋教錄 T 2154 p. 479 c5 (是法非法經一卷出中阿含第二十一卷異譯見土行增祐二錄; note that this information is not provided in the CSZJ).

^⑩ Harrison (1997: 277-278, with n. 49 on a Tibetan translation) points out that a Sanskrit passage corresponding to this *sūtra* is quoted in the *Abhidharmakośa* a (IV. 1b, see Shanti ed. vol. 2 p. 447; *sūtra* akāṃ: "die karmāni oṭṭava kamma ceyyānt ca"). The (indeed not too clearly) corresponding passage in the *Lou fenbu jing* should be the following one: 何等為當知行? 謂所思念向不離是為行。如是為知行。(T 57 p. 853a 24-25); cf. T 26 p. 600a 23-24, which matches perfectly the Sanskrit quotation: 云何知業? 謂有二業。思、已思業。是謂知業。(CBETA, T01, no. 26, p. 600, a23-24).

^⑪ Dated to 563 CE, according to the colophon found at the end of the text in the *Taishō* (T 97, p. 922a 26).

ix. *Ba zheng dao jing* 八正道經 T 112

An exposition of an eightfold evil path (邪道), and of its opposite (正道), i. e. the better-known Eightfold Noble Path. The first series is only enumerated, while each term of the "Right Path" is given a more detailed treatment.

Indic parallels: According to Akanuma (1929: 236), the *Ba zheng dao jing* should correspond to the *Micchattasutta* of the *Samyuttanikāya* (vol. V pp. 17-18), which, however, merely consists of the two lists of terms.

Other Chinese translations: Akanuma (loc. cit.) points to *sūtra* no. 784 of the *Za ahan jing* 雜阿含經 (T 99 p. 203a 1-18) as a parallel to T 112. The relationship between the two texts is certainly closer than in the case of the Pāli *sūtra* mentioned above,⁹² but An Shigao's translation is considerably longer: the final section of T 112 (p. 505a 23-b 12) has no equivalent in the *Za ahan jing* parallel.

Modern translations: U 1971: 340-341 (plus notes, pp. 341-343).

Studies: -

x. *Qi chu san guan jing* 七處三觀經 T 150A

The complex problems posed by this anthology of 44 *sūtras* belonging to an *Ekottarikāgama*⁹³ (especially in matter of textual transmission and organisation) have been masterfully studied by Paul Harrison (1997). Apart from reconstructing the original order of this badly transmitted anthology, Harrison also provided detailed information on each single text included in this collection (main content, Indic and Chinese parallels etc.).

As established by the same author, the two scriptures placed at the beginning of T 150A, the *Qi chu san guan jing* 七處三觀經 (after which the entire collection is named in the *Taishō*) and the *Jiu heng jing* 九橫經, as well as the one found at the end, the *Ji gu jing* 積骨經, were not, in fact, part of the original *Ekottarikāgama* anthology, but perhaps belonged to a *Samyukāgama*. All these three *sūtras* have been also transmitted elsewhere in the canon outside T 150A. The *Qi chu san guan jing* and the *Ji gu jing* are also found in the *Samyukāgama* anthology called *Za ahan jing* T 101 (see below § 4), while the *Jiu heng jing* appears as a separate text in T 150B. For the sake of convenience, I will treat them in the present paragraph as part of T 150A.

⁹² As suggested by the *Taishō*'s apparatus, it is no. 770 p. 201a 9-24 (and not 784) the *sūtra* contained in the *Za ahan jing* T 99 which matches best the Pāli *Micchattasutta*.

⁹³ T 150A is in fact to be identified with the *Za jing shihai pian* 雜經四十四篇 listed among An Shigao's translations in CSZJ p. 6a 13 (see Harrison 1997: 265-266).

Indic and Chinese parallels: See Harrison 1997: 267-276.⁹⁴

Modern translations: U 1971: 353-370 (plus notes, pp. 370-376). A synoptic Pāli-Chinese edition with an English translation of the *Qi chu san guan jing* 七處三觀經 (* *Saptasūhānasūtra*) has been published by Vetter and Harrison (1998). A translation by Harrison of *sūtra* no. 12 (according to Harrison's numbering: see 1997: 269) is included in Dietz 2002: 30-31.⁹⁵ A short portion (the beginning and the end) of the *Jiu heng jing* 九橫經 has been translated into French by Henri Maspero (1967: 193).

Studies: Harrison 1997: Yamabe 1997: 169-176 (on the *Jiu heng jing*); Chen Ming 2003 (on *sūtra* no. 12).

xi. *Yin chi ru jing* 陰持入經 T 603

This peculiar treatise, which is in part organized according to an ancient traditional *māhākā* (beginning with the *skandhas*, the *dhātus* and the *āyatanas*, whence the title of T 603), consists essentially of several lists of key Buddhist concepts.

A notable feature of the *Yin chi ru jing* is that, apart from providing definitions (often more than one) for many fundamental notions of the Buddhist doctrine and practise, it often shows how to connect them into meaningful sequences. For this reason, if the *Dasitarasūtra* can be considered a convenient dictionary of Buddhist terms, the *Yin chi ru jing* is certainly a text of a more sophisticated nature. Given that it has a particularly close Indic parallel (see below), the *Yin chi ru jing* can be of considerable help for investigating An Shigao's language and terminology. A very early commentary to this text has survived: it is included in the *Taishō* edition of the canon as the *Yin chi ru jing zhu* 陰持入經註 (which is not the original title) T 1694. This commentary probably dates back to the first half of the 3rd century CE,⁹⁶ and is perhaps the most important surviving source for the study of early Chinese Buddhist thought.

Indic parallels: Chapter 6 (Suttathasamuccayabhūmi) of the *Petokopadesa*, a very interesting (and, unfortunately, badly transmitted) early post-canonical text preserved in Pāli; see the edition by Arabinda Barua, *The Petokopadesa*, Pali Text Society (Text Series No. 88), London 1949 (Revised Edition 1982), pp. 112-138, 14.⁹⁷ Note that both the *Yin chi ru jing* and the Suttathasamuccayabhūmi are incomplete; however, the former being shorter than the

⁹⁴ In the case of *sūtra* no. 26, a new parallel in Candhari has recently surfaced: see Allon 2001: 248 (see also p. 259 and 284). For a Sanskrit parallel to *sūtra* no. 12, see the next note.

⁹⁵ The first part of Dietz's study introduces some recently discovered Sanskrit fragments of the * *Audhasūtra*, which corresponds to *sūtra* no. 12 of An Shigao's anthology.

⁹⁶ For a discussion of the possible dating and authorship of the *Yin chi ru jing zhu* T 1694, see Zaccchetti forthcoming.

⁹⁷ The important translation by Bhikkhū Nāganandi should also be mentioned: *The Pīṭaka-Discourse (Petokopadesa)*, Pali Text Society (Translation Series No. 35), London 1964. See pp. 155-185 (§ 560) for the part corresponding to the *Yin chi ru jing*.

latter, the entire Chinese translation is covered by the Pāli parallel.

Other Chinese translations: —

Modern translations: Ui 1971: 114-183, including An Shigao's basic text and the early commentary, T 1694 (plus notes, pp. 183-200).

Studies: Yamabe 1997: 157-162; Zaocheti 2002 and 2007; Ren 1981: 230-296; Cai 1999 (especially on the commentary).

xii. *Dao di jing* 道地經 T 607

A partial translation of Saṅgharakṣa's *Yogācārahāṇī*, an important treatise on meditation.

The *Dao di jing* only includes seven of the twenty-seven chapters which constituted, in all probability, the original work by Saṅgharakṣa. ㉔

The *Dao di jing*'s rich vocabulary and imagery are unusual features in the generally rather dry scriptures translated by An Shigao. If, just because of these characteristics, this is one of the most interesting translations by the Parthian master, the abundance of rare words (and even of rare Chinese characters) ㉕ makes the *Dao di jing*, without a doubt, the most difficult text produced in An Shigao's workshop, well known for its production of generally highly obscure scriptures.

Indic parallels: —

Other Chinese translations: *Xiuxing dao di jing* 修行道地經 T 606, translated by Dharmarakṣa 竺法護 at the end of the 3rd century CE. ㉖

Modern translations: Ui 1971: 411-431 (plus notes, pp. 431-436).

Studies: Demiéville 1954 (on An Shigao's translation, see especially pp. 343-347); Delaun 1997.

xiii. *Ahan koujie shier yinyuan jing* 阿含口解十二因緣經 T 1508

In most of the ancient edition of the canon this text is attributed to two other Later Han translators, An Xuan 安玄 and Yan Fotao 嚴佛調. This is, however, an error introduced in the tradition at the end of the 6th century CE, and the *Ahan koujie* can be safely ascribed to An Shigao and his circle on the basis of both external and internal evidence. ㉗

This is a *unicum*, at least among the texts ascribable to An Shigao which have been transmitted in the canon (for a parallel outside the canon cf. 5. iv below), being not a translation, but very probably, as suggested also by its title, the record of some "oral explanations" (口解)

㉔ See Delaun 1997: 38 and n. 41 p. 48.

㉕ The particularly rich entry for the *Dao di jing* in Huilin's 惠琳 *Yogē jing jōyī* 一切經音義 can bear witness to the lexical problems posed by An Shigao's translation of the *Yogācārahāṇī*: see T 2128 pp. 791b 18-792c 7.

㉖ On this second translation, see Demiéville 1954: 347-350.

㉗ Zaocheti 2004: 212-219.

imparted by the Parthian master to his disciples. Though largely devoted to the exposition of the *pratyasamutpāda*, the *Ahan koujie* touches upon several other more or less related subjects, such as the physiology of the human body, and the process of rebirth. ㉘

Indic parallels: ㉙

Modern translations: —

Studies: Zaocheti 2004.

3. Texts included in Zürcher's list whose attribution to An Shigao should be reconsidered

There are three scriptures included in Zürcher's list (and indeed thus far generally considered genuine) which, for various reasons, in my opinion should not be regarded as texts translated by An Shigao. Needless to say, it is entirely possible that further research will change this situation again.

i. *Da anban shouyi jing* 大安般守意經 T 602

While the other texts discussed in this paragraph (T 605 and T 792) are rather short translations with no particular relevance, the *Da anban shouyi jing* (Larger scripture on the *ānāpānasmiti*) T 602 has been generally considered one of the most important scriptures translated by An Shigao, and certainly it has been the most studied one since ancient times. ㉚ As to its nature, so far there has been a general consensus that T 602 is a translation by An Shigao transmitted, to borrow Prof. Zürcher's words (1991: 297), "together with a commentary that has become inextricably mixed up with the text".

The discovery of the Kongō-ji manuscripts, which contain another text named *Anban shouyi jing* 安般守意經—an archaic translation, in all likelihood by An Shigao, without commentarial additions (see § 5. i below)—allows us to see also the canonical T 602 in an entirely new light. As I have argued elsewhere (Zaocheti 2007b), there is now considerable evidence suggesting that: (a) this is not a translation plus an interpolated commentary, but just a commen-

㉘ See Zaocheti 2004: 198-207 for an outline of the *Ahan koujie*.

㉙ However, as I have shown in my study on this scripture (2004: 207-212), one section of the *Ahan koujie* displays some intriguing similarities with the *Sūtraṃśāstra*, for which we have six translations (one in Tibetan and five in Chinese), and copious quotations in Sanskrit sources. The conclusion of the *Ahan koujie* (T 1508 p. 55a 26-b 1; see Zaocheti 2004: 207) has a parallel in the Pāli canon, viz. the first *Anurūdhassutta* (*Anguttara* no. 127, vol. 1 p. 281); cf. also Zangyi's *han jing* 增壹阿含經 T 125, p. 608c 3-23.

㉚ As to the early reception of An Shigao's *Anban shouyi jing* (a title which should now probably be taken as referring to the Kongō-ji text—see below § 5. i—rather than to T 602), see Link 1976.

tary on a separate scripture (viz. the Kongo-ji *Anhan shouyi jing*): ⑩ (b) though containing much material likely to reflect the Parthian's teaching, T 602 is not a work directly composed by An Shigao. ⑪

Indic parallels: —

Other Chinese translations: cf. 5. i below

Modern translations: U 1971: 201-235^⑫ (plus notes, pp. 235-244); Du Jiwen 1997 (into Modern Chinese).

Studies: There is a sizable literature on the *Anhan shouyi jing* T 602, and here I must confine myself just to a few references: Aramaki 1971; Deleannu 1992, 1992b, 1993 and 2003; Ren Jiyu 1981: 296-314; Ochiai 2002; Hung 2006; Zaccchetti 2004c and 2007b.

ii. *Chan xing fa xiang jing* 禪行法想經 T 605

The *Chan xing fa xiang jing* is a short *stava* expounding a series of objects of contemplation (想, *samyāsa*), mostly found in the well-known lists of ten *samyāsa*s and of various *asūbhā-samyāsa*s, ⑬ although several terms in this translation remain to be identified. This is particularly true of the last items, introduced after the *asūbhā-samyāsa*s (from 世間無所歸想 onwards, T 605 p. 181c 1-4).

The traditional attribution of the *Chan xing fa xiang jing* to An Shigao is already attested in Sengyō's catalogue (CSZJ T 2145 p. 6b 2), and as such it would appear to be quite solid. However, as already pointed out by Hayashiya Tomojirō (1941: 794-795), the *Chan xing fa xiang jing* T 605 bears a striking similarity to the text which precedes it immediately in the *Taishō* edition, the *Chan xing sanshiqi pin jing* 禪行三十七品經 T 604. ⑭ In particular, we find that each set of the *boḍhipāka*s, which form the content of T 604, is introduced by exactly the same formula occurring also in T 605 (若彈指間, 惟行... 是為精進行禪, 為如佛教, 不是愚癡食人施. 何況多行者; cf. n. 42-43 below). Note also, incidentally, the presence of the same element *chan xing* 禪行 in the titles of both scriptures.

Also the *Chan xing sanshiqi pin jing* T 604 is attributed in the canon to An Shigao, but it was

⑩ See Zaccchetti 2007b (to be published as an article in the near future) for a detailed discussion of all the arguments supporting the identification of the *Da anhan shouyi jing* T 602 as just a commentary.

⑪ In fact T 602 displays some linguistic features which are foreign to the rest of An Shigao's corpus: e. g. the use (albeit infrequent) of the particle of nominal subordination 之 (cf. § 3. ii-3. iii). Somewhat ironically, the *Da anhan shouyi jing* T 602 has been often considered one of the texts whose attribution to An Shigao was best established (e. g. see Denkschrift 1954: 343 n. 3 and 353 n. 1; Zürcher 1991: 279).

⑫ In his translation, U tried to separate what he believed to be the basic text translated by An Shigao (經) from the supposedly interpolated indigenous commentary (註). If, as I have tried to demonstrate in my paper on T 602 (2007b), this scripture is just a commentary, U, in this case, would have been following a wrong agenda.

⑬ For information on these categories, see Lamotte 1970: 1311-1313 and 1431-1432.

⑭ The similarity between the two texts seems to have completely escaped the attention of U Hakuju: cf. his discussion of T 604 (1971: 444, no. 17), where he ultimately rejects An Shigao's authorship also on internal grounds.

not listed among his translations by Sengyō. It was included in Daoan's "New catalogue of anonymous translations" 新集安公失譯經錄 (in CSZJ T 2145, p. 16c 21), a fact which, at least, demonstrates that this must be a fairly early translation. The *Chan xing sanshiqi pin jing* appears to have been attributed to An Shigao for the first time in Fei Zhangfang's 費長房 notorious *Lidai sanbao ji* 歷代三寶記 (T 2034, p. 50c 10). Fei's judgement was sanctioned by Zhisheng's 智昇 authoritative *Kaifan shijiao lu* 開元釋教錄 (T 2154, p. 718c 11-12), and this probably explains the attribution of this translation in the present canon. At least on surface, this would seem a classical instance of the distorting influence exerted in this field by Fei Zhangfang's ill-advised bibliographical zeal.

In his entry on T 604, Fei Zhangfang refers to Baochang's catalogue (寶唱錄), but perhaps he attributed this translation to An Shigao also on the basis of its similarity with T 605. Indeed, it seems almost certain that the two texts (which have the same setting in Śāvāstī) come from the same hand, and in view of their Pāli parallels (see below, with n. 43). It is also possible to speculate that they were translated together, as a pair.

Now, the internal analysis of T 604 shows that its attribution to An Shigao is probably to be rejected. Apart from stylistic and lexical discrepancies with other scriptures rendered into Chinese by the Parthian master, we find in this translation one of the features which make also the *Fa shou chen jing* T 792 (see 3. iii below) a likely candidate for exclusion from An Shigao's corpus. In the *Chan xing sanshiqi pin jing* T 604 there are four occurrences of the subordination particle 之 (e. g. 得四喜之事, p. 181 a12; 不貪之德, p. 181b 2), which is extremely rare in An Shigao's translations (see Zaccchetti 2007: 403). As one might expect, this feature is also shared by the *Chan xing fa xiang jing* T 605, though less apparent there, due to that scripture's shortness. ⑮ One thing seems, however, quite clear: the two texts are by the same author, and if we reject (as I believe we should do) the attribution of T 604 to An Shigao, then we have to extend the same conclusions also to T 605 (see also Natier 2008: 53-55; cf. Hayashiya 1941: 795-796 and ff.).

Indic parallels: As suggested by Paul Harrison (1997: 277), the closest Pāli parallel is a section in the *Jhānāṅga* of the *Anguttara Nikāya* (vol. I pp. 41-42). Here we find a series of *sañhā*s partly corresponding to the content of T 605, coupled with a refrain which is also found (with some variants) at the beginning and the end of An Shigao's translation. ⑯ However, the overall structure and, as already observed, a significant portion of the content of T 605 are

⑮ In the *Chan xing fa xiang jing* there is just one occurrence of this usage: 念此諸想之事 (T 605 p. 181c 4-5). Other features of this translation which do not fit the rest of An Shigao's corpus are detailed by Natier 2008: 54.

⑯ For example: *Acchiṅsaṅghāṭanantaṃ pi ce, bhikkhāse, bhikkhū maṃyasaṅgāṃ bhāve; ayaṃ vuccati, bhikkhāse* - *bhikkhū arhujāṇo vāraṇi saṃhāsa ānākaṃ oṇḍapajātikāro, amoghāṇi rathāpajāṇaṃ bhāgāni; Ko janaṃ vādo ye naṃ bahukaronti!* (*Anguttara* vol. I p. 42). Cf. the *Chan xing fa xiang jing*: 若以彈指間思惟死想, 念有身皆死, 是為精進行禪, 為如佛教, 不是愚癡食人施也, 何況多行者! (T 605 p. 181b 22-23).

considerably different from the Pali. ⑧

Other Chinese translations: —(but cf. the above discussion on T 604, which is clearly related to T 605).

Modern translations: Uī 1971: 346 (plus notes, pp. 347-348); van Malssen 2007: 63-65. Studies: Harrison 1977: 277; van Malssen 2007: 58-60.

iii. *Fa shou chen jing* 法受塵經 T 792

For information on this short *sūtra*, which corresponds to the first *sūtra* in the *Anguttaranikāya* (vol. I pp. 1-2), see Harrison 1997: 277.

The *Fa shou chen jing* appears in Sengyou's list of An Shigao's translations (CSZJJ T 2145, p. 6a 22), and the reasons for considering it spurious rest only on internal arguments. ⑨ Apart from the relatively frequent use of the subordination particle 之 (as, for instance, in 無上吉祥之道, or 好色之女; cf. § 3. ii and n. 37 above), and the occurrence of the first person pronoun 吾 (whereas An Shigao consistently uses 我), we may notice in this text the occasional surfacing of a four-syllable prosodic pattern, which is altogether foreign to the other translations by the Parthian master. ⑩ In short, I think that there are enough reasons for reconsidering the traditional attribution of the *Fa shou chen jing*. ⑪

Modern translations: Uī 1971: 344 (plus notes, p. 345).

Studies: Harrison 1997: 277; Hu Chirui 2005: 272.

4. Texts not included in Zürcher's list which can be tentatively ascribed to An Shigao

In a recent article (2002), Paul Harrison has argued that there are good reasons for ascribing the anonymous *Sarvātīkāgama* collection known as *Za ahan jing* 雜阿含經 T 101, at least in its greater part, to An Shigao (cf. Natier 2008: 67-68).

⑨ In the light of its connection with T 605, a Pali parallel (with all the qualifications already discussed above with regard to T 605) to the *Chan xing sanhui pin jing* T 604 presents itself quite obviously: i. e., another passage of the same section of the *Jhānaṅga* in the *Anguttaranikāya*, more precisely *Aggata* vol. I, pp. 39-40, where the same formula (*accharāna nīdhanatam pi ce ecc.*) is likewise applied to the *bodhipakkhiyā dhama*.

⑩ Some time ago, Prof. Jan Natier and I noticed independently that there were problems with the traditional attribution of this translation (now see also Natier 2008: 53-55). Later, during my stay in Beijing in July 2007, I learned from Prof. Hu Chirui that he had already discussed this issue, in a rather detailed fashion (and with more arguments), in one of his articles (see Hu 2005: p. 272.2.2, with the relevant notes).

⑪ See, for example, the following passage: 凡人為法 受塵自汗, 迷惑憂愁, 沒而無聲。(T 792, p. 737a 9-10).

⑫ However, given that, essentially, we know next to nothing about the circumstances of An Shigao's translation work, I totally agree with Hu Chirui's wise note of caution that if we take into account the complexities of the translation process (e. g. the influence exerted by the scribes 筆受 etc.), coming to a conclusion on this issue might not be so simple (Hu 2005: 272 n. 6; cf. also Hayashiya 1941: 796, on T 605).

This might not be the only new addition to An Shigao's corpus from within the canon. As is well known, over the centuries following the fall of the Later Han dynasty, and particularly after the compilation of the CSZJJ, a considerable number of translations was ascribed to the prestigious patriarch of Chinese Buddhist translators. According to Zürcher (1991: 278) "in the successive bibliographies the number of works attributed to An Shigao has grown from 34 to 179". ⑬ In general, one cannot but agree that Zürcher's stringent principle of rejecting *in toto* "attributions made later than the fourth century AD" has been strategic in establishing the study of Han translation on a firm ground, and that no doubt only a very limited number of the translations included in the present canon under the Parthian's name can be considered genuine. However, I think that the research tools we have now ⑭ should enable us to reconsider the mass of rejected texts with a less sweeping approach.

The *Apitan wu fa xing jing* 阿毘曇五法行經 T 1557 is a translation of the **Pañcavastuka*, a Sarvāstivādin *Abhidharma* text parallel to the first chapter (*Pañcavastuka*, T 1541 pp. 627a 8-628c 27; T 1542 pp. 692b 22-694b 2) of the *Prakarāṅgāda* (*Zhong shi fen apitan lun* 眾事分阿毘曇論 T 1541; *Apidamo pinlei zu lun* 阿毘達磨品類足論 T 1542) ⑮. This scripture, which has been traditionally ascribed to An Shigao, but was not accepted as genuine by Zürcher, is in my opinion a likely candidate for reconsideration.

The German Turfan collection contains some Sanskrit fragments of this independent **Pañcavastuka* and of a related commentary, the **Pañcavastukanibhāṣā* (see Imanishi 1969); also two other Chinese translations of, respectively, basic text and commentary, have been preserved in the canon (*Wu shi piposha lun* 五事毘婆沙論 T 1555; *Sapoduo zong wu shi lun* 薩婆多宗五事論 T 1556). ⑯ The most remarkable doctrinal aspect of all this literature is the introduction of the well-known "fivefold classification of factors that would form the foundation of later Sarvāstivāda classifications of factors" (Cox 1998: 215). In the *Apitan wu fa xing jing* the five items are rendered as 色 (*rūpa*), 意 (*citta*), 所念 (*cattā*), 別離意行 (*cittaviprayukta*), and 無為 (*asamvṛta*). ⑰

Concerning the problem of attribution, the situation we face in this case is different from that presented by the *Za ahan jing* T 101 discussed by Harrison. In fact, this translation appears al-

⑬ For a detailed study of the translations wrongly ascribed to An Shigao, see Uī 1971: 437-453.

⑭ For example, thanks to C-BETA's search engine it is now possible to study the lexicon of early translations in ways that were beyond imagination just few years ago. It is even possible to "fish" anonymous texts using as bait, if I am allowed to use this image, a peculiar term or linguistic usage.

⑮ Derricotte (1958: 421-422) describes T 1557 and T 1556 as "deux traductions indépendantes du chapitre du *Prakarāṅgāda* consacré aux *pañca-vastu*". However, as shown by Collette Cox, at least T 1557 has a considerably different structure (see n. 51 below).

⑯ I draw this information from Cox 1998: 213-214 (with n. 222); on these translations see also Lin 1949: 48 n. 2.

⑰ T 1557 p. 998c 9-11. As remarked by Cox (1998: 215-216), in T 1557 this fundamental classification does not appear at the beginning, as is the case with other comparable texts (T 1556 included; see p. 995c 7-8).

readly ascribed to An Shigao in Sengyou's catalogue (CSZJ T 2145 p. 6a 2),²⁸ and at first sight its linguistic and stylistic features do not seem blatantly inconsistent with a Later Han dating, or even with An Shigao's authorship.²⁹

All this does not mean, of course, that T 1557 is necessarily to be attributed to An Shigao. Simply, the reasons for its exclusion from Zürcher's list are not altogether clear. It will, therefore, be necessary to carefully re-examine this translation, in order to ascertain whether there are specific arguments for rejecting its traditional attribution.

5. Recently rediscovered scriptures which can be ascribed to An Shigao

A substantial addition to An Shigao's corpus was made, in quite an unexpected way, in 1999, when Mr. Kajitara Susumu discovered, in the rich manuscript collection of the Kongō-ji 金剛寺, a temple located in Ōsaka Prefecture, two manuscript scrolls containing some unknown texts apparently related to the Han translator's activity.³⁰ The scrolls (manuscripts A and B) have the same content, apart from minor variants. Facsimiles of the two Kongō-ji scrolls, as well as a transcription of scroll A (with the variants of B given in the apparatus), have been published in Ochiai 2004 (pp. 183-227). In the following discussion I will refer to this transcription as "the manuscript" (hereafter MS).

Apart from Kang Senghui's well-known preface to the *Anban shouyi jing* (安般序; MS collums 1-60), which is also preserved in two places in the *Taishō* canon (T 602 p. 163a 6-c 8; CSZJ T 2145 p. 43a 1-c 3), all the remaining texts contained in the Kongō-ji MS were essentially unknown (apart from mentions in the old catalogues and a handful of quotations) before their recent rediscovery. They are all manifestly archaic scriptures, and the probability that they are the product of An Shigao and his circle seems on the whole rather high, on the basis of both internal and external evidence. I shall list below these texts, providing, as usual, some basic information.

i. *Anban shouyi jing* 安般守意經 (cols. 61-275)

As already remarked above (§ 3. i), this scripture, devoted to the fundamental meditative practise of the *ānāpānasmayī* ("mindfulness of breathing"), is entirely different from (though not unrelated to) the text transmitted in the canon under a similar title and ascribed to An Shi-

²⁸ For the catalogues' testimonies on this translation, see Ferte 1968: 171-177.

²⁹ Demiéville remarked that the traditional attribution of the *Aṅgān sūtra* to An Shigao seems confirmed by "le style chinois fort archaïque" (Demiéville 1953: 446 2134; cf. also 1958: 422). Uti Hakuji, too, considered T 1557 a genuine text, and translated it along with the rest of An Shigao's surviving corpus (1971: 380-390), adding to his rendition a rather detailed commentary (pp. 390-410).

³⁰ See Kajitara 2001.

gao (*Da anban shouyi jing* T 602).

The translation is followed by a short, but extremely interesting exegetical appendix, in the form of three glosses introduced by the formula "the Master says/said" 師云. (cols. 276-282).³¹

Indic parallels: —

Other Chinese translations: — (cf. § 3. i, on T 602).

Modern translations: —

Studies: Deleann 2003; Ochiai 2002; Zacchetti 2002b.

ii. *Fo shuo shi'er men jing* 佛說十二門經 (cols. 283-365)

This scripture introduces a threefold series of meditative practises (the "twelve gates" 十二門 referred to in the title): the four *smṛtyupasādhānas*, the four infinitudes (*mañitā* etc.), and the four immaterial attainments. A first part (cols. 284-343) where these stages are described in detail is followed by a second, shorter part (cols. 344-365), which discusses the factors or characteristics associated to (or dissociated from) each stage. This part presents some interesting doctrinal developments in the treatment of the first four "gates", where the four *smṛtyupasādhānas* are implicitly matched to the four *dhyāna*-stages by means of the factors abandoned at each stage. Here we find a highly unusual treatment of the pair *vīcārika* 念 / *vīcāra* 待.³²

Indic parallels: —

Other Chinese translations: cf. the *Foshuo jie shi'er men jing* (no. iii below).

Modern translations: Zacchetti 2004b.

Studies: Zacchetti 2003 and 2005.

iii. *Fo shuo jie shi'er men jing* 佛說解十二門經 (cols. 366-385)

In the first studies devoted to the Kongō-ji MS, this text was believed to constitute the entire remaining part of the scroll. However, the end of this *sūtra* is clearly marked by the usual concluding formula (佛說如是, 弟子歡喜受行) on cols. 384-385. Structure and content of this second "Twelve-gate *sūtra*" are very similar to second part of the preceding scripture, the *Foshuo shi'er men jing* (cf. the discussion in the preceding subparagraph).

Indic parallels: —

Other Chinese translations: cf. the *Foshuo shi'er men jing* (no. ii above).

Modern translations: —

Studies: Zacchetti 2003 (especially pp. 259-261).

³¹ See Deleann 2003: 70-71 with n. 20; Zacchetti 2003: 287-289.

³² See Zacchetti 2003: 270-277 and 2005.

iv. The anonymous commentary on the "twelve gates" (cols. 386-584)

Immediately after the end of the *Foshuo jie shier men jing* another text (anonymous as the rest of the texts in the MS and with no title) begins, and continues to the end of the MS. On the basis of its content and form, this text can be identified as a commentary (of a very peculiar sort) devoted to the twelve gates (cols. 386-455) and to other subjects related to meditation. It includes also, among other things, a detailed and important discussion of the *dhyānas* (cols. 455-ff.). Research on this commentary has established that it is an archaic text, probably composed within An Shigao's circle by recording the oral explanations on the *Shier men* 十二門 corpus imparted by the Parthian master (cf. § 2. xiii above).

Indic parallels: —

Other Chinese translations: —

Modern translations: —

Studies: Zaccchetti 2003 (pp. 278-296) and 2004c.

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