ABHIDHARMA SAMUCCAYA

THE COMPENDIUM OF THE HIGHER TEACHING (PHILOSOPHY)

BY ASAÑGA

TRANSLATED INTO FRENCH BY WALPOLA RAHULA.
ENGLISH VERSION BY SARA BOIN-WEBB.
Abhidharmasamuccaya
The Compendium of the Higher Teaching (Philosophy)
by Asaṅga
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Abbreviations

A = *Aṅguttaranikāya* (PTS ed. except where otherwise cited)
Abhidh-sam = *Abhidharmasamuccaya*, ed. V. V. Gokhale
(Journal of the Bombay Branch, Royal Asiatic Society, N.S.
vol. 23, 1947), and ed. Pralhad Pradhan, Visvabharati,
Santiniketan, 1950
Abhisaṅgaha = *Abhidhammatthasaṅgaha*, ed. Devamitta,
Colombo, 1929
Bareau: Sectes = André Bareau, *Les Sectes Bouddhiques du Petit
Véhicule*, EFEO, Paris, 1955
BEFEO = *Bulletin* of the EFEO
BHS = Buddhist Hybrid Sanskrit
Bodh. bhūmi = *Bodhisattvabhūmi*, ed. U. Wogihara, Tokyo,
1930
D = *Dīghanikāya* (PTS ed.)
Daśabhūmi = *Daśabhūmikasūtra*, ed. J. Rahder, Paris and
Louvain, 1926
Dhp = *Dhammapada* (PTS ed.)
DhpA = *Dhp Aṭṭhakathā*, the Commentary on the Dhp (PTS
ed.)
Dhs = *Dhammsaṅgani* (PTS ed.)
DhsA = the Commentary on the Dhs (PTS ed.)
EFEO = École Française d’Extrême-Orient
Gokhale – see Abhidh-sam
Ceylon*, Colombo, 1956
Hist.Ind.Lit. = M. Winternitz, *A History of Indian Literature,
vol. I*, Calcutta, 1927; *vol. II*, 1933; repr. Delhi, 1993
IHQ = *Indian Historical Quarterly*
Itv = *Itivuttaka* (PTS ed.)
Jā = *Jātaka*, ed. Fausboll, London, 1877
JRAS = *Journal of the Royal Asiatic Society*
Abbreviations

Katha = Kathavatthu (PTS ed.)
Kośakārikā = Abhidharmakośakārikā, ed. V. V. Gokhale, JRAS, Bombay Branch, vol. 22, 1946
Lanka = Laṅkāvatārasūtra, ed. Bunyu Nanjio, Kyoto, 1923
M = Majjhimanikāya (PTS ed.)
MA = the Commentary on M (PTS ed.)
MhV = Mahāvaṃsa (PTS ed.)
Nd2 = Cullaniddesa (PTS ed.)
Pañcaviṃśatī = Pañcaviṃśatisāhasrikāprajñāpāramitā, ed. Nalinaksa Dutt, London, 1934
Pradhan – see Abhidh-sam
PTS = Pali Text Society, London, then Oxford
Pug = Puggalapaṇṇatti (PTS ed.)
S = Saṃyuttanikāya (PTS ed.)
Saṃgraha = La Somme du Grand Véhicule d’Asaṅga (Mahāyānasamgraha), tr. Étienne Lamotte, Louvain, 1938, repr. 1973
Siddhi = Vijñaptimātratāsiddhi, La Siddhi de Hiuan-Tsang, tr. and ann. L. de La Vallée Poussin, Paris, 1928
Smp = Samantapāśadikā, Commentary on the Vinaya, Colombo, 1900
Sn = Suttanipāta (PTS ed.)
SnA = Suttanipāta Aṭṭhakathā (Paramattahajotikā II), Commentary on Sn (PTS ed.)
Sūtrālaṃkāra = Mahāyānasūtrālaṃkāra, ed. Sylvain Lévi, Paris, 1907
Trīṃśikā = Vijñaptimātratāsiddhi, deux traités de Vasubandhu. Viṃśatikā et Trīṃśikā, ed. Sylvain Lévi, Paris, 1925
The Life = The Life of Vasubandhu by Paramārtha (499-569), tr. J. Takakusu, Toung Pao 5, 1904; offpr. Leiden, 1904
Ud = Udāna (PTS ed.)
Vbh = Vibhaṅga (PTS ed.)
Vism = Visuddhimagga (PTS ed.)
Abbreviations

Titles mentioned in the notes (not in above list):

Frauwallner, E., On the Date of the Buddhist Master of the Law Vasubandhu (SOR III, IsMEO), Rome, 1951
Tucci, G., On Some Aspects of the Doctrines of Maitreya(nātha) and Asanga, Calcutta, 1930
Tucci, G., Minor Buddhist Texts I (SOR IX, IsMEO), Rome, 1956, repr. Delhi, 1986

Relevant titles not mentioned above or published since original French version appeared:

Schmithausen, L., "The Darsanamārga Section of the Abhidharmasamuccaya and Its Interpretation by Tibetan Commentators (with special reference to Bu ston rin chen grub)," *Contributions on Tibetan and Buddhist Religion and Philosophy*, ed. E. Steinkellner and H. Tauscher, Vienna, 1983, pp. 259-74
I owe a debt of profound gratitude to Professor Paul Demiéville, my teacher in Paris, for the personal interest which he took in the preparation of this translation. He assisted me with warmth in all my difficulties, especially in the comparison of the Chinese version.

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W. Rahula

Note from the Translator

I would like to take this opportunity to express my thanks to those who have helped and encouraged me in undertaking this translation. First, Dr Rupert Gethin of Bristol University for making valuable suggestions with regard to translating technical Abhidharmic terms; also Professor Charles Willemen of Ghent University and Anthony Haviland-Nye of the British Buddhist Association for reading the draft and providing many useful comments; my husband, Russell Webb, who read every word with much patience and was an enormous support; last, but far from least, David Reigle, for his immense help and meticulous work in not only editing but also typesetting the whole work with the most consummate care.

To all these, and others unnamed, go my most profound thanks and appreciation.

SBW

As this book was going to press information about a project for a second translation of the *Abhidharmasamuccaya* into English that will also bear Ven­erable Rahula's name came to light. This second project had also been initiated in the period following Venerable Rahula’s death in 1997, but is presently at a much earlier stage. It is being made from the original languages of Sanskrit, Tibetan and Chinese, together with reference to the commentary, and is being undertaken by Dr Peter Ebbatson, formerly doctoral student of Venerable Rahula at the University of Oxford, in collaboration with other scholars. Its specific purpose is to complete the very partial English translation begun before his death by Ven Rahula along the same lines, and previously unknown to the present translator, and it is being sponsored by the Walpola Sri Rahula Foundation Trust, the body in Sri Lanka responsible for Venerable Rahula’s scholarly legacy and a supporter of academic projects there. Coming to light at a very late stage, it has been amicably agreed among all parties that both translations, having different bases and functions, should go ahead as originally separately planned, as each expressing different aspects of Ven Rahula’s heritage, in a positive spirit that it is hoped would have met with his approval.
Introduction

I. ASAÑGA
Founder of the Yogācāra system (Vijñānavāda)

No early biography of Asaṅga exists. All that we know of him comes mainly from the biography of his brother Vasubandhu: "The Life of Vasubandhu by Paramārtha," which is the oldest and best source.

According to this narrative, Asaṅga was born in Puruṣapura (Peshawar) in North-west India (now in Pakistan). In that city lived a priest of the Court, a brahmin of the Kauśika clan, who had three sons. Although all three received the same name of Vasubandhu, the oldest was known by that of Asaṅga, the youngest by that of Virinčivatsa, whilst the second retained the name of Vasubandhu.

The third son, Virinčivatsa, became a bhikṣu in the Sarvāstivādin order and attained arhatship. We know nothing more of him.

1. It seems a biography of Asaṅga existed in Chinese around the end of the 7th century C.E. or the beginning of the 8th. Hui-ying, a pupil of Fa-tsang, cites in his Ta fang kuang fa hua yen ching kan ying chuan (T 2074, p. 173b, 8 ff.) a biography of Asaṅga. See E. Frauwallner, On the Date of the Buddhist Master of the Law Vasubandhu, Serie Orientale Roma III, IsMEO, Rome, 1951, p. 47.

2. The Life of Vasubandhu by Paramārtha (A.D. 499-569), trans. by J. Takakusu, Young Pao, Ser. II, vol. 5, 1904, or offpr. Brill, Leiden, 1904 (abbrev. The Life). Paramārtha, a Buddhist scholar-monk from Ujjain, sent by the Indian Court at the request of the Chinese Emperor Wu-ti (502-549), arrived in China in 546 C.E. and remained there until his death, devoting himself above all to the translation into Chinese of Sanskrit texts (some 240 manuscripts on palm leaves) which he had brought with him.

3. According to a Tibetan tradition, Asaṅga and Vasubandhu had the same mother, a woman of the brahmin caste named *Prasannaśīla (in Tib. gsal ba bti tshul khrims). However, Asaṅga’s father was a kṣatriya, whilst Vasubandhu’s was a brahmin. See Alex Wayman, Analysis of the Śrāvakabhūmi Manuscript, University of California Press, 1961, p. 25.
The second son, Vasubandhu, also became a monk in the same order. "He was highly cultured, widely knowledgeable and his mental genius was brilliant and penetrating . . . his personal discipline was pure and elevated."¹

The oldest, Asaṅga, was a man "endowed with the nature of a bodhisattva." He also became a monk in the Sarvāstivādin order,⁵ and he practiced meditation and freed himself from desires. Although he had studied the teaching on Emptiness (śūnyatā) he could not penetrate it deeply and reach its realization. Disappointed and despairing, he was on the point of committing suicide when an arhat by the name of Piṇḍola from Pūrvavideha explained to him the teaching on Emptiness according to the "Hinayāna." Although Asaṅga understood it, he was not fully satisfied with the explanation of Śūnyatā given by the "Hinayāna." Nonetheless, he did not want to abandon it. On the contrary, he decided to go further and understand the whole meaning of that profound and subtle teaching. He ascended to the Tuṣita heaven by means of the supernormal powers (ṛddhi) which he had acquired through dhyāna meditation as taught by the "Hinayāna." There he met the Bodhisattva Maitreya, who explained the teaching on Śūnyata according to the Mahāyāna.

On his return to Jambudvīpa (India), Asaṅga studied and examined the teaching on Emptiness in accordance with the methods taught to him by Maitreya and he soon achieved comprehension. Later, he frequently ascended to the Tuṣita heaven in order there to learn from Maitreya the teachings of the

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¹ Scholars are not in agreement over the question of whether it was this same Vasubandhu, or another belonging to a later period, who was the future author of the Abhidharmakośa.

⁵ According to Hsüan-tsang, Asaṅga first belonged to the Mahīśāsaka sub-school. The two sources need not be considered contradictory since the Mahīśāsaka was a branch of the Sarvāstivāda. See Bareau, Les Sectes bouddhiques du Petit Vehicule. Paris, 1955 (abbrev. Sectes), p. 24. However, according to the Mhv, Ch. V, 8, the Sarvāstivādins as well as the Dharmaguptakas sprang from the Mahīśāsakas:

Mahīśāsakabhikkūhi, bhikkhū sabbatthivādino,
Dharmaguttiyabhikkhu ca, jāta khalu ime dure

In any case, the Mahīśāsaka and Sarvāstivāda belong to the same lineage.
Mahāyāna sūtras which the bodhisattva explained to him in detail.

Asaṅga expounded the teaching to all around him. However, those who heard him did not believe him. He therefore implored Maitreya to come down to Jambudvīpa to expound the Mahāyāna. So the bodhisattva descended to Jambudvīpa at night and he began to recite the “Sūtra of the Saptadaśabhūmi” to an audience assembled in the great hall. The recitation of the seventeen parts or sections (bhūmi, lit. “ground,” “stage”) of the Sūtra was completed at night-time over four months. At night, the people assembled in the great hall listened to Maitreya’s religious discourse and, during the day, Asaṅga, for the benefit of others, commented upon what the bodhisattva had taught. Thus it was that the people were able to listen to and believe the teaching of the Mahāyāna.

Furthermore, the Bodhisattva Maitreya taught Asaṅga the practice of the Samādhi of Sunlight (śārayaprabhāsamādhi). Asaṅga was thus equal to that abstract meditation and what he had not so far understood became wholly clear.

Later, he composed several treatises and commentaries upon some important sūtras expounding the Mahāyāna teachings.

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6. The saptadaśabhūmis are the seventeen books or sections of the Yogācārabhūmi, Asaṅga’s magnum opus. Its seventeen bhūmis are:

7. Such as: Yogācārabhūmi, Abhidharmasamuccaya, Mahāyānasārāṣṭra, Madhyāntavibhaṅga or Madhyāntavibhanga, Prakaraṇāryaśāsanāsastra or Āryaśāsanapraķaranaśāstra, Trīṃśatīkāyāḥ prajñāpāramitāyāḥ kārikāśaptatiḥ (a commentary on the Prajñāpāramitā); also attributed to him are: Āryasandhinirmocanabhāṣya, Madhyāntānusārasastra, Pāncharimātisatiprajñāpāramitotpadeśa-Abhisamayālaṅkāraśāstra, Dharmacakramatāvibhanga, Tatparinīcāya (on the Abhisamayālaṅkāra), Mahāyānatattvataratrasāstrayābhya and a commentary on the Vajracchedikā.
Asaṅga’s association with Maitreya as told in this account cannot be taken as historical fact, although certain eminent scholars8 have attempted to prove that this Maitreya, or Maitreyanātha, was an historical personage who was Asaṅga’s teacher. There was a universal tendency of religious psychology in the ancient world to attribute to holy texts (even certain secular and literary works) a divine origin or inspiration.9 In India, not only the Vedas but also certain profane sciences such as Āyurveda (medicine) are supposed to have a divine origin. The Buddhists were also affected by the religio-psychological tendency of the time. If the Mahāyāna tradition attributes the Yogācāra-Abhidharma to the Bodhisattva Maitreya, the Theravādin tradition claims that the Buddha propounded the Abhidhamma not to human beings on this earth, but to the gods dwelling in the Tavatimsa heaven. He himself dwelled there for three months.10 It is possible that Asaṅga considered Maitreya to be his tutelary deity (iṣṭadevatā) and that he thought


9. Paul Demiéville, in his study entitled La Yogācārabhūmi de Saṅgharāksa (BEFEO XLIV, fasc. 2, 1954), p. 381, n. 4, writes [tr.]: “It is through a surprising lack of appreciation of the most elementary facts of religious (and literary) psychology, as well as the notion of historicity, that there has been an attempt to make Maitreya an ‘historical personage.’” He notes how Christianity, Islam, Taoism, etc., attributed their holy writings to gods or angels, and he says that the attempts to prove that Maitreya is an “historical personage” is due to the “historicist mania introduced from the West.” Tucci also accepts his opinion and now states: “... The discussion whether Maitreyanātha was a historical personage or not ... has been, to my mind, definitely settled by P. Demiéville in his recent study on the Yogācārabhūmi de Saṅgharāksa” (G. Tucci, Minor Buddhist Texts, Part I, Serie Orientale Roma IX, IsMEO, Rome, 1956, p. 14, n. 1.).

or had the impression that he drew his inspiration from him.\(^{11}\)

Asaṅga's second brother, Vasubandhu, a man of great talent, who had to his credit exceptional spiritual successes, was a "Hinayānist" and criticized the Mahāyāna. Asaṅga feared that his younger brother, endowed as he was with penetrating intelligence, supported by profound and extensive knowledge, might compose a sästra (treatise) and crush the Mahāyāna.

Vasubandhu was then living in Ayodhya surrounded by honors and revered by King Bālāditya, whilst his older brother Asaṅga was living in his native land, in Puruṣapura (Peshawar). Asaṅga sent a messenger to his brother to tell him: "I am seriously ill at the moment. Come and tend me." Vasubandhu came and, seeing his brother, enquired as to the cause of that illness. Asaṅga answered him: "I am suffering from a serious sickness of the heart because of you." Vasubandhu said: "Why do you say it is because of me?" "You do not believe in the Mahāyāna," responded Asaṅga, "and you are always attacking and discrediting it. For this misdeed you are sure to fall forever into a wretched life. I am worried, preoccupied by you, to such a extent that I shall not live for long."

On hearing that, Vasubandhu was surprised and alarmed. He implored him to expound the Mahāyāna to him. Then Asaṅga explained the essential principles to his brother who, with his clear intelligence and profound vision, immediately understood that the Mahāyāna surpassed the Hinayāna. Vasubandhu forged ahead with his study and research under the guidance of his brother, and soon became as profoundly versed in the whole system as him. He understood for the first time that the Mahāyāna was the true and most complete teaching. If there were no Mahāyāna, he thought, then there would be no Path (mārga) and "Fruit" (phala) of the Triyānas (i.e.

\(^{11}\) In fact, Sthiramati says that Maitreya was like the tutelary deity (istadevata) of Asaṅga. Many other great masters in India and China are also supposed to have been in contact with and inspired by Maitreya. For details, see Demiéville, op. cit., p. 276 ff., Section: "Maitreya l'inspirateur."

Even today there are people who believe in tutelary deities and their aid and inspiration.
Bodhisattvayāna, Pratyekabuddhayāna and Śrāvakayāna). Thus it was that Vasubandhu, the Great Dharma-Master, was won over to the Mahāyāna by his older brother Asaṅga.

Vasubandhu now feared to fall into a wretched life due to his misdemeanor because he had at first acted wrongfully by speaking against the Mahāyāna. He was filled with remorse and repented bitterly. He went to find his brother and said to him: “I have done wrong with my tongue by speaking against the Mahāyāna. I do not know how I can be forgiven for my past wrong action. I shall cut out my tongue in order to expiate my misdeed.” But his brother said to him: “Even if you were to cut out your tongue a thousand times, you could not obliterate your misdeed. If you truly wish to obliterate it, you will have to find another means.” When Vasubandhu begged his brother to suggest a means, Asaṅga replied: “Your tongue was able to speak very skillfully and efficiently against the Mahāyāna, and discredit it. If you wish to obliterate the wrong that you have done, you should expound the Mahāyāna with the same skillfulness and efficiency.” It was thus, we might think, that on the instigation of his older brother, Vasubandhu wrote several important works in order to propound the Mahāyāna teachings.\(^\text{12}\)

According to Tāranātha,\(^\text{13}\) Asaṅga visited numerous regions in India in order to propagate the Mahāyāna and founded some twenty-five Mahāyānist monasteries.

\(^{12}\) Paramārtha says that “... all those who study the Mahāyāna and Hinayāna in India and in every neighboring land use the works of Vasubandhu as their basic books” (The Life, p. 27).

\(^{13}\) Tāranātha or Tāranātha, a Tibetan lama (whose Tibetan name was Kun-dgah snyin-po “Essence of Happiness”), was born in 1573. He later went to Mongolia where he passed the rest of his life and founded several monasteries under the auspices of the Chinese Emperor. His “History of Buddhism in India,” based on Indian and Tibetan sources, was completed in 1608 (trans. from Tibetan into German by A. Schiefner, St. Petersburg, 1869, and retrans. from German into English in Indian Historical Quarterly 3, 1927) also contains an account of Asaṅga’s life which is much more fabulous than that of Paramārtha. However, behind the incredible events narrated by Tāranātha, we can make out Asaṅga’s patience, willingness and perseverance in his search for knowledge. In Tāranātha’s account, too, Vasubandhu was Asaṅga’s younger brother and was won over by him to the Mahāyāna.
Introduction

**Date:** Basing ourselves on evidence brought to light by the research of competent scholars over several decades, we can now say with some certainty that Asaṅga lived during the fourth century C.E. in North-west India.\(^{14}\)

**Systematization of the Mahāyāna:** The early schools of Buddhism (still called the Hinayāna) had already given a definite form to ideas contained in the original sūtras through the elaboration of their Abhidharma texts: the Theravadins had their seven Abhidhamma Pakaraṇas,\(^ {15}\) the Sarvastivādins had their Jñānapratisthāna accompanied by its six pādas. The Mahāyānists were also to elaborate and formulate their own Abhidharma. This work was carried out by two great Masters who can be considered as the founders of the two main schools of the Mahāyāna: Nāgarjuna (towards the second half of the second century C.E.) founded the Mādhyamika system with his Mūlamādhyamikakārikā and his voluminous commentary

\(^{14}\) Asaṅga’s time is established from that of his brother Vasubandhu. The question of knowing whether the author of the Abhidharmakosā was the same person as Asaṅga’s brother or whether there were two Vasubandhus belonging to different eras does not concern us here. However it may be, all opinions agree in accepting that Vasubandhu, Asaṅga’s brother, lived during the fourth century C.E. We will therefore retain the fourth century as being the period in which Asaṅga lived. For further details, see J. Takakusu, “A Study of Paramārtha’s Life of Vasubandhu and the date of Vasubandhu,” JRAS, 1905, pp. 33-53; Sylvain Lévi, Sūtrakramākāra, translation, Intro., pp. 1-7; Noël Peri, “A propos de la date de Vasubandhu,” BEFEO XI (1911), pp. 339-90; H. Ui, “On the Author of the Mahāyānasūtraśāstra,” Zeitschrift für Indologie und Iranistik VI (1928), pp. 215-25; J. Takakusu, “The Date of Vasubandhu the Great Buddhist Philosopher,” Indian Studies in Honor of Charles Rockwell Lanman, op. cit., pp. 79-88; T. Kimura, “The Date of Vasubandhu Seen from the Abhidharmakośa,” ibid., pp. 89-92; G. Ono, “The Date of Vasubandhu Seen from the History of Buddhist Philosophy,” ibid., pp. 93-4; M. Winternitz, A History of Indian Literature, Calcutta, vol. I: 1927, vol. II: 1933 (abbrev. Hist. Ind. Lit.), p. 355, n. 6; E. Frauwallner, On the Date of the Buddhist Master of the Law Vasubandhu, op. cit.; Th. Stcherbatsky, Buddhist Logic (Bibliotheca Buddhica XXVI, parts I & II), Leningrad, 1927, I, p. 31; Alex Wayman, Analysis of the Sraivakabhūmi Manuscript, op. cit., p. 19f.

\(^{15}\) Namely, Dhammasaṅgani, Vibhaṅga, Puggalapaṭinatti, Dhātukathā, Yamaka, Paṭṭhāna and Kathāvatthu.
upon the Prajñāpāramitā. Asaṅga established the Yogācāra (-Vijñānavāda) system with his monumental work, the Yogācārabhūmiśāstra. What the Abhidhamma Piṭaka is for the Theravādins, the Jñānaprasthāna for the Sarvāstivādins, the Mahāprajñāpāramitāśāstra for the Mādhyamikas, the Yogācārabhūmiśāstra is for the Yogācārins.

II. ABHIDHARMASAMUCCAYA

The Abhidharmasamuccaya is an extremely important text of the Mahāyāna Abhidharma. It contains nearly all the main teachings of the Mahāyāna and can be considered as the summary of all the other works by Asaṅga. The method of treatment of the subjects in this work is the same as the traditional method found in the texts of the Pāli Abhidhamma which preceded it by several centuries, such as the Dhammasaṅgaṇi, Vibhaṅga and Dhātukathā: posing a question and answering it. All the long explanations—they are rare—which appear in the work serve to answer a specific question.

The Abhidharmasamuccaya is divided into two parts: I. Lākṣaṇasamuccaya (Compendium of Characteristics) and II. Vinīcayasamuccaya (Compendium of Determining). Each part contains four sections.

First Part

Chapter One is divided into two sections. In Section One, entitled “Three Dharmas,” the five skandhas (aggregates), eighteen dhātus (elements) and twelve āyatanas (spheres) are treated in detail as regards their enumerations, characteristics, definitions, etc. Section Two, entitled “Division of Aspects”

16. In Pradhan’s edition this chapter is divided into three sections in accordance with the Chinese version. However, as can easily be seen, the third section is in fact the continuation of the second and there is no reason for such a division. In the original Sanskrit text published by Gokhale this section continues the second without any division.
(Prakāraprabhedā), examines the same skandhas, dhātus and āyatanas from sixty different points of view, such as substance and designation, conventional and ultimate, conditioned and unconditioned, worldly and transcendental, time and space, Conditioned Origination, etc., with a view to showing that there is no self (ātman) in any sense in these categories.

The short Chapter Two, entitled “Grouping” (saṃgrahā), studies the skandhas, dhātus and āyatanas by classing them in eleven groupings according to their 1. characteristics (lakṣaṇa), 2. elements (dhati), 3. types (jāti), 4. states (avasthā), 5. associations (sahāya), 6. space (deśa), 7. time (kāla), 8. partial (ekadesa), 9. complete (sakala), 10. mutual (anyonya) and 11. absolute (paramārtha). The aim of this study is to give a synthetic view of the topics.

Chapter Three, also short, is entitled “Conjunction” (saṃprayoga) and examines the physical and mental phenomena as combinations in various circumstances and conditions in different realms. The object of this study is to demonstrate that the conjunction and disjunction of things such as feeling (vedanā) are only in the mind (cittamātra) and that the notion that the self (ātman) feels, perceives, wishes, remembers, is false.

Chapter Four, the shortest in the whole work and entitled “Accompaniment” (saṃanvāgama), studies beings with regard to their seeds (bijā) in the three realms (kāma, rūpa, ārūpya), with regard to their mastery (vastī) of worldly and transcendental virtues and their good, bad or neutral practice (samudācāra). Whoever understands this sees the increase and decrease of dharmas and abandons attachment and repugnance (anunayaprātighaprabhāṇa).

Second Part: Compendium of Determining

Chapter One, devoted to the Four Noble Truths, is the longest and is divided into four sections.

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17. The method of treatment and the subjects discussed in this Section are the same as those in the text of the Dhātukathā of the Pāli Abhidhamma.
Section One deals with the first Noble Truth, *duḥkhasatya*, "Truth of Suffering." The *duḥkhasatya* includes the animate and inanimate worlds. The animate world includes all beings born into either the infernal world or the world of animals, of *pretas* (hungry ghosts), of mankind, of *devas* and *brahmās*. The inanimate world encompasses an unlimited number of universes in the ten directions of space, and these systems devolve or remain devolved, evolve or remain evolved, will devolve or evolve constantly and uninterruptedly.

*Duhkha*, listed in its eight forms (birth, old-age, disease, death, etc.) is dealt with under three different aspects: *duḥkha* as ordinary suffering (*duḥkhaduhkhata*), as transformation (*viparīṇāmaduhkhata*) and as a conditioned state (*sāṃskāraduhkhata*). Furthermore, there is a study of conventional (*samvṛti*) and absolute (*paramārtha*) points of view.

The four characteristics of *duḥkha*, namely, *anītya* (impermanence), *duḥkha* (suffering), *śūnya* (empty) and *anātma* (non-self) are explained in detail. Dealt with here is the momentariness of matter (*rūpa-saṃkṣaṇikāta*), the atom is defined here as having no physical body (*niḥśarīra*) and is determined by the intellect by means of the ultimate analysis of the mass of matter. This discussion has the aim of penetrating the non-reality of the substance of matter.

At the end of this Section, the *antarābhava* (intermediate existence) and the *gandharva* are discussed within the context of death.

Section Two deals with the second Noble Truth, *samudaya*, "the origin of *duḥkha*." As the main exposition, *tṛṣṇā* ("thirst," craving) is referred to as the origin of suffering. However, in the detailed study, the *kleśas*, "defilements" and actions predominated by the defilements (*kleśādhipateya-karma*) are considered as *samudaya*. After listing the main *kleśas* (six or ten in number), the author explains their characteristics (*lakṣaṇa*), emergence (*uṭhāna*), objects (*ālambana*), conjunction (*samprāyoga*), synonyms (*paryāya—24* in number), divergences (*vipratipatti*), realms (*dhatu*), groups (*nikāya*) and abandonment (*prahāṇa*).
Under actions dominated by the defilements (*klesādhī-pateyakarma*), different categories of karma such as *kusala* and *akusala*, *sādhāraṇa* and *asādhāraṇa*, *balavat* and *durbala*, *puṇya*, *apuṇya* and *animīya*, *dṛṣṭadharma*, *upapadya* and *aparaparyaya*, etc., are studied in detail.

At the end of this Section, the second Noble Truth is defined as the cause (*hetu*), origin (*samudaya*), source (*prabhava*) and condition (*pratyaya*) of rebirth and continuity.

Section Three explains Nirodha (*Nirvāṇa*) from twelve points of view such as characteristics (*laksana*), profundity (*gāmbhīrya*), convention (*samvṛti*), absolute sense (*paramārtha*), etc. Then thirty-four synonyms (*paryaya*) of Nirodha are defined one after the other in order to show why it (Nirodha) is designated by this or that term, and at the end of the Section the four characteristics of the third Noble Truth are given as cessation (*nirodha*), peace (*sānta*), excellence (*pranīta*) and release (*niḥśarana*).

Section Four deals with the fourth Noble Truth. According to the original Pāli texts, the fourth Noble Truth is always defined as the Noble Eightfold Path (*ariyo atthaṅgiko maggo*). However, the way in which Asaṅga treats the Truth of the Path (*mārgasatya*) is totally different, and the Noble Eightfold Path does not appear in its traditional place. According to him, the Path (*mārga*) consists of five categories:

1. **Sambhāramārga** (Path of Preparation): this consists of moral practice (*śīla*), control of the senses (*indriyeṣu guptadvāra*), meditation (*samathavipasyanā*), etc., practiced by the ordinary man (*prthagpāṇa*).

2. **Prayogamārga** (Path of Application): this leads to the acquisition (with the aid of the preceding path) of good roots (*kusalamūla*) conducive to the penetration of the Truths (*nirvedhābhāgiya*) up to a certain point and to different degrees.

3. **Darsanamārga** (Path of Vision): this leads to a profound vision of the Truths. Expressions encountered in the sūtras18

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18 E.g., S IV, 47, V, 423, A IV, 186, 210, etc.
such as *virajaṃ viṭāmalanī dharmacākṣur udāpādi* (Pāli: *virajaṃ viṭāmalanī dharmacākṣukaṇṭi udāpādi*), *drṣṭadharmaṃ pṛāptadharmaṃ viditadharmā paryayagāḍhadharmā* . . . (Pāli: *diṣṭhadhammā pattaṭhadhammā vidiṭadharmā pāriyogāḍhadhammā* . . .) concern this Path.

4. *Bhāvanāmārga* (Path of Mental Cultivation or Mental Development): this consists, among others, in the thirty-seven bodhipakṣadharmanas (37 dharmas which conduce to awakening). As we know, these are composed of the four *smtvy-upasthānas* (Pāli: *satipaṭṭhānas*), four *samyakpradhānas*, four rddhipādas, five *indriyas* (*śraddhā, vīrya*, etc.), five *balas* (*śraddhā, vīrya*, etc.), seven *bodhiyāgas* (Pāli: *bojjhaṅgas*) and the Noble Eightfold Path. In the *Bhāvanāmārga*, these dharmas are considered under their various aspects and designated by different names. Hence, the four *smtvyupasthānas* are called Path of the Investigation of Objects (*vastuparikṣāmārga*), the four *samyakpradhānas* the Path of Vigorous Effort (*vyāvasāyikamārga*), the four *rddhipādas* the Preparatory Path to Concentration (*samādhiparikarmamārga*), the five *indriyas* the Path of Application to Perfect Comprehension (*abhisamayaprayogikamārga*), the seven *bodhiyāgas* the Path of Perfect Comprehension (*abhisamayamārga*), and the Noble Eightfold Path is called the Path leading to purity and emancipation (*viśuddhinairyaṇikamārga*). Thus we can see that the Noble Eightfold Path is only an aspect of the mārgasatya.

5. *Niṣṭhāmārga* (Path of Perfection or Conclusion): this Path consists of the *vaipropamasaṃādhi* (Diamond-like Concentration) attained by a person who has traversed the *Bhāvanāmārga*.

Chapter Two, entitled “Determining Dharmas” (*Dharma-viniścaya*), deals with the Teaching of the Buddha. Firstly, it is divided into twelve *aṅgas* (constituent parts), such as *sūtra* (discourse), *geya* (verse narration), *vyākaraṇa* (exposition), etc. These twelve *aṅgas* are then incorporated into the Threefold Canon (*trīpiṭaka*): *Sūtra*, *Vinaya* and *Abhidharma*. These last three are again classed as *Srāvakapiṭaka* (Canon of the Disciples) and *Bodhisattvapiṭaka* (Canon of the Bodhisattvas).
After which, the reasons for which the Teaching of the Buddha is divided into the Threefold Canon are given. Then come the four ālambanas (objects) of the Dharma: vyāpya (propagated everywhere), carita viśodhana (purification of character), kauśalya (skillfulness) and kleśaviśodhana (purification of defilements). The author then explains how whoever wishes to do so should examine the Dharma in accordance with four reasons (yukti): 1. sāpekṣa (dependence), 2. kāryakāraṇa (cause and effect), 3. sākṣātkriyaśādhanas (accomplishment of attestation) and 4. dharma tā (essential nature). After which are studied the four searches (paryesanan) for and four precise knowledges (parijñāna) of names (nāma), of substances (vastu), of the designation of own-nature (svabhāvaprajñāpāta) and of the designation of particularities (viśeṣaprajñāpāta), concerning the Dharma.

Next the five stages of union (yogabhūmī) for a person engaged in concentration (samādhi) are explained. Also discussed are how one becomes competent in the Dharma, in the meaning (artha), in the letter (vyākhyā), in (philosophical) explanation (niruktī) and in the conjunction of the past and the future (pūrvāntaparāntanushandhi), and how one becomes a person dwelling in the Dharma (dharma viśārāmin).

The last part of this chapter is devoted to an eulogy of the Vaipulya defined and explained as the Canon of the Bodhisattva Perfections (Bodhisattvapāramitāpīṭaka). Also examined is why certain people fear the Vaipulyadharma and why others, although drawn to it, cannot attain emancipation. In this discussion appears a very interesting and instructive list of twenty-eight false views (asaddhāstī) which can arise in the mind of a bodhisattva who examines the Dharma superficially and literally.

Then are explained the well-known terms nihsvabhāvāḥ sarvadharmaḥ of the Vaipulya, and the knowledge of the four abhirāyas (intentions) and four abhiṣaṃdhīs (profound hidden meanings) is mentioned as necessary in order to understand the ideas expressed by the Tathāgata in the Vaipulya. Finally, the Vaipulya is praised as the teaching which brings happiness and welfare to all.
Chapter Three, entitled “Determining Acquisitions” (Prāptivinistcaya), is divided into two sections: Definition of Individuals (Pudgalavyavasthāna) and Definition of Comprehension (Abhisamayavyavasthāna).

Section One, Pudgalavyavasthāna, deals with individuals from seven points of view: 1. character (carita), 2. release (nirayāna), 3. receptacle (ādhāra), 4. application (prayoga), 5. result (phala), 6. realm (dbhātu) and 7. career (caryā).

According to character, there are seven types of individuals: some are dominated by 1. craving (rāgacarita), others by 2. hatred (dveśacarita), or 3. delusion (mobacarita), or 4. pride (mānacarita), or 5. by distraction or reasoning (vitarkacarita), while others are 6. normal or balanced (samabhāgacarita) and 7. unexcitable (mandarajaskacarita).

According to deliverance (nirayāna), there are three kinds of individuals: adherent of the Disciples’ Vehicle (śrāvakayānika), adherent of the Pratyekabuddhas’ Vehicle (pratyekabuddhayānika) and adherent of the Great Vehicle (mahāyānika).

As receptacle (ādhāra), 1. there are those who have not yet acquired the equipment (asambhṛtasambbhāra), 2. others who have and have not acquired the equipment (sambhṛtasambbhāra), and 3. yet others who have already acquired the equipment (sambhṛtasambbhāra).

From the point of view of application (prayoga), there are individuals who follow either trust or faith (śraddhānusārin) or the Dharma (dharmānusārin).

According to results, there are twenty-seven individuals such as he who adheres to trust (śraddhādhimukta), he who has acquired vision (dṛṣṭiprāpta), he who is a “stream-winner” (srotāpanna), etc. Various categories of arhats are also mentioned in this context.

With regard to the realms (dbhātu), individuals are classed as pertaining to the realm of desire (kāmāvacara) or that of form (rūpāvacara) or of that of the formless (ārūpyāvacara).

According to career (caryā), five categories of bodhisattva are mentioned, such as the bodhisattva whose career is inspired by high resolve (adbimukticārin) or by earnest intention (adhyāśayacārin), etc.

Among these ten, the *bodhisattvābhisamaya* is studied in detail. In the discussion of the eleven differences between the comprehension of the disciples and that of the bodhisattvas there is an explanation of the great spiritual and mystical qualities, such as the four infinite states (*apuramāṇa*), eight deliverances (*vimokṣa*), eight spheres of mastery (*abhībhivyatana*), ten spheres of totality (*kṛṣṇayatana*), four kinds of analytical knowledge (*pratisamvid*), six kinds of superknowledge (*abhijñā*), ten powers (*bala*), four kinds of perfect self-confidence (*vaisaradya*), three kinds of the application of mindfulness (*smṛtyupasthāna*), great compassion (*mahākaruṇā*), eighteen attributes of a Buddha (*āvenikabuddhādharma*), knowledge of all the aspects (*sarvākāraṣṭhāna*), etc.

Then comes an explanation of why the bodhisattva does not become a srotaāpanna, etc. The bodhisattva has accepted an unlimited number of rebirths for the benefit of others. He destroys only the impediments to the knowable (*jneyavaraṇa*), but not the impediments of the defilements (*klesavaraṇa*). Nonetheless, he remains as pure as an arhat. He does not abandon the *klesavaraṇas* and *jneyavaraṇas* until he attains Bodhi “Awakening,” and becomes an arhat, a Tathāgata. His skill in means (*upāyakauśalya*) for the ripening of beings (*sattva-paripāka*) and other special qualities are also explained.

Chapter Four, entitled “Determining Dialectic” (*sāmkathya-viniścaya*), deals with 1. ways of determining meaning (*arthaviniścaya*), 2. ways of explaining a sutra (*vyākhya-viniścaya*),
3. ways of analytical demonstration (prabhidyasandarśana-viniścaya), 4. ways of treating questions (samprāśnaviniścaya), 5. ways of determining according to groups (samgraha-viniścaya), 6. ways of determining a talk or controversy (vāda-viniścaya) and 7. ways of determining the profound and hidden meaning of certain sūtra passages (abhisaṃdhi-viniścaya).

This section on vāda (the art of debating) by Asaṅga can be considered as a first attempt at that Buddhist logic which was later to be systematised, developed and perfected by Diṇṇāga and Dharmakīrti. The subject is dealt with under seven headings: 1. the talk or discussion (vāda), 2. assembly at the talk (vādādbikaraṇa), 3. topic of the talk (sādyā, things to be proved, sādubana, proof) (vādādbhiṣṭhāna), 4. adornment of the talk (erudition, eloquence, etc.) (vādālaṁkāra), 5. defeat in the talk (vādanigraha), 6. withdrawal from the talk (vādanihṣarana) and 7. qualities useful in a talk (wide knowledge, self-confidence, mental agility, etc.) (vāde bahukāra dharmāḥ).

It concludes by quoting a passage from the Mahāyānābhidharma-sūtra which says that a bodhisattva should not debate with other people for twelve reasons. Asaṅga advises only engaging in a debate in order to acquire knowledge with a view to one's own edification, but to refrain from engaging in debate merely for the pleasure of discussing.

III. THE TRANSLATION

The late Tripitakācārya Mahāpaṇḍita Rāhula Sāṃkṛtyāyana discovered in 1934 in the Tibetan monastery of Ža lu [Shalu] near gZis ka rtse [Shigatse] approximately two fifths of the original Sanskrit text of the Abhidharmasamuccaya, long since considered lost. His photographs of this fragmentary manuscript are deposited in the library of the Bihar Research Society, Patna (India). These fragments were edited and published by V. V. Gokhale in the Journal of the Bombay Branch, Royal Asiatic Society, N.S., vol. 23, 1947. In 1950, Pralhad Pradhan published another edition (Visvabharati, Santiniketan 1950) of these same fragments with his own reconstruction of the missing parts
Introduction

(approximately three fifths of the text) with the help of the Tibetan and Chinese versions.

The present translation is based on the Sanskrit editions mentioned above and on the Tibetan translation of the complete text (Bibliothèque nationale, Paris, Tibetan Ms. 251, fol. 51 recto up to 141 verso) and the Chinese translation by Hsüan-tsang (vol. 31, No. 1605, pp. 663a-694b of the Taishô edition of the Chinese Buddhist Canon). The parts translated directly from the original Sanskrit fragments are placed in French quotation marks.

In translating the Sanskrit technical terms I have, as far as is feasible, endeavored to maintain a uniformity in rendering them. However, obviously this is not always possible. The term dharma, for example, means “doctrine” in some contexts, but “virtue” or “nature” or “teaching” or “truth,” etc., in others [translator’s note: in the first instance, “doctrine,” I have retained the original “Dharma” in most cases]. Chanda as a rddhipāda (in the list chanda, vīrya, etc.) means “will,” but in kāma-cchanda it means “desire” for sense-pleasures. Viṣaya is “object” in relation to indriya (faculty), but in the expression paricchinnariṣayālambana it means “sphere”: “the object of the limited sphere.” Dhātu is “element” in the caksurdhātu (eye element), but it is “realm” in the kāmadhātu (realm of desire). Rūpa is “matter” in the rūpaskandha (aggregate of matter), but it is “visible form” in the list rūpa, sabda, gandha, etc. In order to avoid all confusion I have nearly always given the original Sanskrit terms in parentheses.

Two glossaries of Buddhist terms used in this text—one from Sanskrit and the other into Sanskrit—are added to this translation to assist students [tr: the latter is not included here].

The translation concludes with an Index in order to facilitate the reader’s task of finding every subject or term in the text without difficulty.

[This edition includes a review by J. W. de Jong, translated by Sara Boin-Webb, and at her suggestion, several notes based on it. Other new notes are also included. David Reigle is responsible for the content of these notes. Finally, misprints in Sanskrit terms found in the French edition have been systematically corrected, and Tibetan transliteration has been standardized.]
SALUTATIONS TO THE BUDDHA

THE COMPRENDIUM OF THE HIGHER TEACHING (PHILOSOPHY) (ABHIDHARMASAMUCCAYA)

1. — THE COMPRENDIUM OF CHARACTERISTICS (LAKŞANASAMUCCAYA)

CHAPTER ONE

SECTION ONE: THREE DHARMAS (Skandbas, Dhatus, Ayatanas)

In the Compendium of Characteristics (laksanasamuccaya): Three phenomena (tridharma), grouping (samgraha), conjunction (samprayoga) and accompaniment (samanvagama). In the Compendium of Determining (viniscayasamuccayā): Truth (satya), teaching (dharma), acquisition (prapta) and dialectic (saṃkathya). How many (kati), with what aim (kim upadaya), characteristics (laksana), definition (vyavastha), gradation (anukrama), meaning (arthas), example (drstanta), classification (prabheda)—all this will be known in the Compendium.

How many aggregates (skandha), elements (dhatus) and spheres (ayatana) are there?


There are eighteen elements: [1] the eye element (caksudhatu), [2] the form element (rupadhatu)1 and [3] the visual

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1 In the category rupa, sabda, etc., rupa means visible ‘form’ and not matter as in the category of the five aggregates. In this context, translating the term rupa by ‘matter’ would lead to confusion since such things as sound (sabda), odor (gandha), etc., are also constituted of subtle matter.

There are twelve spheres: [1] the sphere of the eye (caksūryatana) and the sphere of form (rūpāyatana); [3] the sphere of the ear (śrotāyatana) and [4] the sphere of sound (śabdāyatana); [5] the sphere of the nose (gṛṇāyatana) and [6] the sphere of odor (gandhāyatana); [7] the sphere of the tongue (jihvāyatana) and [8] the sphere of taste (rasāyatana); [9] the sphere of the body (kāyāyatana) and [10] the sphere of tangibility (sprastavyāyatana); [11] the sphere of the mental organ (mana āyatana) and [12] the sphere of the mental object (dharmanāyatana).

Why are there only five aggregates? Because of the five methods by means of which [the idea] of self (atman) makes its appearance: self as physical apprehension, self as experience, self as expression, self as the agent of all right and all wrong, and self as the basis of all that.

Why are there only eighteen elements? Because, due to two things, the body (deha) and appropriation (parigraha), there is support of the past and present sixfold experience (ātittavartamanāsaññadākāropabhogadbhāraniṭṭā).

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2. Deha means the six indriyas (faculties): eye, ear, nose, tongue, body and mental organ.

3. Parigraha means the six visayās (objects): visible form, sound, odor, taste, tangibility and mental objects.

4. Atittavartamanāsaññadākāropabhogadbhāraniṭṭā means the six vijñānas (consciousnesses): visual, auditory, olfactory, gustative, tactile and mental consciousnesses.
Why are there only twelve spheres? Because, due to two things, the body and appropriation, there is an entrance to the future sixfold experience (anāgataśadākāropabbhogāyadvāra).

Why are the aggregates called clinging (upādāna)? The aggregates are so called because they are associated with clinging.

What is clinging? The desire (chanda) and craving (rāga) of the aggregates.

Why are desire and craving called clinging? Desire and craving are so called because of the continuation and non-abandonment of future and present aggregates [and also] because of desire of the future and attachment to the present.

Why are the elements and spheres considered as associated with clinging? The explanation here is the same as in the case of the aggregates.

What is the characteristic (laksana) of matter? Change is the characteristic of matter. It has two forms: change in contact and change in localization. What is change in contact? It is the alteration caused by contact by a hand, a foot, a stone, a weapon, a stick, cold, heat, hunger, thirst, a mosquito, a gadfly, a snake, a scorpion, etc. What is change in localization? It is the imagination of form, through determined or undetermined mental conception, as such and such or some such other form.

What is the characteristic of feeling? Experience is the characteristic of feeling. There is experience when one feels the results of good or bad actions.

What is the characteristic of perception? Recognizing is the characteristic of perception. The nature of perception is to know various things, and to express things seen, heard, conceived and those that one recalls.⁵

What is the characteristic of the formations? Constructing is the characteristic of the formations. The nature of formation is to form and construct; through it the mind is directed towards favorable (kuśala), unfavorable (akuśala) and neutral (avyākyta) activities.

⁵. Cf., the Pāli expression dīṭṭha-suta-muta-rūṇāta. MA I, p. 37, says that the term muta indicates odor, taste and tangibles: gandharasaphosṭbabhānam etam adhiracanām.
What is the characteristic of consciousness? Knowing is the characteristic of consciousness. It is consciousness by means of which one knows (visible) form, sound, odor, taste, the tangible, mental objects and various realms.

What is the characteristic of the eye element? It is that by means of which one sees forms, and which is the store-consciousness, the accumulated seed (bijam upacitam ālayavijñānam). The characteristics of the elements of the ear, nose, tongue, body and mental organ are also like that of the eye element.

What is the characteristic of the form element? The form element is that which becomes visible when it is seen by the eye, and over which is exercised the supremacy of the eye element. The characteristics of the elements of sound, odor, taste, tangibility and the mental object are like that of the form element.

What is the characteristic of the visual consciousness element? It is reaction to a visible form which has the eye as its subject (base) and form as its object, and it is also the store-consciousness of results which is the accumulated seed (bijam upacitam vipākālayavijñānam). Such is the characteristic of the visual consciousness element. The characteristics of the elements of auditory, olfactory, gustatory, tactile and mental consciousness are also like that of visual consciousness.

What is the characteristic of the sphere? It should be known just as should that of the elements.

What is the definition of the aggregate of matter? Whatever it is, all matter is constituted by the four great elements and derivations of the four great elements.

What are the four great elements? They are the elements of earth, water, fire and air.

What is the earth element? It is solidity.
What is the water element? It is fluidity.
What is the fire element? It is heat.
What is the air element? It is motion.

What is derived matter? The faculties of the eye, ear, nose, tongue, body, a certain part of form, sound, odor, taste, touch,
and also matter included in the sphere of mental objects.  

What is the eye faculty (indriya)? It is sensitive matter derived from the four great elements and which is the basis of visual consciousness.

What is the ear faculty? It is sensitive matter derived from the four great elements and which is the basis of auditory consciousness.

What is the nose faculty? It is sensitive matter derived from the four great elements and which is the basis of olfactory consciousness.

What is the tongue faculty? It is sensitive matter derived from the four great elements and which is the basis of gustatory consciousness.

What is the body faculty? It is sensitive matter derived from the four great elements and which is the basis of tactile consciousness.

What is form? It is a phenomenon derived from the four great elements and which is the object of visual consciousness, such as blue, yellow, red, white, long, short, square, round, large, small, high, low, soft, rough, the sun, shadow, light, darkness, cloud, smoke, dust and mist; the form of space, the form of a gesture (of an expression), the form of a single color in the sky. All that is threefold: pleasant, unpleasant or indifferent.

What is sound? It is a phenomenon derived from the four great elements and which is perceptible by the auditory faculty, such as pleasant, unpleasant or indifferent, produced by the organic or inorganic great elements or both, known in the world or produced by persons endowed with supernormal powers (siddhas) or conceived or uttered by the noble ones (āryas) or by heretics.

What is odor? It is a phenomenon derived from the four great elements and which is perceptible by the olfactory faculty,

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7. Such as the sound of spoken words.
8. Such as the sound produced by trees shaken by the wind.
9. Such as the sound produced by a musical instrument.
such as a pleasant, unpleasant, neutral, natural, mixed or modified odor.

What is taste? It is a phenomenon derived from the four great elements and which is perceptible by the gustatory faculty, such as bitter, acid, sweet, sharp, salty or astringent, pleasant, unpleasant or neutral, natural, mixed or modified.

What is tangibility? It is a phenomenon derived from the four great elements and which is perceptible by the tactile faculty, such as softness, roughness, lightness, heaviness, flexibility, slowness, rapidity, cold, hot, hunger, thirst, satisfaction, strength, weakness, fading, itchiness, putrefaction, disease, aging, death, fatigue, rest, energy.


What is the definition of the aggregate of feeling? The six groups of feeling: feeling aroused by contact with the eye, feelings aroused by contact with the ear, nose, tongue, body and mental organ. These six groups of feeling are pleasant or unpleasant or neither pleasant nor unpleasant. Equally, there are pleasant, unpleasant, neither pleasant nor unpleasant physical feelings: pleasant, unpleasant, neither pleasant nor unpleasant

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10. Ābhīsamkṣepika "that which is extremely concentrated." This is the atom. See below, p. 91, the definition of the atom as not having a physical body and which is perceived by the mind. Hence, the atom, extremely concentrated matter, is included in the sphere of mental objects and not in the visual, auditory, olfactory, gustatory or tangible spheres.

11. Ābhīyarakāśika "that which pertains to space." This is very widespread rūpa (matter) which does not create an obstacle. This is also perceived by the mind, but not by the physical faculties, the eye, etc.

12. Sāmādānikā "that which pertains to the discipline of commitment." This is experience proved by practice. It is avijñaptirūpa.

13. Parikalpita "imagined." This is rūpa, matter (as apparition) produced by the imagination.

14. Vaibbattrika "that which is produced by the supernormal powers." These are things engendered by the ādhibalas, through the power of the ādhyānas, vimokṣas, etc.
mental feelings; pleasant, unpleasant, neither pleasant nor unpleasant sensual feelings; pleasant, unpleasant, neither pleasant nor unpleasant non-sensual feelings; there are also pleasant, unpleasant, neither pleasant nor unpleasant feelings associated with greed (gredha); pleasant, unpleasant, neither pleasant nor unpleasant feelings associated with renunciation (naiskramya).

What is physical feeling? It is feeling associated with the five kinds of consciousness [in relation to the five physical feelings].

What is mental feeling? It is feeling associated with mental consciousness.

What is sensual feeling? It is feeling associated with desire for self.

What is non-sensual feeling? It is feeling free from that desire.

What is feeling associated with greed? It is feeling associated with greed for the five sense pleasures.

What is feeling associated with renunciation? It is feeling which is free from this [last] desire.

What is the definition of the aggregate of perception? The six groups of perception are: perception aroused by contact with the eye, perceptions aroused by contact with the ear, nose, tongue, body and mental organ, by means of which it perceives an object endowed with signs (sanimittā), an object without signs (animitta), a limited (paritta) object, an extensive (mahadgata) object, an infinite (apramāṇa) object, and also the sphere of nothingness where one thinks: "nothing exists" (nasti kincid ityākiñcanyāyatanam).

What is perception endowed with signs? All perceptions except those of him who is skilled in the inexpressible (avyavabhārakusala), of him who has attained the state of signlessness (animittadbhātusamāpanna) and him who has risen to the summit of existence (bhavāgrasamāpanna).

What is perception without a sign? These are the perceptions which were excluded [above].

What is limited perception? It is that by means of which one perceives the realm of desire (kāmadhātu).
« What is extensive perception? It is that by means of which one perceives the realm of form (rupadhātu).

« What is infinite perception? It is that by means of which one perceives the sphere of infinite space (ākāśānanyāyatana) and the sphere of infinite consciousness (vijñānānanyāyatana).

« What is perception of nothingness? It is that by means of which one perceives the sphere of nothingness (ākiñcanyāyatana).

« What is the definition of the aggregate of formations?

« The six groups of volition (cetanā): volition aroused by contact with the eye, volitions aroused by contact with the ear, nose, tongue, body and mental organ, by means of which one aims for a good state, one aims for impurity or one aims for the discrimination of states (avasthābheda).

« Thus—except for feeling and perception—this volition, with the other mental things (caitasika dharma) and also formations dissociated from the mind (cittaviprayukta saṃskāra), is called the aggregate of formations.

« And what are they [these formations]?


« What is volition (cetanā)? It is construction by the mind (cittabhisaṃskāra), mental activity (manaskarma). Its function consists of directing the mind to the domain of favorable (kusala), unfavorable (akusala) or neutral (avyākṛta) activities.

« [1] What is attention (manaskāra)? It is mental tenacity (cetasa abbōgaḥ). Its function consists of keeping the mind (cittadārāna) on the object (ālamṇa).

« [2] What is contact (sparsā)? It is similar to the transformation of a faculty when the threefold union takes place. Its function consists of giving a basis to feeling (vedanā).

« [3] What is will (chanda)? It is the will-to-do (kartr-kāmatā) which is in direct relation to the desired object. Its function consists of giving a basis to vigor.

« [4] What is determination (adhimokṣa)? It is the action of remaining [fixed] on an object chosen by choice. Its function consists of not going back [on one’s decision].

« [5] What is mindfulness (smṛti)? It is non-forgetting by the mind (cetasas) with regard to the object experienced. Its function is non-distraction.

« [6] What is concentration (samādhi)? It is one-pointedness of mind (cittasaikāgratā) on the object to be investigated. Its function consists of giving a basis to knowledge (jñāna).

« [7] What is wisdom (prajñā)? It is investigation of the qualities (dharma) of the object to be investigated. Its function consists of excluding doubt (saṃśaya).

15 Indraṇīvetkāraṇapariccheda “This meaning of pariccheda is not known to our lexicons.” [tr after] La Vallée Poussin, Siddhi, p 144

16. Trikāsamnipāta “threefold union” is the union of a sense faculty, an object and consciousness Indraṇī-vaśaya-vijñānāni triyāyena trikam Triṃśikā, p. 20 Cf cakkunā ca paṭicca rūpe uppajjati cakkhuvināṇānaṁ, tinnāṁ saṅgati phasso (M III, p 281)

17. Saṃstutavastu “the object experienced” Triṃśikā, p 26, explains saṃstutavastu by pūrvaṁvīhātum “experienced formerly”
【8】What is trust (śraddhā)? It is full and firm conviction (abhisampratīyaya) with regard to that which exists (astitva), serene joy (prasāda) relating to good qualities (guṇavattva), and eagerness (abhilāṣa) for capability (sākyatva). Its function consists of giving a basis to will.

【9】What is self-respect (bṛi)? It is shame at doing wrong to oneself. Its function consists of giving a basis to abstention from misconduct (duścarita).

【10】What is modesty (apatrāpya)? It is shame at doing wrong because of another person. Its function is the same [as the above].

【11】What is the absence of greed (alobha)? It is non-attachment to existence (bhava) or to the instruments of existence (bhavopakarana). Its function consists of giving a basis to the halting of misconduct.

【12】What is the absence of hatred (advesa)? It is the absence of malevolence (anāghāta) with regard to living beings (sattva), suffering (duḥkha) and the conditions of suffering (duḥkhasthāniya dharma). Its function consists of giving a basis to the halting of misconduct.

【13】What is the absence of delusion (amohā)? It is knowledge (jñāna) and discernment (pratisaṃkhyā) concerning the results of actions (vipāka), concerning the teachings (āgama) or realization (adhibhāma). Its function consists of giving a basis to the halting of misconduct.

【14】What is vigor (vīrya)? It is firm mental effort (cetaso 'bhyutsābaḥ) aimed towards favorable (kuśala) things, either in the preparation (saṃnāba), or in the practice (prayoga), or the absence of weakness (alīnatva), or in the absence of regression (avyāvṛtti), or in dissatisfaction (asamtuṣṭi). Its function consists of realizing fullness and accomplishment in the favorable direction.

【15】What is serenity (praśrabdhī)? It is maneuverability (karmanyatā) of the body and mind acquired by relaxing the rigidity (dauṣṭhulya)\(^{18}\) of the body and mind. Its function consists of removing every obstruction.

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\(^{18}\) Dauṣṭhulya: Triṃśikā, p. 27, explains the term as kāyacittayor
«[16] What is diligence (apramāda)? It is the development of favorable conditions through the absence of craving, hatred and delusion accompanied by vigor, and also protection of the mind against impure conditions (sāsrava dharma). Its function consists of realizing the fullness and accomplishment of worldly (laukika) and transcendental (lokottara) happiness.

«[17] What is equanimity (upeksā)? It is evenness of mind (cittasamatā), passivity of mind (cittapraśāthata),¹⁹ a disinterested and stable state of mind (cittasyānābhogāvasthitatā), which is opposed to the defiled states (saṃkliṣṭavibhāra), and which is based on the absence of craving, hatred and delusion, accompanied by vigor. Its function consists of not giving occasion to the defilements (saṃkleśa).

«[18] What is harmlessness (avibhimsā)? It is compassion (karuṇā) which forms part of the absence of hatred. Its function consists of not tormenting.

«[19] What is craving (rāga)? It is attachment to the three realms of existence. Its function consists of engendering suffering.

«[20] What is repugnance (pratigha)? It is malevolence (āghāta) with regard to living beings, suffering, and conditions of suffering. Its function consists of supplying a basis to a wretched state²⁰ and misconduct.

¹⁹. Cittaprasāthata. Trimsīka, p. 28, explains the term thus: anabhi-samkārenāprayatnena samābitacetaso yathābhiyogam samasyaiva ya pravṛttiḥ sa cittapraśāthataḥ "passivity of mind (cittapraśāthata) is the continuation of the stable and equal state of mind already realized, without construction of effort" (pravaśaḥ < vāsāḥ "lazy being").

²⁰. Asparsāvibhāra. Pāli equivalent aphāsuvibhāra which means "wretched state," "unpleasant life or existence." There is no doubt over the meaning of the term asparsāvibhāra since it is clearly explained in the Trimsīkā, p. 28: sparśaḥ sukham, tena sabito vibhāraḥ sparśavibhāraḥ, na sparśavibhāro sparśavibhāraḥ, duhkhasaḥita ityarthāḥ: "sparśa means happiness, an existence (state) endowed with that (happiness) is sparśavibhāra, (that which is)
"[21] What is pride (māna)? It is exaltation of the mind (cittasyonnamitih) which rests on the idea of self. Its function consists of giving a basis to the appearance of contempt (agaurava) and suffering.

"[22] What is ignorance (avidyā)? It is absence of knowledge (ajñāna) with regard to the three realms of existence (trāidhātuka). Its function is to give a basis to the appearance of defilements, mistaken decisions and doubts concerning the teachings (dharma).

"[23] What is scepticism (vicikitsā)? It is uncertainty (vimati) with regard to the Truths (satya). Its function consists of supplying a basis to non-functioning on the part of the good (kuśalapakṣa).

"[24] What is the view of individuality (satkāyadrśti)? It is the admission, inclination, idea, point of view, opinion of him who considers the five aggregates of attachment as a "self" or pertaining to a "self." Its function consists of giving a basis to all kinds of opinions.

"[25] What is the idea of grasping extreme views (anta-grābadrśti)? It is the admission, inclination, idea, point of view, opinion of him who considers the five aggregates of attachment as eternal (sāsvata) or as self-annihilating [at death]. Its function consists of preventing emancipation by means of the middle way.

not sparśavibhāra is asparśavibhāra, which means 'endowed with suffering.' Therefore asparśavibhāra means "a wretched or painful state," "an unpleasant existence." Sparśa usually means "contact." In a developed sense it can mean "association," "harmony," and also the idea of sukha "happiness," as it is given in the Trīṃśikā, may be introduced in a forced way. However, in Buddhist Sanskrit texts sparśavibhāra and asparśavibhāra are used as technical terms probably in accordance with the Pāli terms phāsuvibhāra and aphāsuvibhāra.

There is an interesting discussion of the term phāsuvibhāra in the article "Deux Études de Moyen Indien" by Colette Caillat, Journal Asiatique, 1960, fasc. 1 p. 41 ff.

See also Edgerton, BHS Dictionary, s.v. phāsu, sparśavibhāratā, asparśavibhāra.

21. Sarvadrśtigata "all kinds of opinions." Here gata does not mean "gone," but "group," "multitude." Cf. the Pāli expression ditṭhigatam ditṭhigabahanam. Also cf. the Tibetan translation of sarvadrśtigata by ha ba thams cad "all opinions."
« [26] What is adherence to views (drṣṭiparāmarśa)? It is the admission, inclination, idea, point of view, opinion of him who considers a view or the five aggregates of attachment forming the basis of views, as the best, the highest, eminent and supreme. Its function consists of supplying a basis for adherence to false views.22

« [27] What is adherence to observances and rituals (śīlavrataparāmarśa)? It is the admission, inclination, idea, point of view, opinion of him who considers observances and rituals or the five aggregates of attachment constituting the basis, as being pure, just (or providing deliverance)23 and leading to emancipation. Its function is to supply a basis for fruitless efforts.

« [28] What is a false view (mithyādṛṣṭi)? It is the admission, inclination, idea, point of view, opinion of him who denies cause (hetu) and effect (phala) or action (kriyā) or who rejects the reality of what exists (sat vāstu) or who imagines falsely. Its function consists of totally eradicating good roots (kusalamāla), of supplying a basis to the consolidation of bad roots (akuśalamāla), and of persevering in the bad and not persevering in the good.24

« Of these five ideas, how many are affirmative (samāropadrṣṭi) and how many negative (apavādadrṣṭi)? Four are affirmative ideas because of the fact that they attribute a particular nature (svabhāravāriṣeṣa) to the knowable (jñeya) and also because of the fact that they attribute the highest purity (agraśuddhi) to views.25 One of these ideas is usually negative.

22. Drṣṭiparāmarśa is attachment to philosophical and metaphysical opinions, and śīlavrataparāmarśa is attachment to external observances and rituals.
23. Gokhale reads mukti “as just” and Pradhan reads muktiti “as deliverance.” The Chinese and Tibetan versions confirm Pradhan’s reading.
25. According to the Commentary by Buddhasimha, the four words svabhāva, viṣeṣa, agra and śuddhi correspond respectively to the four satkāyadrṣṭi, antagrāhadrṣṭi, drṣṭiparāmarśa and śīlavrataparāmarśa views. If this explanation is accepted, the translation would be: “Four are affirmative ideas by reason of the fact that they attribute a nature (svabhāva) and a particularity (viṣeṣa) to the knowable (jñeya), and also by reason of the fact that they attribute excellence (agra) and purity (śuddhi) to views.”
«As for views in relation to the beginning (pūrvānta) and the end (aparānta)—by how many of the [preceding] views can they be known? By two or by all. As for views in relation to indeterminate subjects (avyākta-vastu)—by how many can they be known? By two or by all.

«What are the defects the sight of which led the Blessed One to deny a self (ātman) in the aggregates, elements and spheres for five reasons? On seeing five defects (doṣa) contained in the view of individuality (satkāyadṛṣṭi). [They are] the defect of divergent characteristics (vilaksanatā), defect of impermanence (aniyatā), defect of dependence (asvātantrya),26 defect of the absence of body (nirdebatā), defect of effortless liberation (ayatnato mokṣa).

«As for the twenty forms of defective views concerning the self with regard to the five aggregates—matter (rūpa) is considered as the self (ātma), the self having a material nature (rūpavantam ātmānām), matter pertaining to the self (ātmīyam rūpam), or the self to matter (rūpe ātmānām); and feeling, perception, the formations and consciousness are considered as the self, or the self having consciousness, consciousness pertaining to the self, and the self to consciousness—of those how many are views concerning the self, and how many concerning things pertaining to the self? Five are views concerning the self and fifteen are views concerning things pertaining to the self. Why are there fifteen concerning things pertaining to the self? Because of the relationship with the self (sambandhātmāyatā), the dependence of the self (vasavartanātmāyatā) and the inseparability of the self (avinirbhāgatītātmāyatā).

«Should it be said that the view of self is based on established reality (nirūpitavastuka) or that it is not based on estab-


lished reality (*anirūpitavastuka*)? It should be said that it is not based on established reality, [but is] like the belief that a rope is a snake.

« [29] What is anger (*krodha*)? It is mental malevolence which forms part of repugnance caused by a present prejudice. Its function consists of supplying a basis to violence, the use of weapons and sticks, etc.

« [30] What is rancor (*upanāha*)? Not subsequently abandoning the intention of revenge, which also forms a part of repugnance. Its function consists of supplying a basis to impatience.

« [31] What is hypocrisy (*mṛkṣa*)? It is the fact of hiding one’s own faults when one has been justly accused, which forms part of delusion (*moha*). Its function consists of supplying a basis to a state of remorse and uneasiness.

« [32] What is malice (*pradāśa*)? It is mental malevolence forming part of repugnance, preceded by anger (*krodha*) and rancor (*upanāha*). Its function consists of supplying a basis to violent, harsh and insulting words; to an accumulation of demerit (*apunya*) and a state of uneasiness.

« [33] What is envy (*irṣya*)? It is an angry thought in him who desires gains and honors. It is part of hatred aroused by intolerance (*amarṣakṛta*) for the welfare of others. Its function consists of arousing affliction and a state of uneasiness.

« [34] What is avarice (*mātsarya*)? It is firm mental attachment (*cetasa āgraha*) by him who desires gains and honors. It is part of craving (*rāga*) for necessities (*parīśkāra*: things necessary to existence). Its function consists of supplying a basis to the opposite of a simple life (*asamjilekha*).\(^{28}\)

« [35] What is illusion (*māyā*)? It is a display of false virtues by him who is set on gains and honors. It forms part of craving and delusion. Its function consists of supplying a basis to a false way of life.

« [36] What is dissimulation (*sāthya*)? It is [a tendency to] hide his real faults by him who is set on gains and honors. It

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\(^{28}\) In Pāli *sallekha* means ‘simplicity,’ ‘austerity,’ not possessing many things. Cf *sallekhanutt*, Vism, p 65
forms part of craving and delusion. It is opposed to the acceptance of good advice (samyag avavāda).

« [37] What is self-satisfaction (mada)? It is joyful contentment arising from health, youth, or a sign of longevity or of any intoxicating advantage (sārava sampatti). It forms part of craving. Its function consists of supplying a basis to all the major and minor defilements (sarvakleṣopakleṣa).

« [38] What is violence (vibimsā)? It is cruelty, lack of compassion or love. It forms part of repugnance (pratigha). Its function consists of doing wrong.

« [39] What is lack of self-respect (ābrikyā)? It is the fact of not being ashamed of doing wrong in relation to oneself. It forms part of craving, hatred and delusion. Its function consists of attracting all the major and minor defilements.

« [40] What is lack of modesty (anapatrāpya)? It is the fact of not being ashamed in doing wrong because of others. It forms part of craving, hatred and delusion. Its function consists of attracting all the major and minor defilements.

« [41] What is inertia (stūyāna)? It is the absence of mental maneuverability (cittākarmaṇyatā), which forms part of delusion. Its function consists of attracting all the major and minor defilements.

« [42] What is restlessness (auddhatya)? It is mental disquiet in him who pursues a pleasant object (subhanimitta). It forms part of craving. Its function consists of opposing tranquility (samatā).

« [43] What is lack of trust (āsraddhyā)? It is an absence of firm and full trust, it is a lack of serenity and aspiration for the good. It forms part of delusion. Its function consists of supplying a basis to idleness.

« [44] What is idleness (kauśīdya)? It is a lack of mental effort caused by the pleasures of sleep and rest. It forms part of delusion. Its function consists of opposing all practices which are aimed at the good.

« [45] What is indolence (pramāda)? It is non-development of the good due to craving, hatred and delusion associated with idleness, and it is also mental non-protection against impure things (sāsravebhyaś ca dharmebhyah). Its function consists of
supplying a basis to an increase of the bad and diminution of the good.

«[46] What is confused memory (muṣītasmṛtī)? It is memory filled with defilements. Its function consists of supplying a basis to distraction (vīkṣeṇa).

«[47] What is inattention (asamprajñā)? It is intelligence (prajñā)29 filled with defilements by means of which involuntary (asamvidita) actions of body, speech and mind arise. Its function consists of supplying a basis to transgressions of moral rules (āpatti).

«[48] What is distraction (vīkṣeṇa)? It is the dispersion (visāra) of the mind and that forms part of craving, hatred and delusion. It is divided into natural distraction (svabhāvasvāvīkṣeṇa), external distraction (bahirdhā-vīkṣeṇa), internal distraction (adhyātma-vīkṣeṇa), distraction concerning the aim (nimitta-vīkṣeṇa), distraction of unruliness (dausṭhulya-vīkṣeṇa) and distraction arising from attention (manasikāra-vīkṣeṇa).

« What is natural distraction? It is the five groups of consciousness.30

« What is external distraction? It is mental dispersion (cetaso visāraḥ) in the five sense pleasures of him who pursues the good.

« What is internal distraction? It is torpor (laya), restlessness (auddhatya) and enjoyment (āsvāda) in him who pursues the good.

« What is distraction concerning the aim? It is pursuit of the good with a view to obtaining praise from others.

« What is distraction of unruliness? It is grasping (udgraha), dispersion (vyavakiranta), objectification (nimittikara) in respect of a certain feeling which occurs, such as “me” (aham), “mine” (mama) or “I am” (asmi) because of unruliness aroused by egoism (ahamkara), self-interest (mamakara) and “I am” pride (asmimana) in him who pursues the good.

29 Here prajñā is translated as ‘intelligence’ in order to distinguish it from wisdom.
30 Consciousness associated with the five physical senses eye, ear, nose, tongue and body.
"What is distraction of attention? It is a dispersion arising from doubt* in a person who is entering other states of attainment (samāpatti) or other vehicles (yāna). Its function opposes that of detachment (vairāgya).

"[49] What is languor (middha)? It is mental contraction (cetaso'bbisamkṣepaḥ) which is part of delusion because of a certain cause of languor (middhanimitta), be it favorable (kuśala), unfavorable (akuśala) or neutral (avyākṛta), in time (kāla) or outside time (akāla), appropriate (yukta) or inappropriate (ayukta). Its function consists of supplying a basis to negligence in what one should do (kriyātipatti).

"[50] What is remorse (kaukṛtya)? It is mental repentence (cetaso vipratisarah) which is part of delusion (mohāmśika) because of various reasons whether intentional or not, favorable, unfavorable or neutral, in time or outside time, appropriate or not. Its function consists of opposing mental stability (cittasthitī).

"[51] What is reasoning (vitarka)? It is mental debating (manojalpa) which seeks, deriving from volition (cetanā) or intellect (prajñā), and it is mental coarseness (cittasya vaudārikatā).

"[52] What is deliberation (vicāra)? It is mental debating which reflects (pratyavekṣaka), deriving from volition (cetanā) and intellect (prajñā), and it is mental subtlety (cittasya suksmatā). The function of both consists of supplying a basis to states of ease or uneasiness (sparśśparśavihāra).

Moreover, the function of favorable things (kuśala dharmā) consists of eliminating whatever is hostile (vipakṣa) to them, and the function of the major and minor defilements (kleśopakleśa) consists of counteracting their opposites (pratipakṣa).

"What are formations dissociated from the mind (citta-viprayuktā samāskāra)?


* J W de Jong notes in his review that "doubt," not "samsraya, is a mistake. See appendix, p 298. This should be, "It is a dispersion arising from entering other states of attainment or resorting to (sāṁśraya) other vehicles."

Abhidharmasamuccaya

« [1] What is obtaining (prāpti)? Obtaining, acquisition (pratilambha), possession (samanvāgama), it is a designation (prajnapti) indicating the increase (ācaya) and diminution (*?p<2-c<z-y<z) of favorable (kusald) and unfavorable (akusala) things.

« [2] What is the attainment of non-perception (asamjñi-samāpatti)? It is a designation indicating the cessation (nirodha) of the unstable mind and mental activities (sthāvarāṇāṁ citta-caitāsikānāṁ) by means of attention (manasikāra) preceded by the perception of release (niḥsaraṇasamjñā) in a person who is free from craving (vītarāga) in the “wholly pure” state (subha-krīṣna), but who is not yet free from the craving beyond that.

« [3] What is the attainment of cessation (nirodhasamāpatti)? It is a designation indicating the cessation of the unstable mind and mental activities by means of attention preceded by the perception of a state of peace (sāntavihāra) in a person free from craving in “the sphere of nothingness” (ākiñcanyāyatana) and who is emerging from the “summit of existence” (bhavāgra).

« [4] What is the state of non-perception (āsamjñika)? It is a designation indicating the cessation of the unstable mind and mental activities in a person who is born among the gods (deva) in the state of non-perceptive beings (asamjñisattva).

« [5] What is the life faculty (jīvitendriya)? Life span (āyus)\(^{31}\) designates a period of fixed duration (sthitikālaniyama) affected by former actions (pūrvakarmāviddha) in the similarity of types (nikāyasabhāga).\(^{32}\)

\(^{31}\) Jīvitendriya and āyus are used here as synonyms

\(^{32}\) Cf Dhs, p 143, §635 Katamam tan tāṁ rūpaṁ jīvitindriyaṁ? Yo tesam rūpaṁ dhammānam āyus thit śrī parāṁ vāpanā vāpyanā vattanā pālaṁ jītāṁ jītvindriyaṁ, idaṁ tan tāṁ rūpaṁ jītvindriyaṁ
« [6] What is similarity of types (nikāyasabbhāga)? It is a designation indicating the resemblance of individualities (ātmabhāvasadṛśatā) of different beings among the various types of beings.

« [7] What is birth (jāti)? It is a designation indicating the appearance (into existence) of formations after their disappearance (saṃskārāṇām abhūtvā bhāve) in the similarity of types (nikāyasabbhāgā).

« [8] What is aging (jarā)? It is a designation indicating the change which occurs in the continuity (prabandhānyathātva) of formations in the similarity of types.\(^3\)

« [9] What is duration (sthitī)? It is a designation indicating the non-breaking of the continuity (prabandhāvīpaṇāsā) of formations in the similarity of types.

« [10] What is impermanence (anityatā)? It is a designation indicating the breaking of the continuity (prabandhavināśa) of formations in the similarity of types.\(^3\)

« [11] What is groups of names (nāmakāya)? It is a designation indicating the own-nature of things (dharmāṇāṃ svabhāvādhibacana).

« [12] What is groups of words (padakāya)? It is a designation indicating the particularity of things (dharmāṇāṃ višeṣādhibacana).

« [13] What is groups of consonants (vyanjanakāya)? It is a designation indicating syllables (aksara) which form the basis of the preceding two, because it reveals them (abhivyanjana). The letter (varṇa) is that itself, because it describes the meaning (arthasaṃvarṇana). It is also a designation for the syllable (aksara) because of the indestructibility of their synonymy (paryāyāksaraṇatā).

« [14] What is the status of an ordinary man (prtbagjanatva)?

\[^3\] Cf. ibid., p. 144, §644: Katamaṃ taṃ rūpaṃ rūpassa jaratā? Yā rūpassa jarā jīramatā khandickeyā pālicheyya ralitacayā āvino sambhāni indriyānaṃ pariṇāto, idaṃ taṃ rūpaṃ rūpassa jaratā.

\[^3\] Cf. ibid., p. 144, §645: Katamaṃ taṃ rūpaṃ rūpassa aniccata? Yo rūpassa khaṇo vayo bhedo (paribheda) aniccata antaradbānaṃ. idaṃ taṃ rūpaṃ rūpassa aniccata.
It is a designation indicating the absence (apratilābha) of noble qualities (āryadharma).

«[15] What is continuity (pravṛtti)? It is a designation indicating the non-interruption (anupaccheda) of the continuity of causes and effects (hetuphalaprabandha).

«[16] What is diverse regularity (pratiniyama)? It is a designation indicating the diversity (nānātva) of causes and effects.

«[17] What is union (yoga)? It is a designation indicating the conformity (ānurūpya) of causes and effects.

«[18] What is rapidity (java)? It is a designation indicating the rapid succession (āśupraṇṛtti) of causes and effects.

«[19] What is gradation (anukrama)? It is a designation indicating the uniform succession (ekatvapraṇṛtti) of causes and effects.

«[20] What is time (kāla)? It is a designation indicating the continuous succession of causes and effects (hetuphalaprabandhapraṇṛtti).

«[21] What is orientation (deśa)? It is a designation indicating only the causes and effects in the east, south, west, north, below, above, everywhere in the ten directions.

«[22] What is number (saṃskhyā)? It is a designation indicating separately the division (bheda) of the formations (saṃskāra).

«[23] What is assemblage (sāmagrī)? It is a designation indicating the combination of causes, effects and conditions (hetuphalapratyayasamavadhāna).

What is the definition of the aggregate of consciousness (vijnānaskandhavyavasthāna)?

« It is the mind (citta), the mental organ (manas) and also consciousness (vijnāna).

«And now, what is the mind (citta)? It is the store-consciousness of all the seeds (sarvabijjakam ālayavijnānam) impregnated by the residues (vāsanāparibhāvita) of the aggregates (skandha), elements (dhātu) and spheres (āyatana). The result-consciousness (vipākavijnāna) and the appropriating-consciousness (ādānavijnāna) are the same thing also, because of the accumulation of those residues (tad vāsanācitatā).
«What is the mental organ (manas)? It is the object of the store-consciousness (ālayavijñānālambana) which always participates in the nature of self-notion (manyanātma) associated with the four defilements, viz. the view of “self” (ātmadrṣṭi), love of “self” (ātmasneha), pride of “I am” (asmināna) and ignorance (avidyā). And this is present everywhere (sarvatraga), in favorable (kuśala), unfavorable (akuśala) and neutral (avyākṛta) states, except in the case of one facing the Path (mārgasammukhābhāva), the attainment of cessation (nirodhasamāpatti), the stage of the learned (asaiksabhūmi)\(^{35}\) and also the consciousness that has just this instant ceased among the six kinds of consciousness.

«What is consciousness (vijñāna)? It consists of six groups of consciousness: visual, auditory, olfactory, gustatory, tactile and mental consciousnesses.

«What is visual consciousness? It is an intimation (prativijñapti)\(^{36}\) having the eye as its basis and [visible] form as its object.

«What is auditory consciousness? It is a reaction having the ear as its basis and sound as its object.

«What is olfactory consciousness? It is a reaction having the nose as its basis and odor as its object.

What is gustatory consciousness? It is a reaction having the tongue as its basis and taste as its object.

What is tactile consciousness? It is a reaction having the body as its basis and the tangible as its object.

What is mental consciousness? It is a reaction having the

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35. \textit{Aśaikṣa}, lit. “he who has no further need of training,” that is, an arhat.

36. \textit{Prativijñapti} means “intimation or announcement of a thing.” When the eye comes into contact with a visible form, the consciousness arises that there is something in front of the eye. This consciousness is only a kind of reaction, response or awakening, and it does not perceive what the object is. It is the \textit{samjñāskandha} that perceives. For example, when the eye comes into contact with a color, the visual consciousness (caksunjñāna) which arises is only an awakening, response or reaction intimating the presence of some color, but it does not perceive or recognize what that color is. It is perception (samjñā) that recognizes it as red, blue, etc.
mental organ (manas) as its basis and mental objects (dharma) as its object.

What is the definition of the elements (dhātu)? The aggregate of matter itself contains ten elements: the eye element and form element, the ear element and sound element, the nose element and odor element, the tongue element and taste element, the body element and tangible element, and a part of the element of mental objects. The aggregate of feeling, the aggregate of perception, the aggregate of formations constitute part of the element of mental objects (dharmadhātu). The aggregate of consciousness itself contains seven elements of consciousness, viz. the six elements of consciousness beginning with the eye plus the element of the mental organ (manas).

What are the elements of mental objects (dharmadhātu) which are not included in the aggregates? They are unconditioned things (asamṣkṛta) which are eight in number:

1. the suchness (essential nature) of favorable things (kuśaladharmatathatā);
2. the suchness of unfavorable things (akuśaladharmatathatā);
3. the suchness of neutral things (avyākṛtadharmatathatā);
4. space (ākāsa);
5. cessation obtained without acquired knowledge (a-pratisaṁkhyaṁ
   nirodha);
6. cessation obtained with acquired knowledge (pratisaṁkhyaṁ
   nirodha);
7. the immovable (āniṇḍya);
8. the cessation of perception and feeling (saṁṣṭhate
   vedyatanimirodha).

What is the suchness of favorable things (kuśaladharmatathatā)? It is the fact that there is no “self” (nairṛtmyam)—that which is known as emptiness (sūnyatā), signless (aniṁitta), the limit of existence (bhūtakoṭi), ultimate reality (paramārtha) and the element of the Dharma (dharmadhātu).

Why is suchness (tathatā) so called? Because of its unchanging nature (ananyathābhāvata).
Why is suchness called “self-less” (nairātmya)? Because it does not have the two kinds of “self.”

Why is suchness called emptiness (śūnyatā)? Because it has none of the impurities.

Why is suchness called “signless” (animitta)? Because all signs are effaced.

Why is suchness called the limit of existence (bhūtakoṭi)? Because it is not subject to transformation.

Why is suchness called the ultimate reality (paramārtha)? Because it is the object of ultimate wisdom.

Why is suchness called the element of the Dharma (dharma-dhatū)? Because it is the fundamental sign of the teaching of the Buddha for all the disciples and Individual Buddhas (Pratyekabuddhas).

The suchnessess of [2] unfavorable and [3] neutral things should be understood as like that of favorable things.

[4] What is space (ākāśa)? It is the absence of matter (rupa), because the latter permits the manifestation of all kinds of activities.

[5] What is cessation obtained without acquired knowledge (apratisamkhyānirodha)? It is cessation which is not disjunction (na visamityoga).

[6] What is cessation obtained with acquired knowledge (pratisamkhyānirodha)? It is cessation which is disjunction (visamityoga).

[7] What is the immovable (aninīya)? It is the cessation of pleasure and suffering in a person who is free from desire in the “wholly-pure” (subbakṛttsna) state, but who is not free from desire beyond that state.

[8] What is the cessation of perception and feeling (saṃjñāvedayitaniryoḍha)? It is the cessation of the unstable mind and mental activities and also of some of them that are stable through the effect of attention (manasikāra) preceded by a peaceful state (śāntavibhāra) in a person who is free from craving (vītarāga) in the “sphere of nothingness” (ākiñcanyāyatana) and who is leaving the “summit of existence” (bhavagra).

37. Pudgalanairātmya and dharmanairātmya
Hence, five kinds of matter,\(^{38}\) the aggregates of feeling, perception, and formations, and these eight unconditioned dharmas (asamskṛtadharma)—these sixteen (things) are called the element of mental objects (dharmadhātu).

What is the definition of the sphere (āyatanaavyavasthāna)? The ten elements of matter themselves constitute the ten spheres of matter. The seven elements of consciousness themselves constitute the sphere of the mental organ (mana āyatana). The element of mental objects (dharmadhātu) is the sphere of mental objects (dharmāyatana).

In this way, the aggregates (skandha), elements (dhatu) and spheres (āyatana) are included in three things: the aggregate of matter (rūpaskandha), the element of mental objects (dharmadhātu), the sphere of the mental organ (mana āyatana).

It is mentioned that there is the eye (cakṣus) and the eye element (cakṣurdhātu). Is there the eye when there is the eye element or is there the eye element when there is the eye?

A case may exist where there is the eye, but not the eye element, as with the final eye of an arhat. A case may exist where there is the eye element, but not the eye, as in an egg or an embryo (kalala) or arbuda or pesi,\(^*\) or like the eye yet to be obtained, or the eye obtained and lost in the maternal womb.\(^{**}\) And also like the visual potential of an ordinary man (prthagjana) born in the formless (ārūpya) realm.

In other cases there may be both the eye and the eye element.

A case may exist where there is neither eye nor eye element, as in the case of him who has attained Nirvāṇa without a remainder (nirupadhiśesanirvāṇa) or in the case of an ārya born in the formless (ārūpya) realm.

In the same way as the eye and the eye element, the ear, nose, tongue, body and their elements should also be understood.

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* Note to new edition: arbuda and pesi refer to a fetus in different stages

** Pradhan puts in the maternal womb” with “the eye yet to be obtained’
Is there the mental organ (*manas*) when there is the element of the mental organ (*manodhātu*), or is there the element of the mental organ when there is the mental organ?

A case may exist where there is the mental organ, but not the element of the mental organ, such as in the case of the last thought-moment of an arhat.

A case may exist where there is the element of the mental organ, but not the mental organ, such as the element of the mental organ of him who has attained cessation (*nirodha samāpanna*).

Cases exist in which are found both the mental organ and the element of the mental organ, as in the cases which remain.

A case may exist where there is neither the mental organ nor the element of the mental organ, as in the case of him who has attained Nirvāṇa without a remainder (*nirupadbiṣeṣa-nirvāṇa*).

Does a person born in a certain realm see with the eye of that realm [only] the forms of that realm itself?

With the eye of that realm one sees the forms of that realm itself, and also the forms of other realms. A person born in the realm of desire (*kāmadhātu*) sees with the eye of that realm the forms of the realm of desire. However, with the eye of the realm of form (*rupadhātu*) which is higher, one sees also the forms pertaining to lower realms. Just as one sees forms with the eye, so one hears sounds with the ear. Just as a person born in the realm of desire smells odors, tastes tastes, experiences contacts pertaining to that realm with the nose, tongue and body of that realm itself, so a person born in the realm of form experiences contacts with the body of that realm. In that realm of form there is naturally no odor nor taste because there is no desire for natural nutriment. Hence, in that realm there is no olfactory or gustatory consciousness. A person born in the realm of desire can with the mental organ of that realm also know undefiled things (*anāsravadharma*) and those pertaining to each of the three realms (*traiḍbātuka*).

Just as it is for a person born in the realm of desire, so it is

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39. Tib.: *khams kyi zas kyi 'dod chags daṅ bral ba*
for a person born in the realm of form. A person born in the realm of the formless (ārūpya) knows with the mental organ of that realm undefiled things (anāṣravadhārma) and those of its own realm of the formless. With an undefiled (anāṣrava) mental organ one can know pure things (anāṣravadhārma) and those of each of the three realms (traidhātuka).

Why are the aggregates arranged in that order? [Firstly] according to the seats of consciousness. There are four seats of consciousness and four forms of consciousness. [Secondly] according to the relationship that exists between them: in relation to matter, there is feeling, when one feels one perceives, when one perceives one thinks (constructs mentally), when one thinks (constructs mentally) consciousness is present in all those states. [Thirdly] according to defilement and purification (samkleśavyavādāna): wherever there is defilement there is purification. Consciousness becomes defiled or purified through feeling, through the grasping of an object, through mental construction. The order in which the aggregates are arranged is also explained in this way.

Why are the elements arranged in that order? [They are so arranged] according to certain particular activities of the world. In this world, one first sees; having seen, one speaks; after which one takes a bath, puts on perfumes and garlands, then one takes different kinds of delicious nutriment, then one makes use of various couches and seats, maidservants and men-servants. On the other hand, in different situations, there is imaginative thought by the mental organ. In this way, the order of the external elements should be understood in relation to the order of the internal elements. In this way also the order of the element of consciousness should be understood.

Just as it is for the order of arrangement of the elements, so it is for the order of arrangement of the spheres (āyatana).

What is the meaning of aggregate (skandha)?

Whatever matter is, past, future or present, internal or external, coarse or subtle, inferior or superior, distant or close,
the understanding of all that is called the aggregate of form,\(^{41}\) in the sense of mass, as a mass of richness (\textit{vittarāśī}).\(^{42}\) And so on up to the aggregate of consciousness. It is also called skandha “trunk” in consideration of the immensity of suffering (\textit{dukkha}), like, for example, a large tree trunk (\textit{mahāvyāksaskandha}). It is said in a Sūtra: the appearance of the great mass of suffering.\(^{13}\) It is also called skandha “shoulder” in consideration of the bearing of the burden (\textit{bhāravahanatā}) of the defilements,\(^{44}\) as one bears a burden on one’s shoulder (\textit{skandhena bhāram udvahati}).

What is the meaning of element (\textit{dbhātu})?

It means the seed of everything (\textit{sarvadharmabīja}), the possessor of its own nature,\(^{15}\) possessor of the connection between cause and effect, and possessor of all the forms of things (\textit{sarvaprakāra dharma}).

What is the meaning of sphere (\textit{āyatana})?

It signifies the door in which consciousness appears (\textit{vijñānāyatvāra}). As the Buddha said: matter is like a mass of foam, feeling like a bubble, perception like a mirage, the formations like a banana tree, and consciousness like an illusion.\(^{46}\)

What is the meaning of the words from “matter is like a mass of foam” up to “consciousness is like an illusion?” They mean the absence of a self, impurity, lack of satisfaction, absence of solidity and substantiality.

\(^{41}\) Cf. Vbh., p. 1: \textit{yaṁ kiṁci rūpaṁ atilānāgatapaccuppannam ajjhatti\-kaṁ va habidbhā vā olārikaṁ vā sukhumāṁ vā hīnaṁ vā puṇītaṁ vā yaṁ dure santike vā, tad-ekajjhaṁ abhisamīyūti vā abhisamīkhīpitvā: yaṁ vuccati rūpakkhandho.}


\(^{43}\) Cf. kēvalassa dukkhakkhandbassa samudayo boti in the \textit{Paticca-\-samuppāda}, e.g. S II, p. 74.

\(^{44}\) Cf. bhārā hare pāncakkhandhā, S III, p. 25.

\(^{45}\) Cf. attano sabbovaṁ dhāreṇuti dhātuvo, Vism, p. 485.

\(^{46}\) Cf. phoṇappingūpamānī rūpaṁ, vedanā bhubujāpamā, maricikāpamā saṁnā, saṁkhārā kadalipamā, māyāpamā ca viññānam, dipitāuccabandhunā, S III, p. 142.
SECTION TWO: DIVISION OF ASPECTS
(Prakārāprabheda)

Again, what are the divisions of the aspects (prakārā-prabheda) 17 of the aggregates, elements and spheres? Here is a table of contents (uddāna):

Substance (dravya), knowables (jñeya), matter (rūpa), outflow (impurity, āsṛava), that which arises (utpanna), etc., that which is past (alīta), etc., conditions (pratyaya), what (how, katham), how many (kati) and with what aim (kim artham). 18

Among the aggregates (skandha), elements (dbhātu) and spheres (āyatana) which are those that exist as substance (dravyasat)? How many exist as substance? With what aim are those that exist as substance investigated?

That which exists as substance is a sense-object which exists without reference to expression and without reference to other things.

All [aggregates, elements, spheres] exist as substance. [They are investigated] with the aim of abandoning attachment to a “self which would be substance” (atma-dravya).

Which [among the aggregates, elements and spheres] are those that exist as designation (prajñaptisat)?

How many [of them] exist as designation?

With what aim are those that exist as designation investigated?

That which exists as designation is a sense-object which exists in reference to expression and in reference to other things.

All [aggregates, elements, spheres] exist as designation.

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47. Pradhan reconstructs the word vikalpa. However, the original term seems to be prakārāprabheda. See Gokhale, p. 29, line 7, and Pradhan, p. 31, line 14.

48. This is a translation of an uddāna. An uddāna is a kind of verse indicating the table of contents of a chapter. Uddānas are often found at the end of chapters in the Pāli texts.
[They are investigated] with the aim of abandoning attachment to a self which is designation (atmaprajñapti). Which [among the aggregates, elements and spheres] are those that exist as convention (saññyatisat)? How many [of them] exist as convention? With what aim are those that exist as convention investigated?

The object of defilement is that which exists as convention. All [aggregates, elements, spheres] exist as convention. [They are investigated] with the aim of abandoning attachment to a self which is an object of defilement (saññiklesa-nimittātman).

Which [among the aggregates, elements and spheres] are those that exist in the ultimate sense (paramārthasat)? How many [of them] exist in the ultimate sense? With what aim are those that exist in the ultimate sense investigated?

The object of purification is that which exists in the ultimate sense. All [aggregates, elements, spheres] exist in the ultimate sense. [They are investigated] with the aim of abandoning attachment to a self which is an object of purification (vyavadāna-nimitta).

Which [among the aggregates, etc.] are knowables (jñeya)? How many [of them] are knowables? With what aim are knowables investigated?

There are five knowables: (1) matter (rupa), (2) the mind (citta), (3) mental activities (caitasika), (4) formations dissociated from the mind (cittaviprayukta saññskāra), and (5) the unconditioned (asamskrta). Wherever there is defilement or purification, what is defiled or purified, what defiles or purifies, or whatever the occasion for that, whatever the purification, in that connection everything is knowable.

Here, matter (rupa) means the aggregate of matter (rupa-skandha), the ten elements of matter (daśarūpadhātu), ten

49. Tib.: bdag la btags pa.
The mind (citta) means the aggregate of consciousness (vijnānaskandha), the seven elements of consciousness (saptavijnānadhatu) and the sphere of the mind (mana āyatana).

Mental activities (caitasika) means the aggregate of feeling (vedanāskandha), the aggregate of perception (saṃjñāskandha), the aggregate of formations associated with the mind (cittasamprayuktā saṃskāraskandha), and also part of the element and sphere of mental objects (dharmaḥdhatvāyatana).

Forms not associated with the mind (cittaviprayuktā saṃskāra) mean the aggregate of formations dissociated from the mind (cittaviprayuktā saṃskāraskandha) and also part of the element and sphere of mental objects.

«The unconditioned (asaṃskṛta) means part of the element and sphere of mental objects (dharmaḥdhatvāyatanaikadesa).

«And again, knowable things (jñeyadharma) should be understood as:

«(1) the object of the knowledge of determination (adhīmuktijñānagocara),

«(2) the object of the knowledge of reasoning (yukti-jñānagocara),

«(3) the object of undispersed knowledge (avisāra-jñānagocara),

«(4) the object of knowledge pertaining to oneself (pratya-ātmajñānagocara),

«(5) the object of knowledge pertaining to others (parātmajñānagocara),

«(6) the object of inferior knowledge (avara- or adhara-jñānagocara),

«(7) the object of superior knowledge (uḍbhavajñānagocara),

«(8) the object of the knowledge of repentance [for having done wrong] (vidūṣaṇajñānagocara),

«(9) the object of the knowledge of the absence of the appearance [of wrong] (asaṃmuṭṭhāna-jñānagocara),
« (10) the object of the knowledge of the absence of the arising [of wrong] (anutpāda-jñānāgocara),
« (11) the object of the knowledge of knowledge (jñāna-jñānāgocara),
« (12) the object of ultimate knowledge (niṣṭhā-jñānāgocara),
« (13) the object of the knowledge of the great meaning (mahārthajñānāgocara).
« [They are investigated] with the aim of abandoning attachment to a self which knows and sees.
« Which are special knowables (vijñeya)?
« How many special knowables are there?
« With what aim are special knowables investigated?
« All are special knowables.
« [They are investigated] with the aim of abandoning attachment to a self which sees, etc.
« Which [among the aggregates, etc.] are superior knowables (abhijñeya)?
« How many [of them] are superior knowables?
« With what aim are superior knowables investigated?
« Superior knowables should be understood as: [1] super-normal transformation (saṃkrānti), [2] the ability to hear sounds (near and distant) (anusrava), [3] penetration of the character of others (caritapravesa), [4] the ability to see the coming [here into the world through former births] (agati), [5] the ability to see the going [from this world to a future birth] (gati), [6] release (nibṛsaraṇa). 50

50. These six superior knowables clearly correspond to the six abhinīnās well known to the Pāli texts:
 saṃkrānti = iddhividha (ṛddhibidha)
anusrava = dibbasota (diryāśrotṛa)
I. Laksanasamuccaya

« All are superior knowables.
« [They are investigated] with the aim of abandoning attachment to a majestic self (endowed with supernormal powers, sānubbhāvatman).
« Which [among the aggregates, etc.] are material (rupin)?
« How many [of them] are material?
« With what aim are material things investigated?
« All are material or in an appropriate order.
« [They are investigated] with the aim of abandoning attachment to a material self (rupyatman).
« Which [among the aggregates, etc.] are immaterial (arūpin)?
« How many [of them] are immaterial?

caritapravesa = paracittajñāna (paracittajñāna)
āgati = puhbenivāsānussati (purvenivāsānusmṛti)
gati = dīhacakkhu (dīracaksus)
nīhatarāṇa = āsavakkhyā (āsavakkhyā)

So here samkrānti does not mean “transmigration” as usual, but the various supernormal feats, such as passing through walls and mountains as if in the air, walking on water as if on the ground, plunging into and emerging from the ground as if in water, flying in the air, etc., described in the suttas, D, no. 34, M, nos. 3, 6, 77, etc.

« With what aim are the immaterial investigated?  
« The immaterial [should be understood] as the opposite of material things.  
« All are immaterial or in the appropriate order.  
« [They are investigated] with the aim of abandoning attachment to an immaterial self (arūpyātman).  
« Which [among the aggregates, etc.] are visible (sa-nidarśana)?  
« How many [of them] are visible?  
« With what aim are visibles investigated?  
« The object of the eye is visible.\textsuperscript{52} The classification is like that of material things.  
« All are visible or in the appropriate order.  
« [They are investigated] with the aim of abandoning attachment to a self endowed with vision (cakṣuśātman).  
« Which [among the aggregates, etc.] are invisible (a-nidarśana)?  
« How many [of them] are invisible?  
« With what aim are invisibles investigated?  
« Invisibles [should be understood] as the opposite of visibles.  
« All are invisible or in the appropriate order.  
« [They are investigated] with the aim of abandoning attachment to a self devoid of vision (acakṣuśātman).  
« Which [among the aggregates, etc.] are those that are resistant (sapratigba)?  
« How many [of them] are resistant?  
« With what aim are those that are resistant investigated?  
« Everything that is visible is also resistant.\textsuperscript{53}  
« And again, those that are resistant should be understood for three reasons: [1] type (jāti), [2] accumulation (upacaya), and [3] unprepared (aparikarmakṛta).

« Here, by type [is meant] those that impede one another and that are impeded by one another. By accumulation [is meant] those that are larger than atoms (lit. above the atom paramāṇorūrdhvam). By unprepared [is meant] that which by nature is not under the control of concentration (na samādhi-vasāvartirūpam). And again, [it is called] “subject to resistance” because it is an immediate cause of anger (prakopapada-sthāna).

« All are resistant or in the appropriate order.

« [They are investigated] with the aim of abandoning attachment to a self which is not present in everything (asarvagatātman).

« Which [among the aggregates, etc.] are those that are not resistant (apratīgha)?

« How many are not resistant?

« With what aim are those that are not resistant investigated?

« That which is not resistant should be understood as the opposite of that which is resistant.

« All are not resistant or in the appropriate order.

« [They are investigated] with the aim of abandoning attachment to a self present in everything (sarvagatātman).

« Which [among the aggregates, etc.] are those associated with outflow (impurity, sāsrava)?

« How many are associated with outflow?

« With what aim are those that are associated with outflow investigated?


54. Āsrava “outflow” is a figurative synonym of kleśa “defilement.” There are three āsravas: 1. kāmāsrava, 2. bhavāsrava, 3. avidyāsrava. See p. 106; M I, p. 55; Sammāditthi-sutta (no. 9); D III, no. 33, Samgiti-sutta.

However, sometimes drsti is also added, bringing their number to four. See Vism, p. 683.

Sāsrava is also a synonym of laukika, and anāsrava of lokottara. Cf. Vism, p. 438: āsaraṇam ārammaṇabhātā sāsarā, tesam anārammaṇā anāsarā. Atthato pan'esa lokīyalokuttara'va botilpannā.
Abhidharmasamuccaya


« Five aggregates of attachment (upādānakandha) associated with outflow, fifteen elements and ten spheres.*

« [They are investigated] with the aim of abandoning attachment to a self endowed with outflow (āsravayuktatman).

« Which [among the aggregates, etc.] are those dissociated from outflow (anāsrava)?

« How many [of them] are dissociated from outflow?

« With what aim are those dissociated from outflow investigated?

« Those that are dissociated from outflow [should be understood] in the opposite sense to those associated with outflow.

« Five aggregates without attachment (anupādānakandha), part of three elements and of two spheres.

« [They are investigated] with the aim of abandoning attachment to a self devoid of outflow (āsravariyuktatman).

« Which [among the aggregates, etc.] are those that are contentious (saraṇa)?

« How many [of them] are contentious?

« With what aim are those that are contentious investigated?

« If, because of craving, hatred or delusion, there occur wars with weapons and sticks, quarrels, fights, disputes and confrontation,55 everything that is contentious should be understood in its nature (tadatma), in its connection (tatsambandha), in its bond (tadbhandha), in its consequences (tadanubandha), in its conformity (tadanukūlya), and in its succession (adanuvaya).

« Those that are contentious (saraṇa) are as numerous as those that are associated with outflow (sāsrava).

« [They are investigated] with the aim of abandoning attachment to a self endowed with [the spirit of] contention (raṇayuktatman).

« Which are those that are non-contentious (araṇa)?

* Note: Add omitted phrase: “and part of three elements and of two spheres” (trayāṇāṃ dhātūnāṃ ārayos cāyatanaayoh pradesah).

« How many [of them] are non-contentious?
« With what aim are those that are non-contentious investigated?
« Those that are non-contentious should be understood in the opposite sense to those that are contentious.
« Those that are non-contentious (arana) are as numerous as those that are dissociated from outflow (anāsrava).
« [They are investigated] with the aim of abandoning attachment to a self devoid of [the spirit of] contention (raṇa-viprayuktātman).
« Which [among the aggregates, etc.] are those that are sensual (sāmiṣa)?
« How many [of them] are sensual?
« With what aim are those that are sensual investigated?
« If, because of craving, hatred or delusion, one is attached to a personality in another existence (paunarbhavikam ātma-bhāvan adhyāvasyati)—everything that is sensual should be understood in its nature, in its connection, in its bond, in its consequences, in its conformity and in its succession.
« Those that are sensual (sāmiṣa) are as numerous as those that are contentious (saraṇa).
« [They are investigated] with the aim of abandoning attachment to a self endowed with sensual [desire] (āmiṣa-yuktātman).
« Which [among the aggregates, etc.] are those that are not sensual (nirāmiṣa)?
« How many [of them] are not sensual?
« With what aim are those that are not sensual investigated?
« Those that are not sensual should be understood in the opposite sense to those that are sensual.
« Those that are not sensual (nirāmiṣa) are as numerous as those that are non-contentious (arana).
« [They are investigated] with the aim of abandoning attachment to a self devoid of sensual [desire] (āmiṣāvavyuktātman).
« Which [among the aggregates, etc.] are those associated with greed (gredhāśrita)?
« How many [of them] are associated with greed?
« With what aim are those associated with greed investigated?
« If, because of craving, hatred or delusion, one is attached to the five sense pleasures (pañcakāmagūṇan adhyavasyati)—everything that is associated with greed should be understood in its nature, in its connection, in its bond, in its consequences, in its conformity and in its succession.

« Those that are associated with greed (gredhāśrīta) are as numerous as those that are sensual (sāmiṣa).

« [They are investigated] with the aim of abandoning attachment to a self endowed with greed (gredhayuktātman).

« Which [among the aggregates, etc.] are those associated with renunciation (naiśkramyāśrīta)?

« How many [of them] are associated with renunciation?

« With what aim are those associated with renunciation investigated?

« Those that are associated with renunciation (naiśkramyāśrīta) should be understood in the opposite sense to those that are associated with greed (gredhāśrīta).

« Those that are associated with renunciation are as numerous as those that are not sensual.

« [They are investigated] with the aim of abandoning attachment to a self devoid of greed (gredhaviprayuktātman).

« Which [among the aggregates, etc.] is that which is conditioned (samskṛta)?

« How many [of them] are conditioned?

« With what aim is that which is conditioned investigated?

« Everything that is subject to appearance (arising, upāda), to disappearance (vyāya) and also to change in its duration (sthityanyathatva)—all that is understood as conditioned.«

« All are conditioned, with the exception of part of the element and the sphere of mental objects (dhammahāvyata lamanaikeṣa).<ref>56. Cf. Tīṇīmāni bhikkhave saṅkhatabassā saṅkhatabalakkenāni. Katamāni tīni? Uppādo paṇṇāyatī, vayo paṇṇāyatī, ṭhitassā anīnāhataṁ paṇṇāyatī, A I, p. 152.

« [They are investigated] with the aim of abandoning attachment to an impermanent self (anityatma).
« Which [among the aggregates, etc.] is unconditioned (asaṃskṛta)?
« How many [of them] are unconditioned?
« With what aim is that which is unconditioned investigated?
« That which is unconditioned should be understood in the opposite sense to the conditioned.
« [The unconditioned is] part of the element and the sphere of mental objects (dharmadātuvāyatanaikadesa).
« [They are investigated] with the aim of abandoning attachment to a permanent self (nityatma).
« Should the aggregates without attachment (anupādana-skandha) be called conditioned or unconditioned? They should not be called conditioned or unconditioned. Why? They are not conditioned because they are not constructed by actions and defilements (karmakleśānabhisāṃskṛta). They are not unconditioned because they are and they are not face to face with will (kāmakārasaṃmukhīvimukhībhava). Thus the Blessed One said: There are two kinds of things: conditioned and unconditioned. Why is that? If they are conditioned in a certain sense, in that sense they are not unconditioned. If they are unconditioned in a certain sense, in that sense they are not conditioned. So in this case the method should be understood.
« Which [among the aggregates, etc.] is worldly (laukika)?
« How many [of them] are worldly?
« With what aim is that which is worldly investigated?
« Everything that pertains to the three realms of existence (tridhātukaparyāpanna), and also that which, resembling it, remains subsequent to transcendent wisdom (lokottarapriṣṭha-labdhāṃ ca tatpratibhāsam) is worldly.
« Part of the aggregates, fifteen elements, ten spheres, and also part of three elements and of two spheres.

Samkhata? Ye'va te dharmā sappaccayā. te'va te dharmā samkhata. ibid., p. 193, sec 1085
«[They are investigated] with the aim of abandoning attachment to the world in the self (ātmanī lokābhviniveśa).

«Which [among the aggregates, etc.] is transcendental (lokottara)?

«How many [of them] are transcendental?

«With what aim is that which is transcendental investigated?

«That which is the opposite of the three realms of existence is transcendental, and also the state of non-discrimination (nirvikalpa) is transcendental, because it is free from perversion (aviparyāsa), free from obsession (nisprapānca) and free from discrimination (nirvikalpa). Furthermore, what remains subsequent to transcendental wisdom (lokottarapṛṣṭhabaladha) is also transcendental in a sense (pariyāyena), by reason of its association with the non-worldly state (beyond the world).»

«Part of the aggregates, of three elements and of two spheres.

«[It is investigated] with the aim of abandoning attachment to an absolute self (kevalātman).

«Which [among the aggregates, etc.] arises (uttpanna)?

«How many [of them] arise?

«With what aim is that which arises investigated?

«The past (atīta) and present (pratyutpanna) arise.

«Part of all [the aggregates, etc.] .

«[They are investigated] with the aim of abandoning attachment to a self which is not eternal (asāsvatātman).


58. Both editions (Gokhale and Pradhan) read viparyāsa. However, the Chinese version indicates aviparyāsa, which is appropriate here. [Note: Pradhan adds the negative avagraha between parentheses, and references it.]

59. The text is doubtful here. Gokhale reads laukikāśritatām upādāya. Pradhan adds the negative a between parentheses to the word laukika. However, according to the Chinese and Tibetan versions, it is undoubtedly alaukikāśritatām upādāya, which is the appropriate meaning here.

«Which [among the aggregates, etc.] is non-arisen (anuttapanna)?

«How many [of them] are non-arisen?

«With what aim is that which is non-arisen investigated?

«The future (anāgata) and the unconditioned (asamāṃskṛta) are non-arisen.

«Part of them all [is non-arisen].

«[They are investigated] with the aim of abandoning attachment to an eternal self (sāsvatātman).

«Furthermore, the non-arisen should be understood in the opposite sense to the arising.

«Which [among the aggregates, etc.] is grasping (grābaka)?

«How many [of them] are grasping?

«With what aim is grasping investigated?

«The material faculty (nīpindriya), the mind (citta) and mental activities (caitāsika) should be understood as grasping.

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60 See p 32, n 50
« Three aggregates, part of the aggregates of matter and formations, twelve elements, six spheres, and part of the element and the sphere of mental objects (dharmadhātvāyatanaikadeśa).

« [They are investigated] with the aim of abandoning attachment to a self which experiences (bhoktātman).

« Furthermore, unacquired grasping (aprāptagrāhaka), acquired grasping (prāptagrāhaka), grasping apart from its own present characteristics (svalakṣaṇavartamānapratyekagrāhaka) and grasping endowed with its own characteristics and general characteristics at all times and in all places (svasāmānya-lakṣaṇasarvakālasarvāḥyaagrāhaka) should be understood as grasping, because of the appearance of consciousness in the union (sāmagrīvijnānasamutpatti); designation (prajnāpātika) should also be understood as the theory of grasping (grāhakavāda).

« Which [among the aggregates, etc.] is graspable (grāhya)?
« How many [of them] are graspable?
« With what aim are graspables investigated?
« All that is grasping is graspable. But there may exist graspables that are not graspings. The meaning is merely: the field of grasping (grāhakagocara).
« All are graspable.
« [They are investigated] with the aim of abandoning attachment to a self of domains (vīṣayātman).

« Which [among the aggregates, etc.] is extroverted (babirmukha)?
« How many [of the aggregates, etc.] are extroverted?
« With what aim is the extroverted investigated?
« Everything that is associated with the world of sense-pleasures (kāmapratīṣaṃyukta) is extroverted, with the exception of the mind (citta) and mental activities (caitasika) associated with listening (śrutamaya) and reflection (cintāmaya) and such activities (tadanudharma) in the teaching of the Buddha (buddhaśāsane).

« Four elements, two spheres, and part of the rest.
« [They are investigated] with the aim of abandoning attachment to a self which is not free from craving (avītarāgātman).
« Which [among the aggregates, etc.] is introverted (antar-mukha)?

« How many [of the aggregates, etc.] are introverted?
« With what aim is the introverted investigated?
« The introverted should be understood in the opposite sense to the extroverted.
« With the exception of four elements and two spheres, part of the rest.
« [They are investigated] with the aim of abandoning attachment to a self free from craving (vītarāgatman).
« Which [among the aggregates, etc.] are defiled (kliṣṭa)?
« How many [of the aggregates, etc.] are defiled?
« With what aim are the defiled investigated?
« The unfavorable (akusala) and the hindered indeterminate (nivṛtāvyākṛta) are defiled. And again, the hindered indeterminate is divided into the omnipresent mental organ (sarvatragamanas), the associates [of passions] (samprayukta) and defilements associated with the states of form and the formless (rūpārūpya).
« Part of the aggregates, of ten elements and of four spheres.
« [They are investigated] with the aim of abandoning attachment to a self endowed with defilements (kleśayuktatman).
« Which [among the aggregates, etc.] are undefiled (akliṣṭa)?
« How many [of the aggregates, etc.] are undefiled?
« With what aim are the undefiled investigated?
« The favorable (kusala) and unhindered indeterminate (anivṛtāvyākṛta) are undefiled.
« Eight elements, eight spheres, part of the aggregates and part of the elements and spheres which remain.
« [They are investigated] with the aim of abandoning attachment to a self devoid of defilements (kleśavṛtyuktatman).
« What is the past (ālīta)?
« How many [aggregates, etc.] are past?
« With what aim is the past investigated?
« The past should be understood [1] as having the characteristic of that which has appeared and disappeared (utpanna-niruddha-balāsana), [2] as a connection between cause and effect (hetuphalopayoga), [3] as the transcending of the action of
defilement or purification (saṃkleśavyavadānakāriitrātasamati-krānti), [4] as the destruction of the grip of cause (hetuparigrāhavānīśa), [5] as the existence and non-existence of the own-characteristic of effect (phalasvalakṣaṇaḥbāvābhāva), [6] as an object of thought in connection with memory (smarasaṃkalpanimitta), [7] as an object of defilement by reason of regard (apekṣāsaṃkleśanimitta), and [8] as an object of purification by reason of equanimity (upekṣāvyavadānaniṃitta).

« Part of all [the aggregates, elements and spheres].
« [They are investigated] with the aim of abandoning attachment to a self which continues (pravartakāṭman).
« What is the future (anāgata)?
« How many [of the aggregates, etc.] are future?
« With what aim is the future investigated?
« The future should be understood [1] as unarisen when the cause is present (betau satyanuppanna), [2] as not having as yet acquired own-characteristic (alabdhasvalakṣaṇa), [3] as not as yet containing a connection between cause and effect (hetuphalāṇupayoga), [4] as the fact that the state of defilement or purification is not as yet present (saṃkleśavyavadānabhāvāpratyupasthāna), [5] as the existence and non-existence of the own-characteristic of cause (betuṣvalakṣaṇabhāvābhāva), [6] as an object of defilement by reason of a pleasant hope (abbinandanāsaṃkleśanimitta), and [7] as an object of purification by reason of a pleasant hope (abbinandanāvyavadānanimitta).

« Part of all [the aggregates, etc.].
« [They are investigated] with the aim of abandoning attachment to a self which continues.
« What is the present (pratyuppanna)?
« How many [of the aggregates, etc.] are present?
« With what aim is the present investigated?
« The present should be understood [1] as having the characteristic of what has appeared but not yet disappeared (utpannāniruddhalakṣaṇa), [2] as [both] having and not having the connection between cause and effect (betuphalopayogānupayoga), [3] as the presence of defilement or purification (saṃkleśavyavadānapratyupasthāna), [4] as the sign of the
past and the future \((\text{āttānāgata bhāvanīmitta})^*\) and \([5]\) as the presence of action \((\text{kāritrapratyupasthāna})\).

« Part of all \([\text{the aggregates, etc.}]\).  
« \([\text{They are investigated}]\) with the aim of abandoning attachment to a self which continues.

« And again, the past, future and present are the basis of speech. It is not Nirvāṇa, because it has to be experienced in oneself \((\text{pratyātmavedanīya})\) and is inexpressible \((\text{nirabhilāpya})\), and also because the past, future and present are the basis of usage.

« What is favorable \((\text{kusala})\)?  
« How many \([\text{aggregates, etc.}]\) are favorable?  
« With what aim is the favorable investigated?

« The favorable should be understood \([1]\) by its nature \((\text{svabhāva})\), \([2]\) through its connections \((\text{sambandha})\), \([3]\) through its consequences \((\text{anubandha})\), \([4]\) as emerging \((\text{uttihānā})\), \([5]\) as ultimate reality \((\text{paramārtha})\), \([6]\) through the attaining of birth \((\text{upapattilābbha})\), \([7]\) through application \((\text{prayoga})\), \([8]\) through veneration \((\text{puraskāra})\), \([9]\) through granting a favor \((\text{anugraha})\), \([10]\) through receiving \((\text{parigraba})\), \([11]\) through countering \((\text{pratipakṣa})\), \([12]\) as tranquillity \((\text{upāsama})\), and \([13]\) as a natural result \((\text{nisyanda})\).

« Part of the aggregates, of ten elements and of four spheres.  
« \([\text{They are investigated}]\) with the aim of abandoning attachment to a self with qualities \((\text{dharmayuktiātman})\).

« \([1]\) What is favorable by nature? The eleven mental qualities beginning with trust \((\text{sraddhā})\).\(^{61}\)

« \([2]\) What is favorable through its connections? The \([\text{mental}]\) qualities associated with them.

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* J. W. de Jong notes in his review that "the sign of the past and the future" is a mistaken translation, and that "bhāva" in atītānāgata bhāvanīmitta should be corrected to prabhāranā. See appendix, p. 298. This could be translated, "the cause \((\text{nimitta}, \text{Tib. rgyu here rather than mstan) of the disclosing \((\text{prabhāranā}) of the past and the future."

\(^{61}\) See p. 8, nos. 8 to 18 in the list of formations \((\text{samskāra}): \((1)\) sraddhā, \((2)\) hri, \((3)\) apiṣṭāpya, \((4)\) aloha, \((5)\) advesa, \((6)\) amoḥa, \((7)\) vīrya, \((8)\) prāśrabdi, \((9)\) apramāda, \((10)\) upēkṣā, \((11)\) aribīmsā.
« [6] What is favorable through the attaining of birth? It is the production of results (vipākābhinirvṛtti) which are appropriate to them (tadrūpa) consequent to former habitual practice (pūrvabhyāsam āgamyā) of those same favorable qualities, in such a way that the tendency (ruci) towards them remains naturally (prakṛtya) and unconsciously (apratisamkhyāya).
« [7] What is favorable through application? It is cultivation of the favorable (kuśalaśya bhāvanā) due to association with good people (satpurīsasamṣeṣvā), to hearing the Good Dharma (sad-dharmarāvana), to wise attention (yoniso manaskāra) and the practice of major and minor laws (dharmānudharmapratipatti).62
« [8] What is favorable through veneration? It is an act of veneration (pūjakarma) in respect of a monument (caitya), statue (pustagata) or a painting (citragata), bearing in mind the Tathāgata as object, or of a book (pustaka) which is a repository of the Dharma (dharmādhīṣṭhāna), bearing in mind the Teaching (dharma) as object.
« [9] What is favorable by granting a favor? It is help brought to beings by means of the four kinds of aid (caturbhīṣaṁgrahavastubbhiḥ).63
« [10] What is favorable through receiving? It is the obtaining of a birth in the heavens (svargopapattparigraba) or in a prosperous and high caste family (ādhyoccakulopapattparigraba), or the obtaining of a state favorable to purification (vyavadānānukūlyaparigraba), through good acts of giving and morality (dānamayena punyakriyāvastunā vā śīlamayena vā).

62. Cf. A (Colombo, 1929), p. 344: sappurīsasamṣeṣvā, sad-dharmasāraṇam, yoniso manaskāro, dharmānudharmapatiṣeḷ, as the four things favorable to the development of wisdom.
63. The four kinds of aid: dāna (giving), peyyavajja (agreeable speech), atthacariya (altruistic service), samānattatā (sameness), ibid., p. 345.
«[11] What is favorable through counteracting? It is counter-action (pratipakṣa) consisting of repenting (vidūṣanā), abandonment (pṛahāṇa), aiding (ādhāra), distancing (dūribhāva), suppression (viśkambhaṇā), dissociation (visāmyoga), impediment opposed to the defilements (klesāvaraṇa) and impediment opposed to knowables (jiñeyāvaraṇa).

«[12] What is favorable as tranquillity? It is the complete abandonment (paryādāya pṛahāṇa) of craving (rāga), hatred (dveṣa), delusion (moha) and all the defilements (sarvakleśa), the cessation of perception and feeling (saṃjñāvedayitanirodha), the element of Nirvāṇa (nirvāṇadhātu) with remainder (sopadhīśeṣa) and without remainder (nirupadhīśeṣa) and unestablished Nirvāṇa (apratiṣṭhitanimāṇa).

«[13] What is favorable as a natural result? It is special qualities (vaiṣeṣika guṇa) such as superknowledge (abhijñā), worldly and transcendental (laukikalokottara), common and exceptional (sādhvāraṇasādhvāraṇa), in a person who has attained tranquillity (upāsama-prāpta) by means of that supremacy (tadādhipatiya).

« What is unfavorable (akusala)?
« How many [of the aggregates, etc.] are unfavorable?
« With what aim is the unfavorable investigated?


« Part of the aggregates, of ten elements and of four spheres.

« [They are investigated] with the aim of abandoning attachment to a self endowed with bad qualities (adharmayuktātman).

«[1] What is unfavorable by nature? Putting aside defilements associated with the mental organ (manahsamprayuktā) in the realms of form and the formless (rūpārūpyāvacara),
other major and minor defilements (*kleśopakleśa*) which cause misconduct (*dušcaritasamutthāpaka*).

« [2] What is unfavorable through its connections? It is qualities (*dharma*) associated with the same major and minor defilements.


« [4] What is unfavorable as emerging? It is physical and vocal action which produces [correction: *produced by*] the former [defilements].

« [5] What is unfavorable as ultimate reality? The whole continuity of existence (*saṃsāra*).

« [6] What is unfavorable through the attaining of birth? It is the habit of the unfavorable (*akusālabhyāsa*) and the corresponding result (*tadṛśop vipākaḥ*) which arises and consequent to which there remains a tendency only towards the unfavorable.

« [7] What is unfavorable through application (*prayoga*)? It is misconduct (*duścarita*) that one pursues in one's body, speech and mind, consequent to association with bad people (*asaṭpuruṣasamīscavā*), by listening to wrong teachings (*asaddharmasravāṇa*) and by superficial attention (*ayonīṣo manaskāra*).

« [8] What is unfavorable through veneration? It is the fact of erecting a monument (*caitya*) while seeking the support of certain deities (*anyatamānyatamāṃ devanikāyasamāṇniśrayām*), with the idea of causing harm [to living beings] (*himsātīpurvaka*) or with perverse ideas (*kudrśtipūrvaka*), by performing acts of veneration [offerings] (*pūjākarma*) while crowds are devoted to demeritorious (*apuṇya*) practices.

« [9] What is unfavorable as offending? It is the fact of misbehaving (*mithyā pratipadyate*) towards beings with one's body, speech or mind.

« [10] What is unfavorable through receiving? It is the fact that a person, having had misconduct in his body, speech or mind, experiences unpleasant results, projecting (*ākṣepaka*) or completing (*paripūraka*), in a good or bad destiny (*durgatau vā sugatau vā*).

« [11] What is unfavorable through opposing? Things that are opposed to counteractives (*pratipakṣavipaṇa*).
«[12] What is unfavorable as obstacle? Things that harm the favorable (kuṣalāntarāyika).
« What is neutral (avyākṛta)?
« How many [of the aggregates, etc.] are neutral?
« With what aim are neutral things investigated?

« Eight elements, eight spheres and part of the aggregates, elements and spheres which remain.
« [They are investigated] with the aim of abandoning attachment to a self free from good and bad (dharma-dharma-viyuktatman).

« [1] What is neutral by nature? Eight elements and eight material spheres (aṣṭau rūpini dhātvāyatanāni), the mental and life faculties (manojīvitendriya) with what is associated with them (sasampayoga), the similarity of types (nikāyasabbāga), groups of names (nāmakāya), groups of words (padakāya) and groups of consonants (vyāijanakāya).

« [2] What is neutral through its connections? It is the mind and mental activities (cittacaitasika dharma) associated with the same groups of names, words and consonants in a person whose mind is neither bad nor pure (aduṣṭāprasannacittasya).

« [3] What is neutral through its consequences? It is the residues of the expression of those [groups of names, words and consonants] (teśam evābbilāpavāsanā).

« [4] What is neutral as emerging? It is physical and vocal actions produced by the mind and mental activities associated with them.

« [5] What is neutral as ultimate reality? Space (ākāśa) and cessation without acquired knowledge (apratisamkhyānirodha).
« [6] What is neutral through the attaining of birth? It is the result of unfavorable things (akusala) and of favorable things associated with the impurities (kus alasāsrava).

« [7] What is neutral through application? They are the professional postures and activities of him whose mind is neither defiled nor favorable (a klīṣākuṣalacetas).

« [8] What is neutral through veneration? It is the fact of erecting a monument (caitya) while seeking the support of certain deities without perverse ideas (kudrṣṭi) without causing harm to living beings, by presenting offerings (pājakarma) and without great crowds acquiring either merit or demerit (punya apunya).

« [9] What is neutral through granting a favor? It is the fact of granting gifts to one’s servants, employees, workers or one’s children and wife while having a neither bad nor pure mind (aduṣṭāprasannacitta).

« [10] What is neutral in delight? It is the fact of delighting in one’s fortune without reflecting and without having an impure mind (apratisaṃkhyākliṣṭacitta).

« [11] What is neutral through receiving? It is the fact that a person, through the constant practice of a profession [or an art] will in future obtain a life (ātmabbāva) appropriate to that practice and will thus easily and rapidly acquire perfection in that profession.

« [12] What is neutral through counteracting? It is the fact of taking medicaments without reflecting.

« [13] What is neutral as tranquillity? It is the defilements of the realms of form and the formless (ruparupavacaraḥ kleśaḥ), because they are hidden in tranquillity (samathopagūḍha).

« [14] What is neutral as a natural result? What arises with the mind which is created through transformation (nirmāṇacittasahajam).

« Furthermore, the favorable, the unfavorable and the neutral should be understood as [supernormal] manifestations (nidarsana). And what is that? It is what the Buddhas and the bodhisattvas, having attained supreme perfection (paramapārami), manifest for the benefit of beings, even if there is no reality in it for them.
« What is associated with desire (kāmapratīsamyuktā)?
« How many [of the aggregates, etc.] are associated with desire?
« With what aim are those associated with desire investigated?
« What should be understood as associated with desire are the favorable, the unfavorable and the neutral endowed with impurities (sāsravakusalākusalāvyākṛta) in a person who is not free from craving (avitarāga).
« Four elements, two spheres and part of the aggregates, part of the other elements and spheres.
« [They are investigated] with the aim of abandoning attachment to a self which is not free from [*the craving of the realm of*] desire (kāmāvitārāgatman).
« What is associated with form (rūpapratisamyuktā)?
« How many [of the aggregates, etc.] are associated with form?
« With what aim is that which is associated with form investigated?
« What should be understood as associated with form are the favorable and the neutral in a person free from the craving of the realm of desire (kāmavitarāga), but not as yet free from the craving of the realm of form (rūpāvitārāga).
« Except for four elements, two spheres, part of the other aggregates, elements and spheres.
« [They are investigated] with the aim of abandoning attachment to a self free from the craving of the realm of desire (kāmavitarāgatman).
« What is associated with the formless (ārūpyapratisamputkā)?
« How many [of the aggregates, etc.] are associated with the formless?
« With what aim is that which is associated with the formless investigated?
« What should be understood as associated with the formless are the favorable and the neutral in a person free from the craving of the realm of form, but not as yet free from the craving of the formless realm.
« Part of four aggregates, three elements and two spheres.
« [They are investigated] with the aim of abandoning attachment to a self which is free from the craving of [*the realm of*] form (rupavitarāgatman).


« [1] What is natural detachment? It is aversion (pratikūlatā) for a painful feeling or for conditions that cause suffering.

« [2] What is detachment through exhaustion? It is aversion which is felt, when the exhaustion of [sexual] ardor occurs, by a person who is engaged in sexual relations.

« [3] What is detachment through satiety? It is aversion for delicious nutriment in a person who has eaten enough.

« [4] What is detachment through superiority? It is aversion for an inferior situation in a person who has attained a superior situation.


« [6] What is detachment through [the effect of] counteracting? It is the abandonment of the defilements (kleśaprabhāna) by the worldly or transcendental path (laukikena vā lokottareṇa vā mārgeṇa).

« [7] What is detachment through complete knowledge? It is aversion for the three realms of existence (traidhātikā) in a
person who has attained the path of inner vision (pratilabdhabhārṣānāmārgasya).

«[8] What is detachment through abandonment? It is aversion felt by a person who has abandoned the defilements at every stage (bhūmaubhūmā).

«[9] What is inferior detachment? It is the detachment of the worldly (laukikānām), the disciples and the individual Buddhas (srāvaka-pratyekabuddhānām).

«[10] What is superior detachment? It is the detachment of the Buddhas and bodhisattvas, consequent to their aspiration for the welfare and happiness of all beings.

«What is study (training, śaikṣa)?
«How many [of the aggregates, etc.] are study?
«With what aim is study investigated?
«Study should be understood as that which is favorable (kuśala) in a person who is engaged in [the search for] liberation (mokṣa).

«Part of the aggregates, of ten elements and of four spheres.

«[They are investigated] with the aim of abandoning attachment to a self engaged in [the search for] liberation (mokṣa-prayuktātman).

«What is “beyond study” (aśaikṣa)?
«How many [of the aggregates, etc.] are “beyond study?”
«With what aim is that which is beyond study investigated?

«“Beyond study” should be understood as that which is favorable in a person who has reached the end of studying.

«Part of the aggregates, of ten elements and of four spheres.

«[They are investigated] with the aim of abandoning attachment to a liberated self (muktātman).

«What is neither study nor “beyond study” (naivaśaikṣa-nāśaikṣa)?
«How many [of the aggregates, etc.] are neither study nor “beyond study?”
«With what aim is that which is neither study nor “beyond study” investigated?
« That which is neither study nor "beyond study" should be understood as that which is favorable (kusala), that which is unfavorable (akusala) and that which is neutral (avyakrta) in an ordinary man (prthagjana), that which is defiled neutral (klistavyakrta) in a person engaged in study and that which is neutral in a person who has gone beyond study (training), and also the unconditioned (asamskrta).

« Eight elements, eight spheres and part of the aggregates, elements and spheres which remain.

« With the aim of abandoning attachment to an unliberated self (amuktaman).

« What should be abandoned by means of vision (darsana)?

« How many [of the aggregates, etc.] should be abandoned by means of vision?

« With what aim is that which should be abandoned by means of vision investigated?

« That which should be abandoned by means of vision should be understood as imaginary defiled false views (parikalpitā kliṣṭa dṛṣṭiḥ), doubt (vicikitsā), the basis of false view (dṛṣṭisthāna), no matter which defilements, major or minor, perverse compared to false views (dṛṣṭau vipratipannāḥ klesopaklesāḥ), no matter which physical or vocal action caused by false views and all the aggregates, elements and spheres leading to bad destinies (āpāyika).

« Part of all [the aggregates, etc.].

« [They are investigated] with the aim of abandoning attachment to a self endowed with vision (darsanasampannatman).

« What should be abandoned by mental cultivation (bhavana)?

« How many [of the aggregates, etc.] should be abandoned by mental cultivation?

« With what aim should that which should be abandoned by mental cultivation be investigated?

« They are, in contrast to those which should be abandoned by vision, things associated with impurity (sāsrava dharma)

64 Cf M I, p. 7. āsavā dassanā pahātabhā in the Sabbāsena sutta
which are beyond the path of vision, in a person who has obtained the latter [path of vision] (labhadadāśanamārga).\(^{65}\)
« Part of all [the aggregates, etc.].
« [They are investigated] with the aim of abandoning attachment to a self endowed with mental cultivation (bhāvanāsampannātman).
« What should not be abandoned (aprāhātāvara)?
« How many [of the aggregates, etc.] should not be abandoned?
« With what aim is that which should not be abandoned investigated?
« That which is not impure (anāsrava) should not be abandoned, with the exception of that which is linked to penetration (nirvedhabhāgiya).
« Part of the aggregates, of ten elements and of four spheres.
« [They are investigated] with the aim of abandoning attachment to a perfect self (siddhātman).
« What is conditionally originated (pratityasamutpanna)?
« How many [of the aggregates, etc.] are conditionally originated?
« With what aim is that which is conditionally originated investigated?
« All [are conditionally originated], with the exception of

\(^{65}\) Ibid., p. 11 āsai ā bhāvanā pahātabhā in the same sutta
part of the element of the mental object and of the sphere of
the mental object (dharmadhatuvatanaikadesa).

« [They are investigated] with the aim of abandoning at-
tachment to a self without a cause or having irregular causes
(ahetuvismetabatukatman).

« [1] How [should that which is conditionally originated be
understood] through its characteristics? [It should be under-
stood] as arising through the effect of indifferent conditions
(niribapratyayotpatti), through the effect of impermanent con-
ditions (anityapratyayotpatti) and through the effect of efficac-
ious conditions (samaribapratyayotpatti).

« [2] How [should it be understood] through analysis of its
factors? There are twelve factors. Conditioned origination is
composed of twelve factors: [1] ignorance (avidya), [2] the for-
mations (samskara), [3] consciousness (vijñana), [4] name-and-
form (namarupa), [5] the six spheres (sadayatana), [6] contact
(sparsha), [7] feeling (vedana), [8] thirst (desire, ṭṛṣṇā), [9] cling-
ing (upādāna), [10] becoming (bhava), [11] birth (jāti), and

« [3] How [should it be understood] through grouping its
factors? There are projective factors (āksepakāṅga), projected
factors (āksiptāṅga), productive factors (abhinirvartakāṅga)
and produced factors (abhinirvṛtyaṅga).

« Which are the projective factors? Ignorance, the forma-
tions and consciousness.

« Which are the projective factors? Name-and-form, the
six spheres, contact and feeling.

« Which are the productive factors? Thirst, clinging and
becoming.

« Which are the produced factors? Birth, and aging-and-
death.

« [4] How [can it be understood] through the definition of
the conditionality of its factors? It should be understood by
means of its residues (vāsanā), of its continuing force (āvedha),
of its attention (manasikāra), of its co-existence (sahabhāva),
and that also in its correct order (yathāyogam).

« [5] How [can it be understood] through the definition of
the functions of its factors?
“What is the function of ignorance? It deludes beings with regard to existence (*bhava*) and it is also the condition of the formations.

“What is the function of the formations? They distribute (*vibhajantī*) beings in the different destinies of existence (*gatiṣṭu*) and are also the condition of the residues of consciousness (*vijñānavāsanā*)

“What is the function of consciousness? It supports the bond of the actions (*karmabandhaḥ ca dhārayati*) of beings and it is also the condition of name-and-form.

“What is the function of name-and-form? They compel beings to cling to a personality (*ātmabhāva*) and they are also the condition of the six spheres.

“What is the function of the six spheres? They compel beings to cling to the fullness of a personality (*ātmabhāvaparipārīm*) and they are also the condition of contact.

“What is the function of contact? It leads beings to the sense-pleasures (*viṣayopabhoga*) and it is also the condition of feeling.

“What is the function of feeling? It leads beings to the experience of birth (*janmopabhoga*) and it is also the condition of thirst.

“What is the function of thirst? It draws beings towards birth (*janma*) and it is also the condition of clinging.

“What is the function of clinging? It compels the consciousness of beings to associate with clinging (*sopādāna*) in order to take on new birth (*punarbhavādāna*) and it is also the condition of becoming.

“What is the function of becoming? It directs beings towards a new becoming (*punarbhava*) and it is also the condition of birth.

“What is the function of birth? It produces beings in the correct order of name-and-form, the six spheres, contact and feeling, and it is also the condition of aging-and-death.

“What is the function of aging-and-death? They wear out beings continually through the decline of age (*vayah-parināma*) and of life (*jivitapariṇāma*)

“[6] How [can it be understood] by grouping its factors according to their defilement?
«Ignorance, thirst and clinging: such is the group of [simple] defilement (saṃkleśasamgraha). The formations, consciousness and becoming: such is the group of the defilement of actions (karmasamkleśasamgraha). The rest forms the group of the defilement of birth (janmasamkleśasamgraha).

«[7] How [should it be understood] according to its real meaning (artha)?

«The real meaning of conditioned origination is the fact that there is no creator (niḥkartrkārtha), the fact of causality (sahetukārtha), the fact that there is no being (niḥsattvārtha), the fact of dependence [relativity] (paratantrārtha), the fact that there is no (driving) power (nirīhakārtha), the fact of impermanence (anityārtha), the fact that everything is momentary (kṣanikārtha), the fact that there is an uninterrupted continuity of cause and effect (betupalaprabhidhānupacchedārtha), the fact that there is conformity between cause and effect (pratiniyatahetupbalārtha).

«[8] How [can it be understood] in its profundity?

«By its profundity should be understood the profundity of its causality (hetugāmbhirya), of its characteristics (laksanagāmbhirya), of its arising (upattigāmbhirya), of its duration (sthitigāmbhirya) and of its functioning (vṛttigāmbhirya).

«Furthermore, conditioned origination is momentary (kṣanika), but duration (sthiti) may be found in it; conditioned origination consists of unmoving (undriven) conditions (nirīhakapratyāya), but those conditions are also efficacious (capable of action) (samarthapratyāya); conditioned origination does not admit a being (niḥsattva), but it can also be constituted by means of a being (sattvascopalabhyyate); conditioned origination does not admit a creator (niṣkartṛka), but there is no interruption between actions and their results (karmaphalavipraṇāsa). It does not arise from itself (na svatāḥ), or from anything else (na parataḥ), or from both (na dvābhyām), it does not arise from its own action (svayaṃkāra), or from the action of others (parakāra), or without cause (ahetu). Hence it is also profound.
« [9] How [can it be understood] through its divisions?
« It should be understood in accordance with the divisions of the arising of consciousness (vijñānotpatti), of death and of birth (cīnityupapatti), of the arising of external grains (bāhya-sasyotpatti), of dissolution and evolution (samvartavitavarta), of subsistence through nutriment (āhāropastambha), of the distinction between the good and bad destinies of existence (iṣṭāniṣṭagativibbāga), of purity (viśuddhi) and of supreme powers (prabhāva).
« [10] How [can it be understood] according to the normal and inverse order (anulomapratiloma)?
« The exposition (nirdesa) of the normal and inverse order of conditioned origination should be understood according to the normal and inverse order of defilement (saṃkleśa) and purification (viyavāda).
« What is a condition (pratyaya)?
« How many [of the aggregates, etc.] are conditions?
« With what aim is a condition investigated?
« A condition should be understood as [a] its cause (hetu), [b] its immediate relationship (samanantara), [c] its object (ālambana), and [d] its predominance (adhipati).
« They are all a condition.
« They are investigated] with the aim of abandoning attachment to things (dharma) which constitute the causes [of the view] of self (atmabhetukadharmaṭhinnivesa).
« [a] What is the causal condition (hetupratyaya)?

66 Hetupratyaya can also be translated as “root condition” according to an explanation found in the Visn of the Pāli term hetipaccaya mūlam betūti ruccati, tam udha adhippetam (p 532)
« [1] What is its own nature? It is the reason (kāraṇā), since it is the own-nature of cause (betusvabhāva).

« [2] What are its divisions? [They are the divisions of the reason. In brief, they are of twenty kinds].

« [1] Reason of arising (utpattikāraṇā), such as consciousness (sāmagrī) with consciousness.

« [2] Reason of duration (sthitī), such as nutriment for beings that are born and those seeking birth (bhūtānaṃ sattvānāṃ sambhavaiśinān ca).

« [3] Reason of support (dṛtti), such as the earth for beings.

« [4] Reason of manifestation (prakāśa), such as a lamp for visible forms.

« [5] Reason of transformation (vikāra), such as fire for wood.

« [6] Reason of separation (viyoga), such as a sickle (weapon) for something cuttable.

« [7] Reason of transmutation (parināti), such as professional skill, etc., for things such as gold, etc.

« [8] Reason of belief (sampratyaya), such as smoke for fire.

« [9] Reason of conviction (sampratyāśa), such as a proposition, cause and example (pratijnābetudānta) for a conclusion (sādhyā).

« [10] Reason of reaching (samprāpana), such as the path (mārga) to Nirvāṇa.

« [11] Reason of linguistic usage (vyavabhāra), such as name (nāma), notion (samjñā) and opinion (drṣṭi).

67. Lit. “How according to its own nature?”

68. These two sentences are found only in the Chinese version.

69. Pradhan reads cakṣuḥ sāmagrī vijnānasya “the eye in accord with consciousness.” Gokhale reads [vijnānam] sāmagrī vijnānasya “consciousness in accord with consciousness,” which agrees with the Chinese and Tibetan versions [Note: as also footnoted by Pradhan].

« [12] Reason of regard (apekṣā), that is, a desire (arhitva) arises for something because of something else, such as a desire for nutriment because of hunger.

« [13] Reason of projection (ākṣepakāraṇa) which is a distant condition (vidūraḥ pratīyayaḥ), such as ignorance (avidyā) of aging and death (jarāmarāṇa).

« [14] Productive reason (abhinirvṛttikāraṇa) which is an immediate reason [correction: *condition*], such as ignorance of the formations (saṃskāra).

« [15] “Linked” (parigraha) reason which is an other condition, such as a field, water, fertilizer, etc., for making cereals grow.

« [16] Introductory (āvābaka) reason which is a condition in a suitable manner (anukūla), such as good service rendered to a king to the latter’s satisfaction.

« [17] Reason of diverse regularity (pratiniyama) which is a variant of the conditions, such as the five conditions of birth for the five destinies of birth (pancānāṁ gatīnām).

« [18] Co-operative reason (sabakārikāraṇa) which is an assemblage of conditions (pratīyayaśāmagriḥ), such as an undeformed faculty (indriyam aparībhinnam), a manifested object (viṣaya ābhāsagataḥ), and the attention resulting from this (tājjaś ca manaskāraḥ) [are the conditions] of consciousness (vijñāna). 71

« [19] Adverse reason (virodhikāraṇa) which is a danger, such as lightning for harvesting.

« [20] Non-adverse (avirodi) reason which is not a danger, such as the absence of that danger.

« [3] What is association (sahāya)? They are things (dharma) which arise in co-existence (sahabbhāva) and not through some deficiency (vaikalya), such as the elements (bhūta) and those derived from the elements (bhautika).

71 Cf Ajjhattikan ca cakkhum aparībhinnam hoti, hāhirā ca rūpa āpātham āgacchanti, tajjo ca samannāhāro hoti, evam tājjaś ca manaskāraḥ vinnāṇaḥ bhāgassa pātubhāro hoti. M I, p. 190
« [4] What is common attainment (sampratipatti)? They are those things (dharma) which attain the object in co-existence (sahabhāva) and not through some deficiency (vaikalya), such as the mind (citta) and mental activities (caitasika).

« [5] What is increase (puṣṭi)? It is, in the future, the ever increasing continuity of favorable, unfavorable and neutral actions accomplished in the past.

« [6] What is obstruction (paripantha)? It is the consolidation of the increase of a certain series by means of a certain development of the defilements in such a way that one is kept away from the series leading to Nirvāṇa.

« [7] What is grasping (parigraba)? It is the unfavorables (akusala) and defiled favorables (kusalasāsrava) which grasp the idea of personality (ātmabhāva).

« [8] What is the immediate (samanantarā)? The immediate condition should be understood as the constant immediate (nairantaryasamanantarā) and as that which immediately gives rise to the mind and joint and non-joint mental activities (sabhāgavisabhāgacittacaittā).


dominance of the place (sthanādhipati), [7] predominance of the experience of the result of actions (phalopabhogādhipati), [8] predominance of worldly purity (laukikaviśuddhyadhipati), and [9] predominance of transcendental purity (lokottaraviśuddhyadhipati).

« What is the joint and the analogue of joint (sabhāgata-tatsabhāga)?

« How many [of the aggregates, etc.] are joint and analogue of joint?

« With what aim is the joint and analogue of joint investigated?

« The joint and the analogue of joint should be understood as that which appears from a connection (prabandha, lit. continuity) of objects (vīṣaya) and faculties (indriya) unseparated from consciousness (vijñānāvirabita) and similar to the latter (tatsādṛṣṭya), and like that which appears from the connection of its own similarity (svasadṛṣṭyaprabandha) separated from consciousness (vijñānavirabita).

« Part of the aggregate of matter, five [*material*] elements and five material spheres.

« [They are investigated] with the aim of abandoning attachment to a self associated with or dissociated from consciousness (vijñānayuktayuktatman).

« What is the appropriated (upāṭta)?

« How many [of the aggregates, etc.] are appropriated?

« With what aim is the appropriated investigated?

« The appropriated should be understood as the matter which is the basis giving rise to feeling (vedanotpattyāśraya).

« Part of the aggregate of matter, five material elements, five material spheres, and also part of the other four [aggregates].

« [They are investigated] with the aim of abandoning attachment to a self which is dominated by the body (dehavasavartyātman).

« What is a faculty (indriya)?

« How many [of the aggregates, etc.] are faculties?

« With what aim are the faculties investigated?

« A faculty should be understood as [1] predominant over the seizing of an object (vīṣayagrabhanādhipati), [2] predominant

72. There are twenty-two *indriyas* (faculties). They are divided into six categories as mentioned in this paragraph, as follows:

<table>
<thead>
<tr>
<th>Category</th>
<th>Faculties</th>
<th>Details</th>
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| 1) *Visayagmhanādhipati* | faculties predominating the seizing of an object | 1. *Cakṣurindriya* (eye faculty).  
2. *Śrotrindriya* (ear faculty).  
3. *Ghrāṇindriya* (nose faculty).  
4. *Jīvindriya* (tongue faculty).  
5. *Kāyindriya* (body faculty).  
| 2) *Kulaprabandhādhipati* | faculties predominating the continuity of generation. | 7. *Śrīndriya* (female faculty).  
8. *Puruṣendriya* (male faculty). |
| 3) *Nikāyasabba ga sthānādhipati* | faculty predominating the state of similarity of types | 9. *Jīvindriya* (life faculty). |
| 4) *Subhāsubhakarmaphalapabbogādhipati* | faculties predominating the experiences of the results of good and bad actions. | 10. *Sukhendriya* (faculty of experiencing ease, happiness).  
17. *Smṛtindriya* (faculty of mindfulness).  
18. *Samādhiendriya* (faculty of concentration).  
« The aggregate of feeling, the aggregate of consciousness, part of the aggregates of matter and formations, twelve elements, six spheres and part of the element and of the sphere of mental objects (dharma-dhātva-yatana).

« [They are investigated] with the aim of abandoning attachment to a predominant self (ātmā-dhipati).

« What is suffering as suffering (duḥkha-duḥkha-tā)?

« How many [of the aggregates, etc.] are sufferings as suffering?

« With what aim is suffering as suffering investigated?

« Suffering as suffering should be understood as [1] the own-characteristic of the feeling of suffering (duḥkha-vedana-svalakṣaṇa), and [2] also as the own-characteristic of things that appertain to the feeling of suffering (duḥkha-vedaniya-dharma-svalakṣaṇa).

« Part of all [the aggregates, etc.]

« [They are investigated] with the aim of abandoning attachment to a suffering self (duḥkha-bhitātmā).

« What is suffering engendered by transformation (vipaṇamaduḥkha-tā)?

« How many [of the aggregates, etc.] are suffering engendered by transformation?

« With what aim is suffering engendered by transformation investigated?

« Suffering engendered by transformation should be understood as [1] the own-characteristic of the transformation of a pleasant feeling (sukha-vedana-vipaṇa-niṣtalakṣaṇa), [2] the own-characteristic of the transformation of things that appertain to a pleasant feeling (sukha-vedaniya-dharma-vipaṇa-niṣtalakṣaṇa), [3] and also as the transformation of the thought.

6) Lokottara avāgyā-dhipati
    faculties predominating transcendental detachment

20 Anāmātāmāmāya-mindriya (faculty of will 'I shall know what is not yet known')

21 Āmendriya (faculty of transcendental knowledge, arhatship)

22 Ānātānindriya (faculty of consciousness or conviction 'I have known')
of attraction for that (that pleasant feeling, *tatra cānunaya-cittaviparīṇati*).

« Part of all [the aggregates, etc.].

« [They are investigated] with the aim of abandoning attachment to a happy self (*sukhitātman*).

« What is suffering as a conditioned state (*saṃskāra-duḥkhatāt*)?

« How many [of the aggregates, etc.] are suffering as a conditioned state?

« With what aim is suffering as a conditioned state investigated?

« Suffering as a conditioned state should be understood as [1] having the own-characteristic of neither pleasant nor unpleasant feelings (*aduḥkhāsukha-vādanāsvalakṣaṇa*), [2] having the own-characteristic of things pertaining to neither pleasant nor unpleasant feelings (*aduḥkhāsukha-vādaniyadharmasva-lakṣaṇa*), [3] as the grasping of these two kinds of unruliness (*tadubbayadausthulya-praṇīraha*), and [4] as non-liberation of both (*dvayāvinirmokṣa*) and as the fact of being followed by impermanence (*anityānubandha*) and of not being secure (*ayogākṣema*).

« All, except for part of the aggregates, of three elements and of two spheres.

« [They are investigated] with the aim of abandoning attachment to a self which is neither happy nor unhappy (*aduḥkhāsukha-tātman*).

« What is endowed with fruition (*saupiśaka*)?

« How many [of the aggregates, etc.] are endowed with fruition?

« With what aim is that which is endowed with fruition investigated?

« The unfavorable (*akusala*) and the defiled favorable (*kusala-sāsrava*) should be understood as being endowed with fruition.

« Part of the aggregates, of ten elements and of four spheres.

« [They are investigated] with the aim of abandoning attachment to a self which establishes and assembles the aggregates (*skandhobhanaikṣepakapratasiṃdhūpratayakātman*).
I. Lakṣaṇasamuccaya

« Furthermore, fruition (vipāka) should be understood as the store-consciousness (ālayavijñāna) endowed with mutual associations (sasamprayoga). As for the rest, it arises from fruition.

« What is nutriment (āhāra)?
« How many [of the aggregates, etc.] are nutriment?
« With what aim is nutriment investigated?

« Nutriment should be understood as [1] transformative by reason of transformation (parinātito’pi parināmikāḥ), [2] as pertaining to sense objects by reason of the connection with objects (viṣayato’pi vaisayikāḥ), [3] as pertaining to intention by reason of the connection with intention (āśayato’pyāśayikāḥ), and also [4] as clinging by reason of the connection with clinging (upādānato’pyupādānikāḥ).

« Part of three aggregates, of eleven elements and of five spheres.

« [They are investigated] with the aim of abandoning attachment to a self which subsists by means of nutriment (āhāra-sthitikātman).

« Furthermore, nutriment should be considered as [1] pertaining to duration on an impure basis (asuddhāśrayasthitika), [2] pertaining to duration on a pure and impure basis (suddha-śuddhāśrayasthitika), [3] pertaining to duration on a pure basis (suddhāśrayasthitika), and also [4] as manifesting duration (sthiti-sāṃdarśanika).

« What is the inferior (sottara)?
« How many [of the aggregates, etc.] are inferior?
« With what aim is the inferior investigated?

« The inferior should be understood as the conditioned (saṃskṛta) and part of the unconditioned (asamskṛtaikadesa).

« All, except for part of the element and of the sphere of mental objects (dharmaṁdṛtvāyatanaikadesa).

« [They are investigated] with the aim of abandoning attachment to a self which is composed of lesser substance (ālma-dravyabina).

« What is the superior (anuttara)?
« How many [of the aggregates, etc.] are superior?
« With what aim is the superior investigated?
« The superior should be understood as part of the unconditioned (asamskṛta).

« Part of the element and of the sphere of the mental object.

« [They are investigated] with the aim of abandoning attachment to a self which is composed of supreme substance (ātmadravyāgṛa).

« Hence, in this way the method of division is unlimited.

« Furthermore, in brief, the division (prabheda) of the aggregates, elements and spheres is threefold: [1] division according to imaginary characteristics (parikalpitalakṣaṇa), [2] division according to analytical characteristics (vikalpitalakṣaṇa), and [3] division according to the characteristics of essential nature (dharmatālakṣaṇa).

« Now, [1] what is division according to imaginary characteristics? It is the fact of imagining a self (me, ātma), a being (sattva), a soul (jīva), a creature (jantu), a person (poṣa), an individual (pudgala), a human being (manuṣya) or a man (mānava) in the aggregates, elements and spheres.

« [2] What is division according to analytical characteristics? It is the aggregates, elements and spheres themselves.

« [3] What is division according to the characteristics of essential nature? It is the non-existence (abhava) of a self in those same aggregates, elements and spheres. It is the non-existence of a being, a soul, a creature, a person, an individual, a human being or a man. It is the fact that there is non-self (nairatmyāstīta).

« Furthermore, division is fourfold: [1] division according to characteristics (lakṣaṇaprabheda), [2] division according to methods (prakārāprabhedā), [3] division according to bases (āśrayaprabheda) and, [4] division according to series (saṁtattiprabhedā).

« [1] What is division according to characteristics? It is division according to the own-characteristics of each of the aggregates, elements and spheres.

« [2] What is division according to methods? It is division of those same aggregates, elements and spheres inasmuch as they exist as substance (dravyasat), as designation (praṃjaptisat), as convention (saṃvṛtisat), in the absolute sense (paramārthasat),
as having form (rupin), as being formless (arūpin), as visible (sanidarśana) and as invisible (anidarśana), etc., as was demonstrated above.

« [3] What is division according to bases? There are as many aggregates, elements and spheres as there are bases of beings (sattvāśraya).

« [4] What is division according to series? It is the momentary continuation of the aggregates, elements and spheres at each moment (pratikṣaṇam).

« What does he who is skilled (kusala) in division according to characteristics understand (parijñati)? He understands [false] attachment to a self (ātmabhīmisā).

« What does he who is skilled in division according to methods understand? He understands the idea of cluster (pindasamjña).

« What does he who is skilled in division according to bases understand? He understands the [false] idea of undergoing [the results of] an action that one has not done and the [false] idea of losing [the results of] an action that one has done (ākṛtabhyagamakṛtavipraṇāsasamjña).

« What does he who is skilled in division according to series understand? He understands the [false] idea of stability (sthirasamjña).

« Furthermore, there is a sixfold division of those same aggregates, elements and spheres: [1] division according to extroversion (bahirmukha), [2] division according to introversion (antarmukha), [3] division according to long duration (āyatakāla), [4] division according to limited duration (paricchinna-kāla), [5] division according to the very moment (tatkāla) and, [6] division according to manifestation (samādarśana). »

[1] What is division according to extroversion? It is mainly the division of the realm of desire (kāmāvacara).

[2] What is division according to introversion? It is all the stages of concentration (samādhiḥbhūmi).

[3] What is division according to long duration? It is what concerns an ordinary man (prthagjana).

[4] What is division according to limited duration? It is what concerns disciples in training (śaikṣa), and also what concerns
arhats except for their final-moment (*caramakṣaṇa*) aggregates, elements and spheres.

[5] What is division according to the very moment? It is the aggregates, elements and spheres of the final moment of the arhats.

[6] What is division according to manifestation? It is the aggregates, elements and spheres manifested by the Buddhas and bodhisattvas—those great beings who have attained the highest perfection (*pāramiprāpta*).
CHAPTER TWO

GROUPING (Samgraha)

What is grouping?


[1] What is grouping according to characteristics? It is each grouping of aggregates, elements and spheres according to their own characteristics separately.

[2] What is grouping according to elements? It is each grouping of elements according to the store-consciousness which is the seed of the aggregates, elements and spheres.

[3] What is grouping according to types? It is each grouping of aggregates, elements and spheres as such although they have different characteristics.

[4] What is grouping according to states? It is each grouping of aggregates, elements and spheres in a pleasant situation according to their own characteristics; also in an unpleasant or a neither pleasant nor unpleasant situation, depending on their states.

[5] What is grouping according to associations? The aggregate of matter is grouped with the other aggregates by reason of their mutual association. So also are the other aggregates, elements and spheres.

[6] What is grouping according to space (deśa)? It is the grouping of the aggregates, elements and spheres associated with the east according to their own characteristics. So also
should it be understood with regard to the aggregates, elements and spheres in the other directions.

[7] What is grouping according to time (kāla)? It is the grouping of the aggregates, elements and spheres in the past according to their own characteristics. So also should it be understood with regard to the aggregates, elements and spheres in the future and in the present.

[8] What is partial grouping? Of all the things included in the aggregates, elements and spheres, only a certain grouping should be understood as partial grouping.

[9] What is complete grouping? All the things included in the aggregates, elements and spheres taken in totality should be understood as complete grouping.

[10] What is mutual grouping? How many elements and spheres are included in the aggregate of matter? Part of ten [elements and spheres]. How many elements and spheres are included in the aggregate of feeling? Part [of the elements and spheres]. As the aggregate of feeling, so also are the aggregates of perception and of formations. How many elements and spheres are included in the aggregate of consciousness? Seven elements and one sphere.

How many aggregates and spheres are included in the eye element? Part of the aggregate of matter and one sphere. As the eye element, so also are the ear, nose, tongue, body, form, sound, odor, taste and the tangible elements. How many aggregates and spheres are included in the mental organ element? One aggregate and one sphere. How many aggregates and spheres are included in the mental objects element? Three aggregates, part of the aggregate of matter and one sphere. How many aggregates and spheres are included in the visual consciousness element? Part of the aggregate of consciousness and of the mental sphere. As the visual consciousness element, so also are the elements of the auditory, olfactory, gustatory and tactile* consciousnesses.

How many aggregates and elements are included in the sphere of the eye? Part of the aggregate of matter and one sphere.

* Note: Pradhan's text also includes mano "mental" here.
element. As the sphere of the eye, so also are the spheres of the ear, nose, tongue, body, form, sound, odor, taste and the tangible. How many aggregates and elements are included in the mental sphere? One aggregate and seven elements. How many aggregates and elements are included in the sphere of mental objects? Three aggregates and part of one aggregate and of one element.

In this way, other things are explained in relation to the aggregates, elements and spheres. Such categories as existing, as substance, as designation, in the conventional sense, in the ultimate sense, the knowables, the knowable through special knowledge, the knowables through higher knowledge, the material, the immaterial, the visible and the invisible, etc., which were explained earlier should be understood according to the mutual grouping of the aggregates, elements and spheres.

[11] What is absolute grouping? It is the grouping of the aggregates, elements and spheres according to suchness (*tathatā*).^2^ He who is skilled in grouping, what profit does he gain? He gains a synthetic view concerning objects. The development of good roots is in accord with the synthetic view of the mind concerning objects.

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1 Here Pradhan's reconstruction seems faulty. Cf the Tibetan version *chos kyi skye mched phun po du dan / khams du dag gis hsdus sê na / phun po gsun dan / gcig gi phyogs gcig dan / khams gcig gis hsdus so* //

2 Here there is probably a printing error in Pradhan's reconstruction. Cf *Tib don dam pa hsdus pa gan ze na / gan phun po dan / khams dan / skye mched mnams kyi de hzin nid do* //
What is conjunction (samprayoga)?


[1] What is unseparated conjunction? It is the non-separation of molecules (rupāṃśika, particles of matter) from the atoms (paramāṇu) of which they are composed throughout space (disā).

[2] What is mixed conjunction? It is the mixture of molecules which are larger than atoms, one with the other, throughout space.


[4] What is simultaneous conjunction? It is the simultaneous continuity, the simultaneous arising, enduring and cessation of the aggregates, elements and spheres in a body.

[5] What is conjunction of activity? It is the conjunction of actions with each other, such as the co-operation of two monks in the activity of each of them.

[6] What is co-existent conjunction? It is the existence of the mind and mental activities together on the same object. And that co-existent conjunction has several aspects: such as, for example, conjunction through an alien nature and not through own-nature, conjunction of unopposed things and not opposed things, conjunction of things from the same time and not from different times, domains of similar elements and not of dissimilar elements.
There is universal conjunction (sarvatraga-samprayoga). It is [the association together in the same thought] of feeling (vedanā), perception (saññīna), volition (cetanā), contact (sparśa), attention (manaskāra) and consciousness (vijñāna). Again, defiled universal conjunction (kliṣṭa-sarvatraga-samprayoga) is [the association] of the four defilements in the mental organ (manas).

Occasional conjunction (kādācita samprayoga) is that of favorable (kusala) things, such as trust (śraddhā), and the major and minor defilements such as craving (rāga), in the mind.

Conjunction of situation (āvasthika samprayoga) is that of things linked to pleasant feeling (sukhavedanā). It is the same for an unpleasant feeling or a feeling that is neither pleasant nor unpleasant.

Uninterrupted conjunction (avicchینna samprayoga) is encountered in a situation where the mind is active (sa-cittakāyām avasthāyām).

Interrupted conjunction (vicchिनna samprayoga) is encountered in a person who has entered the attainment where the mind is inactive (acittakasamāpattyantaritasya).

Extroverted conjunction (bahirmukha samprayoga), in the majority of cases, is that of the mind and mental activities associated with the sense pleasures (kāmapratisamyukta).

Introverted conjunction (antarmukha samprayoga), in the majority of cases, is that of the mind and mental activities associated with the stages of tranquillity (recollection) (samaḥitabhūmika).

Habitual conjunction (ucita samprayoga) is that of the mind and mental activities of ordinary people (pārthagjanika),

1 These are present in every thought. Hence, the designation of “universal association.” Cf. Sabbacittasādhāraṇa in the Pāli Abhidhamma: phasso vedanā saññīna cetanā ekaggatā jīritinādīyaṁ manaskāro ceti sattime cetasikā sabbacittasādhāraṇa namā. Abhisāṅgaha, ed. Devamitta (Colombo, 1929), p 6.

2 These are the view of self (ātmadṛṣṭi), love of self (ātmasneha), pride of “I am” (asmīmāna) and ignorance (ārdyā). See p 22.
and also of certain disciples in training (śaikṣa) or having com-
pleted their training (aśaikṣa).

« Non-habitual conjunction (anucita samprayoga) is that
of the transcendental mind and mental activities (lokottara citta-
caitasika), and also of those acquired subsequent to transcen-
dental [wisdom] (lokottara pṛṣṭhalabdha) immediately after the
first moment.

« He who is skilled in [the method of] conjunctions, what
profit does he gain? He knows the conjunction and di-
sjunction of things that defile (sāmkleśika) and that purify (vyāvadānika),
such as feelings (vedanā), in the mind only (cittamātre). And
he who knows that abandons attachment to the idea of
self (ātman), feels (vedayate), perceives (saṃjñāṇati), wishes
(cetayate), remembers (smarati), defiles (saṃkliśyate) and puri-
fies (vyavadāyate) himself. He penetrates the idea of non-self
(nairātmyam avatarati). »
CHAPTER FOUR
ACCOMPANIMENT (Samanvāgama)

« What is accompaniment (samanvāgama)?
« In its characteristics (lakṣaṇa), it is like the preceding (i.e. samprayoga, conjunction). And its classification is threefold: [1] accompaniment by seeds (bijasamanvāgama), [2] accompaniment by mastery (vaśītāsamanvāgama), and [3] accompaniment by practice (samudācārasamanvāgama).

« [1] What is accompaniment by seeds? He who is born in the realm of desire (kāmadhātu) is accompanied (samanvāgata) by the accompaniment of the seeds of the major and minor defilements pertaining to desire (kāma-pratisamyuktaḥ klesopakleśaiḥ), and of the defilements pertaining to the realms of form and of the formless (ruparupapratisamyuktais ca klesopakleśaiḥ), as well as favorable things that incur rebirth (upapattilābbikaiṣ ca kusalaǐḥ). He who is born in the realm of form (rupadhātu) can be considered as accompanied as well as unaccompanied by the accompaniment of the seeds of the major and minor defilements pertaining to the realm of desire, but is accompanied by the accompaniment of the seeds of the major and minor defilements pertaining to the realms of form and of the formless, as well as favorable things that incur rebirth.¹ He who is born in the formless world can be considered as accompanied and also unaccompanied by the accompaniment of the seeds of the major and minor defilements pertaining to the realms of desire and of form, but is accompanied by the accompaniment of the seeds of the major and minor defilements

¹ In Pradhan’s edition part of the sentence here is missing. This is doubtless due to a punting error, since Gokhale’s edition contains this part.
of the formless realm, as well as favorable things that incur rebirth. As for him who possesses the counteractives pertaining to the three realms (trādhatukapratipakṣalābhī), if the counteractive occurs on encountering some kind [of defilement], it is not accompanied by the accompaniment of the seeds of that kind [of defilement]. If the counteractive does not occur on encountering some kind [of defilement], it is accompanied by the accompaniment of the seeds of that kind [of defilement].

«[2] What is accompaniment by mastery? It is [the case of] a person accompanied by the accompaniment of the mastery of favorable things acquired through effort (prāyogikānāṃ kuśalānāṃ dharmānāṃ), and of the mastery of absorptive meditation, deliverance, concentration, attainment, etc., whether worldly or transcendental (laukikānāṃ lokottarānāṃ vā dhyānānimokṣasamādhisamāpattyādīnāṃ), as well as certain other neutral things (tudekātyānāṃ cāvyākṛtānāṃ).

«[3] What is accompaniment by practice? It is [the case of] a person accompanied by the accompaniment of the practice of some thing, whether favorable (kuśala), unfavorable (akuśala) or neutral (avyākṛta), who confronts (saṃmukhlībālta) the aggregates, elements and spheres.

«He whose good roots (kuśalamūla) are completely severed (samuccchinna) can be considered as accompanied and unaccompanied by the accompaniment of the seeds of favorable things (kuśalānāṃ dharmānāṃ bijasamanvāgama). As for the extremist (ātyantikaḥ punaḥ), that is [a case of] the accompaniment of the defilements (kleśasamanvāgama), and should be classed (lit. considered) among the extreme-wishers (icchantika), who have renounced Parinirvāna.2 The extremist, by reason of his lack of cause of deliverance (mokṣabetuvāikalya), is [a case of] the unaccompaniment by a cause of those things [procuring deliverance].

«He who is skilled in [the teaching of] accompaniment, what profit (anusamsa) does he gain? He reaches understanding of the increase and decrease of things (dharma). He who

thus understands the increase and decrease of things has no fixed idea (na ekāntikasamjñā) concerning anything, worldly success or defeat (laukikyāṁ sampattau vipattau vā), but he aims only at abandoning attachment and repugnance (anunaya-pratighāpakhāna).

« Here ends the First Compendium entitled Compendium of Characteristics in the Abhidharmasamuccaya. »
II. — THE COMPRENDIUM OF DETERMINING  
(VINIŚCAYASAMUCCAYA)

CHAPTER ONE
DETERMINING THE TRUTHS (SATYA VINIŚCAYA)
SECTION ONE: DUHKHASATYA


«What is determining the Truths? They are the Four Noble Truths (cattvāryāryasatyāṇi): suffering (duḥkha), origin (samudaya), cessation (nirodha) and the path (mārga).

«What is the Truth of suffering (duḥkhasatya)? It should be understood with reference to the life (existence) of beings (sattvajanma) and to the basis of life (janmādiśṭhāna).

«What is the life of beings? It is the life of beings in the hells (naraka), among animals (tiryak) and hungry ghosts (preta, phantoms, etc.); among human beings (manusya) in the Eastern region (pūrṇavideha), in the Western region (aparagodāṇīya), in the continent of India (jambudvīpa), and in the Northern region (uttarakuru); among the gods in the Assembly of the Four Great Kings (cāturmahārājakaṇa), in the heavens of the Thirty-Three gods (trāyastrimśa), of the Yāmas, of the Joyous (tuṣita), of the Creative-Enjoyers (nirmāṇarati), of the Controller of Others’ Creations (paranirmitavaśavartti), in the Assembly of Brahmas (brahmakaṇa), in the heavens of the First Brahmas (brahmāpurohita), of Great Brahmas (mahābrahma), of Limited Light (parīttābha), of Limitless Light (apramāṇābha), of the Radiant (ābhāsvara), of Limited Beauty (parīttaśubha),
of Limitless Beauty (apramāṇaḥsubha), of All Beauty (śubha-
kṛṣṇa), of the Cloudless (anabhāraka), of Meritorious Engen-
dering (puṇya-prasava), of Great Fruit (hratphala), of Non-
Perceptive Beings (asamjñīsattva), of the Non-Great (avṛtai), of
the Heatless (atapa), of Fine Regard (sudṛśa), of Fine Aspect
(sudarśana), of the Highest (akāniśṭha, lit. not the lesser), of
the Sphere of Infinite Space (ākāśanantyāyatana), of the
Sphere of Infinite Consciousness (vijnānānantyāyatana), of the
Sphere of Nothingness (ākīnānāntyāyatana) and of the
Sphere of neither Perception nor Non-perception (naiva-
samjñānāsamjñāyatana).

« What is the basis of life?

« It is the receptacle-world [the inanimate world] (bhājana-
loka). On the circle of atmosphere (vāyunandala) rests the
circle of water (apmaṇḍala). On the circle of water rests the
circle of earth (prthivimaṇḍala). On the circle of earth rests
[Mount] Sumeru, seven golden mountains (kāṇcana-paṇḍava),
four continents (dvīpa, lit. "island"), eight intermediate islands
(antarardvīpa), the inner ocean (abhyanarasa-mudra) and the
outer ocean (bāhyasa-mudra), four terraces of Sumeru (sumeru-
pariṣaṇḍa), the dwellings (sthānāntara) of the gods of the
Assembly of the Four Great Kings (cātur-mahārāja-kāyika) and
of the Thirty-Three (trayastra-piṇḍa), the circular mountain chain
girdling the earth (cakrawāḍa-parvata); in space (ākāše), the
heavenly residences (vimāna) of the gods of the Yāma heaven,
of the Joyous (tuṣita), of the Creative-Enjoyers (nirmāṇara)
of the Controller of Others' Creations (paranirmitava-savori)
and of the gods of the realm of form (rūpavacara); the dwell-
ings of the Titans (asura), the dwellings of the hells (naraka):
hot hells (uṣṭanaraka), cold hells (sītanaraka), isolated hells
(pratyekanaraka); and the dwellings of other animals (tiyak)
and ghosts (preta).

« Just as the sun and moon by shining and moving illu-
minate the directions, so it is equally in a thousand worlds,¹ a

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¹ Cf. yavata candimasuriyā pariharanti disā bhanti virocanā, tāra
thousand moons, a thousand suns, a thousand Sumerus which are the kings of mountains, » a thousand four-continents, a thousand dwellings of the gods of the Assembly of the Four Great Kings (cāturmahārājākāyika), a thousand dwellings of the Thirty-Three gods (trāyastrīṃśa), a thousand dwellings of the Yāmas, a thousand dwellings of the Joyous (tuṣīta), a thousand dwellings of the Creative-Enjoiers (nirmāṇaratī), a thousand dwellings of the Controller of Others' Creations (paranirmiṭavaśavartī), a thousand worlds of Brahma—this is called “small chiliocosm” (sahasracūḍikalokadhātu). A thousand “small chiliocosms” are called “second middling chiliocosm” (dvitiyamadhyamasāhasralokadhātu). A thousand middling chiliocosms are called “third megachiliocosm” (treṭīyamahāsāhasralokadhātu). This “trichilio-megachiliocosm” (trisāhassar-mahāsāhasralokadhātu)² is girdled by a range of large circular mountains (mahācakravādāparvataśamanḍala). The duration of the devolution and the evolution of this trichilio-megachiliocosm is the same (samasaṃvartavivarta).

Just as round drops of rain fall constantly and uninterruptedly from the sky, so equally in the Eastern direction, constantly and uninterruptedly, an infinite number of universes will devolve or evolve, devolve or remain devolved, or evolve or remain evolved. Just as it is in the Eastern direction, so it is in all the ten directions.

Be it the world of beings [the animate world] or be it the receptacle-world [the inanimate world] which are produced by [the power³] of actions and defilements (karmakleśajanīta), and which are dominated by actions and defilements (karmakleśādhipateya)—all that is called the Truth of suffering (duḥkhhasatya).

The realm of the completely pure world (pariśuddha-lokadhātu) is not included in the Truth of suffering, and is not

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² Cf sahas sačulīnīkā lokadhātu, dvisahas sajanīkā lokadhātu, tisahas mahāsāhasī lokadhātu A.I, p 227; Nd2, 235, 2b

³ According to the Chinese version.

⁴ The animate world is produced by the power of actions and defilements, and the inanimate world is dominated by actions and defilements.
created by the power of actions and defilements, and neither is it dominated by actions and defilements. It is engendered only by the great aspiration (mahāprāṇidhāna) which is directed by supremacy over the roots favorable to purification (vyavādānu- 
kuṣalamūlādhipati). The place of its birth is inconceivable. It is understood only by the Buddha. It is not in the realm of recollection of those who meditate (dhyāyin), let alone ordinary thinkers.


[1] Why is birth suffering? Because of the suffering due to obstruction, and because it is the basis of other kinds of suffering.


[5] Why is association with what is unpleasant suffering? Because of the suffering caused by the association [itself].

[6] Why is separation from what is pleasant suffering? Because of the suffering caused by the separation [itself].

[7] If one does not obtain what one desires, why is there suffering? Because of the suffering caused by the non-obtaining of the desired result.

[8] Why, in brief, are the five aggregates of attachment suffering? Because of the suffering caused by agitation (unru- 
liness).

5. Tibetan: na tshod.

It is said that there are three forms of suffering. The eight kinds of suffering are included in them. In that case are the eight included in the three, or the three in the eight? They are grouped according to their own order: the sufferings of birth, aging, disease, death, and association with what is unpleasant are mere sufferings (duḥkhaduḥkhatā); the sufferings of separation from what is pleasant and not obtaining what one desires are sufferings caused by transformation (viparītaduḥkhatā); in brief, the five aggregates of attachment are suffering as suffering caused by conditioned states (sāṁskāraduḥkhatā).

It is said there are two forms of suffering: suffering according to conventional truth (sāmvyātyata) and suffering according to ultimate truth (paramārtha satya).

What is suffering according to conventional truth and what is suffering according to ultimate truth? From “the suffering of birth” up to “the suffering of not obtaining what one desires”—those are suffering according to conventional truth. “In brief, the five aggregates of attachment are suffering”—that is suffering according to ultimate truth.


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6 Tib gaṅ med pa'i mthand ŋid
7 Tib ne ba'i mthand ŋid

[1] What is the characteristic of unreality? It is the fact that in the aggregates, elements and spheres there is never a self nor anything pertaining to a self.

[2] What is the characteristic of destruction? It is the cessation of conditioned things that arise—their momentaneous appearance and disappearance.

[3] What is the characteristic of transformation? It is the changing of conditioned things in different states—their continuity as a series.

[4] What is the characteristic of separation? It is the absence of domination over conditioned things, or appropriation by others.

[5] What is the characteristic of presence? It is present impermanence—impermanence experienced at this very moment.

[6] What is the characteristic of essential nature? It is future impermanence, which will inevitably be experienced.

[7] What is the characteristic of momentariness? It is the fact that conditioned things do not endure longer than a moment (kṣaṇa).

[8] What is the characteristic of continuity? It is the non-interruption of the continuity of conditioned things that are born and die over beginningless time.

[9] What is the characteristic of disease, etc.? It is the transformation of life because of the consumption of the four elements by time.\(^10\)

[10] What is the characteristic of the varied continuity of the mind? It is the fact that sometimes the mind is full of craving, sometimes it is free from craving; equally, it is full of hatred

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8. Tib. rgyun gyi mtshan ni.
9. Tib. sems snas tshogs kyi rnam par 'byuṅ ba'i mtshan ni.
10. Cf. MA I, p. 57: kālo ghasati bhūtāṇi, "time consumes (eats) the elements (beings)."
or free from hatred, full of delusion or free from delusion, contracted or extended, depressed or exalted, aroused or not aroused, calm or agitated, concentrated or not, and so forth—such is continuity of the mind.


[12] What is the characteristic of the devolution and evolution of the receptacle-world? Devolution and evolution are of three kinds: caused by fire, water and wind. The upper limits (śīrṣa, head) of the three devolutions are the second, third and fourth meditative absorptions (dhyāna). As for the fourth meditative absorption, only the disappearance and appearance of the external abodes are considered as their devolution and evolution, because those abodes only appear and disappear with those gods [of the fourth absorptive meditation]. That is called devolution and evolution. And again, there are three minor periods of the universe (antarākalpa)—those of famine, disease and weapons. At the end of three kinds of minor periods of the universe comes destruction by those weapons, etc., when the world remains devolved. A minor period of the universe is the first period of the diminution of life (apakārṣa, degeneration). Another minor period of the universe is the last period of the augmentation of life (utkārṣa, regeneration). Eighteen minor periods of the universe constitute the augmentation and diminution of life. Hence, for twenty minor periods, the universe devolves, for twenty minor periods it remains devolved, for twenty minor periods it evolves and for twenty minor periods it remains evolved. Those eighty periods of the universe taken together constitute a great period of the universe (mahākalpa). The life-span of the gods in the realms of form and of the formless is calculated by these periods of the universe (kalpa).

Moreover, it is said that beings die and leave those abodes on the expiration of their life-span (āyus), or their merit (punya), or their action (karma). What is the expiration of

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11 For further details concerning devolution and evolution (sāmvarātmāvatā), see Kośa, ch II, pp 181, 210, 214, 216
life-span? It is death at the normal time (kālamaraṇa). What is the expiration of merit? It is premature death (akālamaraṇa), death due to a lack of merit, because beings are attached to a delicious attainment (āsvādasamāpatti). They therefore die due to the expiration of merit. What is the expiration of action (karma)? It is death on the expiration of actions whose results should be experienced immediately in the next life [after death] (upapadhyavedanīyakarma), or actions whose results should be experienced later in successive lives (aparaparyāyavedanīyakarma), or through the expiration of both.

[2] What is the characteristic of suffering (duḥkhalakṣaṇa)? The three forms of suffering, the eight kinds or six kinds of suffering, as they were defined above, are generally considered as suffering. Why is it said in a Sūtra: “All that is impermanent is suffering”? Because the characteristic of suffering is evident by reason of impermanence, in two cases: suffering as suffering (duḥkha-duḥkha) is evident by reason of impermanence in the case of birth; suffering arising from transformation (viparītāduḥkha) is evident by reason of impermanence in the case of destruction (death); suffering as a conditioned state (samskāraduḥkha) is evident by reason of impermanence in both cases. Therefore, by reason of the impermanence and transformation of conditioned things, the Blessed One said: “All that is felt is felt in suffering.” And again, the eight kinds of suffering beginning with birth appear in conditioned things that are subject to appearance and disappearance. It is with that meaning that the Blessed One said: “All that is impermanent is suffering.” Furthermore, suffering such as birth appears in conditioned things that are subject to impermanence. Hence, suffering as impermanence. That is how the meaning should be understood here.

12. That is, after a long life.
13. See Kośa, ch. V, pp. 8, 43; VI, p. 222; VIII, pp. 132, 144.
14. See pp. 84-5.
[3] What is the characteristic of emptiness (śūnyatā)? It is the non-existence (abhāva) of a certain thing, there. To observe (samanupāśyana) in this way is emptiness. Again, it is the existence (bhāva) of another thing, there. In this way there is real knowledge (yathābhūtajñāna). This is called emptiness perceived by penetration (avatāra). Real knowledge means informed meaning. What is the meaning of the non-existence of a certain thing, there? It is the non-existence in the aggregates, elements and spheres of a self or anything pertaining to a self of a permanent, enduring, eternal and immovable nature. This is their emptiness. What is the meaning of the existence of another thing, there? It is the fact that there is non-self in them. It is the non-existence of self, and the existence of non-self. It is with this meaning that the Blessed One said: "Existence is real knowledge of an existing thing; non-existence is real knowledge of a non-existing thing." Furthermore, emptiness is threefold: the emptiness of non-existence (abhavasunyata), emptiness of such-and-such an existence (tathabhāvasunyata) and natural emptiness (prakṛtiṣūnyata). The first should be understood as imaginary (parikalpita), the second as relative (paratantra), and the third as absolute (parinispānna).

[4] What is the characteristic of non-self (anatma)? It is the non-existence in the aggregates, elements and spheres of the

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17. Svabhāvasūnyata in Pradhan’s reconstruction seems to be a printing error. For the three forms of emptiness, see Sūtrālaṃkāra, ch. XIV, v. 34 and p. 95. [Note: The Abhidharmasamuccaya-bhāṣya, not published until 1976, confirms svabhāvasūnyata “emptiness of own-nature” here (see p. 52). The Tibetan translation of the Abhidharmasamuccaya also confirms svabhāvasūnyata, giving no bo nid kyi ston pa nid (Peking edition, vol. 112, p. 252, fol. 90b, line 6). Further, the second form of emptiness, tathabhāvasūnyata, is explained by the Bhāṣya and given in the Tibetan differently than translated by Rahula, who follows the Mahāyāna-sūrālaṃkāra parallel he cites here. Rahula translates it as tathā + bhāra, “such-and-such an existence,” while the Bhāṣya explains it with the term abhāvat, indicating tathā + abhāra, “non-existence as such-and-such.” The Tibetan translation agrees with this, giving de bzin du yod pa ma yin pa’i ston pa nid.]

18. This phrase is missing in Pradhan’s reconstruction.
characteristics postulated in the theory of self (ātmavāda), because of the non-existence of the characteristics of self in the aggregates, elements and spheres. This is called the characteristic of non-self. That is why the Blessed One said: “All things (dharma) are without self.”¹⁹ Again, the Blessed One said: “All that is not mine, or ‘I am,’ or my self.”²⁰ What is the meaning of the word: “Thus one should really understand that through right wisdom.”²¹ The word “all that is not mine” is uttered with reference to external things. With regard to external things, it is the characteristic of things pertaining to an imaginary self. Hence, the extension of the idea of things pertaining to a self. With regard to internal things, it is the characteristic of an imaginary self and of things pertaining to it. Hence, the extension of the idea of a self and things pertaining to a self.

It was said above that impermanence is a momentaneous characteristic. How should this be understood? Just like the momentaneous characteristic of the mind and mental activities, so also should one understand the momentaneous characteristic of matter [body, etc.] by reason of its appropriation by the mind, its acquisition and its preservation by the mind, its transformation by the mind, having the mind as basis, being produced by means of the supremacy of the mind, being dominated by the mind. And, furthermore, one should understand "the momentaneous characteristic of matter [body] because it is subject to final transformation and also by reason of the destruction of the own essence (svarasavināsa) of a born thing, regardless of its condition (anapekṣya pratyayam).

"It is said that “Whatever matter (rupa) may be, all that is the four great elements (catvāri mahābhūtāni) and the

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¹⁹. Sabbe dhammā anattā, Dhp XX, 7 (or v. 279); M I, p. 228; S II, pp. 132, 133.

²⁰. Sabbañī . . . n’etañī mama, n’eso ‘ham asmi, ne me so attā, M I, p. 139.

²¹. Evam etam yathābhūtanī sammappaniṇāya datthabbaṁ, ibid., p. 139.

These two phrases go together: Sabbañī . . . n’etañī mama, n’eso ‘ham asmi, ne me so attā ti evam etam yathābhūtanī sammappaniṇāya datthabbaṁ “All that is not mine, or ‘I am,’ or my self, thus one should really understand that through right wisdom.”
derivations (upādāya) of the four great elements." Why is that said [like that]? It is said [like that] by reason of their co-existence (sambhava). "Derived" (upādāya) means that it has its foundation in the same place (ekadeśāsrayibhāva). And, if a certain element is found in a mass (samudāya), it should be said to exist there. There are things that contain up to the totality of the elements (sārvabhautika). With regard to derived matter (upādāyarūpa) also, if a certain derived matter is found in a mass, it should be understood to exist there.

« Furthermore, it is said that a mass of matter (rūpa-samudāya) is composed of atoms. Here the atom (paramāṇu) should be understood as not having a physical body (nīḥsāra). The atom is determined (vyavasthāna) by means of ultimate analysis (paryantaprabhedataḥ) by the intellect (buddhyā), with a view to the dispelling (vibbhāvana) of the idea of cluster (pindasamjñā), and with a view to the penetration of the non-reality of the substance (dravyāparinispattipravesa) of matter.

« And, furthermore, there is suffering which is [1] immense and unrestricted (vipulam asamlikhitam), [2] restricted (samlikhitam), [3] restricted and unrestricted (samlikhitasaṃlikhitam); there is also [4] semi-restricted (madhyamasamlikhitam), [5] light and unrestricted (tanukam asamlikhitam), [6] lighter and restricted (tanutaram saṃlikhitam), [7] lightest and restricted (tanutamaṃ saṃlikhitam); [8] there is also a form of non-suffering (aduhkha) which has the appearance of suffering (duḥkhapratibhāsa) and which is close to great restriction (mahāsaṃlekhaṇapratyupasthāna).


« [1] What is immense and unrestricted suffering? It is [suffering in] the realm of desire (kāmāvacara) of those who have not acquired good roots (anupacitakuśalamāla).

« [2] What is restricted (saṃlikbitam) [suffering]? It is the same [as the preceding] in those who have acquired the aids to deliverance (utpannamokṣabhāgiya).

« [3] What is restricted and unrestricted (saṃlikbitāsaṃlikhitam) [suffering]? It is the same [as the above] in those who have good roots aimed towards worldly detachment (laukikavairāgya).

« [4] What is semi-restricted (madhyamasaṃlikhitam) [suffering]? It is [suffering] with regard to those who are born in the realm of form (rūpadhātu) and who are deprived of the aids leading to deliverance (vivarjitaṃokṣabhāgiya).

« [5] What is restricted and unrestricted (tanukam asaṃlikhitam) [suffering]? It is [suffering] in those who are born in the formless (āruṇḍita) realm and who are deprived of the aids leading to deliverance.

« [6] What is lighter and restricted (tanutaram saṃlikhitam) [suffering]? It is [suffering] in disciples in training (śaikṣa).

« [7] What is the lightest and restricted (tanutamaṃ saṃlikhitam) [suffering]? It is the six spheres24 which constitute the condition for the life faculty (jīvitenāryapratyāyaya) of disciples who have completed their training (aśaikṣa, i.e. arhats).

« [8] What is non-suffering which has the appearance of suffering and which is close to great restriction (aduhkhānā ḍuhkhāpratibhāsāṃ mahāsaṃkhepatrāpyasthānam)? It is [the case] of bodhisattvas who have attained perfection (pāramiprāpta) and who deliberately continue to be born in existence (bhavopapatti).

« It is said that death (maraṇa) is suffering. Here death is threefold: that of a person whose mind is favorable (kusala-citta), that of a person whose mind is unfavorable (akusala-citta) and that of a person whose mind is neutral (avyākṛta-

24 Saḍāyatanaṃ. eye, ear, nose, tongue, body and mental organ
The death of a person whose mind is favorable should be understood as that which occurs when mental activity is clear (paṭuke cittapracāre), because of the power of good roots (kusalamūlabala), or because of another’s influence (paropasambhāra). The death of a person whose mind is unfavorable should be understood as that which also occurs when mental activity is clear because of the power of bad roots or because of another’s influence. The death of a person whose mind is neutral should be understood as that which occurs when mental activity is clear or clouded, when it is incapable of mental construction (abhisamīkarāsamārtiḥ) by reason of the lack of both.

« In a person who has done right (subbakārin), the lower part of the body first becomes cold. However, in a person who has done wrong (aśubbakārin), the upper part of the body becomes cold. At that moment, the intermediate existence develops (antarābhavo bhinimīrtate) before him who has done wrong, for example, in the guise (nirbhāsa) of a black bull (or billy-goat) (kṛṣṇa katuṃ) or an extremely dark night (andhakāraṃ nirūtāḥ rātrī); before a person who has done right, in the guise of white fabric (śukla pata) or a moonlit night (sajyotsnārātrī). There is an intermediate existence for a person who is to be reborn in the realm of desire (kāmadhātu) or in the realm of form (riṇapadhātu), and for a person who is leaving the formless realm (arūpyadadhātu). He, too, is like a mind-made (manomaya) Gandharva. He lives for seven days at the very most, and may well die before then. Sometimes he returns.

25 Gandharva is explained as “he who lives on odors.” For a detailed discussion, see Kośa, ch II, pp. 36-53.

26 He returns to his former abode, hoping to receive the merit of good actions done on his behalf by his family. So, in general, on the seventh day the family of the dead person accomplish in his name meritorious actions such as, for example, having the Teaching (dharma) expounded by a monk, giving alms (mataka-dāna) to the Community (saṅgha), and transferring the merit to him for his happiness in his new life.
Dwelling there, he accumulates actions (karma), and he also sees similar beings (sabbagāmī ca sattvān paśyati). Wherever he is born, he has that physical form (tad ākṛti), and his movements are unopposed (apratibatagati). Like a being endowed with supernormal powers (ṛddhimān), moving rapidly (āṣu-gāmī), he comes up against the place of his rebirth (upapatty-āyatane pratibanyate). Just like the scales of a balance rising and falling, he dies and is bound by conception in the place of his rebirth. A being that is in the intermediate existence (antarābhavastha) arouses craving (rāga) for the place of his rebirth, and other defilements (klesa) also constitute his condition (pratyaya). With that craving, the intermediate existence ceases, and the embryo (kalala) endowed with consciousness (savijnānaka) is born, and that is the result (vipaka). After that begins the development of the faculties (indriya), as explained in conditioned origination (pratityasamutpāda)—in (one of) the four modes of birth (yoni, "womb’); egg-born (andaja), placenta-born (jarāyuja), exudation-born (saṃsvedaja), apparition-born (upapādikāja).

SECTION TWO: Samudayasatya

« What is the Truth of the origin (samudaya) [of suffering]? It consists of the defilements (kleśa) and actions predominated by the defilements (kleśādhipateya karma). As the main explanation (prādhānyanirdeśa), the “thirst” (desire, tṛṣṇā) which produces re-existence and re-becoming (punnarbhavikī), which is linked to impassioned craving (nandirāgasahagatā) and which finds its delight sometimes here and sometimes there (tatratatrāhbinandini), is designated by the Blessed One as the Truth of the origin [of suffering] (samudayasatya).

« What is the main meaning (prādhānyārtha)? It is the meaning which is present everywhere (sarvatragārtha). What is the meaning which is present everywhere? It is the fact that this “thirst” (tṛṣṇā) is present with respect to all objects (vastusarvatraga), on all occasions (avasthāsarvatraga), at all times
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[past, present and future] (adhyasaratraga), in all the realms of existence (dhātusaratraga),27 in all searches (esānasaratraga)28 and in all forms (prakārasaratraga).29

« What are the defilements (klesa)? The defilements should be understood [1] through their enumeration (parisaṁkhyāna), [2] through their characteristics (lakṣaṇa), [3] through their emergence (uttbhāna), [4] through their objects (ālambana), [5] in their conjunction (samprayoga), [6] through their synonyms (paryāya), [7] through their divergences (vipratipatti), [8] with regard to their realms (dbatu), [9] through their groups (nikāya), and [10] through their abandonment (prabāṇa).

« [1] What is their enumeration (parisaṁkhyāna)? Six or ten defilements. Which are the six defilements? Craving (rāga), repugnance (pratigha), pride (maṇa), ignorance (avidyā), scepticism (vicikitsā) and (false) views (dṛṣṭi). Their number is taken to ten by the fivefold multiplication of views.30

« [2] What is their characteristic (lakṣaṇa)? If a thing (dharma) arises with the characteristic of perturbance (aprasaṁkhyāna), » and the appearance of which troubles the body and mind, that is the characteristic of the defilements.

[3] What is their emergence (uttbhāna)? If the latent tendency (anuśaya) of a defilement is not destroyed, if an object

27. That is, in the realms of desire (kāmadhatu), of form (rupadhātu) and of the formless (aṇḍ paddhātu).
28. That is, searches for pleasures and satisfactions of all kinds.
29. Such as desire for the continuity of existence (bhava) or annihilation (vibhava).

favorable to its emergence occurs, and in that situation, if there is no profound attention, then a defilement emerges. That is called the emergence of the defilements.

[4] What is their object (ālambana)? All the defilements take as objects all the defilements and things pertaining to the defilements. And again, with the exception of ignorance, false views and scepticism, the other defilements of the realm of desire do not take the higher realms as their objects. The defilements of a higher realm do not take a lower realm as their object, because of the absence of craving for a lower realm. Certain defilements take cessation (nirodha) and the Path (mārga) as their objects, because of the absence of comprehension of cessation and the Path. Imagination with regard to them is considered here as taking them as objects. Moreover, the defilements are twofold: those that take immaterial objects (avastukālambana) and those that take material objects (savastukālambana). Which are those that take immaterial objects? They are the views (drṣṭi) and mental qualities associated with them. All the others are considered as taking material objects.

[5] What is their conjunction (samprayoga)? Craving (rāga) is not in conjunction with repugnance (pratigba). Just as with repugnance, it is not in conjunction with scepticism (vicikitsā), but in conjunction with the others. Just as with craving, so should repugnance also be understood. Repugnance is not in conjunction with craving, pride (māna) and false views (drṣṭi). Pride is not in conjunction with repugnance and scepticism. Ignorance is twofold: ignorance in conjunction with all the defilements and pure ignorance.31 What is pure ignorance? It is ignorance with regard to the Truths. False views (drṣṭi) are not in conjunction with repugnance and scepticism. Scepticism is not in conjunction with craving, pride and false views.32 The

31. Tib. ma ’dres pa, “unmixed” (ārenīki?).
32. This sentence, which is found in the Tibetan and Chinese versions, is lacking in Pradhan’s edition.
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minor defilements (upakleśa)\textsuperscript{13} such as anger (krodha) are not in conjunction with each other. Lack of self-respect (ābrikya) and lack of modesty (anapatrāpya) are in conjunction everywhere with unfavorable (akusala) things. Inertia (styāna), restlessness (auddhatya), lack of trust (āśraddhya), idleness (kausidya) and indolence (pramāda) are in conjunction everywhere with what is defiled (kliṣṭa).


The five hindrances (panca nīvaraṇa) are usually considered as cittassa upakkilesā “minor defilements of the mind,” S V, pp. 92, 108, 115; Vbh, p. 256.

34. This term is missing in Pradhan's reconstruction.

35. Pradhan's reconstruction: ranasa. [This is the correct term according to J. W. de Jong. See his review, appendix p. 296.]

[i] What is the fetter of attachment (anunaya-saṃyojana)? It is desire (cbanda) for the three realms. He who is fettered by attachment does not feel disgust for the three realms. Because of the absence of disgust, he performs unfavorable (akusala) actions and does not perform favorable (kusala) actions. Thus, engendering future suffering, he is fettered by suffering.

[ii] What is the fetter of repugnance (pratigha-saṃyojana)? It is ill-will with respect to beings, to suffering and to the conditions of suffering. He who is fettered by repugnance does not abandon objects of repugnance. Since he does not abandon them, he performs unfavorable actions and does not perform favorable actions. Thus, engendering future suffering, he is fettered by suffering.


37. The realms of desire (kāmadhātu), of form (rūpadhātu) and of the formless (ārūpyadhātu).

38. This is exactly the definition of pratigha. See above, p. 11.

pride? It is an exaltation of the mind in him who thinks: “I am superior to my inferior or I am equal to my equal.” [2] What is higher pride? It is an exaltation of the mind in him who thinks: “I am superior to my equal or I am equal to my superior.” [3] What is supreme pride? It is an exaltation of mind in him who thinks: “I am superior to my superior.” [4] What is the pride of “I am?” It is an exaltation of mind which arises from the false belief in a self and things pertaining to a self in the five aggregates of attachment. [5] What is superior pride? It is an exaltation of mind in him who thinks he has attained particular high spiritual states (uttaraviśesādbhigama) when he has not attained them. [6] What is inferior pride? It is an exaltation of mind in him who thinks he is only slightly inferior to a person who is very superior to him. [7] What is false pride? It is an exaltation of mind in him who thinks that he is virtuous when he is not. He who is fettered by pride does not understand the self and what pertains to the self. Not understanding them, he seizes the idea of self and what pertains to the self, performs unfavorable actions and does not perform favorable actions. Thus, engendering future suffering, he is fettered by suffering.

[iv] What is the fetter of ignorance (avidyā-samyojana)? It is ignorance with respect to the three realms. He who is fettered by ignorance does not understand suffering and its origin. Not understanding them, he performs unfavorable actions and does not perform favorable actions. Thus, engendering future suffering, he is fettered by suffering.

[v] What is the fetter of views (dṛṣṭi-samyojana)? There are three views: view of individuality (saṅkāyadrṣṭi), view of seizing extremes (antagrāhadrṣṭi) and false view (mithyādrṣṭi). He who is fettered by views seeks and clings to an imaginary false deliverance. Clinging to a false deliverance, he performs unfavorable actions and does not perform favorable actions. Thus, engendering future suffering, he is fettered by suffering.

[vi] What is the fetter of adherence (paramārṣa-samyojana)? It is adherence to views (dṛṣṭiparāmarṣa) and adherence to observances and rituals (sīlavrataparāmarṣa). He who is fettered by adherence imagines and clings to false means of deliverance. Clinging to false means of deliverance,
he performs unfavorable actions and does not perform favorable actions. Thus, engendering future suffering, he is fettered by suffering.

[vii] What is the fetter of scepticism (vicikitsā-sāmyojana)? It is perplexity with respect to the Truths. He who is fettered by scepticism has doubts with respect to the Jewels of the Buddha, his Teaching (dharma) and the Community (saṅgha), and does not behave correctly towards the Three Jewels (ratnatrāya). Not behaving correctly towards the Three Jewels, he performs unfavorable actions and does not perform favorable actions. Thus, engendering future suffering, he is fettered by suffering.

[viii] What is the fetter of envy (īrṣyā-sāmyojana)? It is an angry thought aroused by intolerance of another’s well-being in him who seeks gains and honors. He who is fettered by envy seeks gains and honors and does not revere the Teaching (dharma). Respecting gains and honors, he performs unfavorable actions and does not perform favorable actions. Thus, engendering future suffering, he is fettered by suffering.

[ix] What is the fetter of avarice (mālsarya-sāmyojana)? It is strong mental attachment in him who seeks gains and honors. He who is fettered by avarice is attached to accumulation and does not respect the idea of relinquishing. Being attached to accumulation, he performs unfavorable actions and does not perform favorable actions. Thus, engendering future suffering, he is fettered by suffering.

[2] A bond (bandhana) is threefold: bond of craving (rāga), bond of hatred (dveṣa) and bond of delusion (moha). By the bond of craving, beings are bound to suffering incurred by transformation (vipariṇāmaduhkhā); by the bond of hatred, beings are bound to ordinary suffering (duḥkhaduhkhā); by the bond of delusion, beings are bound to suffering as a conditioned state (saṃskāraduhkhā). Furthermore, because of craving, hatred and delusion, there is no freedom in the practice of favorable actions. That is why they are called “bonds.”

[3] There are seven latent tendencies (anusāya): latent tendencies of [i] craving for sense-pleasures (kāmarāga), [ii] repugnance (pratīgha), [iii] craving for existence and becoming
(bhavarāga), [iv] pride (māna), [v] ignorance (avidyā), [vi] views (drṣṭi), and [vii] scepticism (vicikitsā). 40

[i] What is the latent tendency of craving for sense-pleasures (kāmarāgānuśaya)? It is an unruly tendency (dausṭhulya) to craving for sense-pleasures.

[ii] What is the latent tendency of repugnance (pratighānuśaya)? It is an unruly tendency to repugnance.

[iii] What is the latent tendency of craving for existence and becoming (bhavarāgānuśaya)? It is an unruly tendency to craving for the realms of form and of the formless.

[iv] What is the latent tendency of pride (mānānuśaya)? It is an unruly tendency to pride.

[v] What is the latent tendency of ignorance (avidyānuśaya)? It is an unruly tendency to ignorance.

[vi] What is the latent tendency of views (drṣṭyānuśaya)? It is an unruly tendency to [false] views.

[vii] What is the latent tendency of scepticism (vicikitsānuśaya)? It is an unruly tendency to scepticism.

In him who is not free from the search for sense pleasures, the latent tendencies of craving for sense-pleasures and repugnance remain underlying. In him who is not free from the search for existence and becoming, the latent tendency of craving for existence and becoming remains underlying. In him who is not free from the search for the false holy life (mithyābrhamacarya), the latent tendencies of pride, ignorance, false views and scepticism remain underlying. Those beings possess weak counteractives (hinapratipakṣa) and, having self-satisfaction (mada) and pride, as well as delusion with respect to the Truths, they imagine false deliverance and the path leading to it, and become confused and sceptical regarding the teaching and the discipline (dharmanvinaya) of the Buddha.

[4] As for the minor defilements (upakleṣa), those which are [major] defilements are also minor defilements, but minor
defilements are not [major] defilements. Except for the [major] defilements, the rest of what is defiled—they are all mental activities (*caitasikadharma*) included in the aggregate of formations. And which are they? Except for six defilements beginning with craving (*rāga*), the other impure mental activities beginning with anger (*krodha*) included in the aggregate of formations. However, craving (*rāga*), hatred (*dveṣa*) and delusion (*moha*) as mental activities are also called minor defilements, because the mind is defiled by them and because there is no detachment, no deliverance, no abandonment of the hindrances. That is why they are called minor defilements. As the Blessed One said: “For a long period, craving, hatred and delusion defiled, distracted and polluted your mind.”


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41. See the list of the formations above, pp. 8-9.
42. Thus M I, p. 91, gives *lobba, dosa, moha* as *cittassa upakkileśa* *Upakkileśa* is used as a synonym of *lobba* and of *abhiṣikṣyagantabha* in their definition in Dhs, pp. 189, 201.
43. During meditation on a *kasina*. See Vism, p. 125.
44. Pradhan’s reconstruction: *pragrabhānimitta*.
45. The same list of four *oghas* in the same order: S IV, p. 257; V, pp. 59, 292, 309; D III, p. 230.
sense-pleasures. The second is a reflection on the search for existence and becoming. The last two are reflections on the search for a false holy life. This [is explained] by the relationship between subject and object (āśrayāśritasambandha).

[7] A yoke (yoga) is fourfold: the yokes of [i] sense-pleasures (kāmayoga), [ii] existence and becoming (bhavyoga), [iii] false views (drṣṭiyoga), and [iv] ignorance (avidyāyoga). A yoke means the obstruction of detachment, since it is contrary to purification. They are, again, reflections on the search [for four things as in the previous case] respectively.

[8] Clinging (upādāna) is fourfold: clingings to [i] sense-pleasures (kāmapādāna), [ii] false views (drṣṭyupādāna), [iii] observances and rituals (sīlavratopādāna), and [iv] the theory of self (ātmavādopādāna). Clinging should be understood as engendering contention and rebirth. What is the result? Because of the obstructive defilement of craving for sense-pleasures, the laity argue. The first clinging is the root of that kind of argument. Because of the obstructive defilement of adherence to false views, the religious contend. The last three clingings constitute the root of that contention. The sixty-two kinds of false views constitute clinging to views. Clinging to observances and rituals is the austere ascetic practice which follows different observances and rituals. Clinging to the theory of self is the idea of self associated with that [ascetic practice]. Because of the clingings to false views and to observances and rituals, sectaries argue, but do not argue about clinging to the theory of self (ātmavāda), nonetheless they argue with the adherents of the Dharma. Hence, they are called clingings (upādāna) because they are attached to the cause of contentions, and because they incur painful results in future births.

[9] There are four ties (granṭha): the bodily ties (kāya-granṭha) of [i] covetousness (abhidhyā), [ii] ill-will (vyāpāda),
[iii] adherence to observances and rituals (śīlavṛataparāmarṣa), and [iv] dogmatic fanaticism (idadsattvābhinnivesa, lit. passionate attachment to [the idea]: "this is the [only] truth"). A tie should be understood as bodily gripping of a person whose mind is devoted to concentration. What is the result? The mind is distracted in four ways: [i] because of attachment to things such as wealth; [ii] because of misconduct in respect of disputable things; [iii] because of suffering incurred by austere observances and rituals; [iv] because of decisions concerning knowable things taken with superficial attention (ayoniśo).

[10] There are five hindrances (nīvarana): the hindrances of [i] desire for sense-pleasures (kāmacchanda), [ii] ill-will (vyāpāda), [iii] inertia and languor (styāna-middha), [iv] restlessness and remorse (auddhatya-kaukṛtya), and [v] scepticism (vicikitsā). A hindrance should be understood as an obscuring of the favorable side (kuśalapakṣa), and [particularly] with regard to devotion to the religious life (pravrajyabhirati), in the case of an accusation concerning the moral life (pratipatticodanā), during concentrated calm (samatha) at the moment of acquisition of the image (udgraha) and during equanimity (upekṣā).

[11] A stump (kūlā) is threefold: the stumps of craving, hatred and delusion. Characteristics endowed with craving, etc., are aroused by the earlier practice concerning craving, hatred and delusion. They are called "stumps" because they are difficult to uproot for beings because of the lack of control of their minds, the lack of flexibility of their minds and the difficulty of deliverance.

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48. The same list of four granthas in the same order: S V, p. 59; D III. p. 230; Vism, p. 683. The last explains grantha as binding name and form nāmakāyass ca rūpakāyass ca gantbanato.

49. The same list of five nīvaranas in the same order: D I, p. 246; M I. p. 60; A III, p. 63; Vbh, p. 199; Vism, p. 146, etc.

50. The same list of three kūlas in S V, p. 57. However, D III, pp. 237-8: M I, p. 101; A IV, p. 460, give a list of five cetokūlas "stumps of the mind": [i] doubt concerning the Master (sattbā), [ii] the Dhamma, [iii] the Sangha, [iv] the value of the precepts (sikkhā), and [v] angry attitude of mind towards one’s co-religious (sabrābmacārī).
A stain (mala) is threefold: the stains of craving, hatred and delusion. This is misconduct caused by craving, hatred and delusion. Wise co-religious (sabrahmacāri), seeing another [religious] behaving in that way in a village or a forest, will say: “That venerable is committing such-and-such faults, behaving in such-and-such ways. He is a thorn in the village, he is fleshly (āmiśa) and impure.” That is why they are called “stains.”

There are three dangers (nigha): the dangers of craving, hatred and delusion. Craving, hatred and delusion are called dangers because due to them beings are tormented ceaselessly for a long period in birth and death.

There are three arrows (salya): the arrows of craving, hatred and delusion. Craving, hatred and delusion are called “arrows” because they arouse attachment to existence and the instruments of existence (bhavopakaraṇa), because they uphold uninterrupted continuity and because they arouse scepticism towards the Buddha, the Dharma and the Sangha, and [the four Truths of] suffering, its origin, its cessation and the Path.

There are three accessories (kuñcana, lit. something): the accessories of craving, hatred and delusion. They are called accessories because, in the accumulation of wealth due to craving, hatred and delusion, one feels fear, malevolence and confusion while wanting even more.

There are three misdeeds (duścarita): misdeeds of craving, hatred and delusion. Craving, hatred and delusion are called misdeeds because due to them one does wrong through body, speech and mind (kāyavāṇamanoduścaritāni). Again, this definition is given because craving, hatred and delusion are the bad roots (akuṣalasmāla) of unfavorable misdeeds derived from

51 The same list of three malas Vbh, p 368
52 Vbh, p 377, gives a list of five sallas (= salyas) rāga, dosa, moha, māna, dīthi
53 The same list of three kuñcanas D III, p 217 M I, p 298, S IV, p 297, Vbh, p 368
54 In the Pāli texts the three misdeeds are usually enumerated as misdeeds of body (kāyaduccarita), speech (vacciduccarita) and mind (manoduccarita) A I, pp 114, 138 Vbh, p 383, etc
them. Why is that? In the world one does wrong because of worldly trifles; one does wrong while thinking of an injustice done to oneself [by someone], and one does wrong through attachment to false teachings. Hence, craving, hatred and delusion, which are bad roots, are called misdeeds.

[17] There are three outflows (āsrava, impurity): the outflows of the sense-pleasures (kāmāsrava), of existence and becoming (bhavāsrava), and of ignorance (avidyāsrava). They are called outflows because they make the mind dispersed and flowing. Why is that? The outflow of the sense-pleasures is due to external dispersion; the outflow of existence and rebecoming is due to internal dispersion; the outflow of ignorance is due to both those dispersions.

[18] There are three distresses (vighāta): the distresses of craving, hatred and delusion. It is the search for existence and becoming, and the search for material things necessary to existence (pariśkāra) due to craving, hatred and delusion. They are called distresses because one is always afflicted by the suffering of poverty, etc.

[19] There are three burns (paridāha): the burns of craving, hatred and delusion. This is passionate attachment to the major and minor characteristics (lakṣaṇānuyāṣajana) [of a person or a thing], caused by superficial (ayoniśo) thought due to craving, hatred and delusion. They are called burns because they burn the body and mind though passionate attachment to the major and minor characteristics.

[20] There are three tribulations (upāyāsa): the tribulations of craving, hatred and delusion. This is desire and attachment here and there, caused by craving, hatred and delusion. They

55. The list of the same three āsravas (Pāli, āsara) in M I, p. 55; A I, pp. 165, 190; II, p. 211; III, pp. 93, 414; IV, p. 256; V, pp. 56, 189; Vbh, p. 561. However, there is a list of four āsaras: kāmāsara, bhavāsara, diṭṭhāsara and avijjasara, in the Mahāparinibbāna-sutta, D II, pp. 81, 84, 91, 98, 123, 126.

56. In the Pāli texts very often as a synonym for kilesa in general, but there is no precise list of vighātas.

57. Paridāha (= paridāhā) in the Pāli texts is generally used as a synonym of kilesa, but there is no precise list of them.
are called tribulations because, when the situation changes, one is affected by sorrow, lamentation, suffering and sadness.

[21] There are three contentions (raṇa): the contentions of craving, hatred and delusion. They are called “contentions” because, due to craving, hatred and delusion, one fights with weapons and sticks, and one creates all kinds of contentions and conflicts.

[22] There are three fevers (jvara): the fevers of craving, hatred and delusion. They are called “fevers” because, due to craving, hatred and delusion, one is burnt by the great heat of unjust craving (adbarmarāga), excessive covetousness (viśamalobba) and false teachings (mithyādharma).

[23] There are three dense forests (vanatha or gabana):* the dense forests of craving, hatred and delusion. They are called “dense forests” because, due to craving, hatred and delusion, beings are engaged in activities which engender birth and death and are born in different groups consisting of the five destinies in the continuity of existence.

[24] There are three obstructions (vibandha): the obstructions of craving, hatred and delusion. Because of craving, hatred and delusion, there is a great longing concerning the body and wealth, lack of comprehension, desire for contention, satisfaction even when having little favorable (kusāla). They are called obstructions because, due to them, one does not develop favorable things. Hence, the synonyms of defilement are innumerable (apramāṇa).

What is their depravation (vipratipatti)? Two defilements,

* The correct term is vanasa. See n. 35 above, p. 97
58. Vipratipatti usually means “misconduct,” “offence,” “fault,” “misfortune,” “divergence,” “difference,” “contradiction,” “contrariety,” “incompatibility,” “mistaken perception,” “false objection,” “repugnance,” “hostility,” “conflict,” “confusion,” “perplexity.” However, here the term expresses the idea of diverting, prejudicing, deforming, perverting and depraving the mind in such a way that it cannot have a right view of an object or idea. For example, when the mind is depraved or deformed by rāga or pratīgha, it cannot understand an object or idea correctly, objectively, because it is then prejudiced or deformed either by craving (rāga) or repugnance (pratīgha), and consequently it takes a perverted view.
craving (rāga) and repugnance (pratīgha), deprave [the mind] with regard to objects (viśaya) and views (dṛṣṭi). Pride (māna) depraves [the mind] with regard to beings and views. The view of individuality (satkāyadrṣṭi), the idea of grasping extremes (antagrābadṛṣṭi) and false views (mithyādṛṣṭi) deprave [the mind] with regard to knowables (jñeya). Adherence to views (dṛṣṭiparāmarṣa) and adherence to observances and rituals (śīlavataparāmarṣa) deprave [the mind] with regard to views. Scepticism (vicikitsā) depraves [the mind] with regard to counteractions (pratipakṣa). Ignorance (avidyā) depraves [the mind] everywhere. The ten defilements deprave [the mind] with regard to [the Truths of] suffering and its origin, because they are their nearest bases. And again, the ten defilements deprave [the mind] with regard to cessation and the Path, because they arouse fear regarding them.

[8] What are their realms (dhatu)? Except for repugnance (pratīgha), all the other [defilements] are linked to the three realms. As for repugnance, it is linked only to the realm of desire (kāmadrīṭu). Moreover, craving (rāga) is in conjunction with happiness (sukha), joy (priti) and equanimity (upekṣā) in the realm of desire. As it is in the realm of desire, so it is in the first and second absorptions (dhyāna). In the third absorption it is in conjunction with happiness and equanimity. Above that, it is in conjunction only with equanimity.61 Repugnance is in conjunction with suffering (duḥkha), sorrow and equanimity. Pride (māna) is in conjunction with joy and equanimity in the realm of desire. In the first and second absorptions it is in conjunction with happiness, joy and equanimity; in the third absorption, with happiness and equanimity; above that, it is in conjunction

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59. See above, p. 95.

60. Pradhān’s reconstruction: saumanasya. However, the term priti is more appropriate because it is also connected with the dhyānas as indicated in the following sentences. Priti is a member of dhyāna but not of saumanasya.

61. That is, rāga is in conjunction with sukha, priti and upekṣā in the first and second dhyānas, with sukha and upekṣā in the third, and with upekṣā in the fourth.
only with equanimity. As is pride, so are the view of individuality (*satkāyadrsti*), the idea of grasping extremes (*antagrāhadrsti*) and adherence to observances and rituals (*śīlavṛata-parāmarśa*). False view (*mithyādrsti*) is in conjunction with sorrow, joy and equanimity in the realm of desire. In the realms of form and of the formless, it is in conjunction with feeling. Scepticism (*vicikitsā*) is in conjunction with sorrow and equanimity in the realm of desire, and it is conjoined in accordance with feeling in the realms of form and of the formless. Ignorance (*avidyā*) is twofold: conjoined and pure. Since it is in conjunction with all the defilements, ignorance in conjunction is conjoined in accordance with feeling. In the higher realms, it is conjoined in accordance with feeling. Why are all the defilements in conjunction with equanimity? Because all the defilements are in decline due to their apathy. Furthermore, craving (*rāga*) in the realm of desire pertains to the six groups of consciousness.62 As is craving, so are repugnance and ignorance. Craving in the realm of form pertains to four groups of consciousness,63 and in the realm of form it pertains to the group of mental consciousness. As is craving, so is ignorance. Pride, false view and scepticism pertain everywhere linked to the group of mental consciousness. Moreover, craving, repugnance and pride in the realm of desire are only active with certain objects. As in the realm of desire, so also in the realm of form and of the formless the other defilements are everywhere active with all the objects.

[9] What are their groups (*nikāya*)? There are two groups of defilements: the group which should be abandoned through internal vision (*darṣanaprabhātavyanikāya*) and the group which should be abandoned through mental cultivation (*bhāvanāprabhātavyanikāya*). The group which should be

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62 Visual, auditory, olfactory, gustatory, tactile and mental consciousnesses.
63 Visual, auditory, tactile and mental consciousnesses. See Kośa, ch VII, p. 163
abandoned through internal vision is again fourfold: the group which should be abandoned through the internal vision of suffering, the group which should be abandoned through the internal vision of the origin [of suffering], the group which should be abandoned through the internal vision of cessation, and the group which should be abandoned through the internal vision of the Path. In the realm of desire, the ten defilements should be abandoned through the internal vision of suffering. As with those which should be abandoned through the internal vision of suffering, so are those which should be abandoned through the internal vision of the origin [of suffering], cessation and the Path. In the realm of form, those which should be abandoned separately through the four internal visions of suffering, etc., are nine defilements, with the exception of repugnance. As it is in the realm of form, so it is in the formless realm. Thus, the groups of defilements which should be abandoned through internal vision are one hundred and twelve in number. In the realm of desire, six defilements should be abandoned through mental cultivation: [1] the innate view of individuality (sahajā satkāyadarśī), [2] the idea of grasping extremes (antagrabhadṛśti), [3] craving (rāga), [4] repugnance (pratīgha), [5] pride

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64. See above, p. 95.
65. In the realm of desire:
   - to be abandoned through the internal vision of suffering: 10 defilements.
   - its origin: 10
   - cessation: 10
   - the Path: 10

In the realm of form:
   - to be abandoned through the internal vision of suffering: 9 defilements.
   - its origin: 9
   - cessation: 9
   - the Path: 9

In the formless realm:
   - to be abandoned through the internal vision of suffering: 9 defilements.
   - its origin: 9
   - cessation: 9
   - the Path: 9

Total: 112
(māna), and [6] ignorance (avidyā). In the realm of form, with the exception of repugnance, the other five [defilements] should be abandoned through mental cultivation. As in the realm of form, so it is in the formless realm. Thus, the groups of defilements which should be abandoned through mental cultivation are sixteen in number. 66

[10] What is their abandonment (prahāṇa)? They are abandonments through analysis, through attention and through obtaining. What is abandonment through analysis? It is [abandonment] through complete knowledge (parijñānaḥ), through separation (visamṣyoga) and through obtaining the counteractives (pratipakṣalābha). What is complete knowledge? It is complete knowledge of things which constitute the cause (nidāna), complete knowledge of the own-nature [of things] and complete knowledge of their bad consequences (ādinava). What is separation? It is the fact of not seizing what appears on the instant. What is the obtaining of the counteractives? It is the path of the obtaining of the counteractives by means of which one does not permit the arising of [the wrong] that has not already arisen (anuppanṇasya anuppāda), or one abandons [the wrong] that has already arisen (uppanṇasya prahāṇa). What is abandonment through attention? By means of attention, which generalizes all objects, one sees all things as having no self. One abandons the defilements, by understanding their impermanence, etc., through the development of the idea of impermanence, etc. What is abandonment through obtaining? [There is no obtaining] of the past, since it has ceased, nor of the future, since it has not yet arisen, nor of the present, since it is co-existent. Abandonment is merely the rejection of the obtaining of unruliness (dauṣṭhulya) by the defilements. Since unruliness [by the defilements] appears, the counteractives appear;

66 Sastīḥ (sixty) in Pradhan’s reconstruction is obviously an error.

Defilements to be abandoned through mental cultivation in the kāmadhātu 6
— rūpadhātu 5
— ārūpyadhātu 5
Total 16
since the counteractives appear, unruliness ceases (disappears) simultaneously. Just as, in the world, when light appears, darkness vanishes. This is disjunction. When future defilements remain among unarisen things, then that is called abandonment. 67

What is action dominated by the defilements (kleśādhīpateyakarma)? The action of volition (cetanākarma) and the action done after having willed (cetayitvā karma). 68 All that is the characteristic of action.

Furthermore, action is fivefold: action of perception (or of reception, upalabdhi-karma), 69 action of function (kārita-karma), 70 action of intention (vyavasāya-karma), 71 action of transformation (parinātika-karma) 72 and action of acquisition (prāpti-karma). 73 In this context what is generally meant is the action of intention (vyavasāya-karma).

What is action of volition (volitional action, cetanākarma)? It is meritorious action (punyakarma), demeritorious action (apunyakarma) and immovable action (ānīnijyakarma). 74

What is action done after having willed (cetayitvā karma)? It is physical (kāyakarma), vocal (vāk-karma) and mental (manaskarma) action. Those three actions, physical, vocal and mental, are favorable (kusala) and unfavorable (akusala).

Which are unfavorable (akusala)? They are the ten kinds

67. Cf. Vism, p. 50: Ettha ca pahānanti koci dhammo nāma natthi anīñatra vittattapakāramam pāñātptālādinam anippādamattato “Here there is nothing called abandonment except for the simple non-appearance of the destruction of life, etc., as it has been explained.”


69. This is action by the sense faculties such as the perception or reception by the eye of an external object such as visible form.

70. Such as support (ādhāra, ādraya). The function of the earth is to support things that are on it. The function of matter (ṛūpa) is to obstruct (rūdbhati) space.

71. This is volitional action by the mind, speech or body.

72. Activities such as making an ornament out of gold by a goldsmith.

73. This refers to things such as direct understanding (sākṣaṭkarma) of Nirvāṇa by means of the Noble Eightfold Path.

74. These are the dhyānas.


Furthermore, the destruction of life, etc., have five conditions: object (vastu), 78 intention (āśaya), 79 application (pravoga), 80 defilement (kleśa) 81 and accomplishment (niṣṭhā-gamana). 82

75. The translation by L. de La Vallée Poussin of the term prāṇātipāta as “murder” (Kośa, ch. IV, pp. 46, 153, 163, 186, 188, etc.) is incorrect. The term means the destruction of any living being, even an insect, and murder is included in it. However, murder in particular, which is one of the four pārājikas for a bhikṣu, is expressed, not by the term prāṇātipāta, but by the expression manussavirīggaḥ jīvitā roropēya “to deprive a human being of life.”
76. The same list of ten akusala and kusala [actions] in the Pāli texts. See M III, p. 45, Svetabba-asertabba-sutta (no. 114); A V, p. 264. Also Vism p. 684.
77. Note the term “abstention” (virati) with reference to the first seven unfavorable actions beginning with the destruction of life (prāṇātipāta), and this virati is included in the sīla (morality) which governs only physical and verbal actions. However, the last three, beginning with abhidhyā, are mental actions. There it is not a case of abstention (virati), but the absence of excessive avarice, etc.
78. I.e., prāṇa, a living being.
79. I.e., rādhakacitta, a violent thought, intention of killing.
80. I.e., the action of killing itself.
81. Rāga, dveṣa, moha, together or separately, at the moment of killing.
82. I.e. the completion of the action of killing. These five conditions should be fulfilled in order to complete an unfavorable act. If one of those five is missing, the unfavorable action will not be complete. Let us take, for example,
The Sūtra mentions volitional action \((cetanākarma)\). Which are volitional actions? They are: [1] volitional action occasioned by another's order, [2] volitional action occasioned by another's suggestion, [3] volitional action performed without knowing [right and wrong], [4] volitional action performed under the influence of [bad] roots, and [5] volitional action occasioned by perverse views \((viparyāśa)\). Among these [five], if one of the [last two] volitional actions, under the influence of [bad] roots or perverse views, is performed or acquired, its result will necessarily be experienced. "Performed" means "produced by conduct;" "acquired" means "assembled by the residues \((vāsana)\)."


the last condition, \(nīśṭhāgamana\) "accomplishment," in respect of the unfavorable action of killing. If a person shoots at an animal with the intention of killing it, but misses, and in consequence the animal escapes, he has certainly committed an unfavorable mental action by arousing bad thoughts such as craving, hatred, etc. However, the unfavorable action of killing an animal is not complete, because there is no \(nīśṭhāgamana\), accomplishment of action, although the other four conditions are fulfilled. Let us take the first condition, \(vastu\) "object," that is, a living being. If a person shoots at a rock in the darkness, thinking it is an animal, and reaches his target, the unfavorable action of killing is not complete, because the \(vastu\) (object, living being) is not there, but he commits an unfavorable mental action by arousing bad thoughts. Let us take the \(āśaya\), "intention." If a person crushes an insect underfoot without thinking of it, without intention \((āśaya)\) and kills it, there is an action of killing, but it is not an unfavorable action because there is no \(āśaya\), intention, and in consequence no other defilements. Such is the case in respect of the other conditions.

83. Namely, \(loṭha, dveṣa, moha\), which are the bad roots \((akuśalamūla)\).
84. Of these five kinds of action, the first three are weak and the last two are strong.
85. That is, a certain act in this life becomes necessary or inevitable as a result of a former action \((karma)\).
86. This refers to nos. [4] and [5] in the preceding paragraph.
87. There are three occasions in which an action can produce its results: [1] during the present life \((āryadharmaśrāvyakarma)\), [2] during the imme-
The results of the fruition (vipākapāhalā) of the ten kinds of unfavorable actions are produced in the three bad destinies (durgati); the results of the weak, middling and strong actions are produced [respectively] in the realms of animals (tiryak), ghosts (preta) and the hells (naraka). Their secondary results (nisyanḍapāhalā), separately and appropriately, are dangers that threaten the person and things pertaining to him, in those who are born among human beings. Their predominant results (adhipatipāhalā), separately and appropriately, are dangers that threaten external things.\(^88\)

It is said in the Sūtra: The results of the fruition (vipākapāhalā) of the ten kinds of favorable actions are produced in those who are born as gods or men in the realms of the gods or men. Their secondary results (nisyanḍapāhalā), separately and appropriately, are the growth of welfare of the person and things pertaining to him in those realms. Their predominant results (adhipatipāhalā), separately and appropriately, are the growth of external things in those realms.

The results of favorable and unfavorable actions are produced in the good and bad destinies (sugati, durgati). This also, through the projecting action (ākṣepaka-karma) and the completing action (paripūraka-karma).\(^89\) What is projecting action? It is the action by means of which the result of fruition is produced. What is completing action? It is the action by means of diately succeeding life (upapadyāvadaṇīya-karma), and [3] later in subsequent lives (apapārpaṇyāvadaṇīya-karma).

88. For details concerning the results produced separately and appropriately, see Cullakammavibhanga-sutta (no. 135) of M. See also Kośa, ch. IV, p. 186.

89. Ākṣepaka-karma corresponds to janaka-kamma in the Pāli Abhidhamma. It is the karma that produces rebirth. Paripūraka-karma corresponds to upatthambhaka-kamma in Pāli. This karma helps to develop conditions in a given situation. If a person is born into a well-off family, that is the result of an ākṣepaka-karma (or janaka-kamma). The mere fact of being born into such a family does not mean that he will obtain all the advantages of that fortunate situation. It is paripūraka-karma (or upatthambhaka-kamma) which helps him to make the best of it.
which, after having been born, one experiences good or bad results. An action can project a life (ātmabhāva), or several actions can project a life, or several actions can project several lives. A being is accompanied by several actions. In such a case, what is the order of the results of fruition? That which is the most serious\(^{90}\) is the first to produce its results, then that which is manifested at the moment of death,\(^ {91}\) then that which is habitually performed earlier,\(^ {92}\) finally that which was performed formerly [in a past life].\(^ {95}\)

The Sūtra says: Action is threefold: meritorious action (puṇyakarma), demeritorious action (apuṇyakarma) and immovable action (āniṭṭhyakarma). What is meritorious action? It is favorable action (kusalakarma) associated with the realm of desire (kāmapratīṣṭhyāṅga). What is demeritorious action? It is unfavorable action (akusalakarma). What is immovable action? It is favorable action associated with the realms of form and of the formless (ruparupapratīṣṭhyāṅga).

The Sūtra says: Meritorious, demeritorious and immovable (puṇya, apuṇya, āniṭṭya) actions are formations (sāṃskāra) conditioned by ignorance (avidyā). Why are meritorious and immovable actions called formations conditioned by ignorance? Ignorance is twofold: ignorance of results (vipāka-avidyā) and ignorance of reality (tattvārtha-avidyā). Ignorance of results produces demeritorious formations (apuṇya-sāṃskāra). Ignorance of reality produces meritorious and

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\(^{90}\) Pradhan’s reconstruction: audārika-karma. But very likely gurukarma. Cf. Kośa, ch. IX, p. 297. In Pāli it is also garu- or garuka-kamma.

\(^{91}\) Āsanna- or maraṇāsanna-kamma in Pāli.

\(^{92}\) In Pāli acinnaka- or babula-kamma.

\(^{93}\) This refers to katattā-kamma in Pāli. These four actions produce their results in that order. A serious action has priority over all the others. If there is no serious action, then an action which occurs in the mind at the moment of death produces its results. If no particular action occurs in the mind at the moment of death, then the most frequently performed action produces its results. If none of these three actions finds occasion to produce their results then an action performed in a past life will produce its results. See Kośa, ch. IX, p. 297.
immovable formations (puṇya-āniṇīja-saṃskāra).  

94. This refers to the well-known expression aridyāpratayavāh saṃskārāh “the formations are conditioned by ignorance,” and to many passages in the Sūtras. Puṇyabhisamskāra, aparunābhisamskāra and āniṇījaabhisamskāra constitute kamabhava (existence through karma or action). The Vbh (PTS), p. 137, explains kamabhava: Tattha katamo kamabhava? Puṇyābhisamskāra aparunābhisamskāra āniṇījaabhisamskāra. Ayam ruccati kamabhava. Sabham pi bhavāgāmi kammaṇi kamabhava. Hence, every action (karma), whether good or bad, helps in continuing existence and becoming (bhava). And all these puṇya-apunyā-āniṇīja-saṃskāras, which contribute to the continuity of the cycle of existence, are conditioned by ignorance, as is explained in S II, pp. 81-2: Avijjāgato’yam bhikkhave purisapuggalo punīnaṃ ce saṃkhāraṃ abhisamkhbaroti puninnāṇaṃ abhiṃnaṇaṃ ce saṃkhāraṃ . . . āniṇījaṃ ce saṃkhāraṃ abhisamkhbaroti āniṇījaṃ puninnāṇaṃ. This construction, an accumulation of the good as well as the bad, is saṃskāra due to ignorance, to non-knowledge of reality. When one is free from ignorance and can see reality, one does not acquire puṇya, apunyā or āniṇīja-saṃskāra, as is explained in S II, p. 82: Yato kho bhikkhave bhikkhuno avijjā pabinā hoti vijjā uppannā, so avijjāvirāgā vijjutptādā nera puṇyābhisamkhāraṃ . . . na aparunābhisamkhāraṃ . . . na āniṇījaabhisamkhāraṃ abhisamkhbaroti. An arhat who is free from ignorance (avidyā) and has obtained knowledge of reality (vidyā) is beyond duality, beyond the good and the bad, and does not acquire any karma, even good karma. Hence the Dhp, referring to such a person, says: puṇṇāpāpaḥbinassā “to him who has eliminated merit and demerit” (III, p. 7 or verse 39); yo’ṭha puṇṇaṃ ca pāpai ca bāheṭrā “he who having abandoned merit and demerit” (XIX, p. 12 or v. 297); yo’ṭha puṇṇaṃ ca pāpai ca ubho saṅgam upaccaga “he who has gone beyond the two bonds merit and demerit” (XXVI, p. 30 or v. 412). When an arhat does a good action or attains a dhyāna, that is merely a pure act (kriya), but not a karma that produces rebirth or a continuity of existence, because he is free from the false idea of self and the desire for a continuity of existence and becoming.

Here in our text we can make out two forms of ignorance: ignorance of results (viryaka-avidyā) which produces apunyā, “demerit,” and ignorance of reality (tattvārtha-avidyā) which produces puṇya and āniṇīja, “merit” and “immovable.” When one is ignorant, in the moral sense, of the results of good and bad actions, one is subject to performing bad actions. But when one has knowledge of good and bad, also in the moral sense, one tries not to perform apunyā, but one tries to acquire puṇya “merit” and āniṇīja “immovable” (dhyāna). Nonetheless, all this occurs on the moral level of existence and becoming (bhava). Here there is also the sense of duality, of the good and the bad. But when one is free from ignorance, and when one has obtained knowledge of reality, that is, when one becomes an arhat, one goes beyond duality, merit and demerit, as we saw above in the quotations from the Dhp.
The preparation of the action of killing is effected through craving, hatred and ignorance, but its completion is only through hatred. As with killing, so is it with the action of using harsh speech (parusavāk) and with ill-will (vyāpāda). The preparation of the action of thieving is through craving, hatred and ignorance, but its completion is only through craving. As with thieving, so it is with sensuality and excessive avarice (abhidhyā). The preparation of the action of lying is made through craving, hatred and ignorance; its completion may be through any of the three. As with lying, so it is with idle talk (sambhinnapralāpa) and slander (piśinavāk). The preparation of holding false views is effected through craving (rāga), hatred and ignorance, but its completion is only so through ignorance.

The Sūtra mentions common action (sādhāraṇakarma), non-common action (asādhāraṇakarma), strong action (bala-vātkarma) and weak action (durbalakarma).

What is common action? It is action that produces various changes in the receptacle world (inanimate world, bhājanaloka).

What is non-common action? It is action that produces various changes in the world of beings (animate world, sattvaloka), and also actions by beings who dominate them reciprocally. It is with reference to the power of that action that there is mention of the reciprocally dominant condition (anyonyādbhipatipratyaya) of beings. By reason of that reciprocal power which dominates them (beings), that action is also called common action. Hence, the Sūtra says: [It is] like mutual vision, etc., among beings in relation to each other. The denial of mutual experience is not admitted.
What is strong action (balavatkarma)? It is unfavorable volitional action by a person whose counteractive qualities (pratipakṣa) are strong. An action which should produce results in the hells only produces results in the present life (drṣṭa-dharmavedaniya) through obstruction by means of the power of the counteractive qualities (pratipakṣabalavīskambhaṇa); an action which should produce results in the present life does not produce any (at all). This action is termed strong by reason of the power of the action of the counteractive qualities. Every favorable volitional action is termed strong [by reason of the power of the action of the counteractive qualities]. Referring to that action, the Blessed One said: My noble disciples develop a favorable thought for unlimited and great (apramāṇavaipulya) actions but, with regard to compounded and limited (abhisamksrta sapramāṇa) actions, they do not reject or retain them, or fall into that category of compounded and limited actions. Unfavorable volitional action by a person whose counteractive qualities are weak is also termed strong.

Furthermore, a volitional action which is destined to produce results, or which has not been destroyed, or which is unknown, is also termed strong. Keeping that in mind, it has been said: All favorable and unfavorable actions which are destined to produce results and which are not destroyed by the Noble Path (āryamārga) are termed strong actions. An unfavorable action associated with the realm of desire, an action habitually performed in the past, an action performed opportunely, an action which is irreversible (asādhyeta) by reason of its incompatible nature with final Nirvāṇa (aparinnāṇadharma)—all

vidual and not by others in common. However, with regard to individuals, there is also a kind of sādhāraṇakarma, a mutual relationship between individuals which influences each other (anyonyādhipatipratyaya).

98. Opportunely: an action performed in youth is considered stronger than an action performed in childhood or old age. Or an action performed in good health is stronger than an action performed in a state of failing health.

99. I.e., an action which cannot be counteracted.

100. This refers to the icchantikas. See above, p. 78. Also Abhidh-sam: Gokhale, p. 30, or Pradhan, p. 35; aparinnāṇadharmaśaś ca icchantikāṇāṁ.
those actions are strong by nature. A strong action should also be considered in reference to its domain (kṣetra, field) and mental resolve.\textsuperscript{101}


Weak action (durbalakarma) [should be understood] in the opposite sense.

The Blessed One said: "If someone says, 'Just as a person performs and accumulates actions (karma), just so does he experience the results (vipāka),' then there is no holy life (brahmacaryavāsa) and there is no possibility of completely destroying and putting an end to suffering. But if one says, 'Just as a person performs and accumulates actions the results of which have to be experienced, just so does he experience the results appropriately,' then there is the holy life and the possibility of completely destroying and putting an end to suffering."\textsuperscript{110}

\textsuperscript{101} Here resolve refers to a resolution such as the aspiration to become a Buddha abbisambodhiprāṇidbāna.

\textsuperscript{102} I.e., punyakṣetra, for example, the Sangha because of its noble and great virtues.

\textsuperscript{103} I.e., dānavastu, things given. The quality and quantity of the dānavastu is stronger than dāna, and bhāvanā is stronger than sīla.

\textsuperscript{104} For example, sīla through its own-nature is stronger than dāna, and bhāvanā is stronger than sīla.

\textsuperscript{105} I.e., the person who performs the action. Favorable action by a person who is morally pure is stronger than that by an impure person.

\textsuperscript{106} I.e., profound attention, concentration accompanied by devotion to the action performed.

\textsuperscript{107} I.e. aspiration for Nirvāṇa.

\textsuperscript{108} I.e., a favorable action performed with mutual assistance.

\textsuperscript{109} I.e., the welfare of a great number. Cf. the well-known expression in the Sūtras: babujanahitaṁa babujanasukkhaṁa "for the welfare of a great number, the happiness of a great number."

\textsuperscript{110} This quotation is from A I, pp. 249, 253: Yo kho bhikkhe evaṁ vadeyya: "Yatābā yatbāyaṁ puriso kammanṁ karoti tathā tathā tvi paṭisaṁ-
What is the meaning of that word in the Sūtra? Here, the Buddha wishes to refute false words such as: "From a pleasant action only pleasant results arise; from an unpleasant action only unpleasant results arise; from a neither pleasant nor unpleasant action only neither pleasant nor unpleasant results arise." The right idea can be expressed thus: with regard to pleasant action: which should produce a pleasant feeling, the pleasant results are recognized; which should produce an unpleasant feeling, the unpleasant results are recognized; which should produce a neither pleasant nor unpleasant feeling, the neither pleasant nor unpleasant results are recognized. With regard to an unpleasant action: which should produce a pleasant feeling, the pleasant results are recognized; which should produce an unpleasant feeling, the unpleasant results are recognized; which should produce a neither pleasant nor unpleasant feeling, the neither pleasant nor unpleasant results are recognized. With regard to a neither pleasant nor unpleasant action: which should produce a pleasant feeling, the pleasant results are recognized; which should produce an unpleasant feeling, the unpleasant results are recognized; which should produced a neither pleasant nor unpleasant feeling, the neither pleasant nor unpleasant results are recognized. Such is the meaning of that word in the Sūtra.

Furthermore, the division of action (karmaprabhedā) is threefold: action of restraint (samvarakarma); action of non-restraint (asamvarakarma) and action of neither restraint nor non-restraint (naivasamvaranāsāmvarakarma).

What is the action of restraint (samvarakarma)? It is action included in the restraint according to the Code of Discipline (prātimokṣa-samvara), in the restraint of absorption (dhyāna-sāmvara) and in the restraint of the pure [transcendental] state.
Abhidharmasamuccaya

What is action (karma) included in the restraint according to the Code of Discipline (prātimokṣa)? They are the seven restraints of those who have entered the Community (saṅgha).\footnote{The Tibetan version gives eight restraints, which is probably a mistake due to confusion with the eight kinds of restraint that follow. However, these eight restraints have nothing to do with the Prātimokṣa. In the Prātimokṣa (Pāli, Pātimokkha) there are only seven kinds of restraints or restrictions. \[1\] pāraśīra, \[2\] saṅghādisesa, \[3\] aniya, \[4\] nissaggiya-pācittiya, \[5\] pācittiya, \[6\] pāṭidesaniya, and \[7\] sekkita.}

[Moreover, there are eight kinds of restraints]: \[1\] restraint of the monks (bhikṣusamvara), \[2\] restraint of the nuns (bhikṣunīsamvara), \[3\] restraint of those who are in training (sīkṣamānasamvara), \[4\] restraint of the male novices (śrāmaṇerānasamvara), \[5\] restraint of the female novices (śrāmaṇerīsamvara), \[6\] restraint of the male lay disciples (upāsakasamvara), \[7\] restraint of the female lay disciples (upāsikāsamvara), and \[8\] restraint through fasting (upavāsa-śaṃvara).

To what kind of person is the restraint of the religious (pravrajita) prescribed? To a person who follows a life of abstention from misconduct and from sense-pleasures.\footnote{To what kind of person is the restraint of the male and female lay disciples prescribed? To a person who follows a life of abstention from misconduct, but not of abstention from sense-pleasures.}

To what kind of person is the restraint of the male and female lay disciples prescribed? To a person who follows a life of abstention from misconduct, but not of abstention from sense-pleasures.\footnote{To what kind of person is restraint through fasting prescribed? To a person who follows neither a life of abstention from misconduct nor a life of abstention from sense pleasures.}

\footnote{The Sūtrālamkāra, p. 55 (commentary on XI, 8) mentions five categories of āpattis “transgressions.” In this case, the aniyata and nissaggiya-pācittiya should be omitted. See also the trans. by Levi, p. 100, n. 1.}

\footnote{This refers to discipline according to the Vinaya.}


\footnote{This refers to the eight precepts (uparasatvaśiśita) which are observed by the laity on the days of the full moon, new moon, first quarter and last quarter. The eight precepts prescribe abstaining from [1] taking life, [2] theft, [3] having sexual relations [even legitimate], [4] lying, [5] taking intoxicants,}
With regard to some lay disciples who dwell in a monastic establishment (śīksāsthāna), it (this restraint) is called accompaniment (samanvāgama); the restraint of a lay disciple is called non-accompaniment (asamanvāgama), and the said accompaniment is also called danger for morality (Śīlavipatti), as in the case of hermaphrodites and eunuchs. Is the restraint of a lay disciple refused them (eunuchs)? The restraint of a lay disciple is not refused them. Only the condition of a lay disciple is refused them, because it is not suitable for them to associate with the religious in the Community of monks and nuns or to serve them. There are five kinds of eunuchs: [1] eunuch by birth (jātípaṇḍaka), [2] envious eunuch (irsyāpaṇḍaka), [3] eunuch for a fortnight (pakṣapāṇḍaka), [4] moistened eunuch (āsecanakapaṇḍaka), and [5] eunuch through effort (āpatpaṇḍaka).

What is action (karma) included in restraint through absorptive meditation (dhyānasamvarā)? It is abstention (virati) in a person free from desire for sense-pleasures when the seeds of his defilements deriving from immorality are cut off: it is the abstention of a person free from craving (vītarāga) in the levels

[6] eating after midday, [7] enjoying dancing, singing, music and other entertainments and using adornments such as garlands, perfume, etc. and [8] using luxurious beds and seats.

115. These five kinds correspond respectively to [1] napumśakapaṇḍaka, [2] usūyapaṇḍaka, [3] pakkhapaṇḍaka, [4] āsittapaṇḍaka, and [5] opakkamikapaṇḍaka, as they are described in the Samantapāsādikā, the Commentary on the Vinaya (Colombo ed., III, 1900, p. 187). According to the Commentary’s explanation, the napumśakapaṇḍaka is a hermaphrodite who is born impotent or without any obvious sexual organ (abhāva). The usūyapaṇḍaka is a person whose sexual ardor is satisfied by envy (excitation) when he sees sexual union by others. The pakkhapaṇḍaka is a person who becomes a eunuch during the fourteen dark days (kālapakkha), that is, for two weeks, from the day of the full moon until the new moon, and he obtains sexual satisfaction during the fourteen light days (jñānapakkha), that is, for two weeks, from the day of the new moon until the full moon. The āsittapaṇḍaka is a eunuch whose sexual ardor is satisfied when he takes into his mouth the sexual organ of another male and when the latter emits semen into his mouth. (The Kāmasūtra by Vatsyāyana, ed. La Fontaine d’Or, Paris, pp. 85-7, gives a detailed description of this type of eunuch.) The opakkamikapaṇḍaka is a person who emits semen by means of some kind of effort or artifice.
of the first, second and third absorptions (dhyāna). That is called bodily and vocal action (kāyavākkarma) included in restraint through absorptive meditation.

What is action (karma) included in the pure (anāsrava) realm? It is pure abstention (anāsravavirati) acquired by means of the internal vision of the Truth, by the power of attention of the pure realm. That is called action included in the pure realm.

What is the action (karma) of non-restraint (asaṃvara)? It is a career defined by birth or by the choice of certain activities. Who are the unrestrained? They are killers of sheep (aurabhrika), killers of chickens (kaukkuti), killers of pigs (saukarika), hunters of birds (sākunika), fishermen (mātsyika), hunters (lubdhaka), hunters of deer (vāgurika), bandits (cora), executioners (ghātaka), those who trap cows (gobandha), and elephants (nāga- or hastibandha), rulers (mañjālīka), snake charmers (nāgamañjālīka), jailers (kārāgārika), spies (sūcaka), those who inflict pain (torture) (upaghātaka), etc.¹⁷

What is action included in neither restraint nor non-restraint (naivasamvaranāsaṃvara)? It is conduct that is neither restrained nor unrestrained. They are [ordinary] favorable and unfavorable actions (kusala-kusala karma).

Furthermore, action is threefold: action that produces a pleasant feeling (sukhavedanīyakarma), action that produces an unpleasant feeling (duḥkhavedanīyakarma) and action that produces a neither pleasant nor unpleasant feeling (aduḥkha-sukhavedanīyakarma).

What is action that produces a pleasant feeling? It is every favorable action (kusala karma) from the realm of desire (kāma-vacara) up to the third absorption (dhyāna).¹⁸

¹⁶ Kings, high functionaries, judges, prosecutors, etc., can be included in this class. See Kośa, ch. IV, p 91
¹⁷ Cf. the list given in A III, p 383 orabhikā sākankā sākunikā māgarikā luddā macchaghātakā corā coraghātakā bandha nāgārika
¹⁸ The fourth dhyāna of the rūpadhātu and the four dhyānas of the ārūpyadhātu are not included because they are free from pleasant or unpleasant feelings.
What is action that produces an unpleasant feeling? It is unfavorable action (akuśalakarma).

What is action that produces a neither pleasant nor unpleasant feeling? It is every action performed beyond the third absorption (dhyāna).

Furthermore, action (karma) is threefold: Action that produces results in the present life (ḍṛṣṭadharma), action that produces results in the next birth (upapadyavedanīyakarma) and action that produces results in successive births after that one (aparāparyāyavedanīyakarma).

What is action that produces results in the present life? It is action whose results ripen in this very life. It consists of hindering or helping a person who has emerged from the attainment of universal loving-kindness (maitrīsamāpatti). Just as it is with a person who has emerged from the attainment of universal loving-kindness, so it is for a person who has emerged from the attainment called “non-contentious” (aranāsamāpatti), or from the attainment of cessation (niruddhasamāpatti), or from the fruit of the state of “stream-winner” (srotāpattiśāla) or from the fruit of arhatship (abhittavipallā). Moreover, a person who performs a favorable (kusala) or unfavorable (akuśala) action with respect to the Community with the Buddha at its head (buddhakaramukhasaṅgha) will also experience their results in this very life. Other persons who perform favorable or unfavorable actions may experience their results in the present life depending on the intensity of their intention.

What is action that produces results in the next birth (upapadyavedanīyakarma)? It is action whose results will ripen in the next birth, such as, for example, the five actions of

119. Drṣṭadharma means “visible things,” that is, “the visible order of things.” Hence, “this world” or “this present life.” Drṣṭadharma also has the sense of “having seen the Truth” in the expression diṭṭhadhammo paccāsaṅgī uttādaṃ, viśvadhammo... in the suttas.

120. If a person hinders or helps as an alms-giver to such a holy man when he emerges from an attainment (samāpatti), that person will experience the results of his action in this very life.
immediate fruition (ānantaryakarma).\textsuperscript{121} Furthermore, every other favorable or unfavorable action whose results ripen in the future life is called action producing results in the next life.

What is action that produces results in successive births after that one (aparāparāyāvedantīyakarma)? It is action whose results will ripen in the births that follow the immediately next birth. It is called action that produces results in successive births after that one.

Furthermore, action (karma) is fourfold: action that is black and produces black results (kṛṣṇam kṛṣṇavipākaṁ karma), action that is white and produces white results (suklaṁ śuklavipākaṁ karma), action that is black and white and produces black and white results (kṛṣṇasuklaṁ kṛṣṇasuklavipākaṁ karma), and action that produces neither black results nor white results (akṛṣṇaśuklavipākaṁ karma) and which leads to the destruction of actions (karmaksaya).

What is action that is black and produces black results? It is unfavorable action (akusalakarma).

What is action that is white and produces white results? It is favorable action pertaining to the three realms\textsuperscript{122} (traidbātuka kuśalakarma).

What is action that is black and white and produces black and white results? It is action pertaining to the realm of desire (kāmapratisamyukta) which is black in its intention (āśaya) but white in its means (prayoga), or action which is black in its means but white in its intention.

What is action that produces neither black results nor white results and which leads to the destruction of actions? It is pure

\textsuperscript{121} These are five actions of extreme atrocity which are destined to produce their results in the immediately next birth, namely: matricide (mātugbāta), patricide (pitugbāta), murder of an arhat (holy one) (arabhantaghbāta), wounding (lit. shedding the blood of) the Buddha with a thought of hatred (lobituppāda) and schism in the Community (saṅghabbeda). A person who commits one of these atrocious offences is described as destined to hell (āpāyika, nerayika) and it is impossible to counteract his action (atekiccha, lit. incurable): A III, p. 146. See also Kośa, ch. IV, p. 201.

\textsuperscript{122} Three realms: kāmadhātu, rūpādhātu and ārūpādhātu.
action (anāsravakarma) in the path of application (prayogamārga) and the immediate path (ānantaryamārga).\textsuperscript{123}

The explanation concerning actions of purification and silence (sauceya-mauneyakarma) which are impure due to the fault of deceit should be suitably understood as referring in general to obstructions which appear to contribute to pure actions (anāsravakarma).\textsuperscript{124}

\textsuperscript{123} Cf. atthi bhikkhave kammaṃ kaṇhaṃ kaṇhavipākaṃ, atthi bhikkhave kammaṃ sukkhaṃ sukkavipākaṃ, atthi bhikkhave kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ, atthi bhikkha ve kammaṃ acaṅhaṃ asukkaṃ acaṅhasukkavipākaṃ kammaṃ kammakkhayaṃ saṁvattati: A II, p. 230.

These four kinds of karma are explained in M I, p. 389; A II, p. 230. See also Kośa, ch. IV, p. 128.

Pradhan reconstructs the last phrase akrṣṇāsuklavipākaṃ ryāmiśraṃ karma. But the insertion of the word ryāmiśra “mixture” is not confirmed by either the Chinese version or the Pāli texts cited above. Doctrinally also, the term ryāmiśra “mixture” is inapplicable to akrṣṇāsukla karma, since it is anāsrava “pure.” Pradhan omits to reconstruct the expression “which leads to the destruction of actions” (karmakṣaya). The Pāli texts cited above also say kammaṃ kammakkhayaṃ saṁvattati “this action leads to the destruction of actions.” The Kośakārikā IV, 60 says: tatksayāya nirāsravam “pure action leads to the destruction of actions.”

For prayogamārga and ānantaryamārga, see Kośa, ch. VI, pp. 277, 278.

\textsuperscript{124} This refers to traditional brahmanic views concerning the holiness of so-called sacred ablutions (snāna) and the observance of silence (mauna). In the Vattbupama-sutta (no. 7) of M, the Buddha ridicules the brahmanic idea of washing away sins in the sacred waters of the Bāhukā, Sarasvati, Gaya, Prayāga, etc. (M I, p. 39). Brahmanic doctrine establishes several external observances and ceremonies for spiritual purification, but the Buddha teaches that these things cannot purify a morally impure person, but that he should purify himself by abstaining from wrong actions and by practicing purity (pure actions) with body, speech and mind—kāryena socceyyam vācāya socceyyam manasaḥ socceyyam (A V, p. 266). See also Āmagandha-sutta, Sn II, 2; Dhp X, 13 (v. 141); XXVI, 11, 12 (vv. 393, 394). The Buddha also discredits the brahmanic idea of silence (mauna) as a means of purification. The Dhp XIX, 13 (or v. 268) says: na monena muni hoti mūlbarito aviddassu “an ignorant fool does not become a muni (sage) through silence.” But ariyo tunhībhāvo “noble silence” is advised. See A IV, p. 359; S II, p. 273; also Kośa, ch. IV, p. 135.
Nonetheless, giving (śānta) is a purifying action (śauceya-karma).

What is the action of giving (śānakarma)?

It is considered according to its base (niśāna), its emerging (uttāna), its objects (pradeśa, vāstu) and its nature (śva-bhāva). Its base is the absence of craving (alobha), the absence of hatred (advesa) and the absence of delusion (amoha), which are good roots (kuśalamūla). Its emerging consists of the same things [that is, alobha, advesa, amoha] associated with volition (cetana). Its objects are things that should be given (deya-vastu). Its nature signifies bodily, vocal and mental actions at the moment of the accomplishment of giving.

What is the accomplishment of giving (śānasampat)?

It should be understood that giving can be accomplished by reason of its frequency (ābhikṣaṇadāna), its impartiality (apakṣapātadāna) and the fulfilment of a wish (icchāpapārānapānapānapānapānā). Furthermore, giving can be accomplished by reason of its disinterest (aniśrita). Its total purity, its extreme joy, its frequency, its field (kṣetra) and the fair distribution of new and old things.

What is accomplishment concerning things that should be given (deyasampat)?

It is what consists of things acquired without oppressing

125. I.e., free from lobha, dveṣa, moha.
126. I.e. purity on the part of the donor (dāyaka) as well as on the part of the receiver (pratigrāhaka). When the donor is morally pure and the receiver impure, then purity exists only on the part of the donor; when the donor is morally impure but the receiver is pure, then purity exists only on the part of the receiver; when the donor and the receiver are both morally impure, impurity exists on both their parts; when the donor and the receiver are both morally pure, then purity is complete. See M III, p. 256.
127. A gift can be given without joy, with some rancor, some mental displeasure (appasannacitta), but what is praiseworthy is a gift given with a joyous heart, with mental pleasure (suppasannacitta). See ibid., p. 257.
128. For this classification, see Daśkhiṇāribhāṅga-sutta (no. 142) in M III, p. 254. See also A IV, p. 237, and Koṣa, ch. IV, p. 230.
others, things acquired without causing harm to others, clean and immaculate things, pure things, things acquired legitimately.

It is said in the Sūtra:  

“Virtuous (śīlasamanvāgata or śīlavat), restrained according to the Code of Discipline (prātimokṣasamvarasamvṛta), endowed with good conduct (ācāragocarasampanna), seeing great danger even in a minor transgression (anumātresvavadyeṣu mahābhayadarṣiṇ), [a monk] practices according to the precepts (sīkṣate sīkṣāpadesu).”

How does one become virtuous (śīlavat)? By observing the pure virtues (viśuddhasīla).

How does one become restrained according to the Code of Discipline (prātimokṣasamvarasamvṛta)? By observing the virtues leading to release (nairvyānikaśīla).

How does one become endowed with good conduct (ācāragocarasampanna)? By conforming to the pure virtues (viśuddhasīla) of those who are honored.

How does one see great danger even in a minor transgression (anumātresvavadyeṣu mahābhayadarṣiṇ)? By practicing the virtues with great respect.

How does one practice according to the virtues (sīkṣate sīkṣāpadesu)? By practicing the virtues recommended by the precepts.

Now, on the subject of what the Buddha taught concerning morality (śīla) in the Sūtras with words such as “one is restrained in one’s body.”

How can one be restrained in one’s body and in one’s speech? By possessing awareness (samprajanya).

How can one be endowed with bodily and vocal accomplishment? By putting an end to faults (āpatti) and non-faults (anāpatti).

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130 D I, p 250, III, p 285 Bhikkhu sīlārā hoti pātimokkha samvara-samutto viharati ācāragocarasampanno anumattesu tājesu bhayadassāri samādāya sikkhati sikkhāpadesu

131 Cf kāyena samutto viyā, etc Dhp XVII, 11, 12, 13 (or vv 231, 232, 233), kāyena samuṣro sādhu XXV 2, (or v 361)
How can one have pure bodily and vocal conduct? By following the right path remorselessly (avipratisāra) until the acquisition of concentration (samādhibhāba).

How can one have favorable bodily and vocal conduct (kusalasamudācāra)? By going beyond defiled thinking (kliṣṭavitarka).

How can one have blameless (anavadya) bodily and vocal conduct? By avoiding false aspirations (mithyāprāṇidhi) and developing the holy life (brahmacarya).

How can one have bodily and vocal conduct free from ill-will (avyābadhya)? By not disdaining others and living in harmony.

How can one have conforming (āntulomi) bodily and vocal conduct? By aiming for the acquisition of Nirvāṇa.

How can one have seenly (anuccavika) bodily and vocal conduct? By hiding one's favorable (kuśala) actions and displaying one's unfavorable (akuśala) actions.

How can one have bodily and vocal conduct serving as a means (aupayika)? By accepting the holy life (brahmacarya).

How can one have appropriate (pratirūpa) bodily and vocal conduct? By being humble to one's own preceptors (guru or ācārya) and to those who occupy the position of preceptor.

How can one have respectful (pradaksīṇa) bodily and vocal conduct? By accepting advice respectfully.

How can one have unafflicted (atapta) bodily and vocal conduct? By rejecting severe penance (kaśṭatatapas) and inferior inclinations (hinādhimukti).

How can one have unregretful (atanutāpya) bodily and vocal conduct? By not regretting the wealth and activities one has abandoned.

How can one have unremorseful (avipratisāri) bodily and vocal conduct? By being content with little and not feeling remorseful.

The Blessed One said: "Beings have their actions as their own property (karmasvāka), are the inheritors of their own actions (karmadhāya), have their actions as womb (karmayoni), have their actions as refuge (karmapratīṣaraṇa). Action
(karma) divides all beings into higher and lower, inferior and superior states.\textsuperscript{132}

How can beings have actions as their own property? Because they experience the results of actions done by themselves.

How do they become inheritors of their actions? Because they experience the results of actions done by themselves, they obtain favorable and unfavorable actions (kuśalākūśalakarma) as a reciprocal heritage.

How do they have their actions as womb? Because beings are not born without a cause (abhētu) or through an irregular cause (viṣamahētu).

How do they have their actions as refuge? Because they are in connection with counteractive actions (pratipakṣakarma) and superior actions.

How are beings higher or lower by reason of their actions? Because they acquire different personalities (ātmabhāva-prabheda) in the good or bad destinies (sugati-durgati) by reason of their actions (karma).

How do they become inferior or superior by reason of their actions? Because beings are endowed with various good and bad qualities.

The Blessed One said that the fruition (result) of the actions (karmavipāka) of beings is inconceivable (acintya).\textsuperscript{133}

Here, which fruition of action is conceivable, and which fruition is inconceivable?

Of a favorable action (kuśalakarma) the desirable fruition (iṣṭavipāka) in the divine or human destinies is conceivable (cintya). Of an unfavorable action (akuśalakarma) the

\textsuperscript{132} Cf M III, p 203, kammassakā, mānava, sattā kammadāvādā kammavānti kammahāndhu kammapaṭṭasaranā Kammam satte vibhājati yadhām hiṇappanitāyā Also M I, p 390, A III, p 72

\textsuperscript{133} Cf Kammapako bhikkhave acinteyyo There are four inconceivable things (acinteyyāni) [1] ability [power] of the Buddhas (buddhacayya), [2] power of attainment (jñānacayya), [3] fruition of action (karmavipāka), and [4] idea of the universe (lokaacintā) A II p 80
undesirable fruition (aniṣṭavipāka) in the three lower, bad destinies (bīnadhūrgati)\textsuperscript{134} is conceivable.

If, [a] a certain action incurs various fruitions (results) in the personality (ātmabhāva) of a being, that is inconceivable. [b] That same favorable or unfavorable action is inconceivable in its details such as its place, object, cause, method of fruition. [c] An action that produces variations in diverse external objects is inconceivable.\textsuperscript{135} [d] An action associated with precious stones (maṇī), incantations (mantra), medicinal herbs (auṣadhi), offerings of handfuls (muṣṭiyoga) is inconceivable.\textsuperscript{136} [e] Miraculous actions by mystics (yogi) are inconceivable. [f] Actions performed by bodhisattvas by means of their power of mastery (vaśitā) are inconceivable. These masteries are: [1] mastery of life-span (āyurvaśitā), [2] mastery of mind (cittavaśitā or ceto-vaśitā), [3] mastery of necessities (pariśkāravaśitā), [4] mastery of action (karmavaśitā), [5] mastery of birth (upapattivaśitā), [6] mastery of inclination (adhimuktivaśitā), [7] mastery of aspiration (praṇidhāna-vaśitā), [8] mastery of supernormal powers (ṛddhivaśitā), [9] mastery of knowledge (jñāna-vaśitā) and, [10] mastery of the Dharma (dharma-vaśitā). Hence, an action performed by the bodhisattvas, great beings (mahāsattva), by means of their power of such masteries, is inconceivable. [g] Action which accomplishes the work of all the Buddhas (buddhakṛtyānuṣṭhāna) is inconceivable.\textsuperscript{137}

Hence, the Truth of the origin (samudayasatya) is, in brief, fourfold according to the classification of its characteristics (laksana): [1] characteristic of cause (hetulakṣaṇa), [2] charac-


\textsuperscript{135} Such as, for example, the various colors of diverse flowers produced by the sun.

\textsuperscript{136} This refers to the efficacy of special precious stones, incantations of mantras, medicinal herbs, magical offering rituals, etc., on various illnesses, snake bites, etc. Such things are still practiced in India today.

\textsuperscript{137} In this list of “inconceivables” (acintya), [a] and [b] can be included in kammavipāka, [c] and [d] in lokacintā, [e] and [f] in jhānavisaya, and [g] in buddhavisaya. See p. 131, n 133 above.

[1] What is its characteristic of cause? It should be understood as the reason (kāraṇa) which brings (āhāraka) residues of re-existence (punarbhavavāsanā).

[2] What is its characteristic of origin? It should be understood as the reason (kāraṇa) for rebirth in the different types of those beings which have accumulated residues (vāsanā).

[3] What is its characteristic of source? It should be understood as the reason which produces differences in the innumerable individual series (saṃtāna).

[4] What is its characteristic of condition? It should be understood as the reason which causes each being to obtain and abandon its state.138

SECTION THREE: Nirodhasatya

What is the Truth of cessation (nirodhasatya)?


[1] What is its characteristic (lakṣaṇa)? It is the non-arising (anutpāda) of defilements (klesa) in the Noble Path (āryamārga) of suchness (tathātā); it is the point of support of cessation (nirodhāśraya), of that which gives rise to cessation (nirodhaka), or the own-nature of cessation (nirodha-svabhāva). It is the characteristic of cessation. The Blessed One said: “It is definitive cessation without a remainder of

138 Obtain its present and future state, and abandon its past state
name-and-form (nāmarūpa) in relation to the spheres (āyatana) of the eye, ear, nose, tongue, body and mental organ." And he also said: "Its sphere (tadāyatana) should be understood as the sphere in which the eye ceases or the perception of visible forms (rūpasamjñā) is detached—up to—in which the mental organ ceases and the perception of mental objects (dharmanānā) is detached." In this way, there is a manifestation of objects (ālambana) and cessation of impure things (sāsravadharma) in the suchness (tathātā) beyond objects. That is the characteristic of cessation.

[2] What is its profundity (gāṃbhīrya)? It is cessation through the appeasement of conditioned things (saṃskāra-upaśama). Through such appeasement the cessation of conditioned things (saṃskāraniruddha) should not be called other (anīya) [different from itself], it should not be called non-other (anānīya) [i.e. the same as itself], nor should it be called either other or non-other (anīya-anānīya), nor should it be called neither other nor non-other (naiśvānīya-nānānīya). Why? Because it is beyond speculation (niśprapañca). In that case, if speculation occurs it (cessation) cannot be conceived since it cannot be thought of by means of the path, by means of logic, or by means of favorable things. The Blessed One said: "To say of destruction, detachment, cessation, appeasement, disappearance, etc., of these six spheres of contact (saṃmānā āyatanaṇānā), it is other (anīya) or non-other (anānīya), or other and non-other.

139. Cf. ettha nāmaṃ ca riṇāṇaṃ ca aseṣam uparujjhati: D I, p. 223.
140. According to the Tibetan version: In this way, there is in suchness cessation of objects, impure things.
142. The term prapañca, Pāli papañca, has a great many meanings. See s.v., Buddhist Hybrid Sanskrit Dictionary by Edgerton and PTS Dictionary. However, in this context, the most appropriate meaning seems to be that of "speculation." Cf. the term atākkāra, Pāli atākkāra, "beyond logic" in reference to Nirvāṇa.

See also The Buddhist Psychology of Perception by E. R. Sarathchandra (Colombo, 1958), pp. 4-7.
(anya-ananya), or neither other nor non-other (naivanya-nānanya), that causes speculation to occur with regard to what is beyond speculation. As long as there are six spheres (saḍāyatana), there is speculation. When there is cessation, the cutting off of the six spheres, then there is a stopping of speculations."

[3] What is it (nirodha) from the point of view of convention (saṃvrti)? It is cessation (nirodha) acquired through the abolition of the seeds (bijanigraha) by means of worldly paths (laukikamārga). The Blessed One calls it “partial Nirvāṇa” (tadāṃśikanirvāṇa).

[4] What is it in the absolute sense (paramārtha)? It is cessation acquired through complete eradication of the seeds (bijanirmulana) by means of noble wisdom (āryaprajñā).

[5] What is its incomplete state (aparipūri)? It is cessation acquired by those who are in training (ṣaikṣa) such as the fruit of “stream-winner” (srotāpattiphala), or the fruit of the “once-returner” (sakṛdgāmīphala), or the fruit of “non-returner” (anāgāmīphala).

[6] What is its complete state (paripūri)? It is cessation acquired by those who are no longer in training (aṣaikṣa), such as the fruit of arhatship (arhatvaphala).

[7] What is it (nirodha) as not having adornments (niralamkāra)? It is cessation acquired by arhats who are free from wisdom (prajñāvimukta).143

[8] What is it as having adornments (sālaṃkāra)? It is cessation acquired by arhats who are free on both sides

143 The prajñāvimuktas “those who attain Nirvāṇa through wisdom” correspond to the sūdhaviṭṭhapasānaṇyasikas “those who attain Nirvāṇa through simple inner vision” mentioned in Vism, p 588 They attain Nirvāṇa through wisdom, through contemplation of the non-self (anātman), without obtaining supernormal powers by means of dhyāna M I, p. 477. Vism, p 659.

Here alaṃkāra, adornment, means the supernormal powers obtained by means of dhyāna. Those who attain Nirvāṇa through pure wisdom or internal vision without having obtained the dhyānas are niralakāra “unadorned.” See also Kośa, ch VI, pp. 276, 297.
(ubbayatobhāgavimukta), and who possess the three higher knowledges (trividya) and the six superknowledges (śad-abhijñā).

[9] What is it as having remainders (sesa)? It is cessation with a substratum (sopadhīśeṣanirodha).

[10] What is it as not having any remainder (aśeṣa)? It is cessation without a substratum (nirupadhīśeṣanirodha).

144. The ubbayatobhāgavimuktas “free on both sides” are so called because they have attained Nirvāṇa as well as the dhyānas with their supernormal powers (M I, p. 477; Vism, p. 659; Kośa, ch. VI, pp. 274, 275, 276). Their nirodha “cessation” is called sālāṃkāra because it has these adornments, the supernormal powers obtained by means of dhyāna.

145. Trividya: pūrvanivāsānusmṛtyijñā (knowledge of the recollection of former lives), diryacaksus or cyutypapādajñā (knowledge of seeing beings reborn in the different destinies), āsravakṣaya-jñā (knowledge of the destruction of impurities, of defilements). M I, p. 482, Teriṣja-Vacchagotassuta, no. 7. See also Kośa, ch. VII, p. 108.


Numbers [4], [5] and [6] of this list constitute the trividya.

147. In translating the term upadbi, the Tibetan version uses the word phun po = “skandhas” (aggregates).

Upadbi (Pali upadhi and also upādi) “substratum” in this context means paścaskandha “five aggregates” and the results of past karma which are produced as long as the five aggregates exist. (Upadbi has other meanings in other contexts, See Edgerton, BHSD, and PTS Dictionary.)

An arhat who attains Nirvāṇa, as long as he lives, possesses the five aggregates and is subject to all the vicissitudes connected with the five aggregates. Hence, the Nirodha of an arhat, as long as his life lasts, is called sopadhīśeṣanirodha “cessation with remainder.” However, after his death or parinirvāṇa, “total extinction,” the five aggregates and all the remaining karma are totally extinguished, and then his cessation is called nirupadhīśeṣanirodha “cessation without remainder.” See Vism, p. 509, and Siddhi. p. 671.
[11] What is its supreme state (agra)? It is the cessation of the Buddhas and bodhisattvas, which is unestablished Nirvāṇa (apratiṣṭhitaniṁśa),\textsuperscript{148} because it is based on their determination to bring about the welfare and happiness of all living beings.

[12] What are its synonyms (paryāya)? Total abandonment (aśesaprahaṇa), complete renunciation (pratinihsarga), attainment of the end (vyantabhava), destruction (kṣaya), detachment (vīrāga), cessation (nirodha), appeasement (vyupāsama), disappearance (āstamgama), etc.

Why is it (cessation) called total abandonment (aśesaprahaṇa)? Because all the other terms are taken into consideration.\textsuperscript{149}

Why is it called complete renunciation (pratinihsarga)? Because it is complete release (nihsaranā) from the envelopment (paryavasthaṇa).

Why is it called attainment of the end (vyantibhava)? Because it puts an end (vyantikaroti) to the latent tendencies (anusaya).\textsuperscript{150}

Why is it called destruction (kṣaya)? Because it is disjunction (visamyoga) obtained by the counteractives (pratipakṣa) of the path of inner vision (darsanamarga).

Why is it called detachment (vīrāga)? Because it is disjunction obtained by the counteractives of the path of mental cultivation (bhāvanāmarga).

Why is it called cessation (nirodha)? Because it is the absence of the appearance of suffering as a result [of actions, karma] in the future.

Why is it called appeasement (vyupāsama)? Because there

\textsuperscript{148} This is the Nirvāṇa of the Buddhas and bodhisattvas who are not established in either Samsāra or Nirvāṇa—samsāraṁ añāpratisthitatvāt, Sūtrālambkāra IX, 14 For apratisthitaniṁśa, see Siddhi, p 671

\textsuperscript{149} This means that the other synonyms of nirodha can only express some aspects of the abandonment or destruction of the kleśas (defilements), but all those which are not expressed by them are included in the term 'total abandonment' aśesaprahaṇa

\textsuperscript{150} In his reconstruction, Pradhan omits this paragraph
is no mental suffering as a result [of past actions] in the present life (drṣṭaḥdharma).

Why is it called disappearance (aṣṭamgama)? Because it is considered from the point of view of cessation with a remainder (sopadhiśeṣanirodha).

Furthermore, why is that cessation called unconditioned (aṣamāṅkṛta)? Because it is devoid of the three characteristics (lakṣaṇatraya).\footnote{151. The three characteristics of conditioned things (samskṛtalaksana) are: utpāda (arising or birth), viṇaya (disappearance) and sthityanayathātra (changing during its duration). See above, p. 38 and n. 56. Nirodha is devoid of these characteristics.}

Why is that cessation also called “difficult to see” (dur-darśa)? Because it is beyond the range of the physical eye (carmacaksus) and the divine eye (diyacaksus).

Why is that cessation also called immovable (acala)? Because it is devoid of movement in the destinies (gati, in saṃsāra).

Why is that cessation also called “not bent” (anata)? Because it is devoid of the three forms of thirst (ṭṛṣṇātraya).\footnote{152. The three forms of thirst are: kāmatṛṣṇā (thirst for sense-pleasures), bhavatṛṣṇā (thirst for existence and becoming) and vibhavatṛṣṇā (thirst for annihilation).}

Why is that cessation also called immortal (amṛta)? Because it is devoid of mortal aggregates (skandhamāra).\footnote{153. Māra means “death,” “he who gives death.” The aggregates (skandha) and defilements (klesa) are considered to be māra.}

Why is that cessation also called pure (anāsraṇa)? Because it is devoid of all mortal defilements (sarvaklesāmāra).

Why is that cessation also called shelter (layana)? Because it is the bases of faultless happiness and joy (anavadyaprīti-sukha).

Why is that cessation also called island (dvīpa)? Because it is separation from the three realms of existence\footnote{154. The three realms: kāmadhātu, rūpadhātu and ārūpyadhātu.} (traidhātuka-pariccheda).

Why is that cessation also called protection (trāṇa)?
Because it is far removed from all the dangers of great suffering (mahāduḥkhopadraśa).

Why is that cessation also called refuge (śarāṇa)? Because it is a state in which one does not rely on the application of intention (passions) (āśayaprayoga).

Why is that cessation also called supreme (parāyaṇa)? Because it is a state in which one obtains all supreme nobility (paramāryātīvāgamana).

Why is that cessation also called imperishable (acyuta)? Because it is free from birth (jāti).

Why is that cessation also called unimpeded (nirvāra)? Because it is free from the heat of all the defilements (sarvakleśasamātyāpā) and also the great heat of suffering caused by the non-satisfaction of all desires.

Why is that cessation also called non-burning (nisparidāha)? Because it is free from all grief, lamentation, suffering, sorrow and uneasiness.

Why is that cessation also called safety (kṣema)? Because it is a state free from fear of violence.

Why is that cessation also called bliss (śiva)? Because it is a state of well-being.

Why is that cessation also called "that whose aim is happiness" (sukbārtha)? Because its aim is ultimate happiness (paramārthasukba).

Why is that cessation also called propitious (svastyayana)? Because it is a state in which happiness is attained.

Why is that cessation also called health (ārogya)? Because it is free from all impeding illness (sarvāvaraṇāroga).

Why is that cessation also called unmovable (ānīṇya)? Because it is free from all distraction (vikṣepa).

Why is that cessation also called extinction (nirvāṇa)? Because it is a state of signless peaceful happiness (animittaśāntasukba).

Why is that cessation also called unborn (ajāta)? Because it is free from successive births (pratisamādyupapatti).

155. Pradhan: sauvarnīka. But, according to the Chinese version, sukhārtha.
Why is that cessation also called non-become (abhūta)? Because it is free from birth after that time (taduttarakāloīpattī).

Why is that cessation also called uncreated (akṛta)? Because it is free from the penetrating (āvedha) power of former actions and defilements (purvakarmakleśa).

Why is that cessation also called unconditioned (asamśkrita)? Because it is not created by present actions and defilements (avartamānakarmakleśa).

Why is that cessation also called unarisen (anutpanna)? Because it is free from the arising of a future series (anāgata-saṃtati, future continuity).156

There are, in brief, four kinds of characteristics of the Truth of cessation: characteristic of cessation (nirodhakṣaṇa), characteristic of peace (śantakṣaṇa), characteristic of excellence (praṇītalakṣaṇa) and characteristic of release (niḥsaraṇa-lakṣaṇa).

Why does it have a characteristic of cessation? Because it is free from defilements (kleśavisānyoga).

Why does it have a characteristic of peace? Because it is free from suffering (duḥkhavisānyoga).

Why does it have a characteristic of excellence? Because it is the basis of happiness and purity (sukha-sucyadbhīṣṭhāna).

Why does it have a characteristic of release? Because it is the basis of permanent well-being (nityahitādbhīṣṭhāna).

SECTION FOUR: Mārgasatya

What is the Truth of the Path (mārgasatya)?

It is the means by which one understands suffering (duḥkham pariṣṭihāne), abandons the origin [of suffering] (samudayanm prajñātī), attains the cessation [of suffering]

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156. These synonyms are taken from various places in different Sūtras. See, e.g.: S IV, p. 368 ff.; V, pp. 420, 421; Sn, vv. 204, 1080; A I, p. 100; II, p. 34. Itv, p. 37; Ud, p. 80, etc. See also Kośa, ch. II, pp. 284-5.
and cultivates the path (mārgam bhārayati). This, in brief, is called the characteristic of the Truth of the Path.


[1] What is the path of preparation (sambhāramārga)? It is the morality (sīla, virtue) of ordinary people (prthvijana), the control of their senses (indriyeṣu guptadvaratā), their moderation in nutriment (bhojane mātrāṇītā), their state of watchfulness during the first and last parts of the night (pūrva-raśtrapararātram jāgaryāṇuyogam), their vigor (vīrya), their tranquillity and insight (samatāvīpaśyāṇā), and their state of awareness (samprajanya). It is also the merit acquired through other practices, wisdom acquired through listening (study, teaching) (srutamayāprajñā), wisdom acquired through reflection (cintāmaya-prajñā) and wisdom acquired through

157. Pradhān’s reconstruction: indriyadrāraraka. But indriyeṣu guptaadvaratā (indriyeṣu guptaadvaratā is very common in the Pāli suttas) seems to be the correct term here.

158. Pradhān’s reconstruction: pratthamaśravān vaddhataratīṣu vā nityam amiddham. But this should be pūrvarāstrāpararātram jāgaryāṇuyogam. Cf. Vbh, p. 249. pūbhibhāṭapravātattām jāgaryāṇuyogam. The meaning of this expression is explained in detail in A II, p. 40: A monk (bhikkhu), walking to and fro and sitting down (caṅkamena nisajjaya) during the day (dirasaṃ), keeps his mind pure (cittam parisodheti), free from impediments (āvānaryebi dbannmehi). In the same way, he keeps his mind pure during the first watch of the night (rattiya paṭhamaṃ yāmaṃ). During the middle watch of the night (rattiya majhibimaṃ yāmaṃ) he sleeps. Then he rises and passes the last watch of the night (rattiya pacchimaṃ yāmaṃ) in keeping his mind pure, walking to and fro and sitting down. (A night is divided into three watches of four hours each.)


—Indriyesu guṭṭhāvāro bhojane mattanānino jāgāriyam anuyuttā... śīrāhāvāriyā paṭhitatā upāṭhitasati sampajānā samāhītā ekaggatā paṇḍāvanto: M I, p. 32. See also ibid., pp. 273, 470.
[mental] cultivation (bhāvanāmayīprajñā).

Through the development of these qualities one obtains receptivity to comprehension [of the Truth] and liberation (abhisamayavimokṣa).

[2] What is the path of application (prayogamārga)? That which is the path of preparation (samībāramārga) is the path of application. However, that which is the path of application is not the path of preparation. The former (prayogamārga, path of application) consists of good roots (kusālamūla) leading to penetration (inner vision, nirvedhabbāgīya) and acquired

160. Srutamayīprajñā is acquired by the study of the teaching, doctrines; cintāmayīprajñā through rational thought and bhāvanāmayīprajñā through meditation, mental cultivation, recollection. Srutamayīprajñā has as its object the word, the name (nāma) of a thing (artha) as a symbol. Cintāmayīprajñā has as its object the name (nāma) and the thing (artha) indicated by the name. Bhāvanāmayīprajñā has only the thing (artha) as its object, since this wisdom transcends the level of thought by means of symbols, in other words, it transcends the level of thought by means of linguistic aid. A word or a name (nāma) which is a symbol does not represent the thing (artha) completely in its true nature. Bhāvanāmayīprajñā transcends the word, and penetrates the thing (artha) itself without a name or label.

For details concerning the three forms of wisdom, see Kośa, ch. VI, pp. 143, 159; Vbh, pp. 324, 325.

161. In the Pāli sources we find three other -bbāgiyas with nirvedhabbāgīya: hānabhāgīya (leading to falling away), thitibbāgīya (leading to stagnation), vīsesabhāgīya (leading to higher distinction or to progress) and nibbedhabbāgīya (leading to penetration). The Vism, p. 88, explains them: Tattha paccañkasamudācāravasaṇa hānabhāgīyata, tadamanubhammatāya satiyā saññānavasaṇa thitibbāgīyatā, upārivesādhigamavasaṇa vīsesabhāgīyatā, nibbidāsabhagatasāntāmanasikārasamudācāravasaṇa nibbedhabhāgīyata ca veditabbā. “Falling away (hāna) should be understood with regard to the appearance of opposing qualities, stagnation (thitti) with regard to the stability of consistent mindfulness (sati), higher distinction (progress) (vīsesa) with regard to higher accessions, and penetration (nibbedha) with regard to the appearance of perception and attention associated with aversion (nibbidāsabhagata).”

For example, for a person who has reached the first dhyāna, thoughts of the sense-pleasures (kāmasabhagatā saññāmanasikārā) are hānabhāgīya, because he will fall from that state due to those ideas. Qualities such as liberation from the five hindrances (nīvaraṇa) which will preserve that state of dhyāna are thitibbāgīya (leading to stagnation). A mental state free from vitarka (reasoning) (aritakkasabhagatā saññāmanasikārā) is vīsesabhāgīya
due to the path of preparation (sambhāramārga): the state of heat (uṣmāgata), the state of summit (mūrdhānas), the state of acquiescence in the Truth (satyānukūla or satyānuloma-kṣānti)\textsuperscript{163} and the supreme worldly dharma (laukikāgrādharma).

What is the state of heat (uṣmāgata)? It is concentration acquired by the light (ālokalabdhasamādhi) and conjunction with wisdom (prajñāsāmyyoga) in a direct personal experience of the Truths.\textsuperscript{163}

(leading to higher distinction), since it leads to the second dhyāna which is higher. (Here we should remember that there is vitarka in the first dhyāna, but that the second dhyāna is free from vitarka.) Thoughts of aversion for Samsāra (nibbidāsabagata saṃśāmanasiṣṭu) and detachment are nibbedhabbāgita (leading to penetration), since they lead to penetration of the Truth, to comprehension of Nirvāṇa. For details, see Vbh, pp. 330-1; A II, p. 167; D III, pp. 276, 277; Vism, p. 88.

162. Here, kṣānti does not mean “patience” as usual. Sylvain Lévi and La Vallée Poussin translate this term by “patience” in similar contexts, but see their valuable notes on the term: translation of the Sūtra-lāṅkāra, p. 123, n. 1, and Kośa, ch. VI, p. 165, n. 2. Kern’s expression “acquiescence” is preferable. Cf. the Pāli expression ditthe sute khantiṃ akubhamāno (Sn, v. 897); aṇṇaditticingena aṇṇakhaṇtingsena aṇṇarucicena (M I, p. 487); imissā ditthiyā imissā khantiyā imissā ruciyyā (Vbh, p. 245). See also s.v., BHSD.

163. It is interesting here to compare the term uṣmāgata with the term usnikata found in the suttas of the Pāli Nikāyas. (For example, Alagaddāpama-sutta, M I, p. 132, Mahātānāsaṅkhyaya-sutta, ibid., p. 258). The Buddha uses the term usnikata with reference to certain disciples who have misunderstood his words and maintain false views which they wrongly attributed to him. After having censured the disciple who had maintained such a false view the Buddha asked a question of the other bhikkhus present: Api n’āyaṃ ... usnikato/pi imasmin dhammavinaye ti? “That person . . . (the name is mentioned) . . . is he even usnikata in this teaching and this discipline?”

Maybe this refers to the uṣmāgata mentioned in this text and elsewhere (Sūtra-lāṅkāra XIV, 26 commentary; Kośa, ch. VI, p. 163). But Buddhaghosa explains the term usnikata differently: Just as, when a large fire has gone out, there always remains a small piece of burning charcoal, even the size of a glow-worm, by means of which one can again produce a large fire, so it is possible that that person has even a miniscule quantity of the heat of wisdom (nāṇusmā) by means of which he can endeavor to reach the Path and the fruits (maggaphālāni): MA II, p. 104.
What is the state of summit (mūrdhaṇas)? It is concentration developed by the light (ālokaśraddhāsaṃādhi) and conjunction with wisdom in a direct personal experience of the Truths.

What is acquiescence to the Truths (satyānukūla or satyānulomakaśānti)? It is concentration acquired by partial entry and conjunction with wisdom in a direct personal experience of the Truths.

What is the supreme worldly dharma (laukika-gradvardha)? It is immediate mental concentration (ānantara-vacittasaṃādhi) and conjunction with wisdom in a direct personal experience of the Truths.

[3] What is the path of vision (darsanamārga)? In brief, it is imperceptible concentration (anupalambhasaṃādhi) acquired immediately after the supreme worldly dharma (laukika-gradvardha) and conjunction with wisdom. It is also similar to knowledge of the subject and object (ālambyālambaujujañāna). It is also knowledge in oneself (direct) of objects devoid of the conventional designations of beings and things (apanītasattvasaṅketadhrmarsaṅketa), completely devoid of those two conventional designations (sarvato'panītobhaya-saṅketa).¹⁶⁴

Immediately after the supreme worldly dharma (laukika-gradvardha), the path of vision (darsanamārga) is divided as follows: [1] acquiescence in the knowledge of the teaching on suffering (duḥkhe dharmaṁaṅnakṣānti), [2] knowledge of the teaching on suffering (duḥkhe dharmaṁaṅna), [3] acquiescence in the subsequent knowledge of suffering (duḥkhe anvayajnaṅnakṣānti), [4] subsequent knowledge of suffering (duḥkhe anvayajnaṅna), [5] acquiescence in the knowledge of the teaching on the origin (samudaye dharmaṁaṅnakṣānti), [6] knowledge of the teaching on the origin (samudaye dharmaṁaṅna), [7] acquiescence in the subsequent knowledge of the origin

¹⁶⁴. This is comprehension of things, penetration into things, vision of things such as they are in reality (yatābhābātam) without conventional designations, without symbols.
(samudaye anvayajñānakṣānti), [8] subsequent knowledge of the origin (samudaye anvayajñāna), [9] acquiescence in the knowledge of the teaching on cessation (nīrodhe dharmajñānakṣānti), [10] knowledge of the teaching on cessation (nīrodhe dharmajñāna), [11] acquiescence in the subsequent knowledge of cessation (nīrodhe anvayajñānakṣānti), [12] subsequent knowledge of cessation (nīrodhe anvayajñāna), [13] acquiescence in the knowledge of the teaching on the path (mārge dharmajñānakṣānti), [14] knowledge of the teaching on the path (mārge dharmajñāna), [15] acquiescence in subsequent knowledge of the path (mārge anvayajñānakṣānti), [16] subsequent knowledge of the path (mārge anvayajñāna). This is the division of the path of vision (darsanamārga) into sixteen through knowledge (jñāna) and through acquiescence (kṣānti).

What is suffering (duḥkha)? It is the Truth of suffering (duḥkhasatya).

What is the teaching with regard to suffering (duḥkha-dharma)? It is religious instruction (sāsanadharma) on the Truth of suffering.

What is knowledge of the teaching (dharma-jñāna)? It is knowledge investigating (vicāya) the teaching on the Truth of suffering in the path of application (pravagamārga).

What is acquiescence in knowledge (jñānakṣānti)? It is pure wisdom (anāsravaprājñā) which has direct experience (pratyakṣānubhava) in itself (pratyātma) of the Truth of suffering (duḥkhasatya), by reason of the dominant powers (adhipatibala) of the preceding investigation. Through this wisdom one abandons all the defilements (kleśa) which should be abandoned by the vision of suffering (duḥkhadarśana). That is why it is called acquiescence in the knowledge of the teaching on suffering (duḥkhe dharmajñānakṣānti).

What is the knowledge of the teaching on suffering (duḥkhe dharmajñāna)? It is knowledge by means of which one obtains emancipation (vimuktī) from the above-mentioned

165 See also Kośa, ch VI, p 184 ff
defilements immediately after acquiescence (<i>ksānti</i>). That is why it is called knowledge of the teaching on suffering.

What is acquiescence in the subsequent knowledge of suffering (<i>duḥkhe anvaya jñānakṣānti</i>)? It is pure wisdom (<i>anāsrava prajñā</i>) which appears in itself, having a direct experience with acquiescence in the knowledge of the teaching on suffering (<i>duḥkhe dharmajñānakṣānti</i>) and with the knowledge of the teaching on suffering (<i>duḥkhe dharmajñāna</i>). After which it is subsequent to the noble qualities (<i>āryadharma</i>). That is why it is called acquiescence in the subsequent knowledge of suffering.

What is the subsequent knowledge of suffering (<i>duḥkhe anvaya jñāna</i>)? It is pure wisdom which appears immediately after that, and which retains acquiescence in the subsequent knowledge of suffering. That is called subsequent knowledge of suffering.

It is the same with regard to the other Truths in the appropriate order.

The acquiesences (<i>ksānti</i>) and knowledges (<i>jñāna</i>) are knowables (<i>jneya</i>). In that case, there is understanding (<i>avabodha</i>) of the “grasped” (<i>grāhya</i>, object) by means of acquiescence and the knowledge of the teaching, and understanding of the “grasper” (<i>grābaka</i>, subject) by means of the subsequent acquiescence and knowledge. Moreover, in all these forms of acquiescence and knowledge, one would like to speak of a dwelling in the investigation of the signless (<i>animmattapreksāvibhāra</i>). These sixteen thought-moments (<i>cittakṣaṇa</i>) are called the path of vision (<i>darśanamārga</i>). The arising and accomplishment of knowledge concerning the knowables (<i>jneya</i>) are called a single thought-moment (<i>ekacittakṣaṇa</i>).

The Truth of the path (<i>mārgasatya</i>) should, in its totality, be practiced in four ways: by definition (<i>vyaavasthāna</i>), by discrimination (<i>vikalpana</i>), by experience (<i>anubhava</i>) and by perfecting (<i>paripūri</i>).

166. For <i>grāhya</i> and <i>grābaka</i>, see Siddhi, p. 78.
II. *Viniścayasaṃuccaya* 147

What is definition (*vyavasthāna*)? Those, such as the disciples (*śrāvaka*), who have reached realization of their knowledge (*adhipama*), define (*vyavasthāpayanti*, explain) the Truth of the path, the object of their knowledge, by means of groups of names, phrases and letters (*nāmapadavyanjanajana-kāya*), through the knowledge which they acquired after that (*tatprśṭhalabdbhajnāna*).

What is discrimination (*vikalpana*)? Those who are engaged in the comprehension (of the Truth) (*abhisaṃayaprayuktā*) practice the (path) as it has been defined, discriminating in accordance with their worldly knowledge (*laukikajñāna*).

What is experience (*anubbava*)? Practicing in this way, they experience (*anubbhavanti*) in themselves (*pratyātma*) the transcendental state free from speculations (*lokottarā nisprapāncavasthā*) which is called the path of vision (*darsana-mārga*).

What is perfecting (*paripūri*)? Above that, they reach the perfection of knowledge having completed the basic revolution (*āśrayaparāvṛtti*). And again, those who have reached the perfection of knowledge define the Truth of the path (*mārga-satya*) by means of groups of names, phrases and letters, through the knowledge which they acquired after that.

The Sūtra says: “The eye of the Truth (*dharma-cakṣus*) arises dustless (*viraja*) and unstained (*vītamala*).”\(^{167}\) This is said with regard to the path of vision (*darsanamārga*). It is “dustless” (*viraja*) by reason of acquiescence in the Truth (*dharma-kṣānti*); “unstained” (*vītamala*) by reason of the knowledge of the Truth (*dharma-jñāna*); also by reason of abandonment (*prahāna*) and complete knowledge (*parijñā*), one obtains the purity of the path (*mārga-suddhi*).

The Sūtra says: “[He who has] seen the Truth (*dṛṣṭa-dharma*) acquired the Truth (*prāptadharma*), known the Truth (*viditadharma*), profoundly penetrated the Truth

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\(^{167}\) Virajam vītamalam dhammacakkhum udpādi A IV, p 210, S IV, p 47, V, p 423, etc
(pariyavagādhadharma), transcended doubt (tīṇṭakāṅkṣa), crossed beyond scepticism (tīṇṭavicitiksa), not depending on others (aparapratyaya), not being led by others in the instruction by the Master (sāstuḥ sāsane 'nanyaneya), having confidence in himself in the teachings (dharmesu vaisāradya-prāpta).”

This is also said with regard to the path of vision (darśanamārga).

“Seen the Truth” (drṣṭadharma) through acquiescence in the Truth (dharmanakṣaṭi).

“Acquired the Truth” (prāptadharma) through knowledge of the Truth (dharmaṃjñāna).

“Known the Truth” (viditadharma) through subsequent acquiescence (anvayakṣaṇti).

“Profoundly penetrated the Truth” (parādānadharmas) through subsequent knowledge (anvayajñāna).

“Transcended doubt” (tīṇṭakāṅkṣa) by reason of the absence of doubt concerning his achievement (stādhigama) through acquiescence and knowledge (kṣaṇijñāna).

“Crossed beyond scepticism” (tīṇṭavicitiksa) by reason of the absence of doubt concerning others’ achievement (parādāhigama) of that position.

“Not depending on others” (aparapratyaya) by reason of independence from others and by reason of reflection on one’s own favorable (kusala) qualities for the cultivation of the path (mārgabhāvanā).

“Not being led by others in the instruction by the Master” (sāstuḥ sāsane 'nanyaneya) by reason of the fact that he cannot be led by other heretics (anyatiribiya) with regard to the Buddha’s instruction (buddhasasana).

“Having confidence in himself in the teachings” (dharmesu vaisāradya-prāpta) by reason of intrepidity of mind (alinojñāna) with regard to questions of teaching concerning realization (adhitama).

168. Ditthadhammo pattadharmo viditadharmo pariyogadharmo tīṇṭavicitikṣo vigatakathāṃkatho vesārajappato aparappaccayo satthu-sāsane: A IV, pp. 188, 210, etc.
« [4] What is the path of cultivation (bhāvanāmārga)? [It consists of] [a] worldly path (laukikamārga), [b] transcendental path (lokottaramārga), [c] weak path (mṛdumārga), [d] middle path (madhyamārga), [e] strong path (adhimātramārga), [f] path of application (prayogamārga), [g] immediate path (ānantaryamārga), [h] path of liberation (vimuktimārga) and, [i] special path (viśeṣamārga).

« [a] What is the worldly path (laukikamārga)? [It consists of] the first, second, third and fourth worldly absorptions (laukikadhyāna), the sphere of infinite space (ākāśanāntyāyatana), the sphere of infinite consciousness (vijnānāntyāyatana), the sphere of nothingness (ākincanyāyatana) and the sphere of neither perception nor non-perception (naivasamjñānāsāmjñāyatana). Those absorptions and formless states (dhyānārūpyāḥ) should be understood according to their defilements (samklesa), their purification (vyavatāna), their definition (vyavasthana) and their purity (visuddhi).

« Which are their defilements (samklesa)? They are the four undefined roots (aryākṛtamūlāni): thirst (trṣṇā, desire), view (drṣṭi), pride (māna) and ignorance (avidyā). One is defiled by thirst (trṣṇā) by reason of the defilement caused by enjoyment (āsvādasaṃklesa); one is defiled by view (drṣṭi) by reason of absorption dominated by [false] views (drṣṭyuttaradhyāyitā); one is defiled by pride (māna) by reason of absorption dominated by pride (mānottaradhyāyitā); one is defiled by

169. Trṣṇā, drṣṭi, māna and avidyā are called arvākṛtamūlas “undefined roots” when they act as defilements in the states of dhyāna. Elsewhere they are akusala. A dhyāna which is remote from the akusalas (vivicca akusalehi dhammehi) cannot have any akusala as such. Even when those four things defile a dhyāna, they are called arvākṛtamūlas, but not akusala, because a dhyāna cannot have any akusala, and neither are they kuśala. Hence, the term arvākṛtamūla is used to indicate that they are neither kuśala nor akusala as such, but only defilements (samklesa) for the dhyānas. See also Kosā, ch. V, pp. 42, 43.

The pure states of dhyāna and ārūpya mentioned in the following paragraph on the subject of vyavadāna are free from these samklesas and arvākṛtamūlas. Therefore they are vyavadāta “purified.”
ignorance (*avidyā*) by reason of absorption dominated by doubts (*vicikitsottararadhyāvyāti*).\(^{170}\) Hence, with regard to those whose minds are defiled, there function (*pravartante*) the major and minor defilements (*kleśopaklesāḥ*) pertaining to the realms of form and of the formless (*rūpārya-vacarāḥ*).

« What is their purification (*vyavādāna*)? The absorptions and pure formless realms (*suddhakā dhyānārūpyāḥ*) are called purified (*vyavādāta*) by reason of their favorable state (*kuśalata*).\(^{171}\)

« What is their definition (*vyavāstāna*)? It is definition by their factors (*aṅgavyavasthāna*), definition by their attainments (*samāpattivyavasthāna*), definition by their grades (*mātrāvyavasthāna*)\(^{172}\) and definition by their designations (*samjñākaraṇavyavasthāna*).

« What is definition by their factors (*aṅgavyavasthāna*)? The first absorption (*dhyāna*) consists of five factors. These five factors are: reasoning (*vitarka*), deliberation (*vicāra*), joy (*priti*), happiness (*sukha, ease*), and one-pointedness of mind (*cittākāgratā*). The second absorption consists of four factors. The four factors are: inner serenity (*adhyātmasamprasāda*), joy (*priti*), happiness (*sukha*) and one-pointedness of mind (*cittākāgratā*). The third absorption consists of five factors. These five factors are: equanimity (*upekṣā*), mindfulness (*smṛti, memory*), awareness (*samprajanya*), happiness (*sukha*) and one-pointedness of mind (*cittākāgratā*). The fourth absorption consists of four factors. The four factors are: purity of equanimity (*upekṣāpariśuddhi*), purity of mindfulness (*smṛti-pariśuddhi*), neither happy nor unhappy feeling (*aduḥkhā-

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170. When someone who meditates is dominated by desire, thirst (*ṭṛṣṇā*), he cultivates a taste for the *dhyāna* (*āśrādasampattī*); when he is dominated by views (*duśṭī*) he falls into the false idea that his *dhyāna* is eternal (*sāsrata*); when he is dominated by pride (*māṇa*) he thinks: “I have the *dhyāna*, but the others do not,” when he is dominated by ignorance (*avidyā*) he falls into doubts (*vicikitsā*) and wonders whether the path as found is true or false, etc.

171. They are pure because they are free from the four *avyakṛtāmulaṇi* mentioned above.

172. *Mātrā* lit. means “measure,” but in this context it means “grade.”
sukhavedanā) and one-pointedness of mind (cittaikāgratā).\textsuperscript{173} By reason of counteracting factors (pratipaksāṅga) and beneficial factors (anuśaṅsāṅga) as well as factors whose nature is the basis of both (tadubbhayāśrayasvabhāvāṅga), there is no definition of factors in the formless realms (ārupyeṣu). That is why tranquillity (samathā) has only one flavor (ekarasa).

«What is definition by their attainment (samāpatti-vyavasthāna)? The first absorption (dhyāna) is acquired by means of seven attentions (sapta manaskāra). Hence, up to the sphere of neither perception nor non-perception (naivasaṃjñā-nāsaṃjñāyatana). What are those seven attentions? [1] Attention which recognizes characteristics (laksanapratisamvedanaskāra), [2] attention pertaining to determination (adhimokṣika),\textsuperscript{174} [3] attention pertaining to a state of solitude (prāvīvikta or prāviveja),\textsuperscript{175} [4] attention which favors contentment (ratisamgrāhaka),\textsuperscript{176} [5] attention which investigates (mīmāṃsaka), [6] attention to the accomplishment of application (prayoganiṣṭhā), and [7] attention to the results of the accomplishment of application (prayoganiṣṭhāpala).

\textsuperscript{173} The definition of the factors (āṅga) of the four dhyānas given here is different from that in the Pāli Abhidhamma. For a detailed discussion of the subject, see the article, “A Comparative Study of Dhyānas according to Theravāda, Sarvāstivāda and Mahāyāna” by Walpola Rahula, TeleMaha Bodhi, June 1962, pp. 190-9.

\textsuperscript{174} See Kośa, ch. II, p. 325; VI, p. 150.

\textsuperscript{175} Vireka in standard Skt. means “distinction,” “investigation,” “discretion,” “correct judgement,” etc. However, in Buddhist terminology, it means “solitude.” Cf. Dhp XV, 9, parivekarasam pītā “having tasted (lit. drunk) the flavor of solitude.” Mīmāṃsā (Pāli vīmāṃsā) is the term that corresponds to “investigation.”

\textsuperscript{176} Here rati does not mean “attachment” or “love” as usual, but “contentment.” In this context, rati is the contrary of arati “discontent,” “disgust,” “disatisfaction.” Arati is a defect that is considered as the second of the ten hordes of Māra. Cf. kāmā te paṭhamā senā dūtiyā arati ruccati (Padbhāna-sutta, Sn, v. 436) (The Buddha to Māra): “Desire for sense-pleasures is your first army, the second is discontent.” This discontent, dissatisfaction, is considered an obstacle to spiritual progress. Rati “contentment,” “satisfaction,” as the opposite of arati is a quality which favors and encourages the spiritual life.
«What is definition by their grade (mātrāvyavasthāna)? The first absorption (dhyāna) can be cultivated weakly (mruduparibhāvita), cultivated in a middling way (madhyaparibhāvita) and cultivated strongly (adhimātrparibhāvita). As it is for the first absorption, so it is for the other absorptions and formless states (ārūpya). The result of the first absorption cultivated in a weak, middling or strong way consists of three places of birth pertaining to the first absorption. As it is for the first absorption, so it is for the other absorptions, each having three places of birth pertaining to each absorption.177 Since there are no distinct places in the formless (arūpya) realms, there is no division of places of birth with respect to them. There, with regard to birth in the formless realms, are to be found states that are high and low (uccanīcata), inferior or superior (hinapraṇītatā), as a result of their weak, middling or strong cultivation.178

«What is definition by their designations (saṁjñākaravavyavasthāna)? The Buddhas and bodhisattvas attain (saṁpadyante) all the forms of concentration (saṁdhi) included in the first absorption (dhyāna). The disciples (śrāvaka) and individual Buddhas (pratyekabuddha) do not even know their names.179 As are those included in the first absorption, so are those included in the other absorptions and in the formless

177. Each dhyāna has as its result three places of birth depending on whether the cultivation is weak, middling or strong. Thus, the first dhyāna has: Brahmakāyika, Brahmapurohita and Mahābrahma; the second dhyāna: Parītābha, Apramāṅgābha and Ābhāsvara; the third dhyāna: Parītāsūbha, Apramāṅsūbhā and Śubhakṛṣṇa; the fourth dhyāna: Anabhraka, Punyaprasava and Bṛhatphala. All these realms are included in the rūpadbhūta. For details, see Kośa, ch. III, p. 2 ff.


179. The Bhāṣya, as cited by Pradhan, says: teṣām saṁādhiṁ sarvacē pratyekabuddhāḥ ca nāmānayaṁ na jānanti, kutāh evaṁ saṁkhyāṁ jñāsyanti saṁāpatsyante. “The disciples and Pratyekabuddhas do not even know the names of those saṁādhis. How then could they know their number and how could they attain them?”
II. Viniṣcayasaṁuccaya

realms (dhyānārūpya). How much more so with regard to the Perfection of Absorption (dhyānaparamitā)?

«What is their purity (viśuddhi) [in the absorptions and formless realms]? From the final extremity of the first absorption (prāntakoṭika prathama dhyāna) up to the sphere of neither perception nor non-perception (naivasamjñānāsaṁjñāyatana)—that is called purity.

«[b] What is the transcendental path (lokottaramārga)? It consists of the knowledge of suffering, of its origin, of its cessation and of the path (duḥkhasamudayanirodhamārgajñāna) which is aligned with the knowledge of the teaching and the subsequent knowledge (dharmaṁjñānānvayaajñānapakṣya) in the path of cultivation (bhāvanāmārga), and also of the concentration which is linked to them (taiś ca samprayuktāḥ samādhiḥ), and in the first absorption or [the others] up to the sphere of nothingness (ākīncaṁyāyatana). The sphere of neither perception nor non-perception (naivasamjñānāsaṁjñāyatana) is always worldly (laukikam eva), and it is indistinct (aparisphutā) because of the behavior of perception (saṁjñā-pracāra). That is why it is also called “signless” (animitta).

The Blessed One said: “As long as there is attainment with perception (saṁjñāsaṁpatī), there is penetration (comprehension) of perfect knowledge (Truth) (ājñāprativedha).” The
attainment of cessation (nirodhasamāpatti) is transcendental (lokottara), and it arises in mankind (manusyeṣvabhinirbhriyate); having arisen in mankind, it is obtained (saṃmukhikriyate, lit. found face to face) in mankind and in the realm of form (rupadbhātu). It is not found in the formless (ārūpya) realm, because of the absence of exertion for it (tadyatnānārambha) on the part of those who dwell there as a result [of the absorption which procures] peaceful deliverance (sāntavimokṣa).

«[c] What is the weak path (mṛdumārga)? It is the weak-weak (mṛdumṛdu), weak-middling (mṛdumadhya) and weak-strong (mṛdvaadhimātra) path by means of which one abandons at different stages (bhūmāu bhūmāu) certain categories of defilements (kleśaprakāra) that are strong-strong (adhimātrādhimātra), strong-middling (adhimātramadhyā) and strong-weak (adhimātramṛdu) among the defilements pertaining to the three realms (traiḍhāṭukāvacarāṇāṃ kleśānām).

«[d] What is the middling path (madhyamārga)? It is the middling-weak (madhyamṛdu), middling-middling (madhyamadhyā) and middling-strong (madhyādhimātra) path by means of which one abandons at different stages certain categories of defilements that are middling-strong (madhyādhimātra), middling-middling (madhyamadhyā) and middling-weak (madhyamṛdu) among the defilements pertaining to the three realms.

«[e] What is the strong path (adhimātramārga)? It is the strong-weak (adhimātramṛdu), strong-middling (adhimātramadhyā) and strong-strong (adhimātrādhimātra) path by means of which one abandons at different stages certain categories of defilements that are weak-strong (mṛdvadhimātra), weak-middling (mṛdumadhyā) and weak-weak (mṛdumṛdu) among the defilements pertaining to the three realms.183

183. It should be noted here with regard to the path that there are three fundamental categories: weak (mṛdu), middling (madhya) and strong (adhimātra). When they are again divided into weak, middling and strong, their number increases to nine: weak-weak, weak-middling, weak-strong; middling-weak, middling-middling, middling-strong; strong-weak, strong-
« [f] What is the path of application (prayogamārga)? It is that by means of which one abandons the defilements (kleśa).

« [g] What is the immediate path (ānantaryamārga)? [It is the path] immediately after which the continuous defilements (nirantarab klesabh) are destroyed.

« [h] What is the path of liberation (vimuktimārga)? [It is the path] by means of which, when the defilements are destroyed (prabhiñe kleše), one experiences (sāksātkaroti) liberation (vimukti).

« [i] What is the special path (višeṣamārga)? For a variety of defilements other than those which precede (tadanyasya kleśaprakārasya), the path of application, the immediate path and the path of liberation are called the special path (prayogānantaryavimuktimārgāḥ višeṣamārgah). It can also be the path of a person who, forsaking the application of the destruction of the defilements (kleśaprābhānaprayoga), is engaged (prayukta) in reflection on the teaching (truth) (dharmaçintāyām), or in conduct in accordance with the teaching (dharmañvihāre), or in the special attainment of an absorption (samāpattiviśeṣe). Or again, it can also be the path of a person who cultivates special qualities (vaiśeṣikān guṇān)."¹⁸⁴

« What is cultivation of the path (mārgabhāvanā)? [It consists of] cultivation (meditation) with a view to acquisition

middling and strong-strong. Equally, the defilements are divided into nine groups, strong-strong, etc. It is interesting to observe that, by means of the weak-weak (mṛdu-mṛdu) path, i.e., practice which is not strong or intense, but preliminary, one at the start destroys the strong or intense (adhimātra) defilements, i.e. the defilements that are coarsest and most manifest... It is by means of the strong-strong (adhimātrādhimātra) path, i.e., the most intensified and developed practice, that one finally destroys the weak-weak (mṛdu-mṛdu) defilements, i.e. the defilements that are subtle and latent (this is the same as the ainupārāpratipāda “gradual practice” or “gradual path”). To quote a classic image: When washing fabric, one first cleans the most visible stains and, at the end, the small stains. To disperse profound darkness, a small light suffices, but a strong light is necessary to disperse semi-darkness. See Kośa, ch. VI, p. 199.

¹⁸⁴. For details on the prayogamārga, ānantaryamārga, vimuktimārga and višeṣamārga, see Kośa, ch. V, pp. 103, 104.
(pratilambhabhāvanā), cultivation with a view to frequent practice (nīsevanabhāvanā), cultivation with a view to emancipation (or purification) (nirdbhāvanabhāvanā)\(^{185}\) and cultivation of the counteractive (pratipaksabhāvanā).\(^{186}\)

"What is cultivation (meditation) with a view to acquisition (pratilambhabhāvanā)? It is cultivation (or meditation, bhāvanā) with a view to the arousal of favorable qualities which have not [yet] arisen (anuppannānām kusalanām dharmāṇām utpādāya).\(^{187}\)

"What is cultivation with a view to frequent practice (nīsevanabhāvanā)? It is cultivation (meditation) with a view to the stability, absence of confusion (in order not to forget), multiplication, increase and expansion of favorable qualities [already] arisen (utpannānām kusalanām dharmāṇām sthitaye asammoṣāya bhūyobbhāvāya vṛddhipulatlāyai).\(^{188}\)

"What is cultivation (meditation) with a view to emancipation (or purification, nirdbhāvanabhāvanā)? It is cultivation with a view to the destruction of demeritorious and unfavorable qualities [already] arisen (utpannānām pāpakānām akusalanām dharmāṇām prabhānāya).\(^{189}\)

"What is cultivation (meditation) with a view to the

\(^{185}\) Nirdbhāvana may be derived either from nirvāḍbār “to run” (therefore “to flee,” “to escape,” “to be emancipated”), or from nirvāḍbhār “to wash,” “to clean” (therefore “to purify”). Either is suitable in this case. Here, nirdhavana means to escape or be emancipated from unfavorable and wrong ideas and qualities which are found in oneself, i.e. to purify oneself of wrong ideas and qualities.

\(^{186}\) This fourfold division of the mārgabhāvanā is exactly the same as the fourfold division of the samyagvyāyama (of the Noble Eightfold Path) or samyakpradhāna, as can be seen from the following definitions compared with those of the Pāli texts. (In the Pāli texts, only the order is different, the first two terms being given last and the last two first.)


\(^{188}\) Cf. uppannānānām kusalanānām dhammānām thitiyā asammoṣāya bhūyobbhāvāya repullāya bhāvanāya pāripūriyā: ibid.

\(^{189}\) Cf. uppannānānām pāpakānānām akusalanānānām dhammānānāṃ pabhānāya. ibid.
counteractive (pratipakṣabhāvanā)? It is cultivation (meditation) with a view to the non-arising of demeritorious and unfavorable qualities which have not [yet] arisen (anutpānānāṁ pāpakānāṁ akusālānāṁ dharmaṁ anutpāda).\textsuperscript{190}

« Furthermore, the path, when it arises (utpadyaṁ), establishes (avasthapayati) its residue (svām vāsanām): it is cultivation with a view to acquisition (pratilambha-bhāvanā). [The path] itself, when one is face to face with it (sammukhi-bhūta), becomes the cultivation (bhāvanā, development): it is cultivation with a view to frequent practice (niśevanabhāvanā). [The same path] quits (vijahāti) its impediment (svam āvaranam): it is cultivation with a view to emancipation (nīrduḥbhavanabhāvanā). [The same path] establishes (avasthapayati) the quitted impediment (vibhīnam āvaranam) in a situation (nature) such that it will not re-arise in the future (āyatyāṁ anutpattidharmanātyāṁ): it is cultivation with a view to the counteractive (pratipakṣabhāvanā).

« Furthermore, the counteractive (pratipakṣa) is fourfold: counteractive of censure (vidūṣanā-pratipakṣa), counteractive of abandonment (prahāṇa-pratipakṣa), counteractive of aiding (ādhārapratipakṣa) and counteractive of distancing (dūribhāvapratisābhāva)—these are called cultivation with a view to the counteractive (pratipakṣabhāvanā).

« What is the counteractive of censure (vidūṣanā-pratipakṣa)? It is the vision of the bad consequences (ādina-vadārśanam) of impure conditioned things (sāsravaṁ sanśkāreṣu).

« What is the counteractive of abandonment (prahāṇa-pratipakṣa)? It is the path of application and the immediate path (prayogānantaryamārgaḥ) [mentioned above].

« What is the counteractive of aiding (ādhārapratipakṣa)? It is the path of liberation (vimuktimārga) [mentioned above].

« What is the counteractive of distancing (dūribhāva-pratipakṣa)? It is the next path [i.e. the viśeṣamārga] mentioned above.

\textsuperscript{190} Cf. anuppannānam pāpakānāṁ akusālānāṁ dhammānāṁ anuppādaṁ ibid.
"And furthermore, [1] the path of the investigation of things (vastuparikṣāmārga),¹⁹¹ [2] the path of vigorous effort (vyāvasāyikamārga),¹⁹² [3] the path of preparation with a view to concentration (samādhiparikarmamārga),¹⁹⁵ [4] the path of application with a view to perfect comprehension (abhisamayaprāyogikamārga),¹⁹⁴ [5] the path adhering to perfect comprehension (abhisamayasliṣṭamārga),¹⁹⁵ [6] the path of perfect comprehension (abhisamayamārga),¹⁹⁶ [7] the path leading to purity and release (viśuddhinairāyikamārga),¹⁹⁷ [8] the path distributed according to the bases and faculties (niśrayendriya-bhinnamārga),¹⁹⁸ [9] the path of purification by means of the three types of training (śikṣātrayapariśodhanamārga),¹⁹⁹ [10] the path engendering all the good qualities (sarvaguṇanirhāraka-mārga)²⁰⁰ and, [11] the path including the totality of the paths (mārgasamgrahamārga)²⁰¹—these are all called the path. This (path) also (includes) respectively (yathākramam) the thirty-seven auxiliaries of awakening (saptatrisad bodhipakṣadharma),²⁰² the four practices (exercises) (catasraḥ

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¹⁹¹. This refers to the four smṛtyupasthānas explained below. Here, vastu means kāya (body), vedanā (feeling), citta (mind) and dharmas (mental qualities and objects).

¹⁹². This refers to the four samyakpradhānas explained below.

¹⁹³. This refers to the four rddhipādas explained below.

¹⁹⁴. This refers to the five indriyaś explained below.

¹⁹⁵. This refers to the five balas explained below.

¹⁹⁶. This refers to the seven bodhyaṅgas explained below.

¹⁹⁷. This refers to the Noble Eightfold Path explained below.

¹⁹⁸. This refers to the four pratipāds explained below.

¹⁹⁹. This refers to the four dharmapādas explained below.

²⁰⁰. This refers to śamatha and vipaśyāna explained below.

²⁰¹. This refers to the three indriyas explained below.

²⁰². The thirty-seven bodhipakṣadharmas are:

- smṛtyupasthānas ............... 4
- samyakpradhānas ............... 4
- rddhipādas ...................... 4
- indriyaś ......................... 5
- balas ............................ 5
- bodhyaṅgas ........................ 7
- āryamaṅgāṅgas ........ 8

37 (continued)
pratipadaḥ), the four stages of virtues (cattvāri dharmapadāni), tranquillity and insight (samatha-vipaśyanā) and three faculties (trīṇi indriyāni).

«One should understand the object (ālambana), nature (svabhāva), aid (sahāya, concomitance), cultivation (bhāvanā, development) and result of cultivation (bhāvanāphala) with regard to the application of mindfulness (smṛtyupasthāna). As with the application of mindfulness, so [one should understand the object, etc.] with regard to the other auxiliaries of awakening (bodhipakṣa).

(note 202 continued:) These are explained in the following pages. They (sattatīmśa bodhipakkhiyā (or -kā) dhamma) are exactly the same in the post-canonical Pāli sources. For example, see Vism. p. 678 ff. (see also Kośa, ch. VI, p. 281). However, the canonical Pāli texts do not give all these thirty-seven qualities under the term bodhipakkhiyā dhammā. S V, pp. 227, 237-9, gives only the five indriyas “faculties” (saddhā, viriya, sati, samādhi, paññā) as bodhipakkhiyā dhammā. Vbh, p. 249 gives only the seven bojjhāgās as bodhipakkhiyā dhammā. A III, pp. 70, 300-1, only uses the term bodhipakkhiyā dhammā without mentioning their number or listing them. D II, p. 120, M III, p. 289 and A IV, p. 125, give all thirty-seven qualities (cattāro satipaṭṭhāna cattāro sampappadhāna, etc.) without calling them bodhipakkhiyā dhammā. But A IV, p. 203 (Pahārāda-sutta), comparing the dhamma-rinaya (teaching and discipline) to the mahāsamudda (great ocean), lists these thirty-seven qualities and metaphorically calls them ratanas (jewels), but not bodhipakkhiyā dhammā. D II, p. 120 simply calls them dhammā. D III, p. 102 calls them kusala dhammā. Vbh, p. 372, gives all thirty-seven and calls them sadbhāmamo, but not bodhipakkhiyā dhammā. These examples indicate that the list of bodhipakkhiyā dhammā was not definitively fixed under this term during the canonical period.

203. This sentence indicates that the eleven categories of the path mentioned above correspond to the various virtues and practices given as follows:

1) vastuparikṣāmārga = four smṛtyupasthānas,
2) vyārasāyikāmārga = four samyakpradānās,
3) samādhīparikarma-mārga = four pādhipādas,
4) abhissamayaprayogikāmārga = five indriyas,
5) abhissamayaśīśāstamārga = five halas,
6) abhissamayamārga = seven bodhyāngas,
7) viśuddhinaivāyikāmārga = Noble Eightfold Path,
8) niśrayendriyabhinnamārga = four pratipads,
9) sikkhāravipārisodhanamārga = four dharmapadas,
10) sāravagunaniṁbārakamārga = samatha-vipaśyanā,
11) mārgasaṁgrahamārga = three indriyas.
« What are the objects (ālambana) of the application of mindfulness (smṛtyupasthāna)? They are the body (kāya), feeling (vedana), mind (citta) and mental qualities and objects (dharma). Or [they are] things pertaining to oneself (ātmāśrayavastu), things experienced by oneself (ātmopabbhogavastu), oneself (ātmavastu) and qualities pertaining to the defilement and purification of oneself (ātmasaṃkleśavyavadānavastu).

« What is its nature (svabhava)? It is wisdom (prajñā) and mindfulness (smṛti).

« What is its aid (sabāya, concomitance)? It is the mind and mental activities which are associated with it (the application of mindfulness) (tatsamprayuktāś citta cattasikā dharmāḥ).

« What is its cultivation (bhavana, development)? It is contemplation (anupasyaṇā) of the body, etc., with regard to the internal body (adhyātmaṅkā kāya), etc. As with the internal [body], so also with the external (bahirddā) and the internal-external (adhyātma-bahirddā).

« What is the internal body? It is the internal material spheres (bases) (ādhyātmikāni rūpīṇyāyatanāni).204

« What is the external body (bahirddā kāya)? It is the external material spheres (bases) (bahirddā rūpīṇyāyatanāni).205

« What is the internal-external body (adhyātma-bahirddākāya)? It is the external spheres (bāhyāyatana) which are the seats of the faculties (indriyādhiśthāna)206 and which are linked to the internal spheres (ādhyātmikāyatana-sambaddha), and they are also the internal material spheres pertaining to others (pārasaṃtāni kāmi cādhyātmikāni rūpīṇyāyatanāni).207 What

204. The internal material spheres or bases (ādhyātmikāni rūpīṇyāyatanāni) are: caksus (eye), srotas (ear), ghrāṇa (nose), jīvāra (tongue) and kāya (body).

205. The external material spheres or bases (bahirddā rūpīṇyāyatanāni) are: rūpa (visible form), sabda (sound), gandha (odor), rasa (taste) and sprasta (tangibles).

206. Here, the word “faculty” (indriya) indicates the eye, ear, etc. They dwell on the external spheres such as visible forms, sounds, etc.

207. The internal material spheres pertaining to others are the caksus (eye), srotas (ear), ghrāṇa (nose), jīvāra (tongue), and kāya (body) of other
is contemplation with regard to the body (kāye kāyānupāśyanā)\(^{208}\). It is contemplation of the identity (or similarity) (samatāpaśyanā) of the natural image of the body (prakṛti-bimbakāyaśya) with the speculative counter-image of the body (vikalpratitimbakāyena). What is internal feeling (adhyātman ātmanā)? It is feeling produced by reason of one’s own ["internal"] body. What is external feeling (babirdhā ātmanā)? It is feeling produced by reason of the external body. What is internal-external feeling (adhyātmababhirdhā ātmanā)? It is feeling produced by reason of the internal-external body.\(^{209}\) As with feeling, so also with the mind (citta) and mental qualities and objects (dharma). As with contemplation with regard to the body, so should one understand contemplation with regard to feeling, etc., respectively.

«And furthermore, cultivation (bhāvanā) concerns will (candha), vigor (vīrya), effort (vyāyama), perseverance (utsāha), energetic action (utsūḍhī), non-stalling (apratīvāni), mindfulness (smṛti), awareness (samprajānyā) and diligence (apramāda).\(^{210}\) The cultivation of will (candhabhāvanā) [is accomplished] by counteracting the minor defilement of lack of attention (amanasikāropaklesa). The cultivation of vigor (vīryabhāvanā) [is accomplished] by counteracting the minor defilement of idleness (kausīdypaklesa). The cultivation of effort (vīyāmabhāvanā) [is accomplished] by counteracting the minor defilements of torpor and restlessness (layauddhatyopaklesa). » The cultivation of perseverance (utsāhabhāvanā) [is accomplished] by counteracting the minor defilement of mental apathy (cetaso līnāyopaklesa). The cultivation of energetic action (utsūḍhibhāvanā) [is accomplished] by counteracting

\(^{208}\) Lit. contemplation of the body by the body.

\(^{209}\) The internal-external body (adhyātma-babhirdhākāya) as explained above in this paragraph.

\(^{210}\) Cf. . . . cāndo ca vīyāmo ca ussāho ca ussolbi ca appatīvīni ca sati ca sampajānīnā ca . . . : A II, pp. 93, 195; III, p. 307; IV, p. 320; S V, p. 440.
the minor defilements of discouragement, difficulty and fatigue (visādaparivāraparikbedopakleśā). The cultivation of non-stalling (aprativāṇībhāvanā) [is accomplished] by counteracting the minor defilement of satisfaction in the acquisition (obtainment) of a small quantity of the favorable (alpaṃtrakuṣālasaṃtutusṭi). The cultivation of mindfulness (sūttibhāvanā) [is accomplished] by counteracting the minor defilement of confusion (forgetfulness) (saṃmōṣa) with regard to the teaching of the Blessed One (bhagavataḥ sāsane). The cultivation of awareness (samprajanyabhāvanā) [is accomplished] by counteracting the minor defilement of remorse concerning transgressions (āpatti-vipratisāra). The cultivation of diligence (apramādabhāvanā) [is accomplished] by counteracting the minor defilement of the shirking of duties with regard to the favorable (kusālesu nikṣiptadhura).

What is the result of the cultivation (bhāvanāphala) [of the application of mindfulness]? It is the abandonment of the four perverse views (viparyāsa), entry into the four Truths and detachment from the body (kāya), etc.

What is the object (ālambana) of the four kinds of right exertion (samyakpradhāna)? It is the arisen (utpanna), the [as yet] unarisen (anutpanna), the hostile (vipakṣa, opposing) and the counteractive (pratipakṣa).

What is their nature (svabhāva)? It is effort (vīryāma).

What is their aid (sahāya, concomitance)? It is the mind and mental activities associated with them (tatsamprayuktāś cītacaitasikā dharmāḥ).

What is their cultivation (bhāvanā, development)? The Sūtra says: “(One) produces will (chandaṁ janayati), strives
(vyāyacchate), makes a vigorous effort (vīryam ārabbate), uses one's mind energetically (cittam praghrṇātī) and exerts (pradadbati) it."213 There, in such terms, cultivation (bhāvanā) based on vigor is explained. The base (āśraya) is will (chanda); vigor (vīrya) is zeal (udyoga). One produces will (chanda) for tranquillity (samatha), for energetic activity (pragrāha), for equanimity (upekṣā) and for attention concerning an object (nimittamanasikāra). One makes a vigorous effort (vīryam ārabbate) to rid oneself of torpor and restlessness (layauddbhāya). Thus, after that, one can say that one uses one's mind vigorously and exerts it (cittam praghrṇātī pradadbati).

What is the result of the cultivation (bhavanāphala) [of right exertion]? It is the complete abandonment of opposing qualities (vipakṣa) and the acquisition and increase of counteractive qualities (pratipakṣa). That is the result of its cultivation.

What is the object (ālambana) of the four bases of supernormal power (rddhipāda)? It is the work to be done by means of thorough concentration (samādhi).

What is their nature (svabhava)? It is concentration (samādhi).

What is their aid (sahaya, concomitance)? It is will (chanda), vigor (vīrya), the mind (citta), investigation (mimamsā), and the mind and mental activities associated with them (tatsamprayuktās cittacaitasikā dharmāḥ). What is concentration through will (chandrasamādhi)? It is one-pointedness of mind (cittasyaikāgratā) attained by the right application of the latter (will).214 What is concentration through vigor (vīryasamādhi)? It is one-pointedness of mind (cittasyaikāgratā) attained by the continuous application of the latter (vigor).215 What is concentration through the mind (cittasamādhi)? It is

one-pointedness of mind attained due to the power of concentration cultivated formerly. What is concentration through investigation (mīmāṃsāsamādhi)? It is one-pointedness of mind attained due to the hearing (study) of the teaching and to internal reflection. Furthermore, concentration through will (chandasamādhi) is one-pointedness of mind (cittasyaikāgratā) attained by producing will. Concentration through vigor (vīryasamādhi) is one-pointedness of mind attained by making a vigorous effort. Concentration through the mind (cittasamādhi) is one-pointedness of mind attained by exerting the mind. Concentration through investigation (mīmāṃsāsamādhi) is one-pointedness of mind attained by using the mind energetically.

What is their cultivation (bhāvanā, development)? It is the practice of the eight conditions of exertion (pradhāna-saṃskāra). Which are those eight [conditions]? They are will (cāndā), effort (vyāyāma), trust (śraddhā), serenity (prasrādhi), mindfulness (smṛti), awareness (samprajānya), volition (cetana) and equanimity (upekṣa). These eight [conditions] are again grouped in four as pertaining to: vigorous effort (vyāvasāyika), favoring (anugrabaka), joining (aupani-bandhika) and counteracting (pratipakṣika). Furthermore,
the cultivation (bhāvanā) of will (chanda), vigor (vīrya), mind (citta) and investigation (mīmāṃsa) is twofold: cultivation of the abandonment of compression (samkṣepa) and distraction (vikṣepa), and cultivation of intrepidity (alīnatva) and non-distraction (avikṣepa) and conformity based on both.

What is the result of the cultivation (bhāvanāphala) [of the bases of supernormal power]? It is understanding of the Truth (dharmaṃbhijñā) as one wishes and manifestation of the super-knowledges (supernormal powers) (abhiṣijñāpradarśana). It (the result) also consists of acquisition (adhigama), obtainment (prāpti), maneuverability (karmaṇyata), mastery (vasītā) and activity (kārita) with regard to different things, and of the accomplishment as one wishes of such things as various wonders (rddhi) and the acquisition of higher qualities (adhirūpa).

What is the object (ālambana) of the five faculties (pañcendriya)? It is the Four Noble Truths (catvāryārya-satyāni).

What is their nature (svabhava)? It is trust (sraddhā), vigor (vīrya), mindfulness (smṛti), concentration (samādhi) and wisdom (prajñā).

What is their aid (sahāya, concomitance)? It is the mind and mental activities associated with them (tatsamprayuktās cittacaititasikā dhammaḥ).

What is their cultivation (bhāvanā, development)? It is the cultivation of application (prayogabhāvanā), by means of the faculty of trust (sraddhendriya), with a view to arousing total and firm conviction (abhisaṃpratyaśasamutthāna) with regard to the Truths; the cultivation of application, by means of the faculty of vigor (vīryendriya), with a view to arousing effort (vīyāyama) in order to complete the total and firm conviction already arisen with regard to the Truths; the cultivation of application, by means of the faculty of mindfulness (smṛtendriya), with a view to arousing non-confusion (non-forgetfulness, asammosa) in order to maintain mindfulness (smṛti) in whom-ever makes a vigorous effort with regard to the Truths; the

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223 The same list in Vbh, p 311
cultivation of application, by means of the faculty of concentration (samādhīndriya), with a view to arousing one-pointedness of mind (cittaikāgratā) in whomever maintains mindfulness (smṛti) with regard to the Truths; the cultivation of application, by means of the faculty of wisdom (prajñendriya), with a view to arousing discernment (pravicaya) in whomever's mind is concentrated on the Truths.

What is the result of the cultivation (bhavanaphala) [of the five faculties]? It is the accomplishment of acquiescence in the supreme worldly qualities through the arousal of the comprehension of the Truths and through preparation for the state of heat (uṣmagata) and the state of summit (mūrdhban).

As it is for the five faculties, so it is for the five powers (pañcabala). They are called powers because they crush and efface dangers opposed to them, and by reason of their distinction.

What is the object (ālambana) of the seven factors of awakening (saptabodhyaṅga)? It is the real nature of the Four Noble Truths.

What is their nature (suabābva)? It is mindfulness (smṛti), investigation of the teachings (dharmaicaya), vigor (virya), joy (priti), serenity (prasādbi), concentration (samādbhi) and equanimity (upeksā). Mindfulness is the basic factor (saṃnīśrayāṅga); investigation into the Truths is the natural factor (svabhāvaṅga); vigor is the factor of release (nir-yaṁāṅga); joy is the beneficial factor (anuśamāṅga); serenity, concentration and equanimity are the factors of non-defilement (asaṃklesāṅga) by reason of the absence of defilements, association with the absence of defilements and nature of the absence of defilements.

What is their aid (sahāya, concomitance)? It is the mind and mental activities associated with them (tatsāmprayuktās cittacaititasikā dharmāḥ).

What is their cultivation (bhāvanā, development)? It is [the development of] mindfulness as a factor of awakening (smṛtisambodhyaṅga) dependent on discrimination (viveka- niśrīta), on detachment (virāganiiśrīta), on cessation (nirodha-
niśrītā) and aiming for renunciation (vyavasargaparinātā).\textsuperscript{224}

As it is for mindfulness as a factor of awakening, so it is [*for them all*] up to equanimity as a factor of awakening (upeksā-sambodhyāṅga).\textsuperscript{225} By these four terms respectively is explained the cultivation of the factors of awakening having as their object the Four Noble Truths.\textsuperscript{226}

What is the result of the cultivation (bhāvanāphala) [of the factors of awakening]? It is the abandonment of the defilements which should be abandoned by internal vision (darśana).

What is the object (ālambana) of the eight factors of the Noble Path (aṣṭa āryamārgāṅga)? It is the real nature (yathābhūtata) of the Four Noble Truths.

What is their nature (svabhāva)? It is right view (samyagdrṣṭi), right thought (samyaksaṃkāla), right speech (samyagvāc), right action (samyakkarmānta), right livelihood (samyaṅgaśīva), right effort (samyaṅgyāyāma), right mindfulness (samyaṅkṣmrīti) and right concentration (samyaṅkṣamādhi).\textsuperscript{227}

Right view is the factor of discernment (pariccchedāṅga, right discrimination); right thought is the factor producing harmonious contact with others (parasamprāpaṇāṅga);\textsuperscript{228} right speech, right action and right livelihood are factors producing

\textsuperscript{224} Cf. \ldots sattasambojjangāṁ bhāveti virekaniṣṣitam virāganissitam nirodhanissitam vossaggaparināmin: D III, p. 226; M II, p. 12; III, p. 275; Vbh, p. 229.

\textsuperscript{225} I.e., the other factors of awakening are also dependent on discrimination, etc.

\textsuperscript{226} I.e., virekaniṣṭita refers to dukkhasatya, virāganīṣṭita to samudaya-satya, nirodhanīṣṭita to nirodhāsatya, and vyavasargaparinītā to mārga-satya.

\textsuperscript{227} Exactly the same list of the eight factors of the Noble Path is found throughout the Pāli texts. e.g., D II, p. 311; M I, p. 15; A I, p. 177; S V, p. 421; Vbh, p. 104, etc.

\textsuperscript{228} Right thought (samyaksaṃkāla) consists of a thought of renunciation, abandonment of possessions and desires (naiṣkramyaśaṃkāla), a thought of compassion, benevolence (aryāpādaśaṃkāla), a thought of harmlessness (avibimśaśaṃkāla): D II, p. 312. These thoughts engender social harmony. That is why right thought is the factor producing harmonious contact with others.
confidence in others (parasampratīyāṅga) by reason of the purity of view, morality and livelihood (dṛṣṭisilajñavipuṣuddhi); right effort is the factor which dispels the impediments of the [major] defilements (kleśavaraṇaṇaviśodhanāṅga); right mindfulness is the factor which dispels the impediments of the [minor] defilements (upakleśavaraṇaṇaviśodhanāṅga); right concentration is the factor which dispels the impediments to the special qualities (supernormal qualities) (vaiśeṣikaguṇavaṇaṇaviśodhanāṅga).

What is their aid (sahāya, concomitance)? It is the mind and mental activities associated with them (tatsampratīyuktiś cittacaitasikā dharmāḥ).

What is their cultivation (bhāvanā, development)? It is the same as the factors of awakening (bodhyaṅga).

What is the result of their cultivation (bhāvanāphala)? It consists of discernment, harmonious contact with others, confidence from others, dispelling the impediments of the major and minor defilements and dispelling the impediments to the special qualities.

What are the four practices (catasrah pratipadāh)? They are the painful practice which engenders superknowledge slowly (duḥkha pratipadaṁ dhanābībijaṁ), the painful practice which engenders superknowledge rapidly (duḥkha pratipadaṁ kṣiprābijaṁ), the pleasant practice which engenders super-

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229. Right speech (samyagvāc) is that which is free from lying, slander, harsh speech and idle talk. Right action (samyakkarmānta) is that which is free from the destruction of life, theft and illicit sexual relations. Right livelihood (samyagājītra) is that which does not include harmful professions such as dealing in weapons, dealing in animals for butchery, dealing in poisons, intoxicating drinks, etc.: D II, p. 312. These three factors contribute to mutual confidence and security. That is why they are called factors producing confidence in others (parasampratīyāṅga).

230. Right effort (samyakpradāna) is the same as samyakpradāna explained above, p. 162. See also D II, p. 312.

231. Right mindfulness (samyaksmṛti) is the same as smṛtyupasthāna explained above, p. 160. See also D II, p. 313.

232. Right concentration (samyaksamādhi) refers to the four rāpa vacara-dhyānas (= vaiśeṣikaguṇas) explained above. See also D II, p. 313.
knowledge slowly (sukhā pratipad dhandhābbijñā) and the pleasant practice which engenders superknowledge rapidly (sukhā pratipad kṣiprābbijñā). The first [practice] comprises the basic absorptions (mauladhyāna) not obtained by those whose faculties are obtuse (weak) (mṛdvinḍriya); the second comprises the basic absorptions not obtained by those whose faculties are sharp (tikṣṇendriya); the third comprises the basic absorptions obtained by those whose faculties are obtuse; the fourth comprises the basic absorptions obtained by those whose faculties are sharp.

233. Exactly the same four practices are found in D III, p. 106; A II, pp. 149, 154; V, p. 63: Catasso imā bhikkhave patipadā. Katamā catasso? Dukkha patipadā dandhābbihinā, dukkha patipadā khippābbihinā, sukha patipadā dandhābbihinā, sukha patipadā khippābbihinā. Ime kho bhikkhave catasso patipadā ti.

It is of interest to mention here that, in a conversation between Moggallāna and Sāriputta, the former confided that he had attained arhatship through the painful practice engendering superknowledge rapidly (dukkhā patipadā khippābbihinā) while the latter confided that he had attained it through the pleasant practice engendering superknowledge rapidly (sukhā patipadā khippābbihinā): A II, pp. 154-5.

234. The mauladhyānas are the four dhyanas and the four ārūpyas. See Kosa, ch. VIII, p. 145.

235. Here the faculties (indriyā) are śraddhā (trust), viṛya (vigor), smṛti (mindfulness), samādhi (concentration) and prajñā (wisdom), as explained in A II, p. 149.

236. Cf. the explanation of these four pratipads (practices) given in A II, pp. 149-50: By nature someone is excessively full of craving (tibbarāgajātiko), hatred (tibbadosajātiko) and delusion (tibbamohajātiko), and often experiences suffering and sorrow aroused by craving, hatred and delusion, and the five faculties (pāncindriyāni)—trust (saddhā), vigor (viṛya), mindfulness (sati), concentration (samādhi), wisdom (paññā)—are obtuse (weak, mudīrni) in him. By reason of the obtuseness of those five faculties, he slowly reaches insight leading to the destruction of impurities (āsavakkhayā). This is called the painful practice engendering superknowledge slowly (dukkhā patipadā dandhābbihinā).

Someone is excessively full of craving . . . and often experiences suffering . . ., but the five faculties are sharp in him. By reason of those sharp faculties he rapidly reaches . . . This is called the painful practice engendering superknowledge rapidly (dukkhā patipadā khippābbihinā).

Someone is not excessively full of craving . . . and does not experience the
What are the four stages of virtue (caṭvāri dharmapadāṇī)? They are the absence of avarice (anabbhidhyā), absence of ill-will (avyāpāda), right mindfulness (samyaksmṛti) and right concentration (samyakṣamādhi). To those who are free from avarice and ill-will pertains the purity of the training in higher morality (adhiśīlaśīksāvīśuddhi); to those who possess right mindfulness pertains the purity of the training in higher thought (adhicittāśīksāvīśuddhi); to those who possess right concentration pertains the purity of the training in higher wisdom (adhiprajñāśīksāvīśuddhi).

What is tranquillity (saṃmathā)? It is the contraction [narrow link] (upanibandha) of the mind (citta), its establishment (sthāpana), placing (saṃsthāpana), dwelling (avasthāpana), remaining, (upasthāpana), control (damana), calm (saṃmana), appeasement (vyupasamana), unification (ekotkārana), composition (saṃādhāna) in itself (adhyātman).

What is insight (vipaśyanā)? It is the examination (vicaya), discernment (pravicaya), full reasoning (parivitarka), investigation (mimāṁsā) of things (dharma) such as desires (kāma), counteractives (pratipakṣa), unruliness (dauṣṭhulya), objects (nimitta), fetters (saṃyojana), such as the perversions (viparyāsa) of those who are overwhelmed by desires, and the establishment of those whose minds are not perverted.

Furthermore, with regard to tranquillity and insight (saṃmatha-vipaśyanā) there are four paths: Someone is in suffering and sorrow aroused by craving . . . but the five faculties are obtuse in him. He therefore slowly reaches insight . . . This is called the pleasant practice engendering superknowledge slowly (sukhā paṭipada ṅaṃdīvābhiṅnā).

Someone is not excessively full of craving . . . and the five faculties are sharp in him. Therefore he rapidly reaches . . . This is called the pleasant practice engendering superknowledge rapidly (sukhā paṭipada khīppābhiṅnā).


238. These three sentences refer respectively to the well-known three types of training (triṣikṣā): śīla, samādhi and prajñā.
possession of tranquillity, but not of insight: the cultivation of insight (vipaśyanābhāvanā) is [prescribed] for such a tranquillity. Someone is in possession of insight, but not of tranquillity: the cultivation of tranquillity (samathabhāvanā) is [prescribed] for such an insight. Someone is in possession of neither tranquillity nor insight: the simultaneous cultivation of both (tranquillity and insight) is [prescribed] to dispel the torpor and mental restlessness of such a person. Someone is in possession of them both (tranquillity and insight): the progress of him who is endowed with both tranquillity and insight is simultaneous.

What are the three faculties (trīṇindriyāni)? They are the faculty [of the thought] “I shall know that [the Truth] which I do not know” (anājñātānamājñāsyānāmiṃḍriya), the faculty of perfect knowledge [of the Truth] (ājnendriya) and the faculty [of the conviction] “I have known [the Truth]” (ājnātāvināḍriya).239

What is the faculty [of the thought] “I shall know that [the Truth] which I do not know?” It is the faculty [which is exercised] in the path of application (prayogamārga)240 and in the [first] fifteen thought-moments (cittakṣaṇa) of the path of vision (darsanamārga).241


Tattha katamaṇi aṇānindriyaḥ? Yā tesaṃ dhammānaṃ nātānaṃ aṭṭhānaṃ . . . sacchikātānaṃ sacchikiriyāya paññā pajānanā . . . amobo dharmavacayo sammādiṭṭhiḥ . . . idam vuccati aṇānindriyaḥ.

Tattha katamaṇi aṇātavindriyaḥ? Yā tesaṃ aṇāṭārāṇiṃḍi dhammānaṃ aṇāṭa paññā pajānanā . . . amobo dharmavacayo sammādiṭṭhi . . . idam vuccati aṇātavindriyaḥ.

Also see Dhs, §§ 296, 364, 558; D III, p. 219; Vism, p. 492; Kośa, ch. II, pp. 116-17.

240. Prayogamārga, see above, p. 142.

241. The fifteen thought-moments of the path of vision are the duḥkhe dharmajñānakānte up to the mārgemayajñānakānte. See above, pp. 144-5; also Kośa, ch. VI, p. 191.
What is the faculty of perfect knowledge [of the Truth]? It is the faculty [which is exercised] throughout the path of training (ṣaikṣamārga) after the fifteenth thought-moment of the path of vision.\(^{242}\)

What is the faculty [of the conviction] “I have known [the Truth]” It is the faculty [which is exercised] in the path beyond training (aṣaikṣamārga).\(^{243}\)

In the path of cultivation (bhāvanāmārga) of those who are found in the stage of the first absorption (prathambhūmi), even the good roots pertaining to the realm of desire (kāmacakrama kuśalamūla) are useful to cultivation (bhāvanā) because they have acquired supremacy over them [the good roots of the realm of desire]. Just as the good roots pertaining to the realm of desire are useful to cultivation in the case of those who are found in the stage of the first absorption, so the good roots of the lower stages (adhobhūmika kuśalamūla) are useful to cultivation in the path of cultivation of those who are found in the higher stages (urdbhūmika), because they have acquired supremacy over them [the good roots of the lower stages].

[5] What is the path of completion (niṣṭhāmārga)? It is the “diamond-like concentration (recollection)” (vajropamasamādhi), because it calms all unruliness (sarvadaustbulya), abandons every fetter (sarvasamāyoga), and obtains freedom from every fetter (sarvavismāyoga);\(^{244}\) after that there is the functioning of the continuous basic revolution (nirantarāśrayaparāvṛtti),\(^{245}\) the

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\(^{242}\) The sixteenth thought-moment of the path of vision is the mārga 'nvayajñāna. See above, p. 145; also Kośa, ch. VI, p. 192.

\(^{243}\) This means that the ājnātāvindriya “the faculty [of the conviction] I have known [the Truth]” pertains to the arhat.

\(^{244}\) Visamāyoga is “disunion,” freedom from kāma (sense pleasures), from bhava (existence and becoming), from diṭṭhi (views and opinions) and from avijja (ignorance). See D III, p. 230.

\(^{245}\) Āśraya is defined as āśrayaparāvṛtti. See below, p. 187. [Note: For Pradhān’s reconstructed āśrayaparāvṛtti here and on pp. 174-5 below, the now published Bhāṣya has āśrayaparāvṛtti (p. 93). The Tibetan has gnas gyur pa. Further, āśrayaparāvṛtti cited from p. 187, and also given on pp. 147, 183, 221, is an emendation. See Gokhale, p. 34. Pradhān and the Bhāṣya (pp. 78, 100, 123) have only āśrayaparāvṛtti for these. The Tibetan again has gnas gyur pa.]
knowledge of the destruction [of the defilements] (kṣayajñāna), the knowledge of the non-arising [of the abandoned defilements] (anuṭpādaajñāna) and the ten qualities of the disciple beyond training (daśa-aśaiksādharmā).246

What are those ten [qualities of the disciple beyond training]? They are [the eight factors of the Noble Path] from the right view of the disciple beyond training (aśaiksasya samyagdrṣṭi) up to the right concentration of the disciple beyond training (aśaiksasya samyaksamādhi), [plus] the right deliverance of the disciple beyond training (aśaiksasya samyagvinukti) and the right knowledge of the disciple beyond training (aśaiksasya samyagjñāna).247 Such things (dharma) are called the path of completion (niṣṭhāmārga).


246 All these terms—vajropamasāmādhi, daustbulya, samyoga, visamyoga, āśrayapravṛtti [note should be āśrayaparivarṛtti], kṣayajñāna, anuṭpādaajñāna, daśa-aśaiksādharmā—are explained below.

247 See also Kośa, ch VI, p 295
dauṣṭbulya), [19] unruliness caused by coarseness (audārika-
daustbulya), [20] unruliness caused by the middling (madhya-
daustbulya), [21] unruliness caused by smallness (sūkṣma-
daustbulya), [22] unruliness caused by impediments to the at-
tainments (samāpattyāvaranādauṣṭbulya), [23] unruliness caused
by impediments to the knowable (jñeyāvaranādauṣṭbulya).

What is a fetter (saṃyoga)? When unruliness has accumu-
lated, that is known as the acquisition of the fetter (saṃyogalābha).

What is freedom from the fetter (visaṃyoga)? When unruli-
ness is driven away, that is known as the acquisition of freedom
from the fetter (visaṃyogalābha).

What is the diamond-like concentration (recollection)
(vajropañamasamādhi)? It is the concentration (recollection) com-
prising the path of application (prayogamārga) or the immediate
path (ānantaryamārga) on the occasion of the abandon-
ment of the fetters (saṃyojana) in a person, after his entry into
the path of cultivation (bhāvanāmārga). The inclusion of the
path of application indicates that henceforth it (that concentra-
tion) cannot be obscured by impediments (āvaraṇa) and that it
can shatter all the impediments. The inclusion of the immediate
path indicates the immediate appearance of the knowledge
of the destruction [of the defilements] (kṣayajñāna) and the
knowledge of the non-arising [of the abandoned defilements]
(anutpādajñāna). And that concentration (samādhi) is con-
tinuous (nirantarā), firm (dṛdda), single in flavor (ekarasa) and
all-pervading (vyāpin). In order to illustrate this meaning, the
Blessed One said: “It is like a large crag, intact, without clefts,
without chasms, solid, compact, and which cannot be shaken
by winds blowing in the ten directions.”

What is the functioning of the continuous basic revolution
(nirantarāśrayapravṛtti)?* It consists of three kinds of function-

**248. For bhāvanāmārga, prayogamārga and ānantaryamārga, see above, pp. 142, 149, 155.**

**249. Cf. A III, p. 378: . . . selo pabbato acchiddo asusiro ekaghano; aīha puratthimāya ce'pi disāya āgaccheyya hhusā vātavittīhi, n'eve naṇi samkampayeṣa na sampakampayeṣa na samparedheyya. . . .**

* Note: *pravṛtti in this paragraph should be *parivṛtti. See p. 172, n. 245.
ing of the basic revolution in a person who has obtained the path beyond training (aṣaikṣaṁārgalābhin). These three kinds are: the functioning of the basic revolution of the mind (cittāśrayapraṇātī), the functioning of the basic revolution of the path (mārgāśrayapraṇātī) and the functioning of the basic revolution of unruliness (dausṭhulyāśrayapraṇātī).

What is the knowledge of destruction (kṣayajñāna)? It is knowledge obtained through the destruction of the cause (betu) or that whose object is destruction.\(^{250}\)

What is the knowledge of non-arising (anuṭpādajñāna)? It is knowledge obtained through the abandonment of the effect (phala, result) or that whose object is the non-arising of the effect.\(^{251}\)

The ten qualities of the disciple beyond training (dasa-aṣaikṣadharma) should be understood as the body of morality (virtue) (silaskandha), the body of mental discipline (samādhi-skandha),\(^{252}\) the body of wisdom (prajñāskandha), the body of deliverance (vimuktiskandha) and the body of vision of the knowledge of deliverance (vimuktijñānadarśanaskandha) of the disciple beyond training (aṣaikṣa).\(^{253}\)

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250. This is knowledge of the fact that the cause is destroyed, i.e., there will be no further karma because the defilements are destroyed.

251. This is knowledge of the fact that the effects will not appear again in the future, i.e., there will be no future birth.

252. Here samādhi, as one of the triśikṣās—śīla, samādhi, prajñā—, includes not only concentration but also samyagṛjāyāma (right effort) and samyaksmti (right mindfulness). Hence, the translation “mental discipline” to embrace the three aspects.

253. Here:

<table>
<thead>
<tr>
<th>Silaskandha</th>
<th>Samyagṛc</th>
<th>Samyakkarmānta</th>
<th>Samyagājīva</th>
</tr>
</thead>
<tbody>
<tr>
<td>Samādhisaskandha</td>
<td>Samyagryāyāma</td>
<td>Samyaksmti</td>
<td>Samyaksamādhi</td>
</tr>
<tr>
<td>Prajñāskandha</td>
<td>Samyagṛṣṭi</td>
<td>Samyaksankalpa</td>
<td></td>
</tr>
</tbody>
</table>

Hence the eight factors of the Noble Path are included in śīla, samādhi and prajñā (triśikṣā). See M I, p. 301.
There are also four kinds of characteristics (lakṣaṇa) of the Truth of the Path: characteristic of path (mārgalakṣaṇa), characteristic of method (nyāyalakṣaṇa), characteristic of the practice (pratipad lakṣaṇa) and characteristic of emancipation (nairvyānikalakṣaṇa).

Why does it [mārga] have the characteristic of path? Because it seeks the real nature of things (tattvārtha-parimārga).

Why does it have the characteristic of method? Because it counteracts the defilements (kleśapratipakṣa). Why does it have the characteristic of practice? Because it engenders the absence of mental perverse views (citta-aviparyāsa). Why does it have the characteristic of emancipation? Because it is the vehicle leading to the permanent state (nityapada-yāna).

The sixteen aspects (ṣoḍasākāra) of the [four] Truths are worldly (laukika) and transcendental (lokottara). What is the difference between the worldly and transcendental ones? It is the difference in nature between unfavorable entry (akusala-pravesa) and favorable entry (kusala-pravesa) into the knowable (jñeya); the difference in nature between those which have impediments (sāvaraṇa) and those which do not have impediments (nirāvaraṇa); the difference in nature between those which possess [false] discrimination (savikalpa) and those which do not possess discrimination (nirvikalpa).

Why are there sixteen worldly aspects (laukikākāra) such as impermanence, suffering, etc., with regard to the Truths?

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254. The word mārga, which usually means “path” also has the meaning of “to seek” from the root mārg “to look for.”

255. The sixteen aspects of the Four Truths:


See above, pp. 85, 132-3, 140. See also Kośa, ch. VI, p. 163; ch. VII, p. 30 ff.
Because of the absence of understanding of suchness (tathatā), because of the defilements and their latent tendencies (kleśānuṣaya) and because of mistaken details of verbal expressions (abhilāpaprapaṇca). The transcendental aspects should be understood as the opposite of those [worldly aspects]. Whoever is found in the presence of the transcendental aspects sees the meaning of impermanence (anityārtha) and experiences it directly, but not by means of mistaken details of verbal expressions. As with the aspects of impermanence, so should one understand the other aspects appropriately.
CHAPTER TWO
DETERMINING THE TEACHING (Dharmaviniścaya)

What is determining the Teaching (dharmaviniścaya)?

What is a discourse (sūtra)? It is a prose account explaining a point of view. The Tathāgata, seeing ten advantages, expounds, explaining the teaching in this way: [1] he sets out and expounds easily; [2] the listener also understands easily; [3] through respect for the teaching he rapidly acquires the equipment with a view to Awakening (bodhisamībhāra); [4] rapidly penetrates the teaching; [5] obtains serene joy based on conviction (avetyaprasāda) with regard to the Buddha; [6] his Teaching (dharma); and [7] the Order (saṅgha); [8] experiences supreme happiness in this very life (paramadṛṣṭadharma-

II. Viṃśayasyamuccaya

sukhavibhāra); [9] delights the minds of sages through vigorous discussions; and [10] is recognized as sage (learned, pāṇḍita).

[2] What is a verse narration (geya)? It is that which is recited in stanzas in the middle or at the end of discourses (sūtra); or an idea not indicated in the discourse and which is explained [in verses]. It is therefore called verse narration.

[3] What is an exposition (vyākaraṇa)? It is the exposition of various present existences of the noble disciples (ārya-śrāvakā) in relation to their distant past in different locations. Or it is clarification of a point indicated in discourses, since it is the open exposition of an abstruse meaning (abhisamādhi).²

[4] What is a stanza (gāthā)? It is expounded in metric feet in the discourses. It (the stanza) may be of two feet, three, four, five or six feet.

[5] What is a solemn utterance (udāna)? It is sometimes spoken in discourses by the Tathāgata with a joyous heart (āttamanaska).

[6] What is a circumstance (nidāna)? It is a declaration made [by the Buddha] when he is questioned. Or it is the declaration of a rule (precept, sīkṣā) with its cause. It is therefore also called circumstance.

[7] What is an exploit (avadāna)? It is an account with parables (examples, drṣṭānta) in the discourses.

[8] What is “Thus it was said” (iti vuttaka)? This narrates the former existences of the noble disciples.¹

[9] What are birth-stories (jātaka)? They narrate the former

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¹ MA II, p. 106, defines iti vuttaka differently: "Vuttam idam bhagavatā ti adinayappavattā dasuttarasatasuttantā Itivuttakān ti veditabhā. "The hundred and ten suttas which begin with the formula 'Thus it was said by the Blessed One' should be understood as Itivuttaka." This definitively refers to the Pāli text Itivuttaka, the fourth book of the Khuddaka-nikāya.

² MA II, p. 106, defines veyyakarana differently: "Sakalam pi Abhidhammapitakaṃ niggāthakaṃ suttam, yan cānām pi aṭṭhahi angehi asaṅghaḥitam Buddhavacanam, tāṃ veyyakaranam ti veditabhām. "The entire Abhidhammapitaka, a sutta without gāthās and every other word of the Buddha not included in the (other) eight divisions, all that should be considered as exposition (veyyakarana)."
existences of the Bodhisattva, contained in the Canon concerning the career of the Bodhisattva.

[10] What is a development (vaipulya)? It consists of accounts contained in theCanon of the Bodhisattvas (bodhisattvapiṭaka). Whatever is called vaipulya is also called vaidalya or vaitulya. Why is it called vaipulya? Because it is the basis of the welfare and happiness of all beings, and because it is the supreme and profound teaching. Why is it called vaidalya? Because it shatters (vidalana) all impediments (sarvāvaraṇa). Why is it called vaitulya? By reason of the absence of comparison (tulanābhāva) with analogies (upamāna).

[11] What is a marvel (adbhutadharma)? It is a discourse concerning extremely marvellous and extraordinary things in the career of the disciples, bodhisattvas and the Tathāgata.

[12] What is an instruction (upadesa)? It is the precise, profound and subtle teaching of the characteristics of all things (sarvadhamalaksana).

These twelve constituent parts (aṅga), such as discourses (sūtra), into which the noble teaching is divided, are included in the Threefold Canon (tripiṭaka).5 Which are those three Canons? They are the Canon of Discourses (sūtrapiṭaka), Canon of the Discipline (vinayapiṭaka) and Canon of the Higher Teaching

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4. According to this definition, vedalla in the nine divisions (navaṅga) of the Pāli sources may be considered as a synonym of vaipulya and vaitulya. However, the three terms vaipulya, vaidalya and vaitulya refer to the Bodhisattvapiṭaka whilst the term vedalla, according to MA II, p. 106, refers to suttas such as the Cullavendra, Mahāvendra, Sammādīṭṭhi, Sakkāpanha, Sāmkheśvarabhājaniya, Mahāpuṇṇama, which are concerned with knowledge and satisfaction (vedān ca tuṭṭhin ca).

5. Tripiṭaka “Threefold Canon.” One of the meanings of the word piṭaka is “basket” or “casket.” But to translate piṭaka as “basket,” as is usually the case, when this word refers to the Collection of Teachings of the Buddha, is to go too far in its literal meaning, which is completely irrelevant. Piṭaka merely means Corpus of Sacred Writings, sometimes not only of Buddhism but also of no matter which religion. Therefore it means “Canon,” as can be seen in the expression mā piṭakasampadānena (in the Kālamasutta, A I, p. 189). Here piṭakasampadāna does not mean “the tradition of baskets” but “the canonical tradition.” I prefer to translate the word piṭaka by “Canon.”
(abhidharmapiṭaka). They are again divided into two: the Canon of the Disciples (śrāvakapiṭaka) and the Canon of the Bodhisattvas (bodhisattvapiṭaka). Discourse (sūtra), verse narration (geya), exposition (vyākaraṇa), stanza (gāthā) and solemn utterance (udāna): these five constituent parts are included in the Canon of Discourses pertaining to the Canon of the Disciples. Circumstance (nidāna), exploits (avadāna), “thus was it said” (itivṛttaka), birth-stories (jālaka): these four constituent parts are included in the Canon of the Discipline with the Parivāra⁶ pertaining to the two forms of the Canon.⁷ Development (vaipulya) and marvels (adbhutadharma): these two constituent parts are included in the Canon of Discourses pertaining to the Canon of the Bodhisattvas. Instruction (upadesa) is included in the Canon of the Higher Teaching of the Disciples as well as of the Bodhisattvas.

Why did the Tathāgata establish the Threefold Canon? The Canon of Discourses was established by the wish to counteract the minor defilement (upakleśa) of doubt (vicikitsā). The Canon of the Discipline was established by the wish to counteract the minor defilement of attachment to the two extremes (anta-dvayānuyoga).⁸ The Canon of the Higher Teaching was established by the wish to counteract the minor defilement of adherence to one’s own views (svayamānṛṣṭiparāmarśa). Furthermore, the Canon of Discourses was established by the wish to reveal the three moral rules (sīkṣātraya).⁹ The Canon of the Discipline was established by the wish to accomplish the disciplines of higher virtue (adbiśīla) and higher mental development (adhicittā). The Canon of the Higher Teaching was postulated by the wish to accomplish the discipline of higher

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⁶ The Parivāra is the fifth and last text of the Vinayapiṭaka. It is like an appendix or summary of the other parts of the Vinaya.
⁷ That is, the Canon of the Disciples (śrāvakapiṭaka) and the Canon of the Bodhisattvas (bodhisattvapiṭaka).
⁸ The two extremes are attachment to sense-pleasures (kāmasukhāllikānuyoga) and attachment to mortification of the flesh (ātmakilamatbānuyoga).
wisdom (adbiṣṭa-jñā). Furthermore, the Canon of Discourses was established by the wish to reveal correctly the meaning of the teaching. The Canon of the Discipline was established to make known the basis of the attestation (sāksātkriyā) of the teaching. The Canon of the Higher Teaching was established to serve as a basis for the happy abode (suḥśavāra) of the sages in delight in the teaching by means of exegetical determining (sāṃkāthyaviniścaya).

This teaching included in the Threefold Canon, of what is it the domain (gocara)? It is the domain of the mind and mental activities (cittacaitasika) consisting of listening (śrūtamaya), reflection (cintāmaya) and mental cultivation (bhāvanāmaya).

It is said in the Sūtra: “The mind and mental activities have objects (ālambana), have their aspects (ākāra), have their basis (āśraya) and are mutually linked (samprayoga).” 10 In this teaching what are their objects? They are the discourses, etc. (sūtrādikam). What are their aspects? They are the meanings associated with the aggregates (skandha), etc. What is their basis? It is external intimation (paraviśijñātpi), mindfulness (smṛti) and the residues (vāsanā). What is their mutual relationship? It is common acquisition of the object through their mutual association.

What is the classification of objects with regard to the teaching? In brief, they are fourfold: [1] widespread object (vāpyālambana), [2] object aimed at purification of character (caritaviśodhanālambana), [3] object aimed at skillfulness (kausalyālambana), and [4] object aimed at purification of the defilements (kleśaviśodhanālambana).


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10 The original of this citation has not yet been traced
manaskāra). [2] What is a non-speculative reflected image as object? It is the sphere of tranquillity and insight caused by attention concerning the real nature (tattvamanaskāra). [3] What is the end of substance as object? It is the state of the natural perishing (ksayabhāvikatā) of everything and the state of their real nature (yathāvadbhāvikatā). What is the state of natural perishing? It consists of the aggregates (skandha), elements (dhātu) and spheres (āyatana). What is the state of real nature? It consists of the Four Noble Truths, their sixteen aspects (soḍasākāra),11 suchness (talbatā), the impermanence (anitya) of every conditioned thing (saṃskāra), the suffering (duḥkha) of every conditioned thing, the absence of a self (anātma) in every thing (dharma), calm Nirvāṇa (sānta nirvāṇa), emptiness (śūnya), wishlessness (apraṇibita) and signlessness (animitta).12 [4] What is the accomplishment of duty as object? It is the revolution of the basis (āśrayaparīṛtti).* This revolution of the basis is inconceivable (acintya).

How many of the sixteen aspects [of the Four Noble Truths] are included in emptiness (śūnya)? Two. How many of them are included in wishlessness (apraṇibita)? Six. How many of them are included in signlessness (animitta)? Eight.13

[2] The object aimed at purification of character is fivefold: [1] For those whose character is dominated by craving (bhūyo-rāgacarita) the object is [bodily] impurity (aśubha). [2] For those whose character is dominated by hatred (bhūyodvesacarita), the object is the cultivation of compassion (karuṇā-bhāvanā). [3] For those whose character is dominated by delusion (bhūyomohacarita) the object is meditation on conditioned origination (pratityasamutpāda) which concerns conditioned nature (idam pratyayata). [4] For those whose character is dominated by self-satisfaction and pride (madamānacarita)

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11. For these sixteen aspects, see earlier, p. 176, n. 255.
12. Śūnya, apraṇibita and animitta refer to the samādhis known under these terms.
* Note: āśrayaparīṛtti should be āśrayaparīvrītti. See p. 172, n. 245.
13. According to the Kośa, ch. VIII, pp. 184-6, two aspects are included in śūnya, ten in apraṇibita and four in animitta.
the object is analysis of the elements (dbhātuprabhedā). [5] For those whose character is dominated by distraction (vitarka-carita)\(^\text{14}\) the object is mindfulness of breathing (ānāpāna-smṛti).

[3] Skillfulness as object is fivefold: [1] skillfulness concerning the aggregates (skandha), [2] skillfulness concerning the elements (dhātu), [3] skillfulness concerning the spheres (āyatana), [4] skillfulness concerning conditioned origination (pratītyasamutpāda), and [5] skillfulness concerning what is possible and what is impossible (sthānāsthānakauśalya). What does one see (obtain) by skillfulness concerning what is possible and what is impossible? One sees (obtains) [the same thing as] skillfulness concerning conditioned origination. What is the difference between skillfulness concerning what is possible and what is impossible and skillfulness concerning conditioned origination? [The knowledge] that things (dharma) derive from things, and that their arising is not devoid of causes nor due to irregular causes: that is skillfulness concerning conditioned origination. [The knowledge] that the arising of feeling is in accord with play of cause and effect: that is skillfulness concerning what is possible and what is impossible.

[4] What is purification of the defilements as object? It is the coarseness (audārikatā) of those who are in the lower stages (adhbhūmikā), the calm (finesse) (sāntatā) of those who are in the higher stages (ūrdhvabhūmikā), suchness (tathatā) and the Four Noble Truths. That is purification of the defilements as object.

\(^{14}\) Here vitarka does not mean “reasoning.”

\(^{15}\) According to the Vism there are in the main six types of character: [1] rāgacarita, [2] dosa-[3] moha-[4] saddhā-[5] buddhi-and [6] vitakkacarita. But by mixing these certain scholars list fourteen types of them, and it would hence be possible to add many more types. However, there are only six main ones. Some people also add to them three other kinds: tanhācarita, māna-carita and diṭṭhicarita, but tanhā and māna can be included in rāga, and diṭṭhi in moha. The Vism says that rāgacarita is similar to saddhācarita, dosacarita to buddhicarita and mohacarita to vitakkacarita. For details see Vism, p. 101 ff.
For how many reasons (yukti), does one examine things, when one so desires? For four reasons: [1] reason of dependence (apekṣāyukti), [2] reason of cause and effect (kārya-kāraṇayukti), [3] reason of the accomplishment of attestation (sāksāṭkāryāsādhanayukti), and [4] reason of essential nature (dhammatāyukti). [1] What is the reason of dependence? It is the fact that the arising of conditioned things (saṃskāra) depends on conditions (pratīyaya). [2] What is the reason of cause and effect? It is the fact that things which have different characteristics have distinct causes and effects. [3] What is the reason of the accomplishment of attestation? It is the fact that the instruction (upadeśa) concerning a thing to be established (sādhyārtha) such as the accomplishment of attestation is not contrary to the authority (pramāṇa). [4] What is the reason of essential nature? It is the full development of the essential nature (dharma-parinispatti) of things whose own and common characteristics have endured since infinite time (anādikālika). That is investigation of things.


[1] What is the search for names? It is the judgement (conclusion) that the own-characteristics (sva-laksana) of groups of the names (nāmakāya), phrases (padakāya) and consonants (vyañjanakāya) of things (dharma) are not absolute (aparinispanna).

[2] What is the search for substances? It is the judgement (conclusion) that the characteristics of the aggregates (skandha), elements (dhatu) and spheres (āyatana) are not absolute.

[3] What is the search for the designation of own-nature? It is the judgement (conclusion) that, with regard to the relationship between the name (abhidhāna) and the thing named (abhidheya), own-nature is only a designation (praṇāptimātra) in as much as it is a linguistic sign (vyavahārani-mitta).
[4] What is the search for the designation of particularities? It is the judgement (conclusion) that, with regard to the relationship between the name and the thing named, particularities are only designations in as much as they are linguistic signs. That is the cultivation of searches concerning things.

How many precise knowledges (yathābhūta-parijñāna) are there concerning things (dharma)? There are four precise knowledges: [1] precise knowledge sought by means of names (nāmāparīṣṭa), [2] precise knowledge sought by means of substances (vastuparīṣṭa), [3] precise knowledge sought by the designation of own-nature (svabhāva-prajñāpti-parīṣṭa), and [4] precise knowledge sought by means of the designation of particularities (viśeṣa-prajñāpti-parīṣṭa).

[1] What is precise knowledge sought by means of names? It is precise knowledge that cannot be attained by means of names (nāmānupalabdhijñāna).

[2] What is precise knowledge sought by means of substances? It is precise knowledge that cannot be attained by means of the characteristics of substances (vastulakṣaṇānupalabdhijñāna).

[3] What is precise knowledge sought by means of the designation of own-nature? It is precise knowledge that cannot be attained by means of the own-nature of substances (dravyasvabhāva-nupalabdhijñāna).

[4] What is precise knowledge sought by means of the designation of particularities? It is precise knowledge that cannot be attained by means of the particularities of substances (dravyaviśeṣa-nupalabdhijñāna).


[1] What is aid? It is erudition (bāhuśrutya) concerning things such as the state of heat (uṣmagata) and the Noble Truths (āryasatya) in a person who has acquired the equipment with a view to Awakening (bodhisambhāra). [2] What is application? It is profound attention (yoniṣomanaskāra) which has it [the
erudition mentioned above] as object. [3] What is the mirror? It is concentration endowed with signs (sanimitasamādhi) which has it [erudition] as object. [4] What is the light? It is knowledge which cannot be attained by means of what is appropriated (grāhyā) and what appropriates (grāhaka). Referring to this, the Blessed Lord Buddha rightly said:

“The bodhisattva, in a state of recollection (samāhita, concentrated) sees that images (pratibimba) are only thought (citta, mind). Rejecting (vyāvartya) the notion of objects (artha) or viśaya), perceiving only his own thought (sva-śrāvka) and with his mind thus settled in itself, he understands the absence of what is appropriated (grāhyāḥ) and also «the absence of what appropriates (grāhakāḥ), and he then experiences (sprṣet, touches) the knowledge that cannot be attained (nopalambha) [by means of grāhya and grāhaka].”

«[5] What is the base (āśraya)? It is the revolution of the base (āśrayaparārthi).»

«How does one become skilled in the teachings (dharma-kusala)? By means of great erudition (bahuśrutatā).»

«How does one become skilled in the meaning (arthaka) of the Higher Teaching (abhidharma) and the Higher Discipline (abhivinaya).»

«How does one become skilled in the letter (vyanjana-kusala, lit. skilled in consonants)? By means of the knowledge of the well explained letter (suniruktavyājanājñatā).»


17. This means that by abandoning all unruliness (dausthulā), the base (āśraya) becomes calm and pure. [Note: āśrayaparārthi (Gokhale’s emendation) should be āśrayaparārthi (Pradhan and Bhasya). See p. 172, n. 245.]

18. Bahusrutā literally means “heard much,” since in the olden days knowledge was acquired by listening to the master.

19. The two terms abhidhamma and abhivinaya are also found together in the Pāli Nikāyas, e.g., D III, p. 267; M I, p. 472. Although abhidhamma is well-known, what is meant by abhivinaya is not clear. MA III, p. 185, explains it simply as the Vinaya Pitaka. But, according to the context in D (III, p. 267), we can take it that abhivinaya refers to “refined conduct” (piyasamudācāra).
« How does one become skilled in explanation (philology) (niruktikusala)? By means of the knowledge of current usage (anuvyavahāra), without being attached to regional explanations (expressions) (janapadanirukti)\(^ {20} \) such as “me” or “mine” (ātmātmīya)\(^ {21} \).

« How does one become skilled in the conjunction of the past and the future (purvantaparantānusamādhikusala)? By means of comprehension (udgrahaṇa) concerning the past and by means of release (niḥśarana) concerning the future.

« How does one become [a person] dwelling in the teachings (dharmaṁvibhārī)? One does not become [a person] dwelling in the teachings only through the practice of listening (erudition) and reflection (śrutacintāprayoga) without having recourse to meditation (mental cultivation) (bhāvanāṁ anāgamya). Neither does one become [a person] dwelling in the teachings only through the practice of meditation (mental cultivation) (bhāvanāprayoga) without having recourse to listening (erudition) and reflection (śrutacintāṁ anāgamya). It is by having recourse to both, by living according to both, that one becomes [a person] dwelling in the teachings. What consists of listening (erudition) (śrutamaya) should be understood by means of study, recitation and predication (udgrāgaya-śvādhyāyadesanā).\(^ {22} \) What consists of mental cultivation


\(^ {21} \) The three terms arthakusala (skilled in the meaning), cyaṇjanakusala (skilled in the letter, in language) and niruktikusala (skilled in explanation or philology) refer to the problem of the correct comprehension of the Buddha’s teaching. The term arthakusala means that one should understand the spirit or meaning (artha) of the teaching without being over-influenced by the language or letter (cyāṇa). The term cyaṇjanakusala means that, although the language is of secondary importance, one should be competent in it in order to learn the Dharma expressed in that language. The essential is the spirit and not the letter; however, the letter is important too. The term niruktikusala indicates that one should not be blindly attached to one’s national or regional language or dialect (janapadanirukti), and that one should not be misled because of such terms as “me” and “mine” which are of current and popular usage.

\(^ {22} \) Here the Chinese version adds: “What consists of reflection (cintāmaya)
(bhāvanāmaya) should be understood by means of the practice of concentration (samādhiprayoga) and dissatisfaction (asamtiṣṭi). The practice of concentration should be understood by means of constant and careful practice (sātatyasaṭkṛtyaprayoga) and unperverted practice (aviparītāprayoga). Dissatisfaction should be understood by means of practice aimed at an [as yet] untasted (anāśvādīta) higher tranquillity (uttaraśamatha).  

« Why is the Vaipulya [Development, Extension] called the Canon of Perfections (pāramitāpiṭaka) of the Bodhisattvas? Because it describes the number of the perfections (pāramitāsaṃkhyānirdeśa), their characteristics (lakṣaṇa), order (krama), explanations (nirūkṣa), cultivation (bhāvanā), divisions (prabheda), groupings (saṃgraha), opposites (vipaśca), the eulogies of their virtues (guṇavarnā), and also their mutual determining (anyonyaviniścaya).

« Why is the Vaipulya [Development, Extension] designated as excellent (audārja) and profound (gāmbhirya)? Because of its knowledge of all the aspects (sarvākārajñāta), its excellence and its profundity (udāragambhirtā). 

« Why do certain beings (ekatyaḥ sattvāḥ) not esteem (nādhimucyante) the excellence and profundity of the Vaipulya [Development, Extension] and are afraid (uttarasantī) of it? Because of their separation from the dharma-nature (dharmanatā-viyukta), because of their lack of cultivation of good roots

should be understood by means of reflection on the meaning (arthaṃcinta) "This sentence should naturally be placed here.

23. Saṃtiṣṭa, "contentment," "satisfaction," is a virtue when it is associated with material conditions. A disciple should be content with any kind of robe (clāra), alms-food (pūṇḍapāta), lodging (sayanaśana, Pāli senāsana) and medical care (gīnāpratyayabhāsajja, Pāli gīnāpaccayabhāsajja) that he receives. This is a highly praised quality. However, in relation to a higher spiritual experience, saṃtiṣṭa is not a good quality. If a disciple is satisfied with what he has attained spiritually, he does not make further efforts and there would be no further progress for him. Therefore, in relation to spiritual progress, asamtiṣṭa "dissatisfaction" is considered a virtue, since it instigates the disciple to attain higher and higher spiritual states.
(anavaropitakuśalamālā), and because of the influence of bad friends (pāpamitrāparigraba).

«Why do certain beings, although they esteem the Vaipulya [Development, Extension], not find release (na nīryānti)? Because of their adherence to their own view (svayāmdṛṣṭiparāmarśasthāpita) [and because of their adherence to the meaning of the sound (letter) (yathārutārthā-bhāvinvesa)]24. It is by reason of this that the Blessed One said in the discourse (dharma-paryāya) entitled “The Great Mirror of the Teaching” (mahādharma-darsa): “There arise twenty-eight false ideas (asaddṛṣṭi) in [the mind of] the bodhisattva who examines the teachings (dharmaṁ vicinvatah) superficially (ayoniso) according to the sound (letter) (yathārūta).”


24. This part, which is lost in the original Sanskrit, is found in both the Chinese and Tibetan versions. It is also found in the Bhāṣya.

25. Nimittadṛṣṭi: this is to grasp superficial signs and characteristics without understanding the profound meaning of the teaching. For example, the Mahāyāna Sūtras say: niḥsvabhāvāḥ sarvadhrmanāḥ anutpannaḥ aniruddhāḥ ādiśāntāḥ prakṛtiparimārtāḥ. When one hears that, one is not capable of understanding it, one conforms to words, one clings to words. One arouses abhinivesa “attachment.” One says niḥsvabhāvāḥ sarvadhrmanāḥ, etc., but one is attached to superficial signs and characteristics.

26. Nos. 2, 3, 4: this is calumny of the Dharma in every way. It is by reason of these three false views that the Dharma is denatured.

27. Nos. 5 and 6: because of these two dṛṣṭis, one relies on partial reasonings and twists the meaning of the Sūtra in order to establish one’s opinion.

28. No. 7, anavadyadrṣṭi: this is thinking that one’s own path or practice is perfect. No. 8, niḥsaranadrṣṭi: this is thinking that there is release through this path. If one relies on these two views, one has a tendency to do good or bad things.
drṣṭi),[11] idea of misapprehension (viparītadrṣṭi), [12] idea of generating (prasavadṛṣṭi),[60] [13] idea of not admitting [the good reasonings of others] (anabhyyupagamadrṣṭi), [14] idea of resorting to false maneuvers (kusṛtadrṣṭi),[31] [15] idea of respect (satkāraadṛṣṭi),[32] [16] idea of intense delusion (dṛḍhamūḍhaadṛṣṭi),[33] [17] fundamental idea (mūladrṣṭi),[34] [18] idea of the seen and the wrongly seen (dṛṣṭāvadṛṣṭadṛṣṭi),[35] [19] idea of the repudiating of practice (prayoganirākaranadrṣṭi),[36] [20] idea that does not lead to emancipation (anairyāṇikadrṣṭi),[37] [21] idea

29. Nos. 9 and 10: the bodhisattva considers his own opinion as the best and scorns those of others because of avajnādrṣṭi (no. 9), and he becomes enraged with those who do not agree with him, because of prakopadrṣṭi (no. 10).

30. Nos. 11 and 12: the bodhisattva misinterprets the teachings such as śūnyatā, aninīta, apraṇītaba, because of viparītadrṣṭi (no. 11), and he thinks that he can develop the virtues in this way (prasavadṛṣṭi, no. 12).

31. Nos. 13 and 14: it is because of anabhyyupagamadrṣṭi (no. 13) that a bodhisattva clings to his own opinion and does not admit his mistake even when it is pointed out to him, and because of kusṛtadrṣṭi (no. 14) he advances false arguments and reasonings in order to prove his opinion.

32. A bodhisattva may think conceitedly that his way of practicing the Dharma is true respect of and offering to the Buddha and that others should follow his example. This is false pride (abhimāna).

33. Thinking: “this alone is the truth and the rest is false” (idam eva saccam mogham annam): this is adhering to one’s own false opinion even when the truth is explained.

34 This is the coarseness of the residues (vāsanā audārikata). All the sixteen ideas mentioned above devolve from this one (no. 17).

35. In order to demonstrate the defects and bad consequences of these seventeen opinions, the author mentions some further drṣṭis. In fact, the ten ensuing drṣṭis are engendered by the first seventeen.

No. 18, dṛṣṭāvadṛṣṭadṛṣṭi is engendered by no. 1, nimittadrṣṭi. The former (no. 18) arises from non-comprehension of teachings such as nihṣvabhavab sarvadharma, etc., and it leads to intense attachment (dṛḍhābhinnītesa) to superficial signs and the characteristics of dharmas.

36. This false view occurs because of nos. 2, 3 and 4. Whoever grasps this view wrongly criticizes the nature of dharmas (dharmaśvabhava) and gains the idea that effort or vigor (virya) is useless.

37. Because of nos. 5 and 6, bhāvenā, practice [or cultivation], cannot encur the result (phala) and in consequence one has a false opinion (no. 20) that the mārga (Path) is anairyāṇikā (does not lead to emancipation).
of the accumulation of impediments (āvaraṇopacayadṛṣṭi),

[22] idea of the generating of demerit (apunyaprasavadrṣṭi),

[23] idea of the absence of a result (vaipbhalyadṛṣṭi),

[24] idea of the censurable (nigrāhyadṛṣṭi),

[25] idea of calumny (abhyākhyānadrṣṭi),

[26] idea of the ineffable (akathyaadṛṣṭi),

[27] idea of grandeur (mahādṛṣṭi),

and [28] idea of superior pride (abhimānadrṣṭi).

« It is said in the Vaipulya that all things (sarvadharmāḥ) are devoid of their own-nature (nīḥsvabhāväḥ). What is the profound meaning (abhisambh) here? [All things are devoid of their own-nature] by reason of their non-existence by themselves (svayam abbāvatā), by reason of the non-existence of their own self (svenatmana’bhavata), because they are not founded in own-nature (sve bhāve ‘navastīta), and because, like objects grasped by fools, they have no (real) characteristics (bālagrāhavaccālaksanatām upādāya).

Furthermore, [all]

38. Because of nos. 7 and 8, the offences one commits are not really eliminated. Therefore impediments accumulate (āvaraṇopacaya).

39. Due to false views nos. 9 and 10 (scorn and rage), one follows the wrong path, a wrong brahmacarya, and that causes much badness and generates demerit (apunyaprasava).

40. Because of nos. 11 and 12, one cannot obtain good results and, in consequence, one develops the false idea that there is no result (vaipbalya).

41. This idea of censure arises because a bodhisattva does not wish to accept another’s reasoning (no. 13) and because he resorts to false maneuvers (no. 14).

42. This occurs as the result of no. 15, satkārādṛṣṭi.

43. This idea arises because the bodhisattva grasps some opinion and thinks: “That alone is the truth, the rest is false” (no. 16).

44. This is linked to no. 17, mūladrṣṭi.

45. All of these twenty-seven drṣṭis mentioned above give rise to the last false view, abhimānadrṣṭi “superior pride” (no. 28).

Among these 28 false ideas or opinions of a bodhisattva, the first 17 engender the next ten, i.e. 18 to 27, and all those 27 together contribute to engender the 28th.

46. The commentary explains this last expression: “Fools (bāla) who have not seen the truths by basing themselves on the residues (vāsanā), language (tyāraḥbāra) and idle talk (prāpanca) wrongly grasp dharmas which are devoid of own-nature (svabhāra) and characteristics (laksāṇa). It is because
things are devoid of their own-nature] by reason of the absence of the own-nature of characteristics (lakṣaṇanirvābhaṇa) with respect to the imaginary nature (parikalpita svabhāve), by reason of the absence of the nature of arising (utpaṭṭi-nirvābhaṇa) with respect to the relative nature (paratantre), and by reason of the absence of own-nature in the ultimate sense (paramārthaniṣvabhāṇa) with respect to the absolute [nature] (parinirpanne).

« What is the profound meaning (abhisamādhi) of: [All things are] unarisen (anuppanna), undestroyed (aniruddha), calm from the beginning (ādiśānta), completely extinguished by nature (prakṛtiparīnivṛta)? Since they have no own-nature (nirvābhava), they are unarisen (anuppanna); since they do not arise, they are undestroyed (aniruddha); since they neither arise nor are destroyed, they are calm from the beginning (ādiśānta); since they are calm from the beginning, they are completely extinguished by nature (prakṛtiparīnivṛta).

« Furthermore, there are four intentions (abhiprāya) by means of which the intention of the Tathāgatas in the Vaipulya should be followed (anugantavā): [1] intention of evenness (samatābhiprāya), [2] intention of different times (kālantarabhiprāya), [3] intention of different meanings (arthāntarabhiprāya), and [4] intention of the tendency of the individual (pudgalāśayābhiprāya).

« There are four profound meanings (abhisamādhi) by means of which the profound meaning of the Tathāgatas in the Vaipulya should be followed: [1] profound meaning which provokes penetration (comprehension) (avatāraṇābhisamādhi), [2] profound meaning of characteristics (lakṣaṇābhisamādhi), [3] profound meaning of counteractives (pratipaksābhisamādhi), and [4] profound meaning of transformation (pariṇāmanābhisaṇḍhi).

of the own-nature grasped in such a wrong way that it is said that dharmas are niḥsvabhāva.”

47 For details, see Samgraha, pp 129-32, 224-8
«How can one rightly know (pratyavagantavya) a bodhisattva skilled in concentration on the teaching (dharmasamādhiśaktu) of the Vaipulya?


«It is stated that the results ensuing from the five kinds of mental cultivation (bhāvanā) are fivefold. The five kinds of mental cultivation are: [1] mingled mental cultivation (sambhinnabhāvanā), [2] signless mental cultivation (animittabhāvanā), [3] spontaneous mental cultivation (anabhogabhāvanā), [4] cleansed mental cultivation (uttaptabhāvanā), and [5] revolution-like mental cultivation (parivṛttinibbhāvanā), in the appropriate order (yathākramam).

49. This paragraph is missing in the two Chinese and Tibetan translations. However, the Bhāṣya also attests the existence of this passage in the original Sanskrit text by commenting upon it as follows: Tad etat pāṇcaratbhāyā bhāvanāyāḥ phalam pāṇcaratam nirvartata iti saṃdarśitam. Pāṇcaratbhā bhāvanā katamā? prāśrābalinimittabhāvanā, saṃbhinnabhāvanā, animittabhāvanā, anabhogabhāvanā, parinirvṛttinimittabhāvanā ca. (quoted by Pradhan). In this passage of the Bhāṣya, prāśrābalinimittabhāvanā is used instead of uttaṅtabhāvanā and parinirvṛttinimittabhāvanā instead of parivṛttinibbhāvanā.

The Kośa, ch. IV, pp. 119, 192, 228-9, 288, 300; VII, pp. 23, 62, 64-5; VIII, p. 192; Sūtra-lāṃkāra (XVI, 16), p. 102; Siddhi, pp. 597, 606, 629, deal with several aspects of bhāvanā, but they do not refer to the five kinds of bhāvanā mentioned here.

It is clear that these five kinds of bhāvanā refer to five qualities of the
«Why should the teaching of the Vaipulya (vaipulya-dharma) be revered (pājya) with incense, garlands, etc. (dhūpamālyādibhiḥ), and not the teaching of the disciples (sravakadharma)? Because it (vaipulyadharma) is the support of the welfare and happiness of all beings (sarvasattvabhita-sukhādhiṣṭhāna). »

« Here ends the Second Compendium entitled Determining the Teaching in the Compendium of the Higher Teaching. »

bodhisattva skilled in concentration on the teaching of the Vaipulya (vaipulya-dharma) mentioned in the preceding paragraph. Hence:

1) sambhinnabhāvanā dispels the basis of all unruliness (saraṇa-dauṣṭhulyāsrayam drārayati);
2) animittabhāvanā arouses joy in devotion to the Truth, free from the perception of diversity (nānātvasamjñātirigatām dharmārāmaratim);
3) anābhogabhāvanā engenders the infinite splendor of the Truth which has unlimited aspects (aparicchinnākāram apramāṇam dharmāvabhāsam);
4) uttaptabhāvanā activates undiscriminating signs which are linked to purification (vīśuddhabhāgīyānī arikalpitāni nimittāni);
5) pariyutthānabhāvanā acquires what is needed for the accomplish­ment and perfecting of the Dharmakāya (dharmakāyapaṇipūriparinispatte betumayaṇaparigrahaṃ).
CHAPTER THREE

DETERMINING ACQUISITIONS (Prāptiviniścaya)

SECTION ONE: DEFINITION OF INDIVIDUALS
(Pudgalavyavasthāna)

What is determining acquisitions (prāptiviniścaya)? In brief, it is twofold: it should be understood through the definition of individuals (pudgalavyavasthāna) and through the definition of comprehension [of the Truth] (abhisamayavyavasthāna).

What is the definition of individuals? In brief, it is sevenfold: [1] classification according to their character (carita-prabheda), [2] classification according to their release (nirvāṇa-prabheda), [3] classification according to their receptacle (ādhāraprabheda), [4] classification according to their application (prayogaprabheda), [5] classification according to their fruit (result) (phala-prabheda), [6] classification according to their realm (dbṛtuprabheda), and [7] classification according to their career (cāryā-prabheda).


What is the classification according to their release (nirvāṇaprabheda)? It is threefold: [1] that of the Vehicle of the

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1. Vitarka does not mean “reasoning” here. See also above, p. 184, n. 14.

What is the classification according to their receptacle (ādharaprabhedā)? It is threefold: [1] he who has not yet acquired the equipment (asambhrta-sambbhāra), [2] he who has acquired and has not acquired the equipment (sambhrta-sambbhāra), and [3] he who has already acquired the equipment (sambhrtasambbhāra).

What is the classification according to their application (prayogaprabhedā)? It is twofold: [1] he who follows trust (sraddhānusārīn) and [2] he who follows the teaching (dharmanusārīn).

What is the classification according to their fruit (result) (phalaprabhedā)? It is of twenty-seven kinds: [1] he who is resolved on trust (sraddhādhamukta), [2] he who has attained to view (vision) (ārṣṭiprāpta), [3] the bodily witness (kāya-sākṣīn), [4] he who is freed by wisdom (prajñāvimukta), [5] he who is freed by the two means (ubhayatobhāgarvimukta), [6] he who progresses towards the “fruit of stream-winning” (srotā-pattiphalapratipanna), [7] he who is a “stream-winner” (srotā-āpanna), [8] he who progresses towards the “fruit of once-returner” (sakṛdāgāmiphalapratipanna), [9] he who is a “once-returner” (sakṛdāgāmin), [10] he who progresses towards the “fruit of non-returner” (anāgāmiphalapratipanna), [11] he who is a “non-returner” (anāgāmin), [12] he who progresses towards the fruit of arhatship (arhattvaphalapratipanna), [13] the arhat (arhan), [14] he who will only be reborn seven times at the most (saptakṛdbhavaparama), [15] he who is destined to be reborn in several families (kulaṃkula), [16] he who has only a single interval (ekavicīka), [17] he who attains Parinirvāṇa in the intermediate state (antarāparinirvāyin), [18] he who, on being born, attains Parinirvāṇa (upapadyāparinirvāyin), [19] he who attains Parinirvāṇa without any effort (construction) (anabhisamāskāra-
parinirvāya), [20] he who attains Parinirvāna by effort (construction) (sābhisaṃskāraparinirvāya), [21] he who goes upstream (ārdhvamsrotas), [22] the arhat of regressive nature (parihāṇadharmartha arhaḥ), [23] the arhat of intent nature (cetanādharma arhaḥ), [24] the arhat of guarded nature (anurakṣanādharma arhaḥ), [25] the stable and unshakeable arhat (sīhitākampya arhaḥ), [26] the arhat of penetrating nature (prativedbhadharma arhaḥ), and [27] the arhat of immovable nature (akopyadharma arhaḥ).

What is the classification according to their realm (dhaṭu- prabheda)? [It consists of] the ordinary man (prthagjana), he who is in training (ṣaikṣa) and he who is beyond training (aṣaikṣa), (all three) in the realm of desire (kāmadhātu). Just as the realm of desire is threefold, so are the realms of form (irupadbhātu) and of the formless (aṇupya-bhātu) threefold. The bodhisattva dwells in the realms of desire and of form. The Solitary Buddha (pratyekabuddha) dwells in the realm of desire. The realm of the Tathāgata is inconceivable (acintya).

What is the classification according to their career (caryā- prabheda)? In brief, it is fivefold: [1] the bodhisattva whose career is directed by high resolve (adhimukticāriṇibodhisattva), [2] the bodhisattva whose career is directed by earnest intention (adhyāṣayacāriṇibodhisattva), [3] the bodhisattva whose career is provided with signs (sanirṇittacāriṇibodhisattva), [4] the bodhisattva whose career is devoid of signs (animittacāriṇibodhisattva), and [5] the bodhisattva whose career is devoid of construction (anabhisamkāracāriṇibodhisattva).

What is a person whose character is dominated by craving (rāgaratita)? The one in whom craving is intense and extensive (tiṇrāyatatarāga). It is the same for persons whose characters are

3. The Bodhi. bhūmi, p. 313, defines adhyāṣaya: śraddhāpūrṇo dharma- vicayāpāravakṣa ca buddhādharmaṇeu yo’dhunokṣaḥ pratyaṅgama nīcaya bodhisattvāya, so’dhyāṣaya ityucyate. “The strong intention, profound comprehension, firm conviction of a bodhisattva, which are preceded by trust and investigation of the teaching, with regard to the Buddhadharma: that is called adhyāṣaya.”

4. These five terms refer to various stages of the bodhisattvabhūmi and are explained below, pp. 216-17.
dominated by hatred (*dvesā*), delusion (*mohā*), pride (*māna*) or distraction (*vitarka*).

What is a person whose character is normal (balanced) (*samabhāgacarita*)? The one whose defilements are normal (balanced, natural) (*prakṛitisaklesa*).

What is a person whose character is unexcitable (*manda-rajaskacarita*)? The one whose defilements are infinitesimal (*tanutaraklesa*) by nature.

What is a person belonging to the Vehicle of the Disciples (*sravakayānikā*)? It is a person who, having obtained or not the attainments (*samāpanno vā asamāpanno vā*), dwelling in the Dharma of the Disciples (*sravakadhammatāvibhārīn*), having obtuse (weak) faculties (*mṛdvindriya*) by nature, set on his own liberation (*svavimuktiprapīhitā*), having the intention of becoming free (*vimuktāsayā*) by means of the cultivation of detachment (*vairāgyabhāvanā*), dependent on the Canon of the Disciples (*sravakapitakā*), practicing the major and minor virtues (*dhammānudharmacarīrī*) by means of the cultivation of vigor (*vīryabhāvanā*), puts an end to suffering.

What is a person belonging to the Vehicle of the Solitary Buddhas (*pratyekabuddhayānikā*)? It is a person who, having or not obtained the attainments, dwelling in the Dharma of the Solitary Buddhas (*pratyekabuddhadhammatāvibhārīn*), having middling faculties (*mādhyendriya*) by nature, set on his own liberation, having the intention of becoming free by means of the cultivation of detachment, having the intention of attaining Awakening (*adhibhodhyāṣaya*), by alone cultivating the attestation, dependent on the Canon of the Disciples, practicing the major and minor virtues by means of the cultivation of vigor, having previously aroused or not the qualities leading to penetration (*nirvedhabhāgiya*), having previously obtained or not a fruit, born in a time when there is no Buddha in the world (*abuddhaloka or abuddhavaha*), confronting the Noble Path through internal will (*adhyātmacetanā*) alone, dwelling alone

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5 A Pratyekabuddha only appears in the world at a time when there is no Buddha, that is, a Samyaksambuddha “Perfectly Awakened” A Buddha and a Pratyekabuddha never appear at the same time.
Abhidharmasamuccaya

(ekavīhārīn) like the horn of a rhinoceros (khaḍgaviśāṇa-kalpa), or a solitary conqueror (pratyekajīna) living in a group (vargacārīnī), puts an end to suffering.

What is a person belonging to the Great Vehicle (maha-vyānīka)? It is a person who, having obtained or not the attainments, dwelling in the Dharma of the Bodhisattvas (bodhisattvadhamatāvīhārīn), having sharp faculties (tikṣṇendriya) by nature, set on the liberation of all beings (saṃvasattvatva-vimokṣa), having the intention of attaining unestablished Nirvāṇa (apratiṣṭhitanirodhāsaya), dependent on the Canon of the Bodhisattvas (bodhisattvapiṭaka), practicing the major and minor virtues by means of the cultivation of vigor, ripens beings (sattvā pariṇācaya), cultivates the pure stage of the Buddhas (suddham buddhabhirīm bhāvaya), receives the prediction (vyākaraṇa) and attains Perfect Awakening (saṃyak-sambodhi).

6. Cf. eko cara khaḍgaviśāṇakappo (Khaggaviśāṇa Sutta, Sn, p. 6, vv. 35-75).

Khaḍgaviśāṇakalpa is usually translated by “like a rhinoceros” (La Vallée Poussin, Kośa, ch. III, p. 194). However, khaḍga or khaḍgin means “rhinoceros,” viśāṇa “horn,” and kalpa “like.” Therefore, khaḍgaviśāṇakalpa should mean “like the horn of a rhinoceros.” In fact the SnA, p. 65, explains the expression clearly in this sense: khaḍgaviśāṇam nāma khaḍgamiśvigam “khaḍgaviśāṇa means the horn of the animal (called) khaḍga (i.e. rhinoceros).” Since the Asian rhinoceros has only one horn, a person dwelling alone can be compared to the horn of that animal. But the term khaḍgaviśāṇa can also be considered as a composite baburibi meaning “he who has a horn like a sword,” an expression close to khaḍgin “he who has a sword (i.e. a horn like a sword).” In this case, khaḍgaviśāṇakalpa can be translated by “like a rhinoceros.” [Tr.: on this subject see also K. R. Norman, “Solitary as Rhinoceros Horn” in Buddhist Studies Review 13, 2, pp. 133-42.]

7. There are two classes of Pratyekabuddhas. Khaḍgaviśāṇakalpaśī living alone and Vargacārīnaśī living in a group. The Paccekabuddhas mentioned in the Isigili Sutta (M III, p. 68 ff.) are Vargacārīnaśī whilst the Khaggaviśāṇa Sutta (Sn, p. 6 ff.) describes the Pratyekabuddha who is a khaḍgaviśāṇakalpa.

8. The descriptions of the Paccekabuddha in the Pāli sources are nearly the same. For details, see SnA I, pp. 47, 51, 58, 63; Puggalapāṇīnati, p. 14; Jā IV, p. 341.

9. Vyākaraṇa a prediction uttered by the Buddha announcing that a certain person (a bodhisattva) will one day become a Buddha.
What is a person who has not acquired the equipment (asambhṛtasaṁbhāra)? It is a person who depends on the teaching dominated by the Truth, has weak dispositions (mṛdumātra), is resolved on pure trust (suddhaśraddhādhimukta), is endowed with weak qualities leading to deliverance (mṛdumātramokṣabhāgīya) and whose duration of rebirths is not defined (aniyatājanmakālika).

What is a person who has and has not acquired the equipment (sambhṛtasaṁbhṛtasambhāra)? It is a person who depends on the teaching dominated by the Truth, has middling dispositions (madhyamātra), is resolved on pure trust, is endowed with the middling qualities leading to deliverance (madhyamātramokṣabhāgīya), and whose duration of rebirths is defined (niyatājanmakālika).

What is a person who has acquired the equipment (sambhṛtasambhāra)? It is a person who depends on the teaching dominated by the Truth, has superior dispositions (adhimaṭra), is resolved on pure trust, is endowed with superior qualities leading to deliverance (adhimaṭramokṣabhāgīya), and whose duration of rebirths is limited to this one life (taṁjanmakālika).

Furthermore, a person who has not acquired the equipment (asambhṛtasambhāra) is a person who depends on the teaching dominated by the Truth, who is endowed with weak acquiescence in profound reflection on the teachings (mṛdumātradharmahānanakṣānti) concerning the Truths, who is endowed with weak qualities leading to penetration (mṛdumātranirvedhabhāgīya), and whose duration of rebirths is not defined.

A person who has and has not acquired the equipment (sambhṛtasaṁbhṛtasambhāra) is a person who depends on the teaching dominated by the Truth, who is endowed with middling acquiescence in profound reflection on the teachings.

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10 This is an ordinary man (prthigyana).
11 This is an ārya who is saikṣa (in training).
12 This refers to the arhat.
concerning the Truths, who is endowed with middling qualities leading to penetration, and whose duration of rebirths is defined.

A person who has acquired the equipment (sambahṛta-sambhāra) is a person who depends on the teaching dominated by the Truth, who is endowed with strong acquiescence in profound reflection on the teachings concerning the Truths, who is endowed with strong qualities leading to penetration, and whose duration of rebirths is limited to this one life.

The three categories of qualities leading to penetration, with the exception of the supreme worldly qualities (laukikā-gradhārma), are instantaneous (kṣanika) and not continuous (aprābandhika), by reason of the very nature of the supreme worldly qualities. The person whose duration of rebirths is limited to this one life (tajjanmakālīka), by attaining comprehension of the Truth (abhīsaṃaya), loses (parīhiyate) the weak, middling and strong qualities leading to deliverance and penetration, and this results in «loss of conduct (samudācāra-parīhāṇī) and not loss of the residues (vāsanā-parīhāṇī).

«What is a person who follows trust (sraddhānusārin)? It is he who, having acquired the equipment (sambahṛta-sambhāra) and having weak faculties (mṛdviṇḍriya), applies himself (prayujyate) to the comprehension of the Truth (satyābhīsaṃaya) while recalling the instruction given by others (paropadesa).»


“O monks, what is a person who follows trust? There is, O monks, a certain person who does not touch (feel) with his own body the calm deliverances of the formless realm, which are beyond the realm of form, and who has not destroyed his impurities after having seen with his wisdom, and who only has trust in, and affection for, the Tathāgata, but who possesses these qualities,
"What is a person who follows the teaching (dharmanusārin)? It is he who, having acquired the equipment and having sharp faculties (tikṣṇendriya), applies himself to the comprehension of the Truth, by himself recalling the teaching dominated by the Truth (satyādhipateya dharma).

namely: the faculties of trust, vigor, mindfulness, concentration and wisdom. That man, O monks, is called a person who follows trust."

Cf. also the description of the saddhānusāri in Vism, p. 659: Yo hi aniccato manasikaronto adhimokkhababulo saddhindriyaṃ paṭṭalabhati, so sotāpatti-maggakkhane saddhānusāri hoti.

"If a person, full of devotion, reflecting on impermanence, obtains the faculty of trust, he, at the moment of entering the sotāpatti path, is (called) saddhānusāri."

14. This explanation agrees with the definition of the dhammānusāri in MA III, p. 190: dhammaṃ anussaratiti dhammānusāri: "dhammānusāri means 'recalling the teaching.'"


"O monks, what is a person who follows the teaching? There is, O monks, a certain person who does not touch (feel) with his own body the calm deliverances of the formless realm, which are beyond the realm of form, and who has not destroyed his impurities after having seen with his wisdom, and who partly acquiesces through his wisdom in profound reflection on the teachings expounded by the Tathāgata, but who possesses these qualities, namely: the faculties of trust, vigor, mindfulness, concentration and wisdom. That man, O monks, is called a person who follows the teaching."

Cf. also the description of this person in Vism, p. 659: Yo pana anattato manasikaronto vedababulo paṭīnindriyaṃ paṭṭalabhati, so sotāpattimagga-kkhane dhammānusāri hoti.

"If a person, full of knowledge, reflecting on the absence of self, obtains the faculty of wisdom, he, at the moment of entering the sotāpatti path, is (called) dhammānusāri."

The Cūlagāpālaka Sutta (M I, p. 226) compares the saddhānusāri and dhammānusāri to a new-born calf which needs its mother's help to cross the river. Such are these two persons who are at the start of the sotāpatti path (pathamamaggasamaṅgīnaṃ, MA II, p. 267). (continued)
« 1. What is a person resolved on trust (śraddhādhibhimukta)? A person who follows trust (śraddhānusāri) is called śraddhādhibhimukta at the moment he obtains the fruit (phalakāle).16

« 2. What is a person who has attained to view (vision) (dṛṣṭiprāpta)? A person who follows the teaching (dhammānusārin) is called dṛṣṭiprāpta at the moment he obtains the fruit (phalakāle).17

(note 15 continued:) The five qualities (indriya)—saddhā, vīriya, sati, samādhi, paññā—are more developed in the dhammānusāri than in the saddhānusāri. As these five faculties go on developing, one becomes successively sotāpanna, sakadāgāmi, anāgāmi and arahant (S V, p. 200 (12 [2])).

16. In the Pāli sources, this person is called saddhāvimutta “freed by means of trust.” Vism, p. 659, agrees with the definition in our text when it says that the saddhānusāri is called saddhāvimutta in the seven other stages, i.e. sotāpattiphala etc. (sesu sattasu aññesa).

Cf. the definition of the saddhāvimutta in M I, p. 478: Katamo ca bhikkhave puggalo saddhāvimutto? Idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phassitvā viharati, paññāya c’assa disvā ekacce parikkhiṇā honti, Tathāgata c’assa saddhā nirvāṇā hoti mūla jātā patiṭṭhitā. Ayām vuccati bhikkhave puggalo saddhāvimutto.

“O monks, what is a person who is freed by means of trust? There is, O monks, a certain person who does not touch (feel) with his own body the calm deliverances of the formless realm, which are beyond the realm of form, and who has destroyed some of his impurities, having seen with his wisdom, and whose trust in the Tathāgata is fixed, rooted, established. That man, O monks, is called a person who is freed by means of trust.”

17. The Vism, p. 659, says that a person who was dhammānusāri at the moment of his entry into the sotāpattimagga becomes ditthippatta in the other six stages, i.e. from the sotāpattiphala to the arahattamagga, but when he obtains the arahattapabhala, he is a paññāvimutta.

Cf. the definition of the ditthippatta in M I, p. 478: Katamo ca bhikkhave puggalo ditthippatto? Idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phassitvā viharati, paññāya c’assa disvā ekacce āsavā parikkhiṇā honti, Tathāgata appaśurbeda c’assa dhammā paññāya vodīthā honti vocaritā. Ayām vuccati bhikkhave puggalo ditthippatto.

“O monks, what is a person who has attained to view (vision)? There is, O monks, a certain person who has not touched (felt) with his own body the calm deliverances of the formless realm, which are beyond the realm of form, and who has destroyed some of his impurities, having seen by means of his wisdom, and who has seen and understood the teachings expounded by the Tathāgata. That man, O monks, is called a person who has attained to view (vision).”
II. Viniścayasaṃuccaya

«3. What is a person who is a “bodily witness” (kāyasāksin)? It is a person in training (saikṣa) who experiences the eight deliverances (aṣṭavimokṣa).\textsuperscript{18}


"O monks, what is a person who is a bodily witness? There is, O monks, a certain person who touches (feels) with his own body the calm deliverances of the formless realm, which are beyond the realm of form, and who has destroyed some of his impurities, having seen with his wisdom. That man, O monks, is called a person who is a bodily witness." See also A IV, p. 451.

Cf. also the definition in Visn, p. 659: Yo panā dukkhato manasikaronto pasaddhibhābulo samādhindriyaṁ paṭilabbati, so sabbattha kāyasakkhi nāma hoti.

"If a person, full of serenity, reflecting on suffering, obtains the faculty of concentration, he is everywhere called kāyasakkhi."

There is an interesting discussion (A I, pp. 118-20) between Sāriputta, Savīṭṭha and Maha-Koṭṭhita as to the best of the three persons saddhārīmutta (= suddhārīmukta), dīṭṭhiputta (= dṛṣṭiprāpta) and kāyasakkhi (= kāyasāksin). Savīṭṭha prefers the saddhārīmutta because that person has highly developed the faculty of trust (saddhindriya); Maha-Koṭṭhita thinks that the kāyasakkhi is the best because he has highly developed the faculty of concentration (samādhindriya); Sāriputta considers the dīṭṭhiputta as the best as he has highly developed the faculty of wisdom (paṇṇindriya). The Buddha says that it is not possible to decide whether one is better than the other two, because any of them may be progressing towards arahantship (arahattāyapaṭipanno) and that any of them may be sakadāgāmi or anāgāmi.

According to the Kośa, an anāgāmin who is in possession of samādheatdayatinarōta is a kāyasāksin. For details, see Kośa, ch. VI, p. 223 ff.
4. What is a person freed by means of wisdom (prajñāvimukta)? It is a person who has destroyed his impurities (kṣīnasrava, i.e. an arhat), but does not experience the eight deliverances (aṣṭavimokṣa).

5. What is a person freed by the two means (ubhayatobhāgavimukta)? It is a person who has destroyed his impurities (kṣīnasrava, i.e. an arhat) and who experiences the eight deliverances (aṣṭavimokṣa).

6. What is a person progressing towards the “fruit of stream-winning” (srotāpattiphalapratipannaka)? It is a person who is in the fifteen mental (thought—) moments (cittaksana) leading to penetration (nirvedhabhāgiya) and pertaining to the path of vision (darśanamārga).

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19. This definition is corroborated by that of the paññāvimutta in M I, p. 477: *Katamo ca bhikkhave puggalo paññāvimutto? Idha bhikkhave ekacco puggalo ye te santā vimokkha atikkamma rūpe āruppā te na kāyena phassitvā vibarati, paññāya c’assa divā āsavā parikkhinnā bonti. Ayam vuccati bhikkhave puggalo paññāvimutto.*

"O monks, what is a person freed by means of wisdom? There is, O monks, a certain person who does not touch (feel) with his own body the calm deliverances of the formless realm, which are beyond the realm of form, but who has destroyed his impurities, having seen with his wisdom. That man, O monks, is called a person freed by means of wisdom."

The state of prajñāvimukta is attained through the cultivation of vidarśanā “inner vision” (A I, p. 61). According to the Vism, p. 659, when a diṭṭhiputta becomes an arhat, he is called paññāvimutta. Cf. Kośa, ch. VI, pp. 274, 276.

20. D II, p. 71 fully corroborates this definition. See also A IV, p. 453.

Cf. the definition of the ubbatobhāgavimutto in M I, p. 477: *Katamo ca bhikkhave puggalo ubbatobhāgavimutto? Idha bhikkhave ekacco puggalo ye te santā vimokkha atikkamma rūpe āruppā te kāyena phassitvā vibarati, paññāya c’assa divā āsavā parikkhinnā bonti. Ayam vuccati bhikkhave puggalo ubbatobhāgavimutto.*

"O monks, what is a person freed by the two means? There is, O monks, a certain person who touches (feels) with his own body the calm deliverances of the formless realm, which are beyond the realm of form, and who has destroyed his impurities, having seen with his wisdom. That man, O monks, is called a person freed by the two means."

See also Kośa, ch. II, p. 205; VI, pp. 273, 275; Vism, p. 659.

21. The fifteen thought-moments (cittaksana) mentioned here are from the duḥkhbe dbarmajānānaksānti (acquiescence in knowledge of the teaching on
"7. What is a person who is a "stream-winner" (srota-āpanna)? It is a person who is in the sixteenth thought-moment (citakṣaṇā) pertaining to the path of vision (darsana-mārga)."

"The path of vision (darsanamārga) is the entry into the certainty of perfection (samyaktvaniyāmavakrānti). It is also the comprehension of the Truth (dharmanlbhisamaya). A person who is not freed from desire for the sense-pleasures (kāmesu-avītarāga), by entering the certainty of perfection (samyaktvaniyāmam avakrāman), becomes a "stream-winner" (srota-āpanna). A person who is for the most part freed from desire for the sense-pleasures, by entering the certainty of perfection, becomes a "once-returner" (sakṛdāgāmin). A person who is freed from desire for the sense-pleasures, by entering the certainty of perfection, becomes a "non-returner" (anāgāmin).

"If one becomes a "stream-winner" (srota-āpanna) by abandoning the defilements (kleśa) which should be abandoned by means of vision (darsana), why is it said that one becomes a "stream-winner" by abandoning the three fetters (samyojana)? Because they (the three fetters) include the principal elements (pradhānasamgraha). Why are they (the suffering) up to the mārgenaivajnānakāṣānti (acquiescence in the subsequent knowledge of the path). For details, see above, pp. 144-5.

22. The sixteenth thought-moment mentioned here is the mārgenaivajnāna (subsequent knowledge of the path). See above, p. 145. See also Kośa, ch. VI, p. 192. For details concerning sotāpanna, see D I, p. 156; III, pp. 107, 132, 227; A II, p. 89; S II, p. 68; III, pp. 203, 225; V, p. 193; Vism, pp. 6, 709.

23. Samyakdra (Pali sammatta) is the abandoning of the defilements (kleśa), the state of perfection which is Nirvāna. Samyakvaniyāmavakrānti (Pali sammattaniyāma-okkanti) is entry into the path which leads definitively to perfection, Nirvāna. A III, p. 442, says that a person who enters the certainty of perfection (sammattaniyāmam okkamamāno) will obtain the fruits (phala) of sotāpatti, sakadāgāmi, anāgāmi and arahant. For details, see S III, p. 225; A III, pp. 442-3; D III, p. 217; Kośa, ch. III, p. 137; Vism, p. 611.

24. The three fetters: satkāyadṛṣṭi (view of individuality), vicikitsā (doubt), śilavrataparamāsa (adherence to observances and rituals).

25. Because the three fetters are the principal obstacles.
elements) principal ones? Because they (the fetters) are the cause of not getting away (anuccalanakāraṇa);26 because, although one may have got away (uccalita), they are the cause of false emancipation (mithyāniryānakāraṇa);27 because they are the cause of that emancipation not being perfect (samyaγ aniryānakāraṇa);28 because they are also the cause of the deprivation of the knowable (jñeyavipratipatti), the deprivation of views (ḍṛtiavipratipatti), the deprivation of the counteractives (pratipakṣavipratipatti).

« 8. What is a person progressing towards the fruit of the once-returner (sakṛdāgāmitphalapratipannaka)? It is a person who, in the path of mental cultivation (bhāvanāmarga), is on the way to abandoning the five categories of defilements pertaining to the realm of desire (kāmāvacarāṇāṁ pānca-prakāraṇāṁ kleśānāṁ).29

« 9. What is a person who is a once-returner (sakṛd-āgāmin)? It is a person who, in the path of mental cultivation (bhāvanāmarga), is on the way to abandoning the sixth category of defilements pertaining to the realm of desire (kāmāvacarasya sāṣṭhāsyā kleśaprakārasāya).30

26. Because they bind beings to Saṁsāra (the cycle of existence) and prevent them from taking a step towards emancipation.

27. Even if one takes a step towards emancipation, one can take a wrong path (mithyāmarga) leading to false emancipation due to sīlavrataparāmarṣa (adherence to external observances, rituals and ceremonies) and to vicikitsā (doubt with regard to the right path).

28. Because of the false view of individuality (satkayadṛśti), doubt with regard to the right path (vicikitsā) and adherence to rituals, ceremonies, etc. (sīlavrataparāmarṣa), one may attain something which is not perfect emancipation. It is therefore necessary to rid oneself of these three bad principal elements in order to gain “stream-winning” leading to perfect emancipation.


30. The sixth category of defilements: madbya-mṛḍu (middling-weak).

For details concerning the sakadāgāmi, see D I, pp. 156, 229; III, p. 107; M I, p. 54; S III, p. 168; A I, pp. 120, 232; II, pp. 89, 134; III, p. 384; IV, pp. 292, 380; V, p. 138; Vism, p. 710.
«10. What is a person progressing towards the fruit of the non-returner (anāgāminiphala pratipannaka)? It is a person who, in the path of mental cultivation (bhāvanāmārga), is on the way to abandoning the seventh and eighth categories of defilements pertaining to the realm of desire (kāmāvacarānāṃ saptamāṭamāṇāṃ klesāprakārāṇāṃ).\(^{31}\)

«11. What is a person who is a non-returner (anāgāmin)? It is a person who, in the path of mental cultivation (bhāvanāmārga), is on the way to abandoning the ninth category of defilements pertaining to the realm of desire (kāmāvacarasya navamāṣya klesāprakārasya).\(^{32}\)

«If one becomes a non-returner (anāgāmin) by abandoning all the defilements pertaining to the realm of desire which should be abandoned by means of mental cultivation (bhāvanā), why is it said that one becomes a non-returner by abandoning the five lower fetters (avarabhāgiyasamyojana)?\(^{33}\)

Because they (the fetters) include the principal elements (pradhānasamgraha). Why are they (the elements) principal ones? Because of the lower destiny (gatyavara) and the lower realm (dbhātvavara).\(^{34}\)

«12. What is a person progressing towards the fruit of arhatship (arhuttaphala pratipannaka)? It is a person who is on the way to abandoning the eight categories of defilements

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31. The seventh and eighth categories of defilements: mṛdu-adbimātra (weak-strong) and mṛdu-madhya (weak-middling).

32. The ninth category of defilements: mṛdu-mṛdu (weak-weak).

For details concerning the anāgāmi, see D I, p. 156; II, p. 92; III, p. 107; M II, p. 146; A I, p. 64; II, pp. 134, 163; S III, p. 168; Vism, pp. 677, 708, 710.

33. The five lower fetters: 1. satkāyadhṛti (view of individuality), 2. vicikitsā (doubt), 3. śilavrataparāmarśa (adherence to observances and rituals), 4. kāmarāga (craving for sense-pleasures), and 5. vyāpāda or pratigha (ill-will or repugnance).

34. The five lower fetters (avarabhāgiyasamyojana) bind beings to the lower realm (dbhātvavara), i.e. the kāmadhātu, realm of desire, and lead them to a lower destiny (gatyavara), i.e. rebirth in the kāmadhātu which even includes the world of animals and ghosts (preta) and hell (naraka). This is the principal element of the avarabhāgiyasamyojanas.
up to the summit of existence (yāvad bhāvāgrikānāṁ aṣṭaprakārāṇāṁ klesānāṁ).

« 13. What is an arhat? It is a person who is on the way to abandoning the ninth category of defilements pertaining to the summit of existence (bhāvāgrikasya navamasya klesā-prakārasya).

« If one becomes an arhat by abandoning all the defilements pertaining to the three realms (traidhātukāvacarāṇāṁ sarvaklesānāṁ), why is it said that one becomes an arhat by abandoning the higher fetters (ūrdhvaḥṣaṅgīya)? Because they (the fetters) include the principal elements (pradhāna-sangraha). Why are they (the elements) principal ones? Because of the attachment to the higher realm (ūrdhvaḥpari-tyāga).

« 14. What is a person who will only be reborn seven times at the most (saptakṛdbhavaparama)? It is he who, having become a “stream-winner” (srotā-āpanna), reaches the end of suffering (duḥkhaśyāntam), after having wandered through


With regard to the arhat, see also S IV, pp. 151, 252; Vism, pp. 6, 14, 97, 164, 442, 708.

37. Pradhān’s reading (p. 90) traidhātukānāṁ kāmāvacarāṇāṁ sarvaklesānāṁ is obviously an error, because traidhātuka includes not only kāmāvacara, but also rūpāvacara and ārūpyāvacara. Gokhale (p. 36) reads correctly: traidhātukāvacarāṇāṁ sarvaklesānāṁ.

38. The five higher fetters: 1. rūparāga (craving for the realm of form), 2. ārūpyarāga (craving for the formless realm), 3. māna (pride), 4. auddhatya (restlessness), 5. avidyā (ignorance).

39. Because of the higher fetters (ūrdhvaḥṣaṅgīyasamyojana) beings are bound to the higher realms (ūrdhvaḥpari-tyāga), i.e. bound to the realm of form (rūpadhātu) and the formless realm (ārūpyadhātu), and they do not abandon attachment to those higher realms (ūrdhvaḥpari-tyāga). This is the principal element of the ārūpyaḥṣaṅgīyasamyojana.
existences (bhavān) as much among the gods as among mankind (devamanaṇysyeṣu) up to seven times.  

« 15. What is a person who is destined to be reborn in several families (kulāṇkula)? It is a person who reaches the end of suffering after having wandered from family to family among the gods and mankind.

« 16. What is a person who has only a single interval (ekavicika)? It is a person who is a once-returner (sakrd-āgāmin) who reaches the end of suffering by living only among the gods (devēṣvēva).

« 17. What is a person who attains Nirvāṇa in the intermediate state (antarāparinirvāyin)? It is a person who, when the fetters of rebirth are destroyed (upapattiṃñyojane pabhīne), but when the fetters of continuity (to advance) are not yet destroyed (abhinirvypit śaṃyojane aprabhīne), while advancing towards the intermediate existence (antarābhavam abhinirvartaya), confronts the Path (maṛgamaṃ sammukhiṃtya) and puts an end to suffering; or who, having advanced in the

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40. Nearly the same definition of sattakkhattuparama in A I, pp. 233, 235; IV, p. 381: so tīṃṇaṃ śaṃyojanaṇāṇaṃ parīkkaṇāya sattakkhattuparamo boṭi, sattakkhattuparamanaṃ deve ca māṇuse ca saṃdbhārītā saṃsārītā ṅikkhaṇaṃ karoti. See also Pug, p. 15. Vism, p. 709, says that a sattakkhattuparama has weak faculties (mudindriya) and that his insight is slow (manda viśpāpanā). Also see Kośa, ch. VI, pp. 200, 206.

41. In the Pāli texts: kolanikola.

42. The Pāli sources specifically say that a kolanikola, who is a sotāpanna, is only reborn two or three times before putting an end to suffering: tīṃṇaṃ śaṃyojanaṇāṇaṃ parīkkaṇāya kolanikola boṭi, devī ēva cilāṇī ca saṃdbhārītā saṃsārītā ṅikkhaṇaṃ karoti: A I, p. 233; IV, p. 381; Pug, p. 16. According to the Vism, p. 709, a kolanikola has middling faculties (majjeśvidriya) and middling insight (majjhima viśpanā). See also Kośa, ch. VI, p. 206.

43. In the Pāli texts: ekabijji, lit. “having only a single seed.”

44. According to the Pāli sources, an ekabijji is a sotāpanna who will put an end to suffering by not being born as a human being, or as a god: tīṃṇaṃ śaṃyojanaṇāṇaṃ parīkkaṇāya ekabijji boṭi, ekāṃ yeva maṃsu ca bhavaṃ nibbattitā ṅikkhaṇaṃ karoti: A I, p. 233; IV, p. 380; Pug, p. 16. The Kośa (ch. VI, pp. 208-9) recognizes the ekavīcika as a sakrdāgāmin. According to the Vism, p. 709, an ekabijji has sharp faculties (tikṣhṭhā diṛṭi) and keen insight (tikṣhā viśpāpanā).
intermediate existence (abhinirvṛtto vā antarābhhave), while thinking of going to a rebirth existence (upapattibhava-gamanāya ceyan), confronts the Path and puts an end to suffering; or who, having reflected and set out towards a rebirth existence (abhisaṅcetayitvā vā upapattibhavam abhisamparsthitah), without however arriving at the rebirth existence (anāgāmyopapattibhavam), confronts the Path and puts an end to suffering.\footnote{Vism, p. 710, defines the antarāparinibbāyi quite differently: antarāparinibbāyītī yatthā kathāci sudhāvīsabhāve uppajjītā āyusena jīhām appatvā vā parinibbāyati. “Antarāparinibbāyī designates a person who, having been born in some sudhāvīsabhā (pure abode), even before reaching the middle of his life span, attains Parinirvāṇa.” Also see Puq, p. 16. For details concerning the antarāparinirvāyin, see Kośa, ch. VI, p. 210 ff; also A I, pp. 133-4.}

«18. What is a person who, having been born, attains Parinirvāṇa (upapadiyaparinirvāyin)?\footnote{The question and answer concerning the upapadyaparinirvāyin are omitted in Gokhale's edition, obviously by mistake.} It is a person who, when the two kinds of fetters are not destroyed (ubhayasamyojane aprahine),\footnote{The two kinds of fetters are the upapattisamyojana and abbinirvṛtti-samyojana mentioned in the previous paragraph.} confronts the Path and puts an end to suffering, as soon as he is born in the realm of form (rūpadhātūvapannāmaṇḍra eva).

«19. What is a person who attains Parinirvāṇa without any effort (construction) (anabhisaṃskāraparinirvāyin)?\footnote{According to the Vism, p. 710, the upabaccaparinibbāyi (= upapadyaparinirvāyin) is a person who attains Parinirvāṇa after having passed the middle of his life span (āyusena jīhām atikkami vā parinibbāyati). For details, see Kośa, ch. VI, p. 211; also A I, p. 233; IV, p. 380; S V, pp. 70, 201; Puq, p. 16.} It is a person who, on being born, confronts the Path and puts an end to suffering without any effort.\footnote{In the Pāli sources: asamkhāraparinibbāyi.} »

\footnote{45. Vism, p. 710, defines the antarāparinibbāyi quite differently: antarāparinibbāyītī yatthā kathāci sudhāvīsabhāve uppajjītā āyusena jīhām appatvā vā parinibbāyati. “Antarāparinibbāyī designates a person who, having been born in some sudhāvīsabhā (pure abode), even before reaching the middle of his life span, attains Parinirvāṇa.” Also see Puq, p. 16. For details concerning the antarāparinirvāyin, see Kośa, ch. VI, p. 210 ff; also A I, pp. 133-4.}

\footnote{46. The question and answer concerning the upapadyaparinirvāyin are omitted in Gokhale’s edition, obviously by mistake.}

\footnote{47. The two kinds of fetters are the upapattisamyojana and abbinirvṛtti-samyojana mentioned in the previous paragraph.}

\footnote{48. According to the Vism, p. 710, the upabaccaparinibbāyi (= upapadyaparinirvāyin) is a person who attains Parinirvāṇa after having passed the middle of his life span (āyusena jīhām atikkami vā parinibbāyati). For details, see Kośa, ch. VI, p. 211; also A I, p. 233; IV, p. 380; S V, pp. 70, 201; Puq, p. 16.}

\footnote{49. In the Pāli sources: asamkhāraparinibbāyi.}

\footnote{50. The asamkhāraparinibbāyi (= anabhisaṃskāraparinirvāyin), according to the Vism, p. 710, is a person who attains the higher path without effort (asamkhārena appayo jena uparimaggam nibbatteti). See also Puq, p. 17.}
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20. What is a person who attains Parinirvāṇa by effort (construction) (abhisaṃskāra-parinirvāyin)? It is a person who, having been born, confronts the Path and puts an end to suffering by effort.

21. What is a person who goes upstream (ūrdhvamsrotas)? It is a person who, having been born, reaches the Akaniṣṭha realm by passing through the different realms of form (niḥpāvacara), and there confronts the Path and puts an end to suffering. Furthermore, a certain person, having ascended the summit of existence (bhavāgra), confronts the Path and puts an end to suffering.

Moreover, the fourth absorption (dhyāna), cultivated in a mixed manner, consists of five different kinds: cultivated weakly (mṛdūparibbāvita), cultivated in a middling manner (madhyā-
parihāvita), cultivated strongly (adbimātraparihāvita), cultivated very strongly (adbimātrā-adbimātraparihāvita) and cultivated middling-strongly (madhyā-adbimātraparihāvita). By means of these five kinds (of the fourth dhyāna) one is born in the five pure abodes (suddhāvāsa).

22. What is an arhat of regressive nature (parihāṇadharma arban)? It is a person who, having weak faculties by nature (mrdvindriyaparakrtikā), whether distracted (vikṣipta) or not, intent (cetayitvā) or not, regresses from his state of happiness in this life (drṣṭadharmanasukhabhāra).

23. What is an arhat of intent nature (cetanādharma arban)? It is a person who, having weak faculties by nature, whether distracted or not, regresses from his state of happiness in this life if he is not intent; but he does not regress if he is intent.

24. What is an arhat of guarded nature (anuraksanā-dharma arban)? It is a person who, having weak faculties by nature, regresses from his state of happiness in this life if he is distracted; but does not regress if he is not distracted.

25. What is a stable and unshakeable arhat (sthitākampya arban)? It is a person who, having weak faculties by nature, whether distracted or not, does not regress from his state


55. Pug, p. 11, mentions a person of regressive nature (puggalo parihāna-dhammo) and says that a person who has achieved the rūpasamāpattis and arūpasamāpattis can regress from those states through some negligence, but he is not called an arahant. S I, p. 120, tells how the Thera Godhiśka achieved the sāmādhiya cetinuttati six times and regressed from it six times, when he achieved it for the seventh time, he committed suicide in order not to regress that time.

The question of the regression of an arhat and the recovering of his state is discussed in Kośa, ch. IV, p. 119; V, p. 117; VI, p. 253.


of happiness in this life, and does not develop his faculties.\textsuperscript{58}

26. What is an arhat of penetrating nature (\textit{prativedha-nādharma arhan})? It is a person who, having weak faculties by nature, whether distracted or not, does not regress from his state of happiness in this life, but develops his faculties.\textsuperscript{59}

27. What is an arhat of immovable nature (\textit{akopyadharma arhan})? It is a person who, having sharp faculties by nature (\textit{tikṣṇendriyaprayāktika}), whether distracted or not, does not regress from his state of happiness in this life.\textsuperscript{60}

(6) What is an ordinary man in the realm of desire (\textit{kāmāvacara prthagjana})? It is he who, being born in the realm of desire, has not acquired the noble quality (\textit{āryadharma}).

What is a person in training in the realm of desire (\textit{kāmāvacara śāikṣa})? It is he who, being born in the realm of desire, has acquired the noble quality (\textit{āryadharma}), but still possesses (some of) his fetters (\textit{samyojana}).

What is the person beyond training in the realm of desire (\textit{kāmāvacara asāikṣa})? It is he who, being born in the realm of desire, has acquired the noble quality (\textit{āryadharma}), and no longer possesses any of his fetters (\textit{samyojana}).

Similar to the three persons in the realm of desire are the three persons in the realm of form (\textit{rūpa-vacara}).

What is a bodhisattva in the realm of desire (\textit{kāmāvacara}) and in the realm of form (\textit{rūpa-vacara})? It is a person who, being born in the realm of desire or in the realm of form, and being endowed with absorption (\textit{dhyāna}) separated from the formless realm (\textit{ārūpyadhatuvyavakarṣita}), dwells in the happiness of the absorptions.

What is a Solitary Buddha (\textit{pratyekabuddha}) in the realm of desire? It is a person who, being born in the realm of desire, has by himself won to the Awakening of a Solitary Buddha (\textit{pratyeka(buddha)bodhi}) at a time when there is no Buddha in the world.

\textsuperscript{58} See Kośa, ch VI, p 253
\textsuperscript{59} See also \textit{ibid.}, ch VI, p 254
\textsuperscript{60} Cf \textit{akuppadhammo} in Pug, p 11 See also Kośa, ch VI, p 254
What is an inconceivable (acintya) Tathāgata? It is a person who, in the realm of desire, manifests the whole career of the Bodhisattva (bodhisattvācarya), the career of the Buddha (buddhacaryā), the great career (mahācaryā), from his stay in the Tuṣita heaven up to the Mahāparinirvāṇa.

What is a bodhisattva who practices the career of adherence (devotion) (adhimukti-cārya bodhisattva)? It is a person (bodhisattva) who dwells in the stage of the career of adherence (devotion) (adhimukticaryā bhūmi), and is endowed with the weak, middling or strong acquiescence (consent) (kṣānti) of a bodhisattva.

What is a bodhisattva who practices the career of adherence (devotion) (adhimukti-cārya bodhisattva)? It is a person (bodhisattva) who dwells in the stage of adherence (devotion) (adhimukticarya bhūmi), and is endowed with the weak, middling or strong acquiescence (consent) (kṣānti) of a bodhisattva.

What is a bodhisattva who practices the career of high resolve (adhyāśayacārya bodhisattva)? It is a bodhisattva who dwells in the ten stages (dāsasu bhūmiṣu).

What is a bodhisattva who practices the career endowed with signs (sanimitacārya bodhisattva)? It is a bodhisattva who dwells in the stages (bhūmi) called Joyful (pramudita), Immaculate (vimala), Illuminating (prabhākarī), Radiant (pratīthā).

61. The term bhūmi, in contexts such as the bodhisattvabhūmis, is usually translated by “ground” which is one of its early meanings. However, “stage,” which is one of the derived meanings of the term bhūmi, is more appropriate here.

62. This is the preparatory stage of a bodhisattva.

63. These ten stages (bhūmi) are mentioned in the ensuing paragraphs. See also Sūtrālaṃkāra XX-XXI, vv. 32-8.

64. This is the first bodhisattvabhūmi. It is called pramudita, or mudita, because in this stage the bodhisattva feels great joy on seeing approaching Awakening (bodhim āsannam) and the possibility of being of service to other beings (sattvārthaśya sādhanam), Sūtrālaṃkāra XX-XXI, v. 32.

65. This is the second bodhisattvabhūmi. It is called vimala because in this stage the bodhisattva becomes pure by freeing himself from the stain of immortality (daubhūṣyamāla) and the stain of attention paid to other vehicles (anyayānamanaskārāmala), ibid. XX-XXI, v. 33.

66. This is the third bodhisattvabhūmi. It is called prabhākarī because in this stage the bodhisattva diffuses the great light of the Dharma (dharmārabhāsa) on other beings by reason of his search for unlimited dharmas through his power of samādhi (samādhibhāvanāpamānadharmaparyesaṇadhārayāt), ibid. XX-XXI, v. 33.
II. Viniścayasamuccaya

(ārcīsmatī), Difficult-to-vanquish (sudurjaya), and Face-to-face (abhimukhi).

What is a bodhisattva who practices the career devoid of signs (animittaśacāri bodhisattva)? It is a bodhisattva who dwells in the stage called “Far-reaching” (dūraṅgamā).

What is a bodhisattva who practices the career devoid of constructions (anabhisamśkāracāri bodhisattva)? It is a bodhisattva who dwells in the stages called Immovable (acalā), Sharp Intelligence (sādhumaratī) and Raincloud of the Teaching (dharma-meghā).

Furthermore, the person mentioned above who is a stream-winner (srotā-āpanna) is of two kinds: the one who acquires emancipation gradually (kramanairyaṇika) and the other who acquires emancipation outright (sakṛnairyaṇika).

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67. This is the fourth bodhisattvabhumī. It is called arcīsmatī because in this stage the bodhipakṣadharmanas begin to shine since the klesāvaraṇa and jñeyāvaraṇa are destroyed. ibid. XX-XXI, v. 34.

68. This is the fifth bodhisattvabhumī. It is called sudurjaya or durjaya because in this stage the bodhisattva vanquishes suffering (duḥkhaṁ jñate). He is then involved in the ripening of beings (sattvāṁ pariṇākhaḥ) while he protects his mind (svacittasya rāgaṁ), ibid. XX-XXI, v. 35.

69. This is the sixth bodhisattvabhumī. It is called abhimukhi because in this stage the bodhisattva, by means of the prajñāpāramitā, is face to face with Samsāra and Nirvāṇa, without being established in either Samsāra or Nirvāṇa, ibid. XX-XXI, v. 36.

70. This is the seventh bodhisattvabhumī. It is called dūraṅgamā because in this stage the bodhisattva reaches the end of the practice (prayogaparyantagamana) by means of the single path (ekāyanapatha), ibid. XX-XXI, v. 37.

71. This is the eighth bodhisattvabhumī. It is called acalā because in this stage the bodhisattva is not disturbed by either the perception of signs (nimittasamjñā) or by the perception of effort regarding the signless (animittaḥbogasamjñā), ibid. XX-XXI, v. 37.

72. This is the ninth bodhisattvabhumī. It is called sādhumaratī because in this stage intellectual discernment becomes predominant (pratisamvidmateḥ pradhānavicatṛ), ibid. XX-XXI, v. 38.

73. This is the tenth bodhisattvabhumī. It is called dharma-meghā because in this stage the bodhisattva causes the Dharma to rain down on beings like rain from the sky, ibid. XX-XXI, v. 38.
He who acquires emancipation gradually is mentioned above. He who acquires emancipation outright is a person who, having gained comprehension of the Truth (satyābhisaṃaya) and relying on the attainment (saṃpatti), abandons all the defilements by means of the transcendental path (lokottarāmārga). It is said that he has two fruits: the fruit of stream-winning (srotāpattiphalā) and the fruit of arhatship (arhattvaphala). That person obtains perfect knowledge (ājñā, arhatship) in this very life, often at the moment of death. If he does not obtain it, it is because of his aspiration (prāṇidhāna). Then, through that aspiration, taking on birth only in the realm of desire (kāmadhātu), he will become a Solitary Buddha (pratyekabuddha) at a time when there will be no Buddha in the world.

**SECTION TWO: DEFINITION OF COMPREHENSION**

(*Abhisamaṇtyavasthaṇa*)


[1] What is comprehension of the Teaching (dharmaabhisamaṇa)? It is the acquisition of intense delight (adhimātprasāda), of devotion and of conduct conforming to firm conviction due to the Teaching dominated by the Truth (satyādhīpateyadharma).

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[2] What is comprehension of the meaning (arthābhisamaya)? It is the acquisition of strong acquiescence (consent) in the Teaching dominated by the Truth. This acquiescence (consent) pertains to the stage of penetration, because it is manifested by the three forms of profound attention (yonissamañaskāra). These three forms are: strong-weak (adhimaṭra-mṛdu), strong-middling (adhimaṭra-madhyā) and strong-strong (adhimaṭra-adhimātra).

[3] What is comprehension of reality (tattvābhisamaya)? It is that which acquires the Noble Path (āryamārga) at the sixteenth thought-moment of the path of vision (darśanamārga-cittakṣaṇa). Moreover, in the path of vision, it brings about the presence [of the knowledges (jñānāni)] which mark the end of the vision [of the Truths], definitions concerning the Truths, etc. In the path of mental cultivation (bhāvanāmārga), comprehension accesses the conventional knowledges (saṃvṛti-jñāna) concerning the Truths, but does not bring about their presence. In the path of mental cultivation, it brings about their presence through the power of the conventional knowledges concerning the Truths.

[4] What is later comprehension (prāthābhisamaya)? It is the path of mental cultivation (bhāvanāmārga).

[5] What is comprehension of the jewels (ratnābhisamaya)? It is perfect faith (avetyprasāda) in the Buddha, his Teaching (dharma) and the Order of his disciples (sāṅgha).

[6] What is comprehension of the stopping of wandering (asamcārābhisamaya)? It is the termination (kṣaya, destruction) of [birth in] the hells (naraka), among animals (tīryaka), among ghosts (preta) and in the bad destiny in which one falls head first, for a person who has followed the precepts (sīkṣā), because he has obtained protection (restraint) (saṃvara). For him, actions (karma) and the results of actions (vipāka) leading to a bad destiny (durgati) no longer function.

75 For the sixteen thought moments of the path of vision, see above, p 145
76 For bhāvanāmārga, see above p 149
[7] What is final comprehension (niṣṭhābhīṣīsamaya)? It is identical to the path of completion (niṣṭhāmārga) explained in the Truth of the Path (mārgasatya).\textsuperscript{77}

[8] What is comprehension of the disciples (srāvakābhīṣīsamaya)? It consists of the seven kinds of comprehension mentioned above.\textsuperscript{78} It is called comprehension of the disciples because the latter attain their comprehension with the aid of others’ words (paratogboṣa).

[9] What is comprehension of the Solitary Buddhas (pratyekabuddhābhīṣīsamaya)? It consists of the seven kinds of comprehension mentioned above. It is called comprehension of the Solitary Buddhas because the latter attain their comprehension without the aid of others’ words (paratogboṣa).

[10] What is comprehension of the bodhisattvas (bodhisattvābhīṣīsamaya)? It is acquiescence (consent) (kṣānti) in the practice, but not the attestation (sāksātkriya) of the seven kinds of comprehension mentioned above. Entry into the certainty of perfection (samyaktvaniyamāvakranti) of the bodhisattva occurs in the Joyous (pramuditā)\textsuperscript{79} stage. This should be understood as the comprehension of the bodhisattvas.

What are the differences between the comprehension of the disciples and that of the bodhisattvas? In brief, there are eleven: [1] difference of object (ālambanaviśeṣa),\textsuperscript{80} [2] difference of support (upastambhaviśeṣa),\textsuperscript{81} [3] difference of penetration (prativedhaviśeṣa),\textsuperscript{82} [4] difference of attitude (abhyupagama-

The difference of result is in turn of ten kinds: [1] difference of the revolution of the basis (āśrayaparāvaṇtiaviśeṣa),\textsuperscript{91} [2] difference of the fullness of the virtues (gunasamvṛddhiaviśeṣa),\textsuperscript{92} [3] difference of the five aspects (paṇcākāraviśeṣa),\textsuperscript{93} [4] difference of the three bodies (trikāyaviśeṣa),\textsuperscript{94} [5] difference of

\textsuperscript{83} A bodhisattva’s aim is to bring happiness to all beings as well as to himself. A śrāvaka’s aim is only for his own happiness. A bodhisattva’s aim is parārtha whilst that of a śrāvaka is svārtha.

\textsuperscript{84} A bodhisattva reaches Nīrūṇa by means of the ten bhūmis. A śrāvaka does not pass through them.

\textsuperscript{85} A bodhisattva is in apratiṣṭhitanirvāṇa; a śrāvaka is in nirupadhiśeṣa-nirvāṇa.

\textsuperscript{86} A bodhisattva cultivates the pure domain (field) of the Buddhas (vīśuddhabuddhakṣetra); a śrāvaka does not cultivate one.

\textsuperscript{87} A bodhisattva wins all beings over to his retinue, but a śrāvaka has no retinue.

\textsuperscript{88} A bodhisattva belongs to the family of the Buddhas, and is in the lineage of the Buddhas whereas a śrāvaka is not.

\textsuperscript{89} A bodhisattva is born in the great assembly of Tathāgatas, but not so a śrāvaka.

\textsuperscript{90} A bodhisattva’s result is samyaksambodhi, whilst that of a śrāvaka is śrāvakabodhi.

The next paragraph lists the ten particular qualities of samyaksambodhi.

\textsuperscript{91} Āśrayaparāvṛtti is the revolution of the dīyavijyāna. [See p. 172, n. 245.]

\textsuperscript{92} The fullness of countless qualities such as the balas, vaiśāradyas, āvenikādambaras, etc.

\textsuperscript{93} 1. vīśuddhaviśeṣa: all the rāṣṭras are cut off.

2. pariśodhanaviśeṣa: he cultivates all the buddhakṣetras perfectly.

3. kāyaviśeṣa: the dharmakāya is accomplished.

4. sambhogaviśeṣa: he is always in the great assemblies of bodhisattvas, delighting in the dharmanarati.

5. karmaviśeṣa: he performs all kinds of supernormal creations and does Buddha deeds (buddhakṛtya) in innumerable universes.

\textsuperscript{94} He demonstrates the three bodies (kāya): srabhāva (= dharma), sambhoga and nirmāṇa.
Nirvāṇa (nirvāṇavisēṣa),\textsuperscript{95} [6] difference of the acquisition of combined knowledge and power (miśropamisrājñānaśaṅkarīviṣeṣa),\textsuperscript{96} [7] difference of the purification of the impediments (āvaraṇavisodhanaviṣeṣa),\textsuperscript{97} [8] difference of the accomplishment of combined actions (miśropamisrakarmakriyāviṣeṣa),\textsuperscript{98} [9] difference of means enabling the manifestation of Perfect Awakening and Nirvāṇa (abhisambodhinirvāṇasaṃdarsanopāyaviṣeṣa),\textsuperscript{99} and [10] difference of protection by means of the five kinds of aids (paṇcākāraśariparitrāṇaviṣeṣa).\textsuperscript{100}

In which comprehensions (abhisaṃavaya) are the special qualities (vaiśeṣikaguna) such as the “infinite states” (apramāṇa)\textsuperscript{101} included? They should be understood as included in the later comprehension (prṣṭābhisaṃavaya) and in the final comprehension (niṣṭābhisaṃavaya). And what are [the qualities] included [in them]? [i] infinite states (apramāṇa), [ii] deliverances (vimokṣa), [iii] spheres of mastery (abhībhūyatana), [iv] spheres of totalization (kṛṣṇyāyatana), [v] non-contention

\textsuperscript{95} A śrāvaka, once in the nirupadbiṣeṣaniirvānadhātu, becomes inactive, but a bodhisattva retains all his bodhisattva qualities there and continues to work at the happiness of all beings.

\textsuperscript{96} Because a bodhisattva has obtained the extremely pure dharmaadhātu, he can rely on the saṃvākāraśāna (omniscience) and powers of each and every Buddha.

\textsuperscript{97} A bodhisattva destroys the klesāvaraṇas and jñeyāvaraṇas, whilst a śrāvaka destroys only the klesāvaraṇas.

\textsuperscript{98} A bodhisattva directs the actions of all beings with the aid of the powers of all the Buddhas.

\textsuperscript{99} A bodhisattva manifests abhisambodhi, ripens beings and delivers them.

\textsuperscript{100} Five kinds of aids to save beings:

1. When the Buddha enters a town or village the blind recover their sight, etc.
2. Helping beings to abandon mithyādṛṣṭi (false views) and obtain samyakadṛṣṭi (right views).
3. Saving beings from the bad destinies (durgati).
4. Helping beings to abandon Saṃpāra and attain arhatship.
5. Protecting bodhisattvas from the Hinayāna (yānaparitrāṇa).

\textsuperscript{101} Apramāṇa is an equivalent of brahmaśīhāra. This term and the others mentioned in this paragraph are explained in the following paragraphs.
(araṇa), [vi] knowledge of aspiration (pranidbijñāna), [vii] analytical knowledge (pratisaṃvid), [viii] superknowledge (abhi-
ija), [ix] characteristics and minor marks (lakṣaṇanuvyañjana),
[x] purities (pariṣuddhi), [xi] powers (bala), [xii] perfect self-
confidence (vaiśāradya), [xiii] application of mindfulness (smṛty-
upasthāna), [xiv] things not needing protecting (arakṣya),
[xv] absence of confusion (asañpramoṣa [note: = asammoṣa on p. 236]), [xvi] eradication of the residues (vāsanāsamudghāta),
[xvii] great compassion (mahākaruṇā), [xviii] attributes of the
Buddha (āvenikabuddhadharma), [xix] knowledge of all the
aspects (sārvākārajñātā)—and other such qualities mentioned
in the discourse (sūtra).

[i] What are the infinite states (apramāṇa)? There are four of them. What is universal goodwill (maitrī, lit. friendliness)? It
is concentration (samādhi) and wisdom (prajñā), and the mind
and mental activities associated with them (tatsamprayukta
cittacaitasika), based on absorption (dhyāna) dwelling on the
thought: “May beings live in happiness (sukha)!” What is comp-
passion (karuṇā)? It is concentration and wisdom—the rest as
above—based on absorption dwelling on the thought: “May
beings be free from suffering (duḥkha)!" What is sympathetic
joy (muditā)? It is concentration and wisdom—the rest as before
—based on absorption dwelling on the thought: “May beings
not be deprived of happiness!” What is equanimity (upekṣā)? It
is concentration and wisdom—the rest as before—based on the
absorption dwelling on the thought: “May beings obtain well-
being (hitā)!”

[ii] What are the deliverances (vimokṣa)? There are eight
of them: [1] How does one see visible forms while having the
notion of [internal] visible forms? With the aid of absorption
(dhyāna), by not dispelling the notion of internal visible forms
or by fixing the notion of internal visible forms, one sees
[internal and external] visible forms. Concentration (samādhi)
and wisdom (prajñā), the mind and mental activities associated
with them (tatsamprayukta cittacaitasika dharma) in that state,
are aimed at freeing oneself from the impediments to mental
creation (uirmāṇa). [2] How does one see external visible forms
(bahirdbhā rūpāṇi) when having no notion of internal visible
forms (adbyātmaṃ arūpasamīnā)? With the aid of absorption, by dispelling the notion of visible forms or by fixing the notion of the absence of internal visible forms, one sees external visible forms. Concentration and wisdom—the rest as above. [3] How does one dwell while experiencing the pleasant deliverance (subhavimokṣa) in one's body (kāya)? With the aid of absorption, one obtains in oneself the notion of the interdependence, mutual relationship and identity of the essential nature of pleasant and unpleasant visible forms (subhāsabhāmipa). Concentration and wisdom—the rest as above—are aimed at freeing oneself from the mental creation of the pleasant and the unpleasant and the impediments of the impurities (samkleśāvarana). [4] What is deliverance by the sphere of infinite space (ākāsānāntyaśayatana)? It is deliverance through the sphere of infinite space in conformity with deliverance. Thus should one understand the deliverances [5] through the sphere of consciousness (vijñānānāntyaśayatana), [6] through the sphere of nothingness (ākiñcanāntyaśayatana) and [7] through the sphere of neither perception nor non-perception (naivasaṃjñānāsaṃjñāyatana). They are aimed at calm deliverance (santā vimokṣa) and at delivering oneself from the impediments of attachment. [8] What is deliverance through the cessation of perception and feeling (saṃjñāvedayatanirodha)? It is a state similar to emancipation which, in the remaining calm deliverance, is obtained with the aid of deliverance through the sphere of neither perception nor non-perception, and it is the cessation of the mind and mental activities in that state. It is aimed at delivering oneself from the impediments to the cessation of perception and feeling.

[iii] What are the spheres of mastery (abbibbāyatana)? There are eight of them. The first four spheres of mastery

102. The eight spheres of mastery (abbibbāyatana) are: [1] having a notion of internal visible forms (ajjattam rūpasanīnī), one sees a limited number of external forms (parittāpi babidabhi rūpānī) which are lovely and unlovely (suvānādubbānānī), but one acquires the notion: "By mastering (overcoming, abbibbūya) them, I see and I know (jānāmi passāmi)." This is the first sphere of mastery. [2] In the same way, one sees an unlimited number of
are established by two deliverances (vimokṣa).¹⁰³ The last four spheres of mastery are established by one deliverance.¹⁰⁴ In the deliverances, one is attentive to the object (ālambana), but in the spheres of mastery, one masters the object, because it has submitted there (vasāvartana). When referring to animate and inanimate objects, forms (rūpa) are called limited (parittā) and unlimited (apramāṇa). When referring to pleasant (subba) and unpleasant (asubha) objects, forms are called lovely (suvaraṇa) and unlovely (durvarṇa). When referring to human (mānuṣya) and divine (divya) objects, forms are called inferior (hina) and superior (prāṇīta). The rest is similar to what was said with regard to the deliverances (above). The spheres of mastery are so-named because they master (overcome) the object.

[v] What are the spheres of totalization (krtsnāyatana)? There are ten of them.¹⁰⁵ They are called spheres of totalization because they embrace their object in its totality. Concentration and wisdom, the mind and mental activities associated with them, in the accomplishment of dwelling (vibāra) in the sphere

external visible forms (appamāṇāni habiddhā rūpāni), and one acquires the same notion as that mentioned above. [3] Having a notion of the formless in oneself (cīḻkattām arūpasaṇī), one sees a limited number of external visible forms which are lovely and unlovely, and one acquires the same notion as that mentioned above. [4] In the same way, one sees an unlimited number of external visible forms, and one acquires the same notion as that mentioned above. [5] Having a notion of the formless in oneself, one sees the colors blue (niḷāni), . . . [6] yellow (piṭāṇi), . . . [7] red (loḥīṭāṇi), . . . and [8] white (odāṭāṇi), and one acquires the same notion as that mentioned above. See D II, p. 110 ff.; III, p. 260 ff.; M II, p. 13 ff.

¹⁰³. I.e. the first four abhihāyatanas mentioned are included in the two vimokṣas: [1] rūpi rūpāṇi paśyati and [2] adhyātmaṁ arūpasamajñi babindu babindu paśyati.

¹⁰⁴. I.e. the third vimokṣa: subbaṁ vimokṣaṁ kāyaṁ sākṣātprapasampadāya vibhāraṁ (or subhāntreṇa adhinirvāṇo bhūti).

of totalization are called the sphere of totalization. Why is there a determining [of objects] such as earth (prthivī) in the spheres of totalization? Because throughout those spheres of totalization one can see forms which constitute the bases (āśraya) and those which derive from them (āśrita).\textsuperscript{106} since in them one embraces their totality. The rest is similar to what was said with regard to the deliverances. By means of the spheres of totalization one acquires the accomplishment of the deliverances.

[v] What is non-contention (arana)? It consists of concentration and wisdom, and the mind and mental activities associated with them, in the accomplishment of dwelling where one protects oneself from the appearance of the defilements, with the aid of absorption (dhyāna).\textsuperscript{107}

[vi] What is knowledge of the aspiration (resolution) (pranidbijnāna)? It consists of concentration and wisdom—the rest as above—in the accomplishment of the knowledge of the aspiration (resolution) with the aid of absorption.\textsuperscript{108}

[vii] What is analytical knowledge (pratisamvid)?\textsuperscript{109} It comprises the four kinds of analytical knowledge. [1] What is the analytical knowledge concerning the Teaching (dbarma-pratisamvid)? It consists of concentration and wisdom—the rest as before—in the accomplishment of unhindered knowledge of all forms of the Teaching with the aid of absorption. [2] What is the analytical knowledge concerning the meaning (artha-pratisamvid)? It consists of concentration and wisdom—the rest as before—in the accomplishment of unhindered knowledge concerning the characteristic and intention with the aid of absorption. [3] What is the analytical knowledge concerning the explanation (niruktipratisamvid)? It consists of concentration

\textsuperscript{106} The āśraya is the kṛtsnamanda, for example, like a disk of earth or a color blue, red, etc., and the āśrita is the external world represented by the āśraya.

\textsuperscript{107} For details on arana and sarana, see Kośa, ch. IV, pp. 121-3; VII, pp. 85-7. Cf. also M III, p. 230 ff. (Araṇānubhaṅga Sutta) where arana is explained as adukko amupaghāto amupāyāyo aparilāho summāpattipadā.

\textsuperscript{108} For details concerning pranidbijnāna, see Kośa, ch. VII, pp. 88-9.

\textsuperscript{109} In the Pāli sources, paṭisambhidā.
and wisdom—the rest as before—in the accomplishment of unhindered knowledge concerning the usage of regional languages and the interpretation of teachings\textsuperscript{110} with the aid of absorption. [4] What is the analytical knowledge of mental vivacity (lively intelligence) (pratibhānaprapatisamvid)? It consists of concentration and wisdom—the rest as before—in the accomplishment of unhindered knowledge concerning different teachings with the aid of absorption.

[viii] What is superknowledge (abhiñā)? There are six forms of superknowledge. [1] What is the superknowledge of supernormal powers (rddhyabhijñā)? It consists of concentration and wisdom, and the mind and mental activities associated with them, in the accomplishment of various supernormal manifestations,\textsuperscript{111} with the aid of absorption. [2] What is the superknowledge of the divine ear (divyaśrotābhijñā)? It consists of concentration and wisdom—the rest as before—in the accomplishment of hearing various sounds\textsuperscript{112} with the aid of absorption. [3] What is the superknowledge concerning the thoughts of others (cetabhijñā)? It consists of concentration and wisdom—the rest as before—in the accomplishment of penetrating the thoughts of others with the aid of absorption. [4] What is the superknowledge of the recollection of previous lives (pūrvanivāsānusmṛtyabhijñā)? It consists of concentration

\textsuperscript{110} The \textit{Araṇāparibhanga Sutta} (M III, p. 234) explains the error of attachment to regional expressions (janapadaniruttā abhinireso) and the excess of importance given to designation (samaṁdāya atisāro). In different regions a bowl is called by different names such as pāṭi, patta, vitta, sarāva, dhāropama, pona, pisila. One should not be attached to a particular term and say: "this is the only correct term and all the others are wrong." One should understand the thing mentioned by different terms and designations used by people in different regions.

\textsuperscript{111} Various supernormal manifestations (vicitrāndhivibhuto or anekavibita iddhibhūta) such as one person appearing as several, passing through a wall or mountain unobstructed as if through air, plunging into the earth as if in water, walking on water as if on the ground, remaining in the air like a bird, touching the moon and sun with one's hand, etc., M I, p. 34; A I, p. 255.

\textsuperscript{112} Hearing various sounds, nearby and distant, human and divine, M I, p. 35; A I, p. 255.
and wisdom—the rest as before—in the accomplishment of the recollection of previous careers (lives)\textsuperscript{113} with the aid of absorption. [5] What is the superknowledge of death and birth (cyutypapādābhijñā)?\textsuperscript{111} It consists of concentration and wisdom—the rest as before—in the accomplishment of the vision of the deaths and births of beings\textsuperscript{115} with the aid of absorption. [6] What is the superknowledge of the destruction of the impurities (āsravakṣayābhijñā)? It consists of concentration and wisdom, and the mind and mental activities associated with them, in the accomplishment of the knowledge of the destruction of the impurities, with the aid of absorption.\textsuperscript{116}

[ix] What are the characteristics and minor marks (lakṣaṇānuvyājanā)? They consist of concentration and wisdom, and the mind and mental activities associated with them, and the results produced, in the accomplishment of brilliant manifestations endowed with the major and minor characteristics, with the aid of absorption.

[x] What are the purities (pariśuddhi)? They comprise the four purities. [1] What is the purity of the basis (āsraya-pariśuddhi)? It consists of concentration and wisdom, and the mind and mental activities associated with them, in the accomplishment of the abandonment of a position when one grasps a new basis at will with the aid of absorption. [2] What is the purity of the object (ālambanapariśuddhi)? It consists of concentration and wisdom—the rest as before—in the accomplishment of the knowledge of the creation and transformation of an object at will, with the aid of absorption. [3] What is the purity of the mind (cittapariśuddhi)? It consists of concentration and wisdom—the rest as before—in the accomplishment of controlling entry into concentration (samādhirūpā) at will, with the

\textsuperscript{113} Remembering not only one or two previous lives, but several thousands of them, with details of names, places, situations, etc., M I, p. 35; A I, p. 255.

\textsuperscript{114} It is also called divyacākṣa, Pāli dibbacakkhu, i.e. “divine eye.”

\textsuperscript{115} The power of seeing how beings die and are reborn in the good or bad destinies depending on their good or bad actions, M I, p. 35; A I, p. 256.

\textsuperscript{116} For details concerning the six abhijñās, see also Kośa, ch. VII, p. 98 ff.
aid of absorption. [4] What is the purity of knowledge (jñāna-parisuddhi)? It consists of concentration and wisdom—the rest as before—in the accomplishment of maintaining entry into mystical formulas (dhāraṇīmukha)\(^{117}\) at will, with the aid of absorption.

[xi] What are the powers (bala)? They comprise the ten powers of the Tathāgata. [1] What is the power of knowledge of what is possible and what is not possible (sthānāsthānajñānabala)? It consists of concentration and wisdom, and the mind and mental activities associated with them, in the accomplishment of the knowledge of everything that is possible and everything that is impossible, with the aid of absorption. [2] What is the power of knowledge of the individual heritage [of the results] of actions (karmastvakajñānabala)? It consists of concentration and wisdom—the rest as above—in the accomplishment of the knowledge of the individual heritage [of the results] of actions of all kinds, with the aid of absorption.

The other powers (3-10)\(^{118}\) should be understood in a similar way.

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117. The Pañcavimś, p. 212, defines dhāraṇīmukha as aksaraṁsamatāksaramukhaṁ aksarapravesah: "the balance of the order (method) of syllables, the mouth (face) of syllables, entry into syllables." "A" (aṅkāra) is the entry into all dharmas because there is no initial beginning (ddy-anutpanna); "Pa" (pakāra) is the entry into all dharmas because it indicates the paramārtha, etc.

118. The other powers are:

3. Sarvatragāminipratipajñānabala (Pāli sabbattabagāminipatipadānānabala): the power of knowledge of different practices leading to various destinies.

4. Anekadhātmajñānabala (Pāli anekadhātmajñānabala): the power of knowledge of the different dispositions and tendencies of different beings.

5. Nānādhimuktijñānabala (nānādhiprakārtvatajñānabala): the power of knowledge of the different aspirations of beings.

6. Indriyapārāpayajñānabala (indriyaparāpayattanānabala): the power of knowledge of the different degrees of development of the faculties (sādhiḥ, etc.), characters, inclinations, abilities, etc., of beings.

7. Dhyānavimokṣasamādhisamāpattijñānabala (jñānavimokkhasamādhisamāpatiṇānabala): the power of knowledge of the absorptions, deliverances, concentrations and attainments. (continued)
What is perfect self-confidence (vaiśāradya)? It comprises the four kinds of perfect self-confidence. [1] What is perfect self-confidence concerning complete Awakening (abhisambodhivaiśāradya)? It consists of concentration and wisdom, and the mind and mental activities associated with them, in the accomplishment of establishing for oneself the assertion of complete Awakening concerning all knowable things, with the aid of absorption. [2] What is perfect self-confidence concerning the destruction of the impurities (āsravakṣayavaiśāradya)? It consists of concentration and wisdom—the rest as above—in the accomplishment of establishing for oneself the assertion of the destruction of all the impurities, with the aid of absorption. [3] What is perfect self-confidence concerning dangerous (harmful) things (antarāyikadharmanvaiśāradya)? It consists of concentration and wisdom—the rest as before—in the accomplishment of establishing for others the assertion of all dangerous (harmful) things, with the aid of absorption. [4] What is perfect self-confidence concerning the Path that leads to emancipation (nairyānikapratipadvaiśāradya)? It consists of concentration and wisdom—the rest as before—in the accomplishment of establishing for others the assertion of the whole teaching of the Path leading to emancipation, with the aid of absorption.

What is the application of mindfulness (smṛty-upasthāna)? It comprises the three kinds of the application of mindfulness:

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Note 118 continued:

[8] Pāravaiśajñānabala (pubbenivāsānuṣṭhitājñānabala), the power of knowledge of previous existences.

[9] Cūtyupadajñānabala (cutūpaṭaddajñānabala): the power of knowledge of the deaths and births of beings according to their actions.

[10] Āsravakṣayajñānabala (āsravabhaya-jñānabala): the power of knowledge of the destruction of the impurities.

For details on these ten powers, see Vbh, pp. 335–41; M I, pp. 69-71: A V, pp. 33-6; Kośa, ch. VII, pp. 69-71.

119. This means that if the Buddha declares that a certain thing, a certain action, will be dangerous or harmful for him who does it, he cannot be refuted.

120. For details, see M I, p. 71; Kośa, ch. VII, p. 75.
mindfulness.\(^{121}\) It consists of concentration and wisdom—the rest as above—in the accomplishment of the cessation of all kinds of defilements (feelings) by drawing (winning) to himself (Buddha) the crowds [of disciples] (gaṇaparikāraṇa).

[xiv] What are the things which do not need protecting (araksya or arakṣa)? There are three of them.\(^{122}\) They consist of concentration and wisdom—the rest as before—in the accomplishment of the giving of advice and admonition at will, drawing (winning) to himself the crowd [of disciples].

[xv] What is the absence of confusion (asampramoṣa [note: = asaṃmoṣa on p. 236])? It consists of concentration and wisdom—the rest as before—in the accomplishment of the exact narration of everything that was done and said.

[xvi] What is the eradication of the residues (vāsanāsamudgāta)? It consists of concentration and wisdom—the rest as before—for an Omniscient One (sarvajñā) in the

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121. The three kinds of the application of mindfulness are:

1. The Buddha dwells in equanimity with full awareness, free from joy or satisfaction, when his disciples accept and follow his teaching.

2. He dwells in equanimity with full awareness, free from displeasure or impatience, when his disciples do not accept and do not follow his teaching.

3. He dwells in equanimity with full awareness, free from joy, satisfaction, displeasure or impatience, when some of his disciples accept and follow his teaching whilst others do not do so. See Kośa, ch. VII, p. 76; Sūṭrālaṅkāra XX, v. 53.

M III, p. 221, explains these three smṛtyupasthānas (satipaṭṭhānas) somewhat differently:

1. When his disciples accept and follow his teaching, the Buddha is content, but he dwells in full awareness (sato sampājāno), free from all moral excitation (anassatto).

2. When his disciples do not accept and do not follow his teaching, he is not content, but he dwells in full awareness, free from all moral excitation.

3. When some of his disciples accept and follow his teachings whilst other do not do so, he is neither content nor discontented, but he dwells in full awareness, in equanimity (upekkhāko).

122. The three things which have no need of protection are: [1] the physical conduct (kāyasamācāra), [2] vocal conduct (vocsamācāra) and [3] mental conduct (manosamācāra) of the Buddha, which are pure (parisuddha), in which there is nothing bad or wrong that should be kept secret, D III, p. 217.
accomplishment of the cessation in himself of the residues of conduct pertaining to those who are not omniscient.\textsuperscript{125}

[xvii] What is great compassion (\textit{mahākarunā})? It consists of concentration and wisdom—the rest as before—in the accomplishment of the dwelling in compassion having all kinds of continual suffering as object.\textsuperscript{124}

[xviii] What are the attributes of the Buddha (\textit{āvenikabuddhadharma})? There are eighteen attributes of the Buddha.\textsuperscript{125} They consist of concentration and wisdom—the rest as before—in the accomplishment of the purity of physical, vocal and mental actions, which are not common to others; in the accomplishment of the total acquisition of the justified and fruitful faculties of the Tathāgata; in the accomplishment of the conduct of activities which are not common to others; and in the accomplishment of the dwelling in knowledge which is not common to others.

[xix] What is the knowledge of all the aspects (\textit{saarvākārajñātā})? It consists of concentration and wisdom, the mind and mental activities associated with them, in the accomplishment of the knowledge of all the aspects concerning the aggregates (\textit{skandha}), elements (\textit{dbātu}) and spheres (\textit{āyatana}).

What is the accomplishment of those qualities? By means of the four pure absorptions (\textit{pariśuddha dhyāna}), an adherent of another religion (\textit{anyatīrthīya}), a disciple (\textit{srāvaka}) or a bodhisattva can realize the four infinite states (\textit{apramāṇa = brahmavibhāra}) «as well as the five kinds of superknowledge (\textit{abhijñā}).\textsuperscript{126} As for the other qualities, a disciple, a bodhisattva or the Tathāgata realizes them by means of the fourth absorption to the highest degree (\textit{prāṇitakoṭika caturtha dhyāna}). And

\textsuperscript{123} All beings retain residues (\textit{vāsanā}) of their conduct, habits and former actions. The Buddha alone is completely free from them.

\textsuperscript{124} For details concerning \textit{mahākarunā}, see Kośa, ch. VII, pp. 77 ff.

\textsuperscript{125} The eighteen \textit{āvenikabuddhadharma} are: 10 \textit{balas} (powers), 4 \textit{vaiśāradyas} (perfect self-confidences), 3 \textit{śnṛtyupasthānas} (applications of mindfulness) and \textit{mahākarunā}(great compassion). See Kośa, ch. VII, p. 66 ff. See also above, pp. 229-31.

\textsuperscript{126} The first five of the list of six \textit{abhijñās}. See above, pp. 227-8.
why is that? Because by means of the absorption one attains mindfulness and repeated practice according to the establish­ment [of the Teaching].

« Those qualities are twofold: those that are present in one’s own actions (svakāritrapratyupasthāna) and those that pertain to the dwelling (vaibārika). Those that are present in one’s own actions should be understood as being acquired after the transcendental state (lokottara-prāptahalabdha) and having the nature of conventional knowledge (saṃvṛti-jñānasvabhāva). Those that pertain to the dwelling should be understood as having the nature of transcendental knowledge (lokottara-jñānasvabhāva).

« [i] What does one do by means of the infinite states (apramāṇa)? One rejects whatever is hostile (vipakṣa), accumu­lates the equipment of merits (punyasambhāra) by reason of conduct filled with pity (anukampāvibhāra), and one does not tire (na parikhyāyate) of ripening beings (sattvaparipāka).

« [ii] What does one do by means of the deliverances (vimokṣa)? One accomplishes supernormal creations (nirmānakarma), one is not defiled because of a pleasant creation (subhanirmāṇa), one is not attached to the calm deliverances

127. Subhanirmāṇe na samklisyate “one is not defiled because of a pleasant creation.”

A prthagjana who has temporarily dispelled his passions and who is in possession of some supernormal powers (rddhi) can be defiled or perturbed by his own supernormal creations (nirmānakarma), and his passions which were dispelled can reappear. A certain prthagjana monk in Ceylon had the illusion that he was an arhat because he had long since dispelled his passions and because he was in possession of some supernormal powers. However, another monk, Dhammadinna, who was a true arhat, knew of that state of affairs and wished to disillusion his friend. He therefore asked him to create a lovely female figure and look at it for some time. When the monk did so, the long-since dispelled passions were rearoused in him because of his own creation, and he understood that he was not an arhat. Hence, one can be defiled by one’s own pleasant supernormal creations (subhanirmāṇa).

One can also be frightened by one’s own supernormal creations. Another prthagjana monk, also in Ceylon, possessed of some supernormal powers (rddhi), had the illusion that he was an arhat because he had long since dispelled his passions. However, the same Dhammadinna (mentioned above)
(śānta vimokṣa), and one dwells in the supremely calm noble abode (paramaprasānta āryavibhāra) by reason of devotion (adbimucyanatā).

«[iii] What does one do by means of the spheres of mastery (abbibbvāyatana)? One keeps under one’s control the objects of the three deliverances because the object is mastered [in the sphere of mastery].

«[iv] What does one do by means of the spheres of totalization (krtsnāyatana)? One prepares the objects of the deliverances (vimoksālambana) because they (spheres of totalization) embrace the totality (krtsnaspharana).

«[v] What does one do by means of non-contention (araṇa)? One becomes worthy of confidence (ādeyavacana, lit., he whose word can be believed).

«[vi] What does one do by means of the knowledge of the aspiration (resolution) (pranidbijnāna)? One explains the past, future and present (bhūtabhavyavartananāmanī vyākaroti) and one becomes greatly esteemed in the world.

«[vii] What does one do by means of analytical knowledge (pratisaṅvid)? One satisfies people’s minds through instruction (predication) (deśana).

«[viii] What does one do by means of superknowledge (abbijñā)? One wins over [beings] to the Teaching (sāsana) by means of physical and vocal actions and reading thoughts (cittādesanā), and one duly exhorts beings [to aim] for release (niḥsarana), having understood their character, and their comings and goings (āgati gati) [in Saṃsāra].

(note 127 continued:) put him to the test by asking him to create an elephant coming towards him with a threatening attitude. The monk created such an elephant but, when he saw it, he was frightened by his own creation and got up to flee.

These two stories appear in MA I (PTS), pp. 184, 185. Also see Walpola Rahula, History of Buddhism in Ceylon, pp. 221, 222.

128. The first three deliverances in the list of the eight vimoksas. See above, pp. 223-4.

129. The Chinese version adds: “because everyone in (distant) lands honors him.”

130. The Chinese version adds: “because one breaks the net of all doubts.”
« [ix] What does one do by means of the characteristics and minor marks (laksanānuwyanījana)? One instills conviction (sampratīyaya) [in beings] with regard to the state of a great man (mahāpuruṣatva) through mere vision (darsanamātrakeṇa) and one delights the minds [of those who see] (cittānyabhiprasādayati).

« [x] What does one do by means of the purities (parisuddhi)? Having thought carefully (deliberately) (saṁcintya), one takes on birth in existence (bhavopāpatti). If one so wishes, one can remain there for a world-period (kalpa) or for part of a world-period (kalpāvāsesa), or one can abandon the life principle (āyuḥsaṃskāra). One becomes a master of the Teaching (dharmaṇasavartini) and a master of concentration (saṁdhibhivasavartini), and one keeps in mind the Good Teaching (saddharmam saṁdibhārayati).

« [xi] What does one do by means of the powers (bala)? Rejecting theories of the absence of cause and irregular causes (abetuviṣamabetuvāda) and the theory according to which one undergoes the results of actions that one has not done (akṛtābhgyāgamavāda), one teaches the path of right progress (saṁyag abhyudayamārga). Penetrating the minds and characters of beings (sattvacittacaritani amipravisya), their aptitude in receiving instruction (desanābhājanatā), their intentions (āśaya), their tendencies (anuśaya), their objects (ālambana), their [spiritual] equipment (sambhāra), their capacity (bhavyatā) and their release (niḥsaraṇa), one duly teaches the supreme Path (niḥsreyasamārga). One subjugates all malignities (sarva-māra).131 Everywhere one questions and, being questioned, one responds.

« [xii] What does one do by means of perfect self-confidence (vaiśāradya)? In the assembly (parsādi) one rightly establishes one’s position as master (sāstrīvya) and one subjugates heretics (anyatīrthyā) who criticize (contradict) (codaka).

131 The word māra, lit. “death,” is used to indicate all the kleśas, “defilements,” influences and forces opposed to the spiritual life
« [xiii] What does one do by means of the application of mindfulness (smṛtyupasthāna)? Not being defiled (asaṃkleśa), one draws (wins) to oneself crowds [of disciples] (gaṇaṃ parikarṣati).

« [xiv] What does one do by means of things which do not need protecting (arakṣa)? One constantly exhorts and instructs the crowds [of disciples].

« [xv] What does one do by means of the absence of confusion (asaṃmōsadharmatā)? One does not neglect the duties of a Buddha (buddhakṛtya).

« [xvi] What does one do by means of the eradication of the residues (vāsanāsamudghāta)? Being undefiled (nihkleśa), one does not manifest deeds and gestures (ceṣṭā) which have the appearance of defilements (kleśapratirūpa).

« [xvii] What does one do by means of great compassion (mahākaruṇā)? One surveys the world six times each day and night.

« [xviii] What does one do by means of the attributes of the Buddha (āvenikabuddhādharma)? One dominates all the disciples (śrāvaka) and Solitary Buddhas (pratyekabuddha) with the purity of one’s physical, vocal and mental actions, with one’s acquisition [of the qualities] (prāpti), with one’s conduct (ācāra) and way of life (vihāra).

« [xix] What does one do by means of the knowledge of all the aspects (sarvākāraṇātā)? One destroys (lit., severs) all the doubts of all beings, and for a long period one establishes the eye (vision) of the Teaching (dharmanetra), by means of which unripened beings ripen, and ripened beings are freed.

« He who rises higher and higher (uttarottaram), obtaining a superior path (vīśīṭamārga) among those (ten) comprehensions (abhisamaya),132 abandons the previous inferior path (hinamārga) and realizes the abandonment in series (by linking) (saṃkalanaprabhāṇa). A disciple (śrāvaka) in Nirvāṇa without a remainder (nirupadhiṣeṇe nirvāṇadhātāu) abandons the entire path by complete relinquishment and decrease

132 See above, p 218
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(samavasargavibāṇi), but the bodhisattva does not (abandon it). That is why the bodhisattvas are called those whose good roots are inexhaustible (akṣayakusalamūla) and whose virtues are inexhaustible (akṣayagaṇa).

« Why are certain subjects established as undefined (unexplained) (avyākṛtavastu)?133 Because they are questions posed due to wrong thought (ayonīśaḥ pariprasnatām upādāya). (Why are these questions posed because of wrong thought?) Due to the abandonment of thought concerning cause and effect, defilement and purification (hetupalasaṃklesavyavadāna-cintāparivarjanatām upādāya).

« Why does a bodhisattva who has entered the bodhisattva commitment (bodbisattvanyāsāvakrānta)134 not become a “stream-winner” (srota-āpanna)? Because the stream is

133. This refers to the famous questions which the Buddha refused to answer: [1] is the universe eternal (sassato loko) or [2] is it not eternal (asassato)? [3] is the universe finite (antarā) or [4] infinite (anantarā)? [5] is the soul the same thing as the body (tāṁ jīvaṁ tāṁ sarīraṁ) or [6] is the soul one thing and the body another (aṁnāṁ jīvaṁ aṁnāṁ sarīraṁ)? [7] does the Tathāgata exist after death (boti tathāgato paraṁ marāṇā) or [8] does he not exist after death (na boti tathāgato paraṁ marāṇā)? [9] does he (both) exist and not exist after death (boti ca na ca boti . . .)? [10] is he (both) existent and non-existent (neva boti na na boti . . .)? M I, pp. 426, 484; S IV, p. 393.


134. Pradhan (p. 101) reads: bodhim anaradvāyāva becādāntah “who has entered immaculate Bodhi.” Gokhale’s reading, which is adopted here, seems more correct. [J. W. de Jong notes that we should read bodbisattvanyāmāva-krānta here. See his review, appendix p. 296. This has since been confirmed in the 1976 Abhidharmasamuccaya-bhāṣyam, ed. Nathmal Tatia, p. 136, § 192. This may be translated, following the work of Étienne Lamotte, as “entered into the certainty of the bodhisattva,” i.e., the certainty of achieving supreme perfect enlightenment. See Lamotte’s The Teaching of Vimalakirti, London, 1976, p. 18, n. 65; and Sūramgamasamādhisūtra, Richmond, Surrey/London, 1998, pp. 185-6 and nn. 209-10, pp. 217-18 n. 299.]
imperfect as regards the practice (of the Path) (pratipatty- 
aparinispanna). Why does he not become a “once-returner” 
(sakkāgāmin)? Because, after having thought carefully, he has 
accepted an unlimited number of rebirths. Why does he not 
become a “non-returner” (anāgāmin)? Because, after having 
dwelled in the absorptions (dhyāna), he takes on birth in the 
realm of desire (kāmadhātu).

The bodhisattva, having acquired the Truths through com­ 
prehension (abhisamaya), cultivates the path counteracting the 
impediments of the knowables (jñeya varanaṇapratipakṣamārga) 
by means of the path of mental cultivation (bhāvanāmārga) in 
the ten stages (dasabhūmi); however, he does not (cultivate) 
the path counteracting the impediments of the defilements 
(klesāvaranapratipakṣamārga). Nonetheless, having attained 
Awakening (when he attains Awakening) (bodhi), he abandons 
both the impediments of the defilements and the impediments 
of the knowables, and he becomes an arhat, a Tathāgata. 
Although the bodhisattva does not abandon all the defilements, 
he dispels them as one dispels poison by incantation and 
medicine (mantravṛtadha), he does not produce any defilement 
or bewilderment, and abandons the defilements in all the stages 
(bhūmi) like an arhat.

Furthermore, the bodhisattva is skilled in cultivation (medi­ 
tation) (bhāvanākuśala) concerning the knowables (jñeya), 
skilled in cultivation concerning the means (upāya), skilled in 
cultivation concerning false imagination (abhūtavikalpa) and 
skilled in cultivation concerning the absence of discrimination 
(nirvikalpa), and from time to time he develops (lit., heats) his 
faculties (indriya).

What is the knowable (jñeya)? In brief, it is sixfold: 
ment (bhrāntyāśraya), [3] basis of the absence of bewilder­ 
ment (abhrāntyāśraya), [4] bewilderment and absence of 
bewilderment (bhrāntyabrānti), [5] absence of bewilderment 
(abhrānti), and [6] natural result of the absence of bewilder­ 
ment (abhrāntiniṣyanda).

What is skill in means (upāyakaūṣalā)? In brief, it is 
fourfold: [1] skill in the ripening (development) of beings


135. However, Bodh. bhūmi, p. 261, says that the upāyakausālya of the bodhisattvas consists of twelve kinds: six concerning the acquisition of the Buddha qualities (buddha-dharmasamudāgama) and six concerning the ripening of beings (sattvaparipāka).


136. For an explanation of these ten vikalpas, see Samgraha, p. 112, §20.

137. Pradhan’s reconstruction: nimittāpratibbāsavikalpa. [Note: This is confirmed by the Abhidharmasamuccaya-bhāṣyam, 1976, p. 137, §195A, as are also the terms in the following three notes.]

138. Ibid.: nimittāvarikāravikalpa.

139. Ibid.: nimittāpratibbāsavāravikalpa.

140. Ibid.: paropanātāravikalpa.


What is the absence of discrimination (*nirvikalpa-tā*)? In brief, it is threefold: [1] non-discrimination in contentment (*saṃtuṣṭi-nirvikalpa-tā*), [2] non-discrimination in the absence of perverse views (*aviparyāsa-nirvikalpa-tā*), and [3] non-discrimination in the absence of idle speculations (*nisprapañca-nirvikalpa-tā*). One should consider these three kinds as pertaining respectively to the ordinary man (*prthagjana*), the disciple (*sravaka*) and the bodhisattva. Non-discrimination in the absence of idle speculation should not be understood as non-thought (*amanasikāra*), or as going beyond thought (*manasi-kārasamātikrama*), or as appeasement (*vyūpaśama*), or as [*own-*]nature (*svabhāva*), or as a mental construction concerning an object (*ālambane abhisamśkāra*), but as a mental non-construction concerning an object (*ālambane anabhisamśkāra*).

How does a bodhisattva, who by nature possesses sharp faculties (*tikṣṇendriya*), develop (heat) his faculties (*indriya*)? Depending on a sharp-weak faculty (*tikṣṇa-mṛdvyindriya*),

141. For an explanation of these ten terms, see Saṃgraha, p. 115, §§21, 22, and Sūrīlaṃkāra, p. 76, [ch. 11] v. 77 and commentary.

142. Pradhan’s reconstruction: *samāropavikalpa*. [Note: Confirmed by the *Bṛṣya*, p. 138, as is the term in the following note.]

143. *Ibid.: prthaktra-vikalpa*. 
he develops a sharp-middling faculty (tiksna-madhyendriya); depending on a sharp-middling faculty, he develops a sharp-sharp faculty (tiksna-tiksendraiya).

Here ends the Third Compendium called Determining Acquisitions in the Compendium of the Higher Teaching.
CHAPTER FOUR

DETERMINING DIALECTIC
(Sāṅkāṭhyaviniścaya)


1. What is determining the meaning (arthaviniścaya)? It is determining made in reference to the six forms of the meaning. What are those six forms of the meaning? [1] Meaning according to the nature (svabhāvārtha), [2] meaning according to the cause (beṛtvartha), [3] meaning according to the result (phalārtha), [4] meaning according to the action (karmārtha), [5] meaning according to the union (yogārtha), and [6] meaning according to the function (vṛttiārtha).

1. Meaning according to the nature (svabhāvārtha) concerns three natures.1

2. Meaning according to the cause (beṛtvartha) concerns three causes: [i] cause of birth (utpattibetu), [ii] cause of evolution (continuity) (pravṛttibetu) and [iii] cause of accomplishment (siddhibetu).

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1. The three natures (svabhāra) are: parikalpitasvabhāra (imagined nature), paratantrasvabhāra (relative nature) and pariniḥpannasvabhāra (absolute nature). For details, see Laṅkā, pp. 67, 132, 227.

2. The Tibetan version does not contain "three causes."


6. *Adhipatipbala*: visual consciousness (caksuvijnāna) is the predominant result of the eye faculty (caksurindriya) . . . mental consciousness (manovijnāna) is the predominant result of the mental faculty (manindriya) . . . Non-separation from life (prānairaviyoga) is the predominant result of the life faculty (jīvāndriya). In this way should be understood the predominant results of all 22 faculties, *ibid.*, p. 103. For a detailed list, see above, p. 64, n. 72.

7. *Puruṣakārāphala*: this designates results obtained in this very life (drṣṭe dharme) through manly effort (puruṣaṅkara) in various occupations such as commerce, agriculture, etc., Bodhi. bhūmi, p. 102.

8. *Visanyogaphala*: this is the cessation of the defilements (kleśanirodha) as a result of the Noble Eightfold Path, *ibid.*, p. 102.

9. The Tibetan version does not contain “five actions.”

10. For an explanation of these five karmas, see above, p. 112, notes 69-73.

11. The Tibetan version does not contain “five unions.”

12. For example, a house is the result of a collective union of timber, bricks, etc.
quent union (ānubandhikayoga),\textsuperscript{13} [3] conjoint union (sāmbandhikayoga),\textsuperscript{14} [4] circumstantial union (āvasthikayoga),\textsuperscript{15} and [5] transforming union (vaikārikayoga).\textsuperscript{16}


[2] What is determining the explanation (व्याख्या-विनिष्करणम)? It is that (determining) by means of which one explains the discourses (sūtra). But what is it? In brief, it is sixfold:\textsuperscript{23} [1] the subject that one should know (parijñeyavastu),\textsuperscript{24} [2] the meaning that one should know (parijñeyārtha),\textsuperscript{25}

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\textsuperscript{13} Those that exist and those that are manifested by reason of anusāya (latent tendency). E.g., rāga exists and is manifested because of rāgānusāya.

\textsuperscript{14} Union of dependents and relatives. E.g., parents are linked to each other.

\textsuperscript{15} One is linked to happiness or unhappiness according to the circumstances in which one is born or to be found. A situation is connected with pleasant feelings, etc., according to the circumstances.

\textsuperscript{16} This is transformation engendered by association with adventitious defilements (āgantukleśa).

\textsuperscript{17} The Tibetan version does not contain “five functions.”

\textsuperscript{18} These are the three characteristics of the saṁskāras: utpāda (arising), sthiti (enduring) and bhanga (disappearance).

\textsuperscript{19} This is the position in time during which things exist and endure.

\textsuperscript{20} E.g., defiled things (śāsrava) do not function in accordance with the truth.

\textsuperscript{21} Pure things (anāsrava) function according to the truth.

\textsuperscript{22} All compounded things (saṁskāra) are divided into past, present and future, internal and external, etc. Here we are concerned with their function according to this division.

\textsuperscript{23} The Tibetan version does not contain “In brief, it is sixfold.”

\textsuperscript{24} This concerns the skandhas (aggregates), dbhātus (elements) and āyatana-s (spheres).

\textsuperscript{25} This concerns the meaning of anitya (impermanence), duḥkha (suffering) and anātma (non-self) in relation to the skandhas, dbhātus and āyatana-s.


26. This consists of the virtues: śīla, indriyagupta-dvāra, etc. Upaniṣad (upa+ni+sad) lit. means “sitting near,” “approaching.” In Buddhist literature, the Skt. upaniṣad and its Pāli equivalent upanisa means “basis,” “cause,” “means,” “approach.” Cf. anyā hi labhopaniṣad, anyā nītāṅgāmānī (Udānaarga XIII, v. 5) = annā hi lābbupaniṣā, annā nibbānagāmānī (Dhp V, v. 16). For a detailed discussion of the term, see Kosā, ch. II, p. 106, n. 3, and also s.v. Edgerton, BHSD, p. 138a.

27. This refers to the thirty-seven bodhipāksikadharmas. See above, p. 158, n. 202.

28. This is vimukti “deliverance.”

29. This is vimuktijñānādarsana “inner vision of deliverance.”

30. Explaining sentences and ideas in order, as in the case of the pratītyasamutpāda.

31. Grouping the main teachings, as in the gāthā: sabbapāppassa akaraṇaṁ, etc. (Dhp XIV, v. 5).

32. First mentioning a general term and then explaining it with detailed sentences. E.g., a general term such as atmaviṣuddhi should be explained in detail with other sentences.

33. Explaining in order, as in the case of the five indriyas: first śraddhā, second vīrya, etc.

34. This refers to the kulūpama “simile of the raft.” In the Alagaddāippama Sutta (M, no. 22), it is said that even abhāmas should be abandoned after having crossed Sāṃsvāra (as one abandons a raft after having crossed the river), and how much more so the adhāmmas.

35. It is like the gāthā: assaṭṭho akatāṇi ca, etc. (Dhp VII, v. 8), in which the words which are clear are interpreted differently.

36. Explaining by the process of elimination and non-elimination.
mukha),\(^{37}\) [9] means of the definition of divisions (prabheda-
vyavasthānamukha),\(^ {38}\) [10] means of methods (nayamukha),\(^ {39}\)
[11] means of complete knowledge, etc. (parijñādimukha),\(^ {40}\)
[12] means of strength and weakness (balābalamukha),\(^ {41}\)
of accomplishment (abhinirbhāramukha).\(^ {13}\)

[3] What is determining the analytical demonstration (prabhidyasamāndarsanaviniścaya)? It consists of determinings such as those which constitute a single case (ekāvacaraka),\(^ {11}\) having [as its support] the preceding word (case) (pūrva-
padaka),\(^ {15}\) having [as its support] the following word (case) (pasca-
tpadaka),\(^ {46}\) consisting of two cases (dvikoṭika),\(^ {17}\) or
three cases (trikoṭika),\(^ {48}\) or four cases (catuskoṭika),\(^ {19}\) valid
in both senses (omkārika),\(^ {50}\) rejecting the proposal (prāti-

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37. This is the classification of individuals, as in the Puggalapāṇīṇatti.
38. This refers to the catuskoṭika explanations: existence, non-existence, (both) existence and non-existence, (both) neither existence nor non-existence.
39. There are six methods: 1. method of reality, 2. method of experience, 3. method of religion, 4. method of avoiding the two extremes, 5. unthinkable method (i.e. method by means of which the Buddha explains the Dharma), 6. method of mental pleasure.
40. This refers to four functions regarding the Four Noble Truths: duḥkha should be understood (parijñeya), samudaya should be abandoned (destroyed) (prabhātavya), nirodha should be realized (sākṣātkartavya) and mārga should be practiced (bhāvitavya).
41. This refers to the pratityasamutpāda. It demonstrates the value of each term. If a term is omitted, the meaning is not comprehensible.
42. This is asking a question and then explaining it simply.
43. This is explaining each sentence with several subsequent sentences.
44. This is a straightforward question and answer.
45. The second term should be explained with reference to the first, as in the case of jñāna and jñeya.
46. The first term should be explained with reference to the second, as in the case of grāhya and grāhaka.
47. Having two substitutes.
48. Having three substitutes.
49. Having four substitutes.
50. E.g. Are all sanskāras impermanent? Are all impermanent things sanskāras? Both are valid and the answer “Yes” to each of them is correct.
kṣepika),—all this in connection with the aggregates (skandha), etc., as explained above.

[4] What is determining the questions (sampraśna-viniścaya)? It is determining everything that is true and false by answering questions while relying on the eight points (above).


[5] What is determining the grouping (samgrahavinīścaya)? It is determining grouped according to ten points. What are those ten points? [1] the determining point according to the accomplishment of duty (kṛtyānuśṭhāna), [2] according to entry (into one of the Three Vehicles) (avatāra), [3] according to devotion (adhimukti), [4] according to reason (yukti), [5] according to discussion (sāṃkathyā), [6] according to penetration (prativedha), [7] according to purity (viśuddhi), [8] according to the various stages of accomplishment (abhinir-bhārapadaprabheda), [9] according to effort and effortlessness

51. How many skandhas are there outside the saṃskāras? This question should be rejected because there are no skandhas outside the saṃskāras.

52. This refers to the ability to explain all kinds of means (upāya) accomplished in the world in order to maintain life.

53. This is establishing the Truth of the Dharma according to srutamayī prajñā and cintāmayī prajñā.

54. This is penetration of the Truth by means of the darsanamārga (path of vision).

55. This refers to the višeṣamārga which arouses the higher qualities.
(ābhogānābhoga), and [10] according to the completion of all aims (sarvārthasiddhi).


[1] Talk (vāda) is speech by everyone (sarvalokavacana).

[2] Rumor (pravāda) is talk based on what people hear (lokanusnito vādah), because it is talk based on knowledge of the people.

[3] Debate (controversy) (vivāda) is talk in which two adversaries are opposed.

[4] Reproach (apavāda) is a word of anger, violence and harshness uttered by one of the adversaries against the other.

[5] Approbation (anuvāda) is the conclusion of the discussion (sāṃkathyavinīścaya) according to pure inner vision [*lit. vision of pure knowledge:*] (viśuddhaṃānakdarśanā).

60. This is determining according to both cases. Ābhoga “effort” is associated with ordinary beings. The Buddhas and bodhisattvas are in a state devoid of effort. The activities of a Buddha occur without ābhoga, effortlessly (Sūtrālaṃkāra IX, vv. 18-19). A bodhisattva is “free from all self-interested effort and attains a state devoid of effort”—sarrābhoggavivāgata’naḥbhoga-dharmatāprāptaḥ (Daśabhūmi, p. 64).

61. This refers to the Buddha’s knowledge (buddhaṃāna).

62. The Tibetan version does not contain “In brief, it is sevenfold.”

63. In Sanskrit the terms vāda, pravāda, vivāda, apavāda, anuvāda and avavāda which, due to prefixes, each have different meanings, are all formed from the root vad “to speak” and are all related to each other. It is not possible to translate them by terms formed from a single root giving such different meanings.

64. This is conversation or ordinary talk among people.

65. The Tibetan version does not contain “because it is . . . people.”
[6] Advice (avavāda) is instruction (deśanā) aimed at the mental concentration of those whose minds are not concentrated, and at the liberation of those whose minds are concentrated.

Secondly, the assembly of the talk (vādādhikaraṇa) can be a royal court (rājakula) or a popular court (prajākula) or an assembly (sābba) composed of recluses (śramaṇa) and qualified (prāmāṇika) brāhmaṇas who are friends and skilled in the meaning of the Teaching (dharmantha).[66]

Thirdly, the subject of the talk (vādādhiṣṭhāna) is that on which the talk takes place. Generally, it is twofold: the thing to prove (sādhyā) and the proof (sādhana).

The thing to prove (sādhyā) is of two kinds: natural (svabhāva) and special (viśeṣa).


The nature of the thing to be proved (sādhyā) may be its own nature (ātmasvabhāva) or the nature of the thing (dharman-ātmasvabhāva). The speciality may be its own speciality (ātmavīśeṣa) or the speciality of the thing (dharmanvīśeṣa).

[1] The thesis (proposal) (pratijñā) is the communication (vijñāpanā) to others of the meaning preferred by oneself (svarucitartha) of the thing to be proved (sādhyā).

[2] The reason (hetu) is the declaration of positive or negative experience chosen as a means to decide the as yet unestablished meaning of the thing to be proved (sādhyā).

[3] The example (drṣṭānta) is the comparison (samikaraṇa) of an unknown point [lit. end] (adrṣṭa-anta) with a known point (drṣṭa-anta).66

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66 It is interesting to note here how the two words drṣṭānta (drṣṭa+anta) and adṛṣṭānta (adrṣṭa-anta) are used to explain the meaning of drṣṭānta (example) The Tibetan version omits “with a known point.”
[4] The application (upanaya) is the declaration of the agreement of the thesis with the interpretation of the teaching by scholars (śīṣṭa).

[5] The conclusion (nīgamana) is the declaration of the final decision.

[6] Direct knowledge (pratyakṣa) is what is perfectly clear to oneself and not mistaken.

[7] Inference (indirect knowledge) (anumāna) is belief based on the direct knowledge of scholars.

[8] The acceptable tradition (āptāgama) is a teaching which is not contrary to the two which precede (i.e., not contrary to direct knowledge and inference).

Fourthly, the adornment of the talk (vādalaṅkāra). A profoundly competent person who treats the subject of the discussion correctly before the assembly is called the adornment of the talk. There are six qualities proper to an adornment: [i] knowledge of one's own teaching and that of others (svaparasamaṇayajñatā), [ii] perfection of eloquence (vāk-karaṇasampad) [iii] self-confidence (vaiśāradya), [iv] mental vivacity (pratibdha), [v] firmness (sthairya) and [vi] courtesy (dāksīṇya).

Fifthly, the defeat of the talk (vādanigrāha). It consists of [1] the (generous) relinquishment of the discussion (kathātyāga), [2] diversion in the discussion (kathāsāda) and [3] defect in the discussion (kathādoṣa).

[1] (Generous) relinquishment of the discussion (kathātyāga) is the recognition of one's own faults and the qualities of the adversary in the talk.

[2] Diversion in the discussion (kathāsāda) consists of avoiding [the subject] by taking refuge behind another subject, of abandoning the original thesis by dealing with an external subject or of manifesting anger, self-satisfaction, pride, hypocrisy, etc.

[3] As it is said in the Sūtra:⁶⁷ a defect in the discussion (kathādoṣa) in brief is of nine kinds: [i] confusion (ākula),

⁶⁷. This Sūtra has not been traced

Sixthly, withdrawal from the talk (*vādaniḥsaraṇa*). Having considered the good and bad aspects, one withdraws from the discussion without taking part in it. Or, having recognized the adversary’s incompetence, the assembly’s inferiority, or one’s own inability, one does not take part in the debate. Having recognized the adversary’s competence, the assembly’s quality, and one’s own ability, one takes part in the debate.

Seventhly, the most useful qualities of the talk (*vāde bahukāra dharmāḥ*) in brief are three in number: [i] knowledge of one’s own teaching and that of others (*svaparasamaya-jñataḥ*), due to which one can take part in a debate anywhere; [ii] self-confidence (*vaisāradya*), due to which one can take part in a debate in any assembly; [iii] mental vivacity (*pratibhāna*), due to which one can answer all difficult questions.

Furthermore, he who desires his own edification should engage in a talk with a view to developing his knowledge and not for debating with others. It was said by the Blessed One in the *Mahāyānābhidharma Sūtra*: a bodhisattva who cultivates vigor, who is committed to the favorable (*kusala*), who esteems the practice of virtue (*pratipatti*), who practices the major and minor qualities, who aids all beings, who should soon attain complete and incomparable Awakening, should not debate with others for twelve reasons (lit., clearly seeing twelve reasons). What are those twelve (reasons)?

[1] Rare is the belief in the propounding of the supreme teaching which contains the incomparable meaning.

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68 This is the case when a discourse is too long, ‘unlimited.’
69 To say certain things which should not be uttered at that time.
70 This is the case when one changes opinions very often during the discussion.
71 This is discontinuity between the different parts of the argument.
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[2] Rare is the mind which accepts advice from questioners.
[3] Rare are persons who courteously examine virtue and vice (good and bad qualities).
[5] Rare is the absence of heatedness in a talk.
[6] Rare is appreciation of another’s point of view (lit., protection of another’s mind).
[7] Even when there is appreciation, rare is concentration of mind.
[8] Rare is willingness to admit one’s own defeat and another’s victory in a talk.
[9] Even when one admits one’s own defeat and another’s victory, rare is purity (absence of defilement) of mind.
[10] When the mind is defiled, rare is agreeable existence (sparśavibhāra).
[11] When there is no agreeable existence, rare is cultivation of the favorable (kuśala).
[12] When there is no constant cultivation of the favorable, rare is rapid acquisition of concentration by a person whose mind is not calm, or rapid acquisition of liberation by a person whose mind is calm.

[7] What is determining the profound (hidden) meaning (abhisamādhiśvincayya)? It is the transformation of the meaning expressed by groups of names, words and consonants (nāma-pada-vyāñjanakāya) in order to bring out the hidden meaning which is different (from the former).

It is said in the Sūtra: “A man who has killed his mother and father, the king and the two learned men (brahmans).”

72. For the four kinds of abhisamādhi—aravāraññābhisamādhi, lakṣaṇābhisamādhi, pratīpaśābhisamādhi and parināmanābhisamādhi—see Sūtrakāra XII, vv. 16, 17. See also Samgraha, p. 131.

73. According to the Tibetan version: “two šrotṛya brahmans.” Dhp XXI, v. 6, also says: dre ca sotbiye.
II. Viniścayusamuccaya

and who has destroyed the land (kingdom) with its officials is called most pure.”

It is also said in the Sūtra: “He who has no faith (trust), is ungrateful, who steals by housebreaking, who destroys space,

74. Cf. Dhp XXI, v. 5:

mātaram pitararam hāturbā rājāno dre ca khattiyā
raṣṭhāṁ sānumcaram hātvrā anīgho yāti brāhmaṇo.

“Having killed his mother and father, the two warrior kings, and having destroyed the land (kingdom) with its officials, the brahman goes free from suffering.”

Here the “mother” designates “thirst” (tiṣṇā, craving), the “father” “igno­rance” (avidyā) or “self-conceit” (asmimāna), the “two kings” “two false views:” eternalism (sāsratadṛṣṭi) and annihilationism (uccbedadṛṣṭi), the “kingdom with its officials” the “six sense organs and their external objects (dvādasayatana) with attachment (nandīrāga).”

Hence, the real (hidden) meaning is: “Having destroyed craving and ignorance (or conceit) and the two false views of eternalism and annihilationism, and the twelve spheres (āyatana) with attachment, an arhat (brahman) goes (towards Nirvāṇa) free from suffering.”

It is interesting to note here that the brahmans claim that a brahman is irreproachable whatever he does. Here the Buddha uses the term brāhmaṇa to designate an arhat, and speaks in symbols.

75. Asraddba: the obvious meaning is: “he who has no faith or trust,” but the hidden meaning is: “he who is not credulous, he who does not accept things on hearsay, through belief, because he knows them for himself through his direct knowledge.”

76. Ahiajna: the ordinary meaning is: “ungrateful” (a-kṛta-jña), but the hidden meaning is: “he who knows the uncreated” (akṛta-jña), i.e., he who knows the Absolute, Nirvāṇa.

77. Sāṃdhicchedin: the ordinary meaning is: “perpetrator of theft by housebreaking,” but the hidden meaning is: “he who puts an end to (cuts off) (chedin) linking (rebirth) (sāṃdhī = pratisāṃdhī).”

78. Hatāvakāśa: lit., “he who has destroyed space,” but the hidden meaning is: “he who has put an end to the opportunity to do good and bad actions.” This means that an arhat is free from good and bad karma.
and who has vomited wishing,\textsuperscript{79} is truly the most noble of men.\textsuperscript{80}

Again, it is said in the Sūtra: "Those who consider the non-essential as essential, who are well established in the reverse, who are defiled by defilement, win supreme Awakening.\textsuperscript{81}

\textsuperscript{79} Vantāsā: lit., "he who has vomited wishing," but the hidden meaning is: "he who has abandoned all desire."

\textsuperscript{80} Hence, the abhisamanthi or profound and hidden meaning of this verse is: "he who does not accept things through belief (because he knows them for himself with his direct knowledge), who knows the uncreated (Nirvāṇa), who has put an end to rebirth, who has destroyed the opportunity to arouse good and bad karma, and who has abandoned all desire, is truly the most noble of men."

Cf. Dhp VII, v. 8, exactly the same verse:

\begin{quote}
assadho akataniṣ ca sandhicchedo ca yo naro
balārakāsā vantāsā sa ve uttamaporiso.
\end{quote}

\textsuperscript{81} This verse is cited as an example of pariṇāmanabhisaṃdhi in the Sūtrālaṃkāra, p. 82:

\begin{quote}
asare sāramatayo viparyāse ca susthitāḥ
kleśena ca susaṃkliṣṭā labhante bodhim uttāmām.
\end{quote}

It is also found in the Saṃgraha, p. 132.

The obvious meaning of the word asāra is "non-essential," but here it means aviksepa "absence of distraction," therefore "concentration." Visāra (ri+ṣr "to go," "to move") means "distraction," hence asāra means "non-distraction." "concentration."

The ordinary meaning of the word viparyāsa is "reverse," "fault," "perversion," but here it is the reverse of the false idea of a permanent, happy and pure self (nityasukbasucyatmagrabaviparyayeria), i.e. the opposite of the idea of self, therefore nairātmya. (It is interesting to compare here the term paṭisotagāmi, "against the stream," which is used to describe the teaching of the Buddha, e.g., M I, p. 168.)

Kleśa generally means "defilement," "passion," but here it means "sustained effort," "difficult practice," duṣkaravatāvāsana. (Root klīś "to torment, to afflict," "to suffer.") Saṃkliṣṭa = parikliṣṭa, "tired."

Hence, the real hidden meaning (abhisaṃdhi) of the verse is: "Those who consider mental concentration as the essential thing, who are well established in the idea of non-self, who are greatly tired through effort (i.e. who make a great effort), win supreme Awakening."

Cf. also Dhp I, v. 11:

\begin{quote}
asāre sāramatino sare cāsāradassino
te sāram nādībigacchanti micchāsamkappagocārā.
\end{quote}

However, this has little connection with the verse cited.
Furthermore, it is said in the Sūtra: "The bodhisattva, great being, endowed with five qualities, rapidly accomplishes the perfection of giving (dānapāramitā). What are those five qualities? He cultivates (realizes) the nature of avarice (mātsaryadharmatā). He tires of giving, he abhors whoever asks (yācaka), he never gives a small amount, and he is distanced from giving.

It is further said in the Sūtra: "The bodhisattva, great being, endowed with five qualities, becomes chaste (brahmaçaśāra), possesses extremely pure chastity. What are those five qualities? He does not seek freedom from sexual relations except in maithuna, he is uninterested in renouncing sexual relations, he gives himself over to the desire for sexual relations which arises in him, he is frightened of the teaching opposed to sexual relations, and he frequently engages in dvayadvaya (intercourse).

Why is this treatise called the Compendium of the Higher Teaching (abhidharmasaṃuccaya)? In brief, for three reasons.

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82. By destroying the anuṣaya and vāsanā of avarice (mātsarya), the bodhisattva realizes the dharmatā and tañhatā of avarice and acquires the āsrayaparārthī. Thus, he realizes the mātsaryadharmatā, "the nature of avarice."

83. In order to practice giving over a long period, he undergoes many difficulties and thus tires of giving.

84. Here yācaka means ātmagrāha, "grasped by self."

85. I.e., he gives everything at every moment.

86. He does not expect, does not accept the results of giving. Thus he is distanced from giving.

87. Here maithuna means yathābhūtanapariñāna, "knowledge of things as they really are."

88. He considers prabhāna-upakṣā as not being a means of brahma-carya.

89. When the desire arises in him, he gives himself over to the effort of expelling it.

90. I.e., he frightens others with the teaching opposed to maithuna.

91. Here dvayadvaya means "relations between two," i.e., laukika-lokottarāmaṇa, "worldly and transcendental path" and samatha-vipaśyanā "tranquillity and insight."

92. "In brief . . . reasons" is not in the Tibetan version.
because it is a collection made with comprehension (sametyocca ya), because it is an entire collection (of all aspects) (samantād uccaya), and because it is a perfect collection (samyag uccaya).

Here ends the Fourth Compendium called Determining Dialectic in the Compendium of Higher Knowledge.93
Sanskrit-English Glossary

akarmaṇyatyā, rigidity
akusala, unfavorable, bad
— akusalaṁbhyaśa, unfavorable habit, bad habit
— akusalamūla, bad root
akṛta, uncreated (syn. of Nirvāṇa)
akṛtābhyaṇgamavatā, theory according to which one undergoes results of actions one has not done
akṛtābhyaṇgamakṛtatvāprahāsa-saṃjñā, (false) idea of undergoing (the results of) an action one has not done, and of losing (the results of) an action one has done
akopyadharma arhat, arhat of immovable nature
aksayakusalalīla, he whose good roots are inexhaustible
aksānti, impatience
agaurara, contempt
agra, supreme
aṅga, factor, limb
— aṅgavyavasthāna, definition by factors
— aṅgavibhāga, analysis of factors
acalā (bhūmi), (stage called) immovable
acittaka-samāpatti, attainment in which the mind is inactive
acitrīkāraviśayālambana, unvarying object of a sphere
acintya, inconceivable
acṣyuta, imperishable (syn. of Nirvāṇa)
ajāta, unborn (syn. of Nirvāṇa)
ajnāna, lack of knowledge
aṇḍāja, egg-born
atimāna, higher pride
adattādāna, theft (lit., taking what is not given)
adbhutadharma, extraordinary, extraordinary things
adveṣa, absence of hatred
adhyāga, realization
adhicitta, higher mental state, higher spiritual (mystical) state
adhīpatipratyāyā, predominant condition
adhīpatiphala, predominant result
adhīmātramārga, strong path
adhimukticāriṇibodhisattva, bodhisattva whose career is directed
by high resolve
adhimokṣa, determination, resolve
adhīśīla, higher virtue, higher morality
adhobhūmi, lower world, lower realm
adhyātmamasamprāsāda, inner serenity
adhyāśayacāriṇibodhisattva, bodhisattva whose career is directed
by earnest intention
anapatrāpya, lack of modesty
anabhilāpya, unexpressible
anabhisaṃskāracāriṇibodhisattva, bodhisattva whose career is
devoid of construction
anabhisaṃskāraparipanna, he who attains Parinirvāṇa
without effort (without construction)
anavaropitakusalamāyata, lack of cultivation of good roots
anāgāmin, “non-returner” (third stage of perfection)
anāgāminiphalapratipanna, he who progresses towards the
“fruit of the non-returner”
anājñātamājñasyāminidriya, faculty (of the thought): “I shall
know that (the Truth) which I do not know.”
anātman, non-self, non-me
anāsrava, pure, undefiled
anitya(ta), impermanent, impermanence
animitta, signless
animittacāriṇibodhisattva, bodhisattva whose career is signless
aniyatajanmakālika, person whose duration of rebirths is not
defined
aniruddha, undestroyed
anukrama, gradation
anugṛha, granting a favor, favoring
anucitasaṃprayoga, non-habitual conjunction
anuttara, superior, supreme
anupanna, non-arisen, unarisen
anupādajñāna, knowledge of the non-arising (of defilements)
annāya, attachment, desire
annāyacitta, thought of attraction
anupāśyanā, observation
anubandha, consequence, sequence
anubhava, experience
anumāna, inference, indirect knowledge
anurakṣanādharma arhan, arhat of guarded nature
anulomapratiloma, normal and inverse order
anuvāda, approbation
anuṣaṇisāṅga, beneficial factor
annāya, (latent) tendency
anekadhātunādābhātujñāna, knowledge of the different dispositions and tendencies of different beings
antarābhādṛṣṭi, view (idea) of grasping extremes
antarāparinirvāyin, he who attains Parinirvāna in the intermediate state
antarābhava, intermediate state
antarāyikadharma, dangerous (harmful) things
antarāmkha, introversion
anyātārthya, adherent of another religion, heretic
anvayaksānti, consequent acquiescence
anvayayānāna, consequent knowledge
apakāra (ref. antarakaḷpa), diminution, degeneration
apacaya, diminution
apatrāpya, modesty
aparapratyaya, not dependent on others
aparānta, (final) end
aparicchinnaviṣayālambana, object of the unlimited sphere
apavāda, reproach
apavādadrṣṭi, negative idea or opinion
apunyā, demerit
apekṣā, regard
apekṣāsāṃklesanimitta, object of defilement by reason of regard
apranihitā, wishless(ness)
apratītvāni, stalling
apratiṣṭhitaniirvāna, unestablished Nirvāna
apratisaṃkhyā, unconsciously, without reflecting
apratisamkhyānirodha, cessation (Nirvāṇa) obtained without the means of acquired knowledge

apramāṇa, unlimited, infinite state (= brahmavihāra)
apramāda, diligence
abuddhabhava or abuddhaloka, period when there is no Buddha in the world

abhāva, non-existence, non-existence of a thing
— abhāvaśūnyatā, emptiness of non-existence
abhijñā, superknowledge
abhidharmapiṭaka, Canon of the Higher Teaching
abhidhāna, name, designation
abhidheya, thing named
abhidhyā, excessive avarice
abhinandanaṃśamklesanimitta, object of defilement by reason of a pleasant hope

abhinirṛṭikāraṇa, productive reason
abhinirṛṭisamyojana, fetter of continuity
abhijñā, higher wisdom
abhijñā, intention
abhibhūyatana, sphere of mastery
abhimāna, superior pride
abhimukbi (bhūmi), (stage called) face to face
abhilāpavāsanā, residues of expression
abhilāsa, eagerness
abhisaṃdhi, profound meaning, hidden meaning
abhisaṃpratyaya, full and firm conviction
abhisaṃskāra, (mental) construction
abhisaṃskāraparinirvāya, he who attains Parinirvāṇa with effort (construction)
abhisaṃsaya, comprehension
— satyabhisaṃsaya, comprehension of the truth
abhūta, unbecome (syn. of Nirvāṇa)
amarṣa, intolerance
amohā, absence or lack of delusion
ayatnato mokṣa, effortless liberation
ayoniṣas (ayoniṣomanaṃskāra), superficially, falsely
arakṣya (or arakṣa), what has no need of protection
araṇa, he who does not provoke contention
arcīsmaṭi (bhūmi), (stage called) radiant
arthā, meaning
arthakusala, skilled in the meaning
arthapratisamvid, analytical knowledge concerning the meaning
arthābhūsisamaya, comprehension of the meaning
arthattvaphalapratipanna, he who is progressing towards the fruit of arhatship
alinacitta, intrepidity of mind
alinatva, absence of weakness, intrepidity
alobha, absence of craving
avadāna, (heroic) exploit
avarabhāgiyasamīyojana, lower fetters
avarāda, advice
avastukavisaṃvālabāna, object of the sphere of non-existent things
avasthābbābeda, discrimination of states
avidyā, ignorance
avinarbhāga, non-separation
avinarbhāgaavṛttyatma, inseparability of the self
aviparyastālabāna, non-perversion object
aviparyāsa, non-perversion
avibhiṃśā, harmlessness
avetyaprasāda, perfect faith; serene joy based on conviction
avyākṛta, indeterminate, neutral, undefined
avyākṛtamūla, undefined roots
avyākṛtavastu, indeterminate subjects
avyāghātālabāna, unresisting object
aśubha, impurity, unloveliness (of the body)
aśaikṣa, he who has no need of training or discipline, disciple beyond training, disciple who has completed training (arhat)
asaṃskṛta, unconditioned, uncompounded
asaṃcārābhūsisamaya, comprehension of the stopping of wandering (in Sāṃsāra)
asaṃjnīsamāpatti, attainment of non-perception
asaṃtuṣṭi, dissatisfaction, discontent
asaṃprajānya, inattention
asaṃpramoṣa, absence of confusion
asaṣṭāṣṭi, false idea, opinion or view
asparśavibhāra, wretched state, unpleasant existence
asmimāna, pride of “I am”
asvātantra, non-independence (dependence)
abhetuviṣamahetuvāda, theory of the absence of cause and of
irregular causes
ākāra, aspect
ākāsānāntyāyatana, sphere of infinite space
ākiṁcanyāyatana, sphere of nothingness
ākṣepa, project(ion)
ākṣepaka (karma), projecting
ākṣepakāraṇa, reason of projection
āgama, tradition, teaching, religion
āgraha, attachment
āghāta, malevolence, hostility
ācaya, augmentation, increase
ājñā, perfect knowledge (arhatship)
ājñāṭavindriya, faculty (of the conviction): “I have known (the
Truth)”
ājñendriya, faculty of perfect knowledge (of the truth)
ātīmanaska, he who has a joyous heart, satisfied
ātma, self, “me”
ātmavāda, theory of self
ātmadrṣṭi, idea, view of self
ātmanbhāva, personality
ātmasneha, love of self
ādānavignāna, appropriating consciousness, retaining con-
sciousness
ādissānta, calm from the beginning
ādīnavadarśana, vision (knowledge) of bad consequences
ādhāra, aid, aiding
— ādharapratiṇakṣa, counteractive of aiding
ānāntarīyakarma, action with immediate effect
ānāntaryamārga, immediate path
ānāpānasmṛti, mindfulness of breathing
ānīnīya, immovable (also syn. of Nirvāṇa)
āpatti, transgression (of moral rules)
āptāgama, acceptable tradition
ābhāsagata, manifested
— viṣaya ābhāṣagataḥ, manifested object
ābhoga, tenacity, effort
āyatakāla, long duration
āyatana, sphere
āyus, life span
āyuḥsaṃskāra, life principle
ārogya, health (syn. of Nirvāṇa)
ālambana, object
— avastukālambana, immaterial (non-existing) object
— savastukālambana, material (existing) object
ālayavijñāna, store-consciousness
āvaraṇa, impediment
āvasthikasampratyoga, conjunction of situation
āvāhaṇakāraṇa, introductory reason
āvenikabuddhadharma, attributes of the Buddha
āvedha, penetration
āvedhādhipati, predominance of penetration
āśa, intention
āśraddhya, absence or lack of trust
āśraya, base, basis
— āśrayaparāvyrtti [āśrayaparivṛtti], revolution of the base
āsamjñika, state of non-perception
āsrava, “outflow,” impurity
āsravakṣayābhijñā, superknowledge of the destruction of impurities
āsvāda, enjoyment
āsvādasāṅklesa, defilement caused by enjoyment
āsvādasamāpatti, “delicious” attainment
ābhāra, nutriment, food
ābrikṣya, lack of self-respect

itiṣṭhā, “thus it was said” (part of the Buddhist Canon)
idamsatyābhiniveśa, dogmatic fanaticism (lit., passionate attachment to the idea): “This is the [only] truth”
indriya, faculty, sense
indriyaparāparyajñāna, knowledge of the different degrees of development of the faculties (sraddhā, etc.), characters, inclinations, abilities, etc., of beings
indriyādbhiṣṭāna, seats of the faculties
indriyeṣu guptadvāra, control of the senses
īrṣyā, envy

uccitasamprayoga, habitual conjunction
ucceda, annihilation
utkarṣa (ref. antarakalpa), augmentation, regeneration
uttaravisesādhigama, attainment of particular high spiritual states
uttarasamathā, higher tranquillity
uttihāna, emerging, emergence
utsāha, perseverance
utsūḍhi, energetic action
udāna, solemn utterance
udgrahanimitta, grasping the image
udyoga, zeal
upakleśa, minor defilement
upadeśa, instruction, teaching
upanaya, application
upanāha, rancor
upanisad, approach, basis, means
upapattilābha, obtaining birth
upapattisaṃyojana, fetter of birth
upapattyāyatana, place of birth
upapadyaparinirvāyin, he who, on being born, attains Parinirvāṇa
upapadyavedaniyakarma, action the results of which will be experienced immediately in the next birth (after death)
upapāduka, apparition-born
upabhoga, delight, pleasure
upamāṇa, analogy, simile
upalabhikarma, action of perception (or reception)
upasama, tranquillity
upāṭṭha, appropriated
upādāṇa, clinging
upādanashaskandha, aggregates of attachment
upādāyantaripā, derived matter
upāya, (skillful) means
upāyakauśalya, skill in means, skillfulness in means
upāyāsa, tribulation
upekṣā, equanimity
— upekṣāpāriśuddhi, purity of equanimity
upekṣātyavādanānimitta, object of purification by reason of equanimity
ubhayatobhāgavimukta, he who is freed by the two means, on both sides
uṣmāgata, state of heat
ūnamāna, inferior pride
ūrdhvamābhāgyasyasanyojana, fetter pertaining to the higher realms
ūrdhvamāṇsrotas, he who goes upstream
ūrdhvakātāmi, higher stage, higher realm
ūrdhva-parityāga, non-abandonment of the higher realm
ūrdhvoopādāna, attachment to the higher realms

ṛddhi, supernormal power
ṛddhipāda, bases of supernormal power
ṛddhimāna, a being endowed with supernormal powers
ṛddhyabhijñā, superknowledge of supernormal powers

ekavīcīka, he who has only one interval
ekavīharin, dwelling alone (category of Pratyekabuddha)
ekotikaraṇa, unification (of mind)

ogha, flood

audārikatā, coarseness
audhibatya, restlessness, agitation

kaṃpanatā, movement
kaṭhinatā, solidity
kaṭhātyāga, (generous) relinquishment of a discussion
kaṭhādoṣa, defect in a discussion
kaṭhāsāda, diversion in a discussion
kaḍacītikasamprayoga, occasional conjunction
karunā, compassion
kartrkāmatā, will-to-do
karma, action
— asādhāranakarma, non-common action
— durbalakarma, weak action
— balavatikarma, strong action
— sādhāranakarmā, common action
— aparaparyāyavedaniyakarma, action the results of which will be experienced later in successive lives (births)
— upapadyavedaniyakarma, action the results of which will be experienced immediately in the next life (birth) after death
karmanyatā, maneuverability
karmasvakajñāna, knowledge of the individual heritage of the results of actions
kalala, embryo
kalpa, period of the universe
— antarakalpa, minor period of the universe
— mahākalpa, great period of the universe
kāma, desire
kāmacchanda, desire for sense-pleasures
kāmadbhātu, realm (world) of desire
kāmamithyācāra, sensual desire, illicit sexual intercourse
kāmarāga, craving for sense-pleasures
kāya, body
kāyadhātu, body element
kāyavijnānadhātu, element of bodily consciousness
kāyasākṣi, bodily witness
kāyikvedanā, physical feeling
kāyendriya, bodily faculty
kāraṇa, reason
— sabakārikāraṇa, co-operative reason
— virodhikāraṇa, adverse reason
kāritra, action, activity
kāritrapratyupasthāna, presence of action
kālamaraṇa, death at the normal time
kiṇcana, accessory (lit. some thing)
kudṛṣṭi, perverse or wrong idea
kulaṁkula, he who is destined to be reborn in several families
kulaprabandhādhipati, predominance over the continuity of generation
kuśala, 1. favorable, good; 2. skillful, skilled
kuśalamūla, good root
kuśalasāsrava, defiled favorable
kuśalāntarāyika, things which harm the favorable
krtsnāyatana, sphere of totalization
kaukṛtya, remorse
kausalya, skillfulness, competence
kausalīyālambana, object with a view to skillfulness
kausidya, idleness
kramanairānyānika, he who attains release (emancipation) gradually
kṛtya, action
krodha, anger
kliṣṭa, defiled, what is defiled
kliṣṭasarvatragasamprayoga, defiled universal conjunction
kleśa, defilement
kleśaviśodhanālambana, object with a view to purification of the defilements
kleśādhipateyakarma, action dominated by the defilements
kleśāvaraṇa, impediment of the defilements
kleśopakleśa, major and minor defilements
kṣaṇa, instant, moment
kṣaṇika, instantaneous, momentary
kṣaṇikatva, instantaneity, momentariness
kṣayajñāna, knowledge of the destruction (of the impurities)
kṣayabbhāvikatā, state of natural destruction
kṣānti, 1. patience; 2. acquiescence
kṣiprabhijña, rapidly acquired superknowledge
kṣināsraya, he who has destroyed his impurities, arhat
kṣema, safety, security
khaḍgavisanakalpa, like the horn of a rhinoceros (class of Pratyekabuddha)
khila, stump

gati, destiny
— pańcagati, five destinies
gatyavara, lower destiny
gandha, odor
gandhadhātu, odor element
gahana, dense forest (syn. of kleśa) [= vanasa]
gāthā, stanza, verse
geya, verse narration
gocara, object, field
grantha, tie
grahaka, that which appropriates, grasps
grāhya, that which is appropriated, grasped
gredo, greed, cupidity
ghrāṇa, nose
ghranadhātu, nose element
ghranavijñānadhātu, olfactory consciousness element
cakṣus, eye
cakṣurdhātu, eye element
cakṣurvijñānadhātu, visual consciousness element
caritaviśodhanālambara, object with a view to the purification of character
caryā, practice
citta, mind, thought
cittakṣaṇa, thought-moment
cittadhāraṇa, keeping the mind
cittapracāra, mental activity
cittamātra, mind only
citasamātā, evenness of mind
cittasthiti, stability of mind
cittasya unnati (cittasyonnati), exaltation of mind
cittasyaikagraṭā, one-pointedness of mind
cintāmaya, what consists of reflection
cintāmayi prajñā, wisdom acquired through reflection
cetanā, volition, will
cetanākarma, action of volition
cetanādharma arhan, arhat of intent nature
cetayitvā-karma, actioned done after having willed it
cetasā śbhoga, mental tenacity
cetahparyāyabhijñā, superknowledge of others' thoughts
caitasika, mental activity, function
caitya, monument (of veneration)
cyuyupapādābbijñā, superknowledge of death and birth
chanda, will, wish (desire)

janapadandinrakti, regional expression (explanation)
janu, creature
jarāmaraṇa, aging and death
jarāyuja, placenta-born
java, rapidity
jāgaryānuyoga, state of watchfulness
jātaka, birth stories (former births of the Buddha)
jāti, birth
jīvā, tongue
jīvādāhātu, tongue element
jīvāvijñānādāhātu, gustatory consciousness element
jīva, spirit, soul
jīvendriya, life faculty
jñāna, knowledge
jñeya, knowable
jñeyāvarana, impediment to the knowables
jvara, fever (syn. of kleśa)

taitjanmakālika, person whose duration of rebirths is limited
to this one life
tatkāla, this very moment
tattvāpavādadrṣṭi, idea (view) of the refutation of the real
tattvābhisamaya, comprehension of reality, the real state
tathatā, suchness, essential nature, essential nature of the truth
tathābhāvaśānyatā, emptiness of such and such an existence
tikṣṇendriya, sharp faculty(ies)
trsṇā, “thirst,” desire
tejodbhātu, fire element
trāṇa, protection (syn. of Nirvāṇa)
trikasamnipatā, threefold union
tripitaka, threefold Canon

darśana, vision
darśanamārga, path of vision
dākṣiṇya, courtesy
dīvyasastraṭrābhijñā, superknowledge of the divine ear
duṣcarita, misconduct, misdeed
duḥkha, suffering, pain
duḥkha-duḥkhaita, suffering as suffering
duḥkhasthānīyadharma, conditions of suffering
dūramgama (bhūmi), “far-reaching” (stage)
dūrībhāva, distancing
dūrībhāvapratipakṣa, counteractive of distancing
dṛṣṭadharma, 1. he who has seen the Truth; 2. this very life
dṛṣṭānta, example, simile
dṛṣṭi, (false) view, idea, opinion
dṛṣṭiparāmarśa, adherence to opinions (false views)
dṛṣṭiprāpta, he who has attained to view (vision)
dṛṣṭivipratipanna, perverse compared to false views
dṛṣṭyuttaradhyāyītā, absorption dominated by (false) views
desa, orientation, space, direction
desanā, instruction, teaching
doṣa, defect
daurnanasya, displeasure
dausthulya, rigidity, unruliness, agitation
   — dauṣṭhulyaparigraha, grasped by unruliness
   — kāyadausthulya, rigidity of body
   — cittadausthulya, rigidity of mind
dravya, substance
dravyasat, what exists as substance
dveṣa, hatred
dveṣacarita, character dominated by hatred
dhandhābbijñā, superknowledge acquired slowly
dharma, teaching, truth, thing(s), mental object, etc.
dharmakāya, Dharma-body, body of the truth
dharmakusala, skilled in the teachings
dharmakṣānti, acquiescence to the truth
dharmacakṣus, Dharma-eye, eye of the truth
dharmacintā, reflection on the teaching
dharmatā, essential or true nature
dharmatālaksana, characteristic of essential nature
dharmatāviyuktatā, separation from the nature of the Teaching
dharmadhātu, element of the Teaching (ref. asamāskaṭa), element of the mental object
dharmaparyāya, discourse
dharmapratisanuvad, analytical knowledge concerning the Teaching
dharmameghā (bhūmi), “rain-cloud of the Teaching” (stage)
dharmavasavartin, master of the Teaching
dharmavinaya, teaching and discipline
dharmavibhāra, conduct in accordance with the teaching
dharmavibhārin, dwelling in the teachings or according to the teachings
dharmavaisāradyapṛaptā, having self-confidence concerning the teachings
dharmasamādhiṣṭhūlā, skilled in concentration on the teaching
dharmādhiṣṭhāna, repository of the Dharma
dharmānudharmapratipatti, practice of the major and minor virtues (laws)
dharmānusārin, he who follows the teaching
dharmābbisamaya, comprehension or realization of the Truth
dharmārāmarati, joy of devotion to the Truth
dharmāvasabhāsa, splendor of the Truth
dhātu, element (such as cakṣurdhātu), realm (such as kāmadhātu)
dhātuprabheda, 1. analysis of elements, 2. classification according to realm
dhātvavara, lower realm
dhāraṇī, magical formula
dhrīti, support
dhyāṇa, absorption, absorptive meditation

naraka, hell
nānādhimuktijñāna, knowledge of the different aspirations of beings
nāmakāya, groupings of names
nāmarūpa, name-and-form
nikāyasabhāga, similarity of types
nikāyasabhāgaṣṭhāṇādhipati, predominance over the state of similarity of types
nigamana, conclusion
nigha, danger
nidarśana, demonstration, manifestation, visible
nidāna, occasion
nimitta, sign
— animitta, signless (object), signlessness
— sanimitta, (object) endowed with signs
nimittikāra, objectification
niyatajanmakālika, person whose duration of rebirths is defined
niyama, regularity
nirikapratyaya, indifferent conditions
nirukti, explanation, expression
niruktikusala, skilled in explanation
niruktipratisamvid, analytical knowledge concerning explanation
nirupadhiśesanirvāṇa, Nirvāṇa without a remainder (substratum)
nirūpitavastu, established reality
niruddha, cessation, Nirvāṇa
niruddhasamāpatti, attainment of cessation
nirdehatā, absence of body
nirdhāvanabhāvanā, cultivation (meditation) with a view to emancipation or purification
nirmāṇakarma, supernormal creation
nirmāṇacīlā, mind which creates supernormally
nirvikālpa, non-discrimination, absence of discrimination
nirvedha, penetration
nirvedbabhāgiya, what is linked to penetration, leading to penetration
niṣevaṇabhāvanā, cultivation (meditation) with a view to frequent practice
niṣṭbābbhisamaya, perfect comprehension, final realization
niṣṭbāmārga, path of conclusion, path of perfection
niṣparidāha, non-burning (syn. of Nirvāṇa)
niṣyandatā, fluidity [Skt. not given in text; see p. 4, l. 34]
niṣyandapāla, natural or secondary result
niḥsaranā, emancipation, release
niḥsaraṇaṇasamjñā, perception of release
nihsvabhāva, devoid of own-nature
nīvaraṇa, hindrance
nairantarāyasamānantara, constant immediate
nairātmya, non-self
naivasamjñānasamjñāyatana, sphere of neither perception
nor non-perception
naiśkramya, renunciation

pañcakāmagūṇa, five sense-pleasures
pañḍita, sage, learned
padakāya, grouping of words, grouping of phrases
paratantra, relative (nature, etc.)
paratoghosa, (aid of) the words of others
paramadṛṣṭadharmanasukhavibhāra, supreme happiness in this very life
paramāṇu, atom
paramārtha, ultimate reality, absolute meaning
— paramārthasat, that which exists in the absolute (ultimate) sense
paravijñāpti, external intimation
parāyana, supreme goal (syn. of Nirvāṇa)
parikalpāpavādādṛṣṭi, idea (view) of the refutation of imagination
parikalpālambhana, imaginary object
parikalpīta, imaginary
— parikalpītalaksana, imaginary characteristics
parigraha, grasping, receiving
parigrabhakāraṇa, accompanying reason
paricchinnakāla, limited duration
paricchinnaviṣayālambhana, object of limited sphere
parijñā, complete or full knowledge
pariṇāti, transformation
pariṇāmika, transforming
parinīspanna, absolute
paripantha, obstacle
paripūraka (karma), fulfilling, completing (act)
pariṣkāra, necessity, material things necessary to existence
pariḥañadharma arhan, arhat of regressive nature
parītta, limited object
paruṣavāk, harsh speech
paropadesa, instruction given by others
paryavasīhāna, envelopment
paryāya, synonym
paryēṣaṇā, search
pāpamitrparigraha, influence of bad friends
pāramitā, perfection, state of perfection
pāramitā, perfection
— paramapāramitā, supreme perfection
— pāramiprāpta, he who has attained perfection
piṭaka, canon (lit., basket)
— abhidharmapiṭaka, Canon of the Higher Teaching
— pāramitāpiṭaka, Canon of the Perfections
— bodhisattvapiṭaka, Canon of the Bodhisattvas
— vinayapiṭaka, Canon of the Discipline
— śrāvakapiṭaka, Canon of the Disciples
— sūtrapiṭaka, Canon of Discourses
piśunavāk, slander
puṇya, merit
puḍgala, individual
punarbhava, new becoming, rebirth
puraskāra, veneration
puruṣakāraprāhala, result of manly effort
puṣṭi, increase
puṣṭa(-gata), statue
pūjākarma, act of veneration or homage
pūrvānta, beginning
pūrvāntāparāntānusamādhikusala, skilled in the conjunction of the past and the future
pūrvabhyaśa, former habitual practice
pūrvavīśāṇusmrtyabhijñā, superknowledge of the recollection of previous lives
prthagjana, ordinary man, worldling
prthagjanatva, status of ordinary man
prśṭhābhisamaya, later comprehension
paśunya, slander
poṣa, person
prakṛtiparinirvṛta, completely extinguished by nature
prakṛtibimbakāya, natural image of the body
prakṛtiśūnyatā, natural emptiness
pragraha, energetic activity
prajña, designation
prajñaptisat, what exists as a designation
prajñaptypavādadrṣti, idea of the refutation of designation
prajñā, wisdom
prajñāvimukta, (he who is) freed through wisdom
pranidhāna, aspiration, determination
pranidhi, aspiration, determination
pranidhiṇāna, knowledge of (or through) aspiration
pranīta, superior, higher
— hina-pranīta, inferior and superior
pratikūla, aversion
pratigha, repugnance
pratijñā, thesis, proposal
pratiniyamakāraṇa, reason of diverse regularity
pratipakṣa, counteractive, counteracting
pratipakṣabhāvanā, cultivation (meditation) with a view to counteracting
pratipad, practice
pratibimba, reflected image, reflection
— savikalpapratibimba, speculative reflected image
pratibhānapratisamvid, analytical knowledge concerning mental vivacity; lively intelligence
pratilambha, acquisition
pratilambhabhāvanā, cultivation (meditation) with a view to acquisition
prativedhadharma arban, arhat of penetrating nature
pratīṣṭhādhipati, predominance in means of support
pratisamvid, analytical knowledge
pratisamkhyā, acquired knowledge, discernment, reflecting
pratisamkhyānirodha, cessation obtained by means of acquired knowledge
pratītyasamutpanna, what is conditionally originated
pratītyasamutpāda, conditioned origination
pratyakṣa, direct knowledge
pratyaya, condition
— pratyayasāmagrī, union of conditions
pratyātmedanīya, what should be felt in oneself
pratyutpanna, present (time)
pratyekabuddha, Solitary Buddha
pratyekabuddhayāna, vehicle of the Solitary Buddhas
pratyekabuddhabhisamaya, comprehension of the Solitary Buddhas
pradāsa, malice
prabandha, continuity, connection
— prabandhānyabāṭva, change in continuity
— prabandhāvipraṇāśa, non-breaking of continuity
prabhākarī (bhūmi), (stage called) illuminating
prabheda, classification, division
pramāṇa, authority
pramāda, indolence
pramuditā (bhūmi), (stage called) joyful
prayoga, practice, application
— aviparitaprayoga, unperverted practice
— prayogamārga, path of application
prayoganirākaraṇaṇadṛṣṭi, idea (view) of the refutation of practice
pravāda, rumor
pravṛtti, continuity
pravrajyābbhāri, devotion to the religious life
prasāṭhatā, passivity
— cittaprasāṭhatā, passivity of mind
prāsarabdhi, serenity
prasavādhipati, predominance of productivity
prasāda, serene joy
prabhāṇa, abandonment
— paryādāyaprabhāṇa, complete abandonment
prāṇātipāta, taking of life
prāntakoṭika, to the highest degree
prāpti, acquisition, obtaining
prāmāṇika, having authority, qualified
prīti, joy
preta, ghost
phala, fruit, result, effect
— adhipatiphala, predominant result
— nisyanaphala, secondary result
— vipakaphala, result of fruition
phalapratipannaka, progressing towards the fruit
phalasvalakṣanabhāvābhāva, existence and non-existence of the self-nature of the effect
phalopabhogādhipati, predominance of the experience of the results of actions

bandhana, bond
bala, power
— pañca bala, five powers
bahirmukha, extroversion
bahuśruta, erudition; learned, lit., “having heard much”
bijā, seed
buddhakrtya, duties of a Buddha
bodhipakṣadharma, qualities contributing to Awakening
bodhisattvavāsāvakrānta, entered into the bodhisattva commitment [should be: bodhisattvanyāmāvakrānta, entered into the certainty of the bodhisattva]
bodhisattvābhisamaya, comprehension of the bodhisattvas
bodhisambhāra, equipment with a view to Awakening
bodhyaṅga, factors of Awakening
bhava, existence, becoming
bhavāgra, summit of existence
bhavopakarana, instruments of existence
bhāva, existence (of a thing)
bhāvanā, (mental) cultivation, (mental) development, (“meditation”)
bhāvanāmaya, what consists of mental cultivation
bhāvanāmāyi prajñā, wisdom acquired through mental cultivation
bhāvanāmārga, path of cultivation or development
bhūta, element
— mahābhūta, great elements
bhūtakoṭi, limit of existence
bhōjane mātrājñatā, moderation in nutriment
bhautika, what is derived from the elements
bhṛānti, bewilderment, delusion

mada, self-satisfaction
mādmanacarīta, character dominated by self-satisfaction and pride
mādhyāmārga, middle path
manas, mental organ
manaskāra, attention
manuṣya, human being
manojalpa, mental discussion
manodbātu, mental organ element
manomaya, mind-made, created by the mind
manovijñānadhātu, mental consciousness element
mandarajaskacarīta, unexcitable character
maraṇa, death
— akālamarāṇa, premature death
— kālamarāṇa, death at the normal time
mala, stain, blemish
mahādgata, extensive object
mahāprāṇidhāna, great aspiration or resolve
mahāyāna, Great Vehicle
mātrāvyaavasthāna, definition by grade
mātsarya, avarice
māna, pride
mānacarīta, character dominated by pride
mānava, man
mānātimāna, supreme pride
mānottaradhyāyītā, absorption dominated by pride
māyā, illusion
mārga, path
— mārgasamgrāhamārga, path including the totality of paths
— siksātrayapariparśodhanamārga, path of purification by means of the three moral rules
— sarvakunānarakamārga, path producing all the good qualities (virtues)
mithyādṛṣṭi, false view
mithyāmāna, false pride
middha, languor
miśrībhāva, mixture, combination
mīmāṃsā, investigation, research
muditā, sympathetic joy
muṣitasmitā, confused memory
mūrdhāna, state of summit
mṛḍumārga, weak path
mṛdvindriya, weak (obtuse) faculty
mṛṣāvāda, falsehood, false speech
maitrī, universal goodwill (lit., friendliness)
mokṣa, deliverance, liberation
mokṣabhāgiya, pertaining or leading to deliverance
moha, delusion
mohacarita, character dominated by delusion
mrakṣa, hypocrisy

yatābhātajñāna, real or true knowledge
yatārūtārthābhinnivesa, adherence to the meaning of the sound (letter)
yatāvadbhāvikatā, state of real nature
yāna, vehicle
  — mahāyāna, Great Vehicle
  — hīnayāna, Lesser Vehicle
yukti, reason
  — apeksāyukti, reason of dependence
  — kāryakāraṇayukti, reason of cause and effect
  — dharmatāyukti, reason of essential nature
  — sāksātikriyāsādhanaṅyukti, reason of attestation
yoga, union, yoke
  — yogabhūmi, stage of union
yogakṣema, security
yoni, “womb” (ref. birth)
yoniṅśo manaskāra, profound or wise attention or reflection

raṇa, contention (syn. of kleśa)
ratisaṃgrāhakamanaskāra, attention which favors contentment
ratnātraya, Three Jewels (Buddha, Dharma and Saṅgha)
ratnābhisamaya, comprehension of the Jewels
rasa, flavor, taste
rasadhatu, taste element
rāga, craving, passion
rāgacarita, character dominated by craving
rūpa, matter, (visible) form
rūpaṇa, changing
rūpadhatu, form element, realm (world) of form
rūpāṁśika, particle of matter
rūpāryāpyāvacara, domain of form and of the formless

lakṣaṇa, characteristic
— lakṣaṇapratisamvedīmanaskāra, attention which recognizes characteristics
— lakṣaṇānīvyanījana, characteristics and minor marks
laya, torpor
layana, shelter (syn. of Nirvāṇa)
linatva (cetasa linatva), (mental) apathy
lokadhatu, world, universe
— madhyamasāhasralokadhatu, middling chiliocosm
— mahāsāhasralokadhatu, great chiliocosm
— sahasracūḍikalokadhatu, small chiliocosm
lokottara, transcendental
— lokottaraprṣṭhalabha, obtained subsequent to (after) transcendental (wisdom)
— lokottaramarga, transcendental path
— lokottaraviśuddhyadhipati, predominance of transcendental purity
— lokottaravairāgyādhipati, predominance of transcendental detachment

lobba, covetousness
laukika, worldly
— laukikamarga, worldly path
— laukikaviśuddhyadhipati, predominance of worldly purity
— laukikavairāgyādhipati, predominance of worldly detachment

vajropamasamādhi, diamond-like concentration
vanatha, dense forest (syn. of kleśa) [= vanasa]
vanasa, dense forest (syn. of kleśa) [correct word for gabana and vanatha]
vargacārin, living in a group (a class of Pratyekabuddha)
vaśavartanātmīyatā, dependence of the self
vaśītā, mastery
vastu, substance, thing
vastuparikṣāmārga, path of investigation of things
vastuparyanta, end of substance
vastvālambana, real object
vākkaraṇasampad, perfection of eloquence
vāda, talk, discussion, controversy
  — vādanigraha, defeat of a talk
  — vādanīḥprasaraṇa, withdrawal from a talk
  — vādādhiṣṭaraṇa, assembly at a talk
vādādhiṣṭhāna, subject of a talk
  — vādālaṃkāra, adornment of a talk
vāsanā, residues, impressions
  — vāsanāparibhāvita, impregnated by residues
  — vāsanāsamudghāta, eradication of the residues
vikalpapratibimbakāya, speculative counter-image of the body
vikalpitalakṣana, speculative characteristics
vikāra, transformation
vikṣepa, distraction
vighāta, distress (syn. of kleśa)
vicāra, deliberation, reflection
vicikitsā, scepticism, doubt
vicikitsottaradhyāyitā, absorption dominated by doubts
vijānana, knowing, discerning [Skt. not given in text; see p. 4, l. 1]
vijñāna, consciousness
vijñānānantyāyalana, sphere of infinite consciousness
vitarka, reasoning
vitarkacarita, character dominated by distraction (reasoning)
vidadānā, inner vision
vidūṣanā, repentence, censure
  — vidūṣanāpratipakṣa, counteractive of censure
vidyā, knowledge, higher knowledge
  — trividyā, three knowledges
vinayapiṭaka, Canon of the Discipline
vinīścaya, determining, examination
vipakṣa, hostile, opposed
vipariṇati, transformation
vipariṇāmadūḥkha, suffering engendered by transformation
viparyastālambana, perverse object
viparyāsa, perverse view, perversion
vipaśyanā, insight
vipāka, result, fruition (of actions)
   — vipākavijñāna, consciousness-result
vipākaphala, result of fruition
vipākābbhinirvṛtti, production of results
vipratipatti, depravation, perversion
vipratisāra, repenting
vibandha, obstruction (syn. of kleśa)
vibhāvana, dispelling, relinquishment
vimati, uncertainty
vimalā (bhūmi), (stage called) immaculate
vimuktimārga, path of liberation
vimokṣa, deliverance
viyoga, separation
virati, abstention
virāga, detachment
vilakṣaṇatā, divergent characteristic
vivāda, debate
viśeṣamārga, special path
viṣaya, domain, object, field
viṣayagrahaṇādhipati, predominance over the grasping of an object
viṣayādhipati, predominance of the object (sphere)
viskambhaṇa, suppression
visamyoga, dissociation, disjunction
visāra, dispersion
vibhiṅśā, harmfulness, violence
vitarāga, freed from craving (passion)
vīrya, vigor
vedanā, feeling
vaikalya, deficiency
vaipulya, development, extension
vaīrāgya, detachment
   — upaghāta vaīrāgya, detachment through exhaustion
   — upastambha vaīrāgya, detachment through satiety
   — ekadesa vaīrāgya, partial detachment
   — niruttara vaīrāgya, superior detachment
   — pariṃnāna vaīrāgya, detachment through complete knowledge
   — prakṛti vaīrāgya, natural detachment
   — pratipakṣa vaīrāgya, detachment through the effect of counteracting
   — prativedha vaīrāgya, detachment through penetration
   — prabhāna vaīrāgya, detachment through abandonment
   — sakala vaīrāgya, complete detachment
   — samutkarṣa vaīrāgya, detachment through superiority
   — samudghāta vaīrāgya, detachment through complete destruction
   — sammohā vaīrāgya, detachment through complete ignorance
   — sottara vaīrāgya, inferior detachment
vaśaradya, (perfect) self-confidence
vaśayika, pertaining to sense objects
vyāñjanakāya, group of consonants (letters)
vyañjanakuśala, skilled in the letter
vyāya, disappearance, destruction
vyāvadāna, purification
vyāvadānakuśalamūla, roots favorable to purification
vyāvasāyakarma, action of intention, action of effort
vyāvasthāna, definition
vyāvahāra, linguistic usage
vyākaraṇa, prediction (uttered by the Buddha announcing that a certain person (bodhisattva) will one day become a Buddha), exposition
vyākhyā, explanation
vyāpāda, ill-will, enmity
vyāpyālambana, widespread object
vyāyāma, effort
vyāvasāyikamārga, path of vigorous effort
śabdadbātu, sound element
śamatha, tranquillity, calm (concentration, absorption)
śamathabhāvanā, cultivation of the tranquillity of concentration
śaraṇa, refuge
śalya, arrow (syn. of klesa)
śāṭhya, dissimulation
śānta, calm, state of calm
śāntavimokṣa, peaceful or calm deliverance
śāntavibhāra, state of peace or calm
śāśvata, eternal
śiksā, precept, rule, training, discipline
śiva, bliss (syn. of Nirvāṇa)
śilavataparāmarśa, adherence to observances and rituals
śuddhāvāsa, pure abode
śubhakārin, he who has done right
śubhakṛṣṇa, state of “all-beauty”
śubhāśubhkarmaphalopabbhogasthānādhipati, predominant over the experience of the results of good or bad actions
śānyata, emptiness
śāika, disciple under training, in the course of study
śraddhā, trust
śraddhādhimukta, resolved (adhering) on trust (faith)
śraddhānusārin, he who follows trust (faith)
śrāvaka, disciple
śrāvakàyāna, vehicle of the disciples
śrāvakābhīsamaya, comprehension of the disciples
śrutamaya, what consists of listening (erudition)
śrutamāyī prajñā, wisdom acquired through listening (study, erudition)
śrotradhātu, ear element
śrotravijnānādhipati, auditory consciousness element

saṃyoga, fetter
saṃyojana, fetter
saṃlikbha, restriction
saṃleka, simple life
saṃvṛti, convention
saṃvṛtisat, what exists as a convention
sāṃśaya, doubt
sāṃsāra, continuity or cycle of existence
sāṃskāra, formation, construction, compounded or conditioned things
sāṃskāraduḥkha, suffering as conditioned
sāṃskṛta, conditioned, compounded
sāṃstutavastu, object experienced
sāṃsvedaja, exudation-born
sakṛtnairyāṇika, he who acquires emancipation immediately
sakṛdāgāmin, the “once-returner”
sakṛdāgāmipbalapratipannaka, he who is progressing towards the “fruit of the once-returner”
sāṃkalanaprabhaṇa, abandonment in series (by linking)
sāṃkliśtavibhāra, impure or defiled state (impure conduct or life)
sāṃkṣepa, compression
sāṃgraha, group, grouping
sāṃjñā, perception, notion, designation
sāṃjñākaraṇavyāvasthāna, definition by designations
sāṃjñāpracāra, behavior of perception
sāṃjñāvedayitanirodha, cessation of perception and feeling
sāṃjñāsamāpatti, attainment of perception
sacittaka-avasthā, state (situation) where the mind is active
sacitrīkāraviṣayālambana, object of the varied sphere
satkāyadrṣṭi, view (idea) of individuality
sattva, a being
satpuruṣasamsevā, association with good people
satya, truth
satyādhipateya dharma, teaching dominated by the truth
satvastu, that which is
saddharmaśravaṇa, listening to the Good Teaching
sanidarsana, visible
sanimittacāriḥbodhisattva, bodhisattva whose career is endowed with signs
sāṃtati, series
sāṃtuṣṭi, satisfaction, contentment
sāṃdarśana, manifestation
sāṃnāha, preparation
**Samprajñana, awareness**

**Sampratyāyana, conviction**

**Samprayoga, conjunction**

**Sambandha, conjointness, connection, relationship**

**Sambandhātmiyata, relationship with the self**

**Sambhava, co-existence**

**Sambhāra, equipment**

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**Bodhisambhāra, equipment with a view to Awakening**

**Sambhāramārga, path of preparation**

**Sambhinnapralāpa, idle talk**

**Sammooṣa, confusion, forgetfulness**

**Samyakkarmānta, right action**

**Samyaktvaniyāma, certainty of perfection**
samyakpradhāna, right exertion
samyaksamākāla, right thought
samyaksamādhi, right concentration
samyaksmṛti, right mindfulness
samyag avavāda, good advice
samyagājīva, right livelihood
samyagdṛṣṭi, right view
samyagrācā, right speech
samyagṛyāyāma, right effort
saraṇa, he who provokes contention (syn. of kleśa)
sarvatragasamprayoga, universal conjunction
sarvatragāminipratipajñāna, knowledge of the different practices leading to all the destinies
savastukavīṣayālambana, object of the sphere of existing things
savipāka, endowed with fruition (results)
savyāghatālambana, resisting object
sasamprayoga, (object with) mutual association
sahabbāva, co-existence, simultaneity
sahabhāvādhipati, predominance through co-existence
sahasracidikalokadhātu, small chiliocosm
sahāya, aid, concomitance, association
sāksātākṣriyā, attestation, realization
sāṃkathya, dialectics
sāṃkathyaviniścaya, determining dialectics
sātatyasatkṛtyaprayoga, constant and careful practice
sādbhana, proof
sādharaṇāsādharaṇa, common and exceptional
sādbhumati (bhūmi), (stage called) sharp intelligence
sādhya, thing to be proved
sādhyārtha, thing to be established or proved
sābhisaṃskārapariniṃrvāyan, he who attains Parinirvāṇa with effort (construction)
sāmagrī, assemblage, accord
sāmiṣa, sensual
sāmiṣavedanā, sensual feeling
sāsravadharma, impure things, impure conditions
sukhavihāra, happy abode (happy life)
Abhidharmasamuccaya

sudurjaya (bhūmi), (stage called) difficult to vanquish
suniruktiavyañjanajñai, knowledge of the well explained letter
sūtra, discourse
sūtrapitaka, Canon of Discourses
sottara, inferior, lower
sopadhiṣeṣanirvāṇa, Nirvāṇa with a remainder
saumanaśya, joy, delight
skandha, aggregate
skandhopanikṣepakapratisambhāyakātman, self which establishes and assembles the aggregates
stāna, inertia
sīhānādhīpati, predominance of place
sīhānaṃsthānakausālya, skill concerning what is possible and what is impossible
sīhānāṃsthānajñāna, knowledge of what is possible and what is impossible
sthitākampya arhaṃ, stable and unshakeable arhat
sthitī, duration
sthirasaṃjñā, idea (notion) of stability
sparśa, contact, touch
spraṣṭavya, tangible
spraṣṭavyadhātu, tangibility element
smarasamkalpanimitta, object of thought in connection with memory
sṃrti, mindfulness, memory
sṃṛtyupasthāna, application of mindfulness
srota-āpanna, a “stream-winner”
srotāpattiphalapratipannaka, he who is progressing towards the “fruit of stream-winning”
svaparasamayajñatā, knowledge of one’s own teaching and that of others
svayamdrṣṭiparāmarśa, adherence to own’s own view (opinion)
svastyayana, propitious (syn. of Nirvāṇa)

bhīna, inferior, lesser
bhīnapraṇīta, inferior and superior
hetu, cause, reason (in logic)
hetuparigrahavināśa, destruction of the grip of cause
hetupratyaya, causal effect (cause and condition)
hetuphalapratyayasyasamavadhāna, combination of causes and effects and conditions
hetuphalaprabandha, continuity of causes and effects
hetuphalopayoga, relationship of cause and effect
hetusvabhāva, own-nature of cause
hetusvalakṣaṇabhāvabhāva, existence and non-existence of the own characteristic of cause
brī, self-respect
The *Abhidharmasamuccaya* is one of the most important texts of the Yogacāra school. In China and Japan it enjoyed great authority as one of the eleven śāstras cited in the *Siddhi* (Taishō [= T] 1585), the fundamental work of the Fa-hsiang school.¹ In Tibet as well much importance was attached to the *Samuccaya*. According to Bu-ston this text contains a summary of the doctrine common to the three Vehicles.² Bu-ston and Rgyal-tshab dar-ma rin-chen (1364-1432), one of the main disciples of Tson-kha-pa, wrote detailed commentaries on this work.³ Whilst the *Mahāyānasamgraha* is a compendium of specifically Mahāyānist teachings of the Yogacāra school, the *Samuccaya* is a systematic guide to the Abhidharma section of the doctrinal system of the said school.

Fragments of the Sanskrit text which contains some two-fifths of the entire work were discovered in 1934 by Rāhula Sāmkṛtyāyana. They were published in 1947 by V. V. Gokhale

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¹ A list of the eleven śāstras can be found in *Notes on the Siddhi* by Kuei-chi, T 1830, ch. 1, p. 230a 1-3; cf. the opening historical account by S. Lévi, *Matériaux pour l'étude du système Vijñaptimātra* (Paris, 1932), p. 33. The quotations from the *Abhidharmasamuccaya* and the *Abhidharma-tyākhyā* are listed by Katsumata Shunkyō, *Bukkyō ni okeru shinsūketsu no kenkyū* (Tokyo, 1961), pp. 139-43.


³ *A Catalogue of the Tohoku Collection of Tibetan Works on Buddhism* (Sendai, 1953), nos. 5183 and 5435.
("Fragments from the Abhidharmasamuccaya of Asaṅga," *Journal of the Bombay Branch, Royal Asiatic Society*, N.S., vol. 23, 1947, pp. 13-38). In 1950 Pralhad Pradhan published the same fragments, but added to them a Sanskrit reconstruction of the lost parts based on the Chinese (T 1605) and Tibetan\(^4\) versions. The Tibetan Tanjur also contains translations of the *Abhidharmasamuccayabhāṣya* and *Abhidharmasamuccaya-vyākhyā*.\(^5\) A complete manuscript of the Sanskrit text of the Bhāṣya has also been discovered and photographed by Rāhula Śaṅkṛityāyana. According to Shinoda Masashige, an edition of this text will shortly be published by the Jayaswal Research Institute in Patna.\(^6\) The Bhāṣya was not translated into Chinese, but to Hsūan-tsang, the translator of the *Samuccaya*, we owe a translation of the *Vyākhyā* (T 1606). We have little information on the authors of the Bhāṣya and Vyākhyā. The Tibetan Tanjur attributes both to Jinaputra (Rgyal-ba'i sras), while the Chinese tradition assigns to Sthiramati the compilation of the Vyākhyā. According to K'uei-chī\(^7\) and Hui-ch'ao,\(^8\) Sthiramati supposedly combined the *Samuccaya* and the commentary by Chūch Shihtzu (Buddhasimhā?). A disciple of Asaṅga who went by this name is mentioned by Hsūan-tsang in the *Hsi-yü-chi* (T 2087, ch. 5, p. 896c1-5, tr. Watters, I, p. 358). Recently, problems concerning the date and author of the Bhāṣya have been studied by Shinoda Masashige (cf. n. 6) and Takasaki Masayoshi.\(^9\) Pradhan had already pointed out some corresponding passages in the

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\(^4\) Pradhan does not say which edition of the Tanjur he used, but the references to folio numbers show that it was the Narthang edition. I have consulted the photomechanical reprint of the Peking edition, vol. 112 (Tokyo-Kyoto, 1957, pp. 236-72 (Mdo-'grel Li 51a3-141b2).

\(^5\) Photomechanical repr., vol. 113 (Tokyo-Kyoto, 1957, pp. 83-141 (Mdo-'grel Śi 1-145b2) and 141-229 (id. 143b2-362a8).


\(^8\) T 1832, ch. 1, p. 666b2-4.

Samuccaya and Trīṃśikābhāṣya by Sthiramati. The Japanese scholars mentioned above have shown that numerous passages in the Abhidharmasamuccayabhasya are also found in the Trīṃśikābhāṣya and other commentaries by Sthiramati, as well as other works such as the Abhidharmakośabhāṣya, Mahāyānasāṅgraha, Sūtrālaṃkāra, etc.\(^\text{10}\) Shinoda believes that the Abhidharmasamuccayabhasya was written before Sthiramati and slightly after Asaṅga and Vasubandhu. According to him, the Chinese tradition which attributes its composition to Buddhāśīla, Asaṅga’s disciple, should be taken into consideration. Nonetheless, Takasaki prefers to identify the author as Jinaputra, one of the six Siddhi masters and the author of a commentary on the Yogācārabhūmiśāstra (T 1580).\(^\text{11}\) The publication of the Sanskrit text of the Abhidharmasamuccaya-bhasya may possibly help us to clarify this question.

Dr. Rahula has admirably acquitted himself of the task of translating a text which contains such a large number of technical terms. These terms and their French equivalents are found in the Sanskrit-French and French-Sanskrit glossaries (pp. 189-216). Fortunately, Rahula has not followed the system of translation adopted by Sylvain Lévi and the Hōbōgirin. The Sanskrit-French glossary could well form the basis of a dictionary of Buddhist terms in French. It would be necessary to incorporate in it the equivalents found in the works of La Vallée Poussin and É. Lamotte. If such a dictionary could at the same time give references to the works of these scholars, in the form of a general index, we would have at our disposal a working tool of the greatest usefulness.


\(^{11}\) Kuei-chi distinguishes clearly between Buddhāśīla and Jinaputra, cf. his Notes on the Vyākyā, p. 307Ba11 (cited by Noël Péri, see n. 7).
The merits of Rahula's work are undeniable. The style is lucid and the many references to Pali sources are welcome. The translation of a text such as the *Samuccaya* poses many problems. For the lost parts of the Sanskrit text, Rahula has usually followed Pradhan's reconstruction. He only deviates from it in a few instances. Pradhan had the advantage of being able to consult the manuscript of the Sanskrit text of the Bhāṣya. Nonetheless, the Bhāṣya is not enough to enable us to re-establish all the technical terms. Furthermore, there are many divergences between the Tibetan translation and the Chinese. Pradhan points out a large number of them in his notes, but his Sanskrit reconstruction is mainly based on the Chinese version, of which it is a translation. There is no doubt that the Chinese version by Hsüan-tsang is much more faithful to the original text than the Tibetan version. This is already noticeable in the division of the text into two parts, each containing four chapters. As Pradhan (Introduction, p. 10) had already pointed out, the original text contained only five chapters, one chapter for the first part (Laksanāsamuccaya) and four for the second (Viniscaya-samuccaya): Satyaviniscaya, Dharmaviniscaya, Prāptiviniṣcaya and Śāṃkathyaviniṣcaya.12

The Sanskrit reconstruction of the lost parts by Pradhan, based on Hsüan-tsang's version, can doubtless be of use, but it must be compared carefully with the Tibetan version of the *Samuccaya* and with that of the Vyākhyā which also contains the text of the *Samuccaya*. Hsüan-tsang's Chinese version can at least help clarify obscure passages in the Tibetan text. Nevertheless, one should not impute to Hsüan-tsang all the imperfections of the retranslation into Sanskrit by Pradhan. To cite only one example, the third chapter (ch. 2 of the second part in Rahula's translation) begins with a list and explanation of the twelve divisions of the Buddha's Teaching. This division into twelve parts is mentioned in many texts. Rahula contents himself with adding in a note that the Pāli sources mention only nine. An explanation of the twelve divisions is found in a whole series of texts,

12. See also Takasaki Masayoshi, Ōtani gakubō, XXXVI, 2, 1956, pp 35-8.
listed by Maeda Egaku who devotes a detailed study to the nine
and twelve divisions of the Buddhavacana.13 Of particular inter-
est in this respect is a passage in the Śrāvakabhūmi, the Sanskrit

text of which has been published by A. Wayman (An Analysis
of the Śrāvakabhūmi Manuscript, Berkeley/Los Angeles, 1961,

pp. 75-8). With regard to geya, the Samuccaya says: sūtreṣu
anirūpito ṛtha vā yaḥ vyākhyāte / ato geyam ity ucyate (tr.
Pradhan, p. 78), but the Śrāvakabhūmi reads: yat (sic) ca
sūtraṁ neyārtham idam ucyate geyam (Wayman, p. 76). The
text of the Tibetan translation of the Samuccaya is very close to
this: yaḥ draiṅ-ba don-gyi mdo-ste rtogs-par byed-pas dbyaṅs-
kyis bsñad-pa'i sde'o, “or also what explains a sūtra with the
meaning to be explained (sūtraṁ neyārtham) is the geya
group.” Hsüan-tsang translates: “or it is a verse explanation of a
sūtra with the meaning to be explained. That is why it is called
geya” (T 1605, ch. 6, p. 686b3-4). In the same way the second
explanation of vyākaraṇa interprets it as a sūtra of explicit
meaning (sūtraṁ nītārtham; ṃes-pa'i don-gvis mdo-ste).14 The
terms sūtraṁ neyārtham and sūtraṁ nītārtham have been well
translated by Hsüan-tsang. In another passage, it is Hsüan-tsang
who has led Rahula astray. The Samuccaya contains a passage
on the antarābhava (Rahula, pp. 68-9) which is again found
virtually literally in the Yogācārabhūmi (ed. Vidhushekhar
intermediate existence develops before him who has done
wrong, for example, in the guise of a black bull (or billy-goat)
(kṛṣṇa kutapa); . . . before a person who has done right, in the
guise of white fabric” (Rahula, p. 68 [Engl. tr. 93]). Bhattacharya
remarks in a note that kutapa designates “a sort of blanket
(made from the hair of the Mountain goat)” [SBW: this is a direct
quote from Monier-Williams, p. 286a]. In the Yogācārabhūmi,
kutapa is rendered in Tibetan by phyar-ba which Bhattacharya

13 Maeda Egaku, Genshi bukkkyō seitō no seiritsu shi kenkyū (Tokyo,


14 See also La Vallée Poussin, La Siddhi de Hiuan-tsang, II (Paris, 1929),
p. 558
Abhidharmasamuccaya is unable to explain; but phyar-ba, like the equivalent kutapa, is given in the Mahāvyuttpatti (ed. Sakaki, no. 9563). Rahula’s translation is probably based on Hsüan-tsang’s version which has “the gleam of a goat or black sheep” (ch. 3, p. 675c24). Among other parallel passages in the Yogācārabhūmi can be noted that which deals with the synonyms of kleśa (pp. 166-8; Samuccaya, tr. Rahula pp. 71-9). The twenty-third synonym is vanasa in the Yogācārabhūmi manuscript (cf. p. 167, n. 8). Bhattacharya has changed it to vanatha, but Pradhan retained vanasa in his translation of the Samuccaya. Rahula opts for vanatha or gahana, but vanasa should certainly be retained as this word is again found in the Udānavarga (cf. Udānavarga XXXII, 78, ed. Bernard Pauly, JA, 1960, p. 251; ed. Franz Bernhardt, Göttingen, 1965, p. 457).

With regard to the parts of the text preserved in Sanskrit, Rahula has been able to compare the two editions, [made] independently of each other, by Gokhale and Pradhan. However, they are sometimes both incorrect. Thus, we find in Gokhale’s edition bodhisattvanyāsāvakrāntañ, whereas Pradhan reads bodhim anavadyām avakrāntañ (cf. Rahula, p. 174, n. 1 [Engl, tr. p. 237, n. 134]). We should obviously read bodhisattvanyāmāvakrāntañ (byaḥ-chub sems-dpa’i skyon-med-pa la žugs, p. 137a6-7). The change from s to m is only a minor correction from the paleographic point of view. It is to be wondered how Pradhan, using the same manuscript as Gokhale, was able to read bodhim anavadyām. It was probably a mistranslation of the Tibetan text. The Tibetan translators normally translate nyāma by skyon-med (cf. Edgerton, BHSD, s.v. nyāma).

These examples show that when translating a text such as the Abhidharmasamuccaya, it is absolutely essential to be able to consult the Tibetan translation at first hand. Moreover, it is not enough to refer to Pāli texts, neglecting those of the Mahāyāna and particularly those available in Sanskrit such as the beginning of the Yogācārabhūmi and the extracts from the Śrāvakabhūmi edited by Wayman. Rahula does not even hesitate to prefer the Pāli exegesis to that supplied by the Samuccayabhāṣya and the Samuccayavyākhyā. Hence, the Samuccaya (tr. Rahula, p. 184) cites a famous verse found in the
Review by J. W. de Jong

Udānavarga: pba daṅ ma ni bsad byas-siṅ / rgyal-po gtsan-shra-can gnis daṅ / yul-khor 'khor dan-bcas bcom-na / mi ni dag-par 'gyur žes bya (p. 141a2-3). In the Tibetan Udānavarga (ed. H. Beckh, Berlin, 1911, p. 107), this verse bears the number XXIX.24. The Sanskrit text can be established by combining the first three padas of the Sanskrit text of Udānavarga XXIX.24 (or XXXIII.61) and the last pada of Udānavarga XXXIII.62: mātaraṃ pitarāṃ hatvā / rājānaṃ dvau ca śrotṛīyau / rāṣṭram sānucaṛamaḥ hatvā / sūddha ity ucyate narāḥ. Rahula makes no mention of the Udānavarga and quotes only the text of the Dhammapada (294). For the hidden meaning of this verse, Rahula follows the Dhammapada-atṭhakathā (III, p. 454) without naming it. Bernhard, who has devoted a scholarly study to the interpretation of this verse ("Zur Textgeschichte und Interpretation der Strophen: Dhammapada 294, 295," Festschrift für Wilhelm Eilers, Wiesbaden, 1967, pp. 511-26), cites the explanation of this verse by Kātyāyana in the Udānavarga-vivaraṇa by Prajināvarman (p. 519). The explanation given by the Samuccayabhāṣya (pp. 141b8-142a2) and the Samuccaya-vyākhyā (pp. 359b8-360a2; T 1606, ch. 16, p. 773b2-3) is nearly identical: the mother is thirst (ṭṛṣṇā; sred-pa), the father is karmabhava (las-kyi srid-pa), the king is vijñāna with upādāna (ne-bar len-pa dan-bcas-pa'i rnam-par šes-pa), the two śrotṛīyas are dvīṭiparāmarśa and śilavrataparāmarśa, the kingdom is the six āyatanas (skye-mchog) and the anucaras their domain (gocara; spyod-yul). Rahula was wrong in not taking into account the explanation given by the Bhāṣya which, moreover, he seems to have consulted only rarely (a single explicit reference, p. 11, n. 1 [Engl. tr. p. 13, n. 25]).

15. Bernhard translates zag-pa daṅ bcas-pa'i las daṅ srid-pa as "das Werk, karman, mit dem (üblichen) Einfluss(en), und das Werden, bhava [SBW: roughly, "action, karman, with (bad) influence(s), and becoming, bhava"]. The Samuccayabhāṣya has las-kyi srid-pa which renders karmabhava, cf. Prahlad Pradhan, "A Note on Abhidharma-samuccaya-bhāṣya and its Author Sthiramati(?)," J. Bihar Res. Society, XXXV, 1949, p. 45. Las daṅ srid-pa also corresponds to karmabhava, on which see L. de La Vallée Poussin, Kośa, V, p. 1, n. 3).
Rahula deserves our gratitude for his excellent translation of this difficult text. There are very few obvious mistakes in it, such as, for example, the translation of samśraya (Tib. gnas-pa) by “doubt” (p. 14, l. 11 [Engl. tr. p. 18, l. 2]), and the translation of aṭṭānāgatābbāvanimitta by “the sign of the past and the future” (p. 34, l. 18 [Engl. tr. p. 45, l. 1]). In the Sanskrit manuscript a syllable is missing before and after bhāva. Gokhale reads aṭṭānāgata(pra)bhāva(nā)nimitto. Pradhan suggests prabhāvana and remarks that the Bhāṣya has prabhāva.* The Tibetan translation has rab-tu bzag-pa (p. 71b1), which confirms Gokhale’s correction (cf. Mahāvyutpatti, no. 6917). The remarks made above have no aim other than to show that his work would have gained in value had he [Rahula] carefully compared Pradhan’s translation with the Tibetan version. On the other hand, a text such as the Samucccaya cannot be translated without taking into account parallel passages in the Mahāyāna texts and, in particular, the works of Asaṅga whose Sanskrit text has been preserved.

Rahula’s introduction gives only a little information on the life of Asaṅga, according to the life of Vasubandhu by Paramārtha, and a glimpse of the contents of the Samucccaya. Rahula says nothing about the relationship of the Samucccaya to other Abhidharma texts of the Sarvāstivāda and other schools. This is a matter which deserves to be studied in detail. As far as I know, Japanese scholars have not been much concerned with it. Ui Hakuju and Fukaura Seibun are content to remark that the structure of the Samucccaya resembles that of the Prakaraṇapādasāstra (T 1541-2) and the Śāriputrābhidharma-sāstra (T 1548). On the other hand, the Samucccaya should be compared with other works by Asaṅga, and most importantly, with the Yogācārabhūmiśāstra. Wayman has already indicated

* Note: Pradhan adds that in the Bhāṣya there is a syllable missing after prabhāva: “tadanantaram cākṣaram ekam avalopitam” (p. 21, n. 2). The now printed Bhāṣya has prabhāvana (p. 26, § 35C).

the considerable differences in the logical terminology between one section of the *Yogācārabhūmiśāstra* which deals with *hetu-vidyā* and the Sāṃkṣayaaviniścaya. The only way we could be more certain about this question is through a comparative study of the *Samuccaya* and the *Yogācārabhūmi*. Let us hope that the forthcoming publication of the *Abhidharmasamuccayabhashya* will provoke further research on the place occupied by the *Abhidharmasamuccaya* in the development of the Mahāyāna and, in particular, in Asaṅga’s philosophical system.

17. Alex Wayman, “The Rules of Debate According to Asaṅga,” JAOS, 78, 1958, p. 31. We should note in passing that Lambert Schmithausen made a detailed study of the same Viniścaya which deals with the art of debate (tr. Rahula, p. 180, ll. 3-8): *Der Nirvāna-Abschnitt in der Viniścayasaṃgrahāni der Yogācārabhūmiḥ* (Vienna, 1969), pp. 184-97. Schmithausen made use of the manuscript of the *Samuccayabhāṣya* to explain the technical terms used by Asaṅga. His explanations deviate considerably from those given by Rahula in his notes.
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