

Notes

1. D III 199ff; MA I 133, 214, II 239.
 2. *Sumangalavilāsini*. Vol. I. pp. 15-25.
 3. Cf. Horner (1941) 17: 291-310.
 4. Vin 164.
 5. MI 472.
 6. T 1, no. 26, p. 455c.
 7. AV 339.
 8. MI 212-219 or T 1, no. 26, pp. 726c-729b.
 9. MI 214.
 10. *Ibid.* 1472.
 11. *Expo.* Vol. I. pp. 19-21, 40.
 12. Hinüber (1996) p. 66.
 13. Lamotte (1988) p. 180.
 14. *Expo.* Vol. I. p. 21.
 15. *Expo.* Vol. I. pp. 16-17.
 16. (1) 舍子造 Śāriputra, 《集異門足論》 *Saṅgītiparyāyapādaśāstra*...大目乾連造 Mahāmaudgalyāyana, 《法蘊足論》 *Dharmaskandhapādaśāstra*...大迦多衍那造 Mahākātyāyana, 《施設足論》 *Prajñaptipādaśāstra*...已上三論, 佛在世時造 during the time of the Buddha. (The *Saṅgītiparyāyapādaśāstra* was composed by Śāriputra, the *Dharmaskandhapādaśāstra* was composed by Mahāmaudgalyāyana and the *Prajñaptipādaśāstra* was composed by Mahākātyāyana; these three books were composed during (the time of Buddha).
 - (2) 佛涅槃後一百年中 during the 100 years after the demise of Buddha, 提婆設摩造 Devaśarma, 《識身足論》 *Vijñānakāyapādaśāstra*. (The *Vijñānakāyapādaśāstra* was composed by Devakṣema during the 100 years after the demise of the Buddha).
 - (3) 至三百年初 at the beginning of the fourth century, 筏蘇密多羅造 Vasumitra, 《品類足論》 *Prakaraṇapādaśāstra*; 又造 《界身足論》 *Dhātukāyapādaśāstra*. (The *Prakaraṇapādaśāstra* and *Dhātukāyapādaśāstra* were composed by Vasumitra at the beginning of the fourth century after the demise of Buddha).
 - (4) 至三百年末 at the end of the Fourth Century, 迦多衍尼子造 Kātyāyanīputra, 《發智論》 *Jñānaprasthānaśāstra* ° (The *Jñānaprasthānaśāstra* was composed by Kātyāyanīputra at the end of the fourth century after the demise of Buddha).
- See T. 41, no. 1821, p. 8b-c. And also the same statement has been noted by E. Frauwallner in his book *Studies in Abhidharma Literature and the Origins of Buddhist*

Philosophical Systems. p. 13

17. *EB*. Vol. I. p.69.
18. The similar interpretations are given in the *Vibhāyāsūtra*. T 28, no.1547, p.416c, *Sūtralaṅkāra*. T 31, no.1604, p. 609c; *Abhidharmasamuccaya*. T 31, no.1605, p.686c; *Abhidharmasamuccayaṅkāra*. T 31, no.1606, p. 744b; *Catuḥsatyaśāstra*. T 32, no.1647, p.398b; *Mahayānaśraddhōtpāda*. T 44, no.1846, p. 241c; *Ta-shan-fa-wan-yi-lin-zhang*. T 45, no.1861, pp. 273c, 274b; *Si-jiao-yi*. T 46, no.1929, p. 721b.
19. *Expo*. pp. 4-5.
20. *Ibid*. p. 26.
21. *Ibid*. pp. 16-17.
22. *Ibid*. pp. 3, 5, 21.
23. *Abhidharmakośabhāṣya* mentions that without expressed *Abhidharma*, the disciple is unable to reach through the truth *Dharmas*. So, the Buddha speaks the *Abhidharma* in a scattered manner. The Venerable Kātyāyaniputra and others, having collected it, established it [as the *Abhidharma*]. Just like the Venerable Dharmatrāta has collected the *Udāna-varga* [as part of the scattered collection of the Buddha]. 離說對法。弟子不能於諸法相如理簡擇。然佛世尊處處散說阿毘達磨。大德迦多衍尼子等諸大聲聞結集安置。猶如大德法救所集無常品等駟拖南頌。T 29, no.1558, p. 1b.
24. *DPL*. p. 242 or *PED*. p. 528.
25. Hinüber (1996) p. 65.
26. Winternitz (1999) p. 12.
27. Akira (1998) p. 140.
28. D II 125: *bahussuto āgatāgamo dhammadharo vinayadharo mātikādharo*.
29. A I 117, II 147, 169, 170, III 361-62, V 15-16, 348.
30. *Manorathapūraṇī*. II 189, III 382; cf. Hinüber (1996) pp. 7, 9.
31. Nanjio (1883) p. 248, No.1121.
32. T 24, no. 1451, p. 408b.
33. Mahākāśyapa thus said so, now I shall recite to myself the *mātrkā*, and let all the monks know, the *mātrkā*, that is to say the four foundations of mindfulness (*catuḥ-smṛty-upasthāna*), the four right efforts (*catuḥ-samyakprahāṇa*), the four bases of power (*catvāra-ṛddhipāda*), the five faculties (*pañcendriyāṇī*), the five strengths (*pañcabalāṇī*), the seven factors of enlightenment (*saptabodhyaṅgāṇī*), the eightfold noble path (*aṣṭāṅgamārga*)...monks, all these are called the *Abhidharma*. T 50, no.2042, p. 113c.
34. Why it is called *mātrkā*? That is to say the four foundations of mindfulness (*catuḥ-smṛty-upasthāna*), the four right efforts (*catuḥ-samyakprahāṇa*), the four bases of power (*catvāraṛddhipāda*), the five faculties (*pañcendriyāṇī*), the five strengths

(*pañcabalāni*), the seven factors of enlightenment (*saptabodhiṅgāni*), the eightfold noble path (*aṣṭāṅgamārga*), all these are called *Abhidharma*. T 50, no.2043, p. 152a.

35. T 30, no. 1579, p. 753b.
36. T 31, no. 1602, p. 538c.
37. T 44, no. 1843, p. 175b.
38. T 44, no. 1851, pp. 468a, 469a.
39. T 45, no. 1861, p. 278a.
40. *Dhammadhara*, *Vinayadhara*, and *Mātikādharma*; the last is here equivalent to *Abhidhamma*. See *PED*, p. 528.
41. The edited texts, in fact, consist of a bare enumeration of classifications and definitions, which justifies the use of the term *mātrkā* as synonymous with *Abhidharma* in Northern writings. See Kern (1989) p. 3.
42. Winternitz (1999) p. 12.
43. The case of the *Abhidhamma* Piṭaka is far worse than that of *Sutta* and *Vinaya* Piṭakas. These two texts know nothing of such a *Piṭaka*; the division recognized is that of *Dhamma*, i.e. *Sutta*, and *Vinaya* with *Mātikā*, 'lists' as the third, the germ, doubtless, of the actual *Abhidhamma*. See Keith (1995) p. 22.
44. Law (2000) p. 309.
45. *Mātrkā* was used by the ancient writers to denote the *Vinaya Piṭaka* as much as the *Abhidharma Piṭaka*. See *Early Monastic Buddhism*, p. 56; Dutt (2005) p. 208.
46. As the *Mātrkā* used to explain the *Dharma* developed, they were gradually incorporated into the various *Abhidhamma Piṭakas*. See Akira (1998) p. 142.
47. It is only in chronicles and commentaries that the word is given as the title of a third *Piṭaka*; the canonical texts merely speak of a summary (*mātrkā*). See Lamotte (1988) p. 180.
48. The most suitable form for collecting and preserving these concepts would have been comprehensive lists. Lists of this kind were called *mātrkā*, and it was from these lists that the *Abhidharma* later developed. See Frauwallner (1995) p. 3.
49. Whatever the original contents of the *Mātikās* may have been, there is no doubt that it formed the nucleus of the *Abhidhamma* literature. See Jaini (1959) pp. 40-45.
50. Many of the *Abhidharma* texts extant give such *mātrkās* either initially, like a table of contents, or at the beginning of individual chapters...and that this was only later fully elaborated into *Abhidharma* expositions. See Warder (2004) p. 8.
51. In a number of places in the canon we find the triad *Dhammadhara*, *Vinayadhara*, *Mātikādharma*, from which it appears that *mātikā* and *Abhidhamma* are synonymous. See Norman (1983) p. 96.
52. It is likely that *Abhidharma* originated from *Mātrkā*. See Nakamura (1999) p. 104.
53. It seems clear this is an early, perhaps the earliest, list of the type that came to be called

mātrkā and formed the basis for the later *Abhidharma*. See “*Dharma and Abhidharma*.” *BSOAS*, 48: 305.

54. This seems to refer to lists extracted from the discipline and sayings of the Buddha that functioned partly as summaries and partly as maps of the teaching; a number of early *Abhidharma* texts are built around such lists, and their use and elaboration seems at least to be associated with the development of the *Abhidharma* literature. See Gethin (2005) Vol. 15, p. 10020.
55. Several times in the canon monks are referred to as *Vinayadhara*, *Dhammadhara*, and *Mātikādhara*, which means that they had memorized respectively monastic rules, sermons (*suttanta*), or the lists of terms which later developed in the *Abhidhamma* works. See Gombrich (1990) Vol. 1, p. 25.
56. The term *mātik* refers to lists or summaries typical for *Abhidhamma* texts. See Hintüber (1996) p. 65.
57. Cf. Jaini (1959) pp. 41-45 or Akira (1998) pp. 140-141.
58. *Expo.* Vol. I, pp. 3-4.
59. *ATS*, p. 2: *kenatthena abhidhammo? dhammātikakudhamma visesatthena. Atirekavisesatthadīpako hi ettha abhisukko.*
60. Buddhaghosa says that the preposition ‘*abhi*’ conveys as many as five meanings: *ayam hi abhisukko vuddhi-salakkhana-pujitāparicchinādi-kesu dissati. Ibid.* pp.19-20 or *Expo.* Vol. I, pp. 24-25.61
61. *Expo.* Vol. I, pp. 26-27.
62. M II 238-243.
63. T 29, no.1558, p. 1b, 152b; T 29, no.1562, p. 329b-c; T 29, no.1563, p. 77 9a-b; T 33, no.1708, p. 361b; T 35, no.1732, p. 14b; T 35, no.11733, p. 109b; T 40, no.1813, p. 646a; T 41, no.1822, pp. 467b, 468a; T 41, no.1823, pp. 815c, 817a, 818a; T 44, no.1846, p. 241c; T 44, no.1849, p. 409c; T 45, no.1861, p. 273b; T 54, no.2128, pp. 466a, 467c, 749a; T 54, no.2131, p. 1110c; T 85, no.2806, p. 999c.
64. T 28, no.1548, p. 525a; T 33, no.1696, p. 64a; T 35, no.1732, p. 14a; T 38, no.1777, pp. 532b, 544b; T 38, no.1779, p. 792b; T 39, no.1786, pp. 84c, 126c; T 39, no.1799, p. 893c; T 44, no.1846, p. 241c; T 44, no.1851, p. 486a; T 45, no.1852, p. 2b; T 46, no.1929, p. 721b; T 54, no.2127, p. 285a; T 54, no.2128, p. 749a; T 54, no.2131, p. 1110c; T 55, no.2145, p. 70c; T 85, no.2766, p. 306a; T 85, no.2792, p. 672a; T 85, no.2806, pp. 999c, 1001a; T 85, no.2808, p. 1031b.
65. T 25, no.1507, p. 32a; T 26, no.1543, p. 771a; T 55, no.2145, p. 72a.
66. *EB*, Vol. I, p. 39.
67. T 27, no.1545, p. 4a-c.
68. Vasumitra, described as a native of northern India, converted from riotous living by *Micchaka*, was a follower of the Sarvāstivāda School. He became president of the last

- synod for the revision of the canon under *Kaṇiṣka*, q.v., and was seventh patriarch. He wrote the *Abhidharmaprakaraṇapādaśāstra*. *ADCB*. p. 384.
69. Bhadanta is the term applied to a person who is laudable, praiseworthy, blessed, having great virtue. It is a term of respect for a Buddha, or for monks, especially of the Hinayāna school. *ADCB*. p. 346.
70. Pārśava, a Brahman of *gandhāra*, was originally called 'born with difficulty.' As a *bhikkhu*, he swore to remain lying on his side till he had mastered the 6 *Abhijñās* and 8 *pāramitās*. *ASCD*. p. 116.
71. Ghoṣa was an arhat, famous for exegesis, who restored the eyesight of Dharmavivardhana by washing his eyes with the tears of people who were moved by his eloquence. *ADCB*. p. 236.
72. The Dharmaguptikas broke away from the Mahīśāsakas with whom they differed on points dealing with gifts to the Buddha or to the *Saṅgha*. This school proffered gifts to the Buddha and greatly revered the *stupas* of the Buddha as is clear from their rules of the Vinaya. Like the Mahīśāsakas, they believed that an Arhat was free from passion and that heretics could not gain supernatural powers. This school was popular in Central Asia and China, and had its own *Sūtra*, *Vinaya* and *Abhidharma* literature. The rules of its distinctive *Prātimokṣa* were followed in the monasteries of China. See Bapat (1956) p. 107.
73. A heretical sect, which broke off from the "Theravādins" at the same time as the "Vajjiputtakas." *Mv*. p. 26.
74. The *Dārṣṭāntikas* the example (*darṣṭānta*) in a syllogism, illustrate, example; to know. *ADCB*. p. 368b.
75. śabda means sound, tone of voice, repute; one of the five physical senses or sensations, i.e. sound, the vocal intonation. *Śabdavidyāśāstra* being a treatise on words and their meaning. *ADCB*. p. 461.
76. Buddhapālita lived in the 5th century A. C. Following Nāgārjuna and Āryadeva, he maintained the *prāsaṅgika* position of the *Mādhyamika* system, by writing a commentary named *Mādhyamika Vṛtti* on the *Mādhyamikāśāstra*.
77. Buddhadeva was a monk belonging to the *Mahīśāsaka* sect. He was one of three *theras*, the others being Atthadassi and Buddhāmitta, at whose request the *Jātakatthakathā* was written.
78. T29, no. 1558, p. 1a-b.
79. T28, no. 1549, p. 733a.
80. T 31, no. 1604, p. 610a. Also see *Ta-fan-kwan-fo-hwa-yen-kin-shu*. T 35, no. 1735, p. 507c; *Mahāyānasamgrahabhāṣya*. T 31, no. 1595, p. 154c, *Mahāyānasamgrahabhāṣya*. T 31, no. 1596, p. 271b, *Mahāyānasamgrahabhāṣya* T 31, no. 1597, p. 322a.

81. *DPL*, p. 3.
82. Cf. If *Dhamma* is a term common to Indian thought then *Abhidhamma* seems to be a term exclusively used by Buddhists. And of them, *Abhidhamma* means literally beyond, or ultra-*Dhamma*, covers all study of theory as such, and of logical method. See Rhys Davids (2000) p. 36.
83. In the canon itself the word means 'special *Dhamma*', i.e., the doctrine pure and simple, and is sometimes coupled with the word *Abhivinaya*. See *DPPN*, Vol. I, p. 137.
84. *Abhidhamma*, 'special *Dhamma*' appears to have first meant a method of discussion and development of the principles of the *Dhamma*. See Thomas (2004) p. 159.
85. A1267.
86. *Ibid.* V 19, 139, 217.
87. *Ibid.* IV 267.
88. Warder (2004) p. 10.
89. Karunadasa (1996) p. 1.
90. Winternitz (1999) p. 160.
91. Banerji (1975) p. 70.
92. Mv IV 62.
93. *Sumangalavilāsini*. II. 565-568.
94. *Chattopadhyāya* (1980) p. 89.
95. D II 316f; M II 83-90.
96. Bond (1975) p. 411.
97. Cousins (1983) p. 2.
98. D II 123f; A II 167f.