

A STUDY ON PUDGALAVINIŚCAYA

Part I, Introduction :—

Pudgalaviniścaya occupies the last portion of the *Abhidharmakośa*.

Though Kaidō Rinjō (1751—1810) strongly insists on that, it is not likely that *Pudgalaviniścaya* first appeared independently and that it was later attached to the eight-chaptered *Abhidharmakośa* and came to be considered the ninth chapter of the latter. It is, however, a fact that the system of the *Abhidharmakośa* is completed at the end of the eighth chapter, and, therefore, without *Pudgalaviniścaya* the preceding eight chapters remain complete as a systematic discourse of Buddhist philosophy. Hence some commentaries to the *Kośa* without *Pudgalaviniścaya* such as Sthiramati's *Tattvātha* and some with *Pudgalaviniścaya* not as the ninth chapter but as 'appendix to the eighth chapter' such as Yaśomitra's *Sphuṭārtha*. In fact *Pudgalaviniścaya* is an appendix to the *Kośa* where the problem of *ātman* is discussed as the main theme.

It has been long discussed whether Vasubandhu in his *Abhidharmakośa* follows Sarvāstivādin or Sautrāntika or neither. If the problem is limited to that concerning *Pudgalaviniścaya*, it is safely said that the author there apparently follows Sautrāntika's view.

The whole contents of *Pudgalaviniścaya* are often divided into three parts: Refutation against Vātsīputrīya, against Sāṃkhyā (or Vaiyākaraṇa), and against Vaiśeṣika. But, this usual way of division seems not so suitable.

Part II, Translation into Japanese from Tibetan Version with Annotation.

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