Textual Notes on the 
ABHIDHARMASAMUCCAYA

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The Abhidharmasamuccaya of Asaṅga (As) is well known as one of the basic texts of the Yogacāra school. The As was discovered by M. P. Rāhula Sāṅkṛtyāyana; Unfortunately its manuscript is incomplete. Dr. V. V. Gokhale revised the extant portion of As (Gokhale's edition). Prof. P. Pradhan reconstructed the lost portion of it from Chinese into Sanskrit, having published it together with the extant portion (Pradhan's edition).

Gokhale's edition is carefully revised and compared with Tibetan, Chinese editions and Abhidharmasamuccayabhasya (Asb) as well, but it has no annotations. Pradhan's edition with many annotations is not all correct. For instance, there is no distinction between portions, lost and extant.

However, referring to translations, Chinese and Tibetan, and Asb, it is necessary to understand the original As. Asb, the most valuable text, has many quo-

* The following abbreviations are used in this paper:

As Abhidharmasamuccaya of Asaṅga
Asb Abhidharmasamuccayabhasya (not yet edited)

I am very grateful to Lecturer M. Shinoda who kindly provided me with his notes of Asb.

Pradhan's edition of As.

Ta Tibetan translation of As, Peking-Tanjur, Sems-tsam, Si

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— 983 —
tations from the lost portions of As. The latter has references to such texts as Yogacārabhūmi, Trīṃśikāvijñānaptimatratisiddhiḥśya, Pañcaskandhaprakara-
ranabhaṣya\(^4\)). The French translation of As is, as discussed in another paper\(^5\),
not always accurate in terms of textual critique.

In this issue, I want to revise As with various materials\(^6\), enumerated above.
I will refer to some problems of the lost portions of As.

1) gzug kyi phun po gañ yin ṭa de ni kham bcu ste/ \(Ta\ 62a\^b\)

2) mig gi kham daṅ/ gzung kyi kham daṅ/ rna baṅi kham daṅ/ sgraṅi
kham daṅ/ snaṅi kham daṅ/ driṅi kham daṅ/ lceṅi kham daṅ/ roṅi
kham daṅ/ lus kyi kham daṅ/ reg byaṅi kham daṅ/ chos kyi kham
kyi phyogs gcig kyaṅ yin no/ \(Ta\ 62a\^b-4\)

3) rnam par čes paṅi phun po gañ yin ṭa de ni rnam par čes paṅi kham
bdun te/ mig gi rnam par čes paṅi kham daṅ/ rna ba daṅ/ sna daṅ/ lce
daṅ/ lus daṅ/ yid gyi rnam par čes paṅi kham daṅ/ yid kyi kham so/
\(Ta\ 62a\^b-6\)

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\(^4\) Takasaki, M. “On Asanga’s Abhidharmasamuccaya”, Otanigakuho (Kyoto),
XXXVI, No. 2 (September, 1956), pp. 39-46.

\(^5\) My book review, “Walpola Rahula: Le compendium de la superdoctrine d’Asa-
ṅa,” Buddhist Seminar (Kyoto), No. 18, p. 92.

\(^6\) Prof. L. Schmithausen mentioned that some parts of Pradhan’s reconstruction
should be corrected: Schmithausen, L. Maṇḍanamīśra’s Vibhramavivekaḥ, mit einer
Studie zur Entwicklung der indischen Irrtumslehre. (Österreichische Akademie der
Abh.; Veröffentlichungen der Kommission für Sprachen und Kulturen Süd-
L. “The Definition of Pratyakṣam in the Abhidharmasamuccayaḥ” Wiener zeitsc-

7) 雑集論「及法界一分」\(T\ 31.\ 702a\)
(20) Textual Notes on the ABHIDHARMASAMUCCAYA (S. Yoshimoto)

識蘊即七識界，謂眼等六識界及意界。（T 31. 702a）

vijñāna-skandha eva sapta-vijñāna-dhātavaḥ cakṣur-ādayaḥ ṣaḍ-vijñāna-
dhātavo mano-dhātuḥ ca// (P 1215-17)

4) gzugs can gyi khams bcu po gaṅ yin pa de ŋid skye mched bcu ḥo/ (Tā 63a2-3)

謂十色界即十色處。（T 31. 666b）
daśa-rāpa-dhātava eva daśa-rāpayatanāni/ (P 1315)

5) gzugs med par skyes baḥi so soḥi skye boḥi mig gi rgyuḥo/ (Tā 63a7)

若生無色異生所有眼因。（T 31. 666b）

ārupyesūpapannasya prthagjanasya va yaś cakṣur-hetuh9/ (P 1321)

6) gzugs ji lta ba bshin du myoṅ ŋo/ (Tā 64a6)

色相而領受故。（T 31. 666c）
yathārūpaṁ tathā bhavah/ (P 1418-19)

[昭和51年度文部省科学研究費（一般研究C）による研究成果の一部]

8) daśa-rūpinō dhātavaḥ/(Asū 16a)

9) ārupyopapannasya prthagjanasya cakṣur-hetur/(Asū 18b)

— 981 —