Abhidharmasamuccaya

The Compendium of the Higher Teaching (Philosophy)
by Asaṅga
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The Compendium of the Higher Teaching (Philosophy)
by Asaṅga

Originally translated into French and annotated by

WALPOLA RAHULA

English version from the French by

SARA BOIN-WEBB

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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 = Dhammasaṅgani (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. Fausbøll, London, 1877
JRAS = Journal of the Royal Asiatic Society

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Abbreviations

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<td>Mhv</td>
<td>Mahāvaṁsa (PTS ed.)</td>
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<td>Nd2</td>
<td>Cullaniddesa (PTS ed.)</td>
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<td>Pañcaviṃśatisāhisrikāprajñāpāramitā, ed. Nalinaksa Dutt, London, 1934</td>
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<tr>
<td>Pradhan</td>
<td>see Abhidh-sam</td>
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<td>PTS</td>
<td>Pali Text Society, London, then Oxford</td>
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<td>Pug</td>
<td>Puggalapaññatti (PTS ed.)</td>
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<td>S</td>
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<td>Saṃgraha</td>
<td>La Somme du Grand Véhicule d’Asaṅga (Mahāyāṇaṃgraba), tr. Étienne Lamotte, Louvain, 1938, repr. 1973</td>
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<td>Siddhi</td>
<td>Vijñaptimātratāsiddhi, La Siddhi de Hiuan-Tsang, tr. and ann. L. de La Vallée Poussin, Paris, 1928</td>
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<td>Smp</td>
<td>Samantapāsādikā, Commentary on the Vinaya, Colombo, 1900</td>
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<td>Suttanipṭa Aṭṭhakathā (Paramatthajotikā II), Commentary on Sn (PTS ed.)</td>
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<td>Mahāyānasūtrālaṃkāra, ed. Sylvain Lévi, Paris, 1907</td>
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<td>Vijñaptimātratāsiddhi, deux traités de Vasubandhu. Viṃśatikā et Triṃśikā, ed. Sylvain Lévi, Paris, 1925</td>
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<td>The Life</td>
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<td>Ud</td>
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<td>Vbh</td>
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<td>Vism</td>
<td>Visuddhimagga (PTS ed.)</td>
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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

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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.¹ All that we know of him comes mainly from the biography of his brother Vasubandhu: “The Life of Vasubandhu by Paramārtha,”² 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 brāhmaṇ 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 Vīraṇcivatsa, whilst the second retained the name of Vasubandhu.³

The third son, Vīraṇcivatsa, 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 chu-an (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, Toung 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 brāhmaṇ caste named Prasannaśīla (in Tib. gsal babs kyi bhrims). However, Asaṅga’s father was a kṣatriya, whilst Vasubandhu’s was a brāhmaṇ. 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.”

The oldest, Asaṅga, was a man “endowed with the nature of a bodhisattva.” He also became a monk in the Sarvāstivādin order, 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 Pindola 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 Jambudvipa (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

4. 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 Mahāsāsaka sub-school. The two sources need not be considered contradictory since the Mahāsāsaka was a branch of the Sarvāstivāda. See Bareau, Les Sectes bouddhiques du Petit Véhicule, Paris, 1955 (abbrev. Sectes), p. 24. However, according to the Mhv, Ch. V, 8, the Sarvāstivādins as well as the Dhammaguptakas sprang from the Mahāsāskas:

Mahāsāsakabhiṅkhūbi, bhikkhū sabbatthivādino,
Dhammaguttīyabhikkhū ca, jātā khali ime dure
In any case, the Mahāsāsaka 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 Samadhi of Sunlight (sūryaprabhāsamādhi). 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.7

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7. Such as: *Yogācārabhūmi*, *Abhidharmasamuccaya*, *Mahāyānasūtrālaṅkāra*, *Madhyāntavibhāga* or *Madhyāntavibhaṅga*, *Prakaraṇāryaśānasanaśāstra* or *Āryaśāsanaprakaraṇaśāstra*, *Trīṃśatikāyāḥ prajñāpāramitāyāḥ kārikāsaptatīḥ* (a commentary on the *Prajñāpāramitā*); also attributed to him are: *Āryasandhinirmocanabhāṣya*, *Madhyāntānusārasāstra*, *Pancaśatikāprajñāpāramitopadeśa*-*Abhisamayālaṅkāraśāstra*, *Dharmadīrghavibhāṅga*, *Tattvaviniścaya* (on the *Abhisamayālaṅkāra*), *Mahāyānottaratantrasāstrarākhyā* 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 Tāvatiṃsa 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 Saṅgharakṣa (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 Saṅgharakṣa” (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.\textsuperscript{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 śāstra (treatise) and crush the Mahāyāna.

Vasubandhu was then living in Ayodhyā 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 an 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.

\textsuperscript{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, \textit{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.¹²

According to Tāranātha,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-dgab 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. Peters burg, 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.
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 Asanga lived during the fourth century C.E. in North-west India.\textsuperscript{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 Theravādins had their seven Abhidhamma Pakaraṇas,\textsuperscript{15} the Sarvāstivādins had their Jñānaprasthāna 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: Nāgārjuna (towards the second half of the second century C.E.) founded the Mādhyamika system with his Mūlamadhyamikakārikā and his voluminous commentary

\textsuperscript{14} Asanga's time is established from that of his brother Vasubandhu. The question of knowing whether the author of the Abhidhartnakosa was the same person as Asanga'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, Asanga's brother, lived during the fourth century C.E. We will therefore retain the fourth century as being the period in which Asanga 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. Sūtrālaṃkāra, 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 Mahāyānasūtrālaṃkāra,” 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 Budhica XXVI, parts I & II), Leningrad, 1927, I, p. 31; Alex Wayman, Analysis of the Sāvakakāśita Manuscript, op. cit., p. 19f.

\textsuperscript{15} Namely, Dhammasaṅgani, Vibhaṅga, Puggalapaññatti, Dhātukathā, Yamaka, Paṭṭhāna and Kathāvatthu.
upon the Prajñāpāramitā. Asaṅga established the Yogācāra (-Vijñānavāda) system with his monumental work, the Yogācārabhūmīsastra. What the Abhidhamma Piṭaka is for the Theravādins, the Jñānaprasthāna for the Sarvāstivādins, the Mahāprajñāpāramitāsāstra for the Mādhyamikas, the Yogācārabhūmīsastra 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 Dhammasaṅgaṇī, 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. Laksanaṃsaṃuccaya (Compendium of Characteristics) and II. Viniscayasamuccaya (Compendium of Determining). Each part contains four sections.

First Part

Chapter One is divided into two sections.16 In Section One, entitled “Three Dharmas,” the five skandhas (aggregates), eighteen dbhātus (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.
(Prakāraprabheda),\(^{17}\) 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 (atman) in any sense in these categories.

The short Chapter Two, entitled “Grouping” (samgrahā), studies the skandhas, dhātus and āyatanas by classing them in eleven groupings according to their 1. characteristics (lakṣaṇa), 2. elements (dhātu), 3. types (jāti), 4. states (avasthā), 5. associations (sahāya), 6. space (deśa), 7. time (kāla), 8. partial (ekadeśa), 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” (sama-prayoga) 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 (atman) feels, perceives, wishes, remembers, is false.

Chapter Four, the shortest in the whole work and entitled “Accompaniment” (samanvāgama), studies beings with regard to their seeds (bijā) in the three realms (kāma, rūpa, ārūpya), with regard to their mastery (vasitā) 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 (anunayarapatighaprabhāṇa).

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 brahmases. 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.

*Duḥkha*, listed in its eight forms (birth, old-age, disease, death, etc.) is dealt with under three different aspects: *duḥkha* as ordinary suffering (*duḥkhaduḥkhatā*), as transformation (*viparītāmaduḥkhatā*) and as a conditioned state (*saṃskāra-duḥkhatā*). 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 (*rūpasya kṣanikatā*), the atom is defined here as having no physical body (*niḥśaritā*) 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 *antarāḥkaraṇa* (intermediate existence) and the *gandharva* are discussed within the context of death.

Section Two deals with the second Noble Truth, *samudāya*, “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 (*kleśādhipateyakarma*) are considered as *samudāya*. After listing the main *kleśas* (six or ten in number), the author explains their characteristics (*lakṣaṇa*), emergence (*utthāna*), objects (*ālambana*), conjunction (*samprayogas*), synonyms (*pañcāya—24 in number*), divergences (*vipratipatti*), realms (*dhātu*), groups (*nikāya*) and abandonment (*prahāṇa*).
Under actions dominated by the defilements (*klesādhīpateyakarma*), different categories of karma such as *kusala* and *akusala*, *sādhāraṇa* and *asādhāraṇa*, *balavat* and *durbala*, *puṇya*, *apuṇya* and *animpiya*, *drṣṭadharma*, *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 (*lakṣaṇa*), 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 (*niruddha*), peace (*śānta*), excellence (*prāṇīta*) 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 atmagiko 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 gupta-dvāra*), meditation (*śamathavipaṣyana*), etc., practiced by the ordinary man (*prthaggaṇa*).

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 (*nirvedhabbhāgīya*) 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 viṭamalaṃ dharmacaksur udapādi* (Pāli: *virajaṃ viṭamalaṃ dharmacakkhuṇi udapādi*), *drṣṭadhamrā prāptadhamrā viditadhamrā paryavāgādhambrā* . . . (Pāli: *diṣṭhadhammo pattadhhammo viditadhhammo pariyogāḥdaḥhammo* . . .) concern this Path.

4. *Bhāvanāmārga* (Path of Mental Cultivation or Mental Development): this consists, among others, in the thirty-seven bodhipakṣadharmas (37 dharmas which conduce to awakening). As we know, these are composed of the four *smrtyupasthānas* (Pāli: *satipaṭṭhānas*), four *samyakpradbhānas*, four *ṛddhipādas*, five *indriyas* (*śraddhā, vīrya*, etc.), five *balas* (*śraddhā, vīrya*, etc.), seven *bodhyaṅgas* (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 *smrtyupasthānas* are called Path of the Investigation of Objects (*vastupariśāmārga*), the four *samyakpradbhānas* the Path of Vigorous Effort (*vyāvasāyikamārga*), the four *ṛddhipādas* the Preparatory Path to Concentration (*samādhiparikarmamārga*), the five *indriyas* the Path of Application to Perfect Comprehension (*abbisamayaprayogikamārga*), the seven *bodhyaṅgas* the Path of Perfect Comprehension (*abbisamayamārga*), and the Noble Eightfold Path is called the Path leading to purity and emancipation (*viśuddhinairyaṃnikamārga*). 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 *vajropamasamādhi* (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), *vyākaranā* (exposition), etc. These twelve *aṅgas* are then incorporated into the Threefold Canon (*tripiṭaka*): *Sūtra*, *Vinaya* and *Abhidharma*. These last three are again classed as *Śrāvakapiṭaka* (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), caritaviśodhana (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. sāpeksa (dependence), 2. kāryakāraṇa (cause and effect), 3. sāksātκriyāsādhana (accomplishment of attestation) and 4. dbarmatā (essential nature). After which are studied the four searches (paryēṣāṇa) for and four precise knowledges (parijñāna) of names (nāma), of substances (vastu), of the designation of own-nature (svabhāvaprajñāpti) and of the designation of particularities (viṣeṣaprajñāpti), concerning the Dharmas.

Next the five stages of union (yogaḥbhūmi) 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 (vyanjana), in (philosophical) explanation (nirūkti) and in the conjunction of the past and the future (pūrvāntāparāntānusandhi), and how one becomes a person dwelling in the Dharma (dbarmavibārin).

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 (asaddṛṣṭi) which can arise in the mind of a bodhisattva who examines the Dharma superficially and literally.

Then are explained the well-known terms niḥsvabhāvāḥ sarvadharmanāḥ of the Vaipulya, and the knowledge of the four abhiprāyas (intentions) and four abhisamādhis (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” (*Prāptiviniścaya*), 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 (*niryāṇa*), 3. receptacle (*ādhāra*), 4. application (*prayoga*), 5. result (*phala*), 6. realm (*dhātu*) and 7. career (*caryā*).

According to character, there are seven types of individuals: some are dominated by 1. craving (*rāgacarita*), others by 2. hatred (*dveṣacarita*), or 3. delusion (*mānacarita*), 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 (*niryāṇa*), there are three kinds of individuals: adherent of the Disciples’ Vehicle (*śrāvakayānika*), adherent of the Pratyekabuddhas’ Vehicle (*pratyekabuddhayaṃika*) and adherent of the Great Vehicle (*mahāyāṇika*).

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

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

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” (*srotāpañña*), etc. Various categories of arhats are also mentioned in this context.

With regard to the realms (*dhātu*), 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 (*adhimukticārin*) or by earnest intention (*adhyāṣayacārin*), 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 (*apramāṇa*), eight deliverances (*vimokṣa*), eight spheres of mastery (*abhibhūyatana*), ten spheres of totality (*krtsnāyatana*), four kinds of analytical knowledge (*pratisamvid*), six kinds of superknowledge (*abhi-jñā*), ten powers (*bala*), four kinds of perfect self-confidence (*vaisarādya*), three kinds of the application of mindfulness (*smṛtyupasthāna*), great compassion (*mahākaruṇā*), eighteen attributes of a Buddha (*āvenikabuddhādharma*), knowledge of all the aspects (*sarvākāraśājñāna*), etc.

Then comes an explanation of why the bodhisattva does not become a srotāpañña, etc. The bodhisattva has accepted an unlimited number of rebirths for the benefit of others. He destroys only the impediments to the knowable (*jñeyāvaraṇa*), but not the impediments of the defilements (*kleśāvaraṇa*). Nonetheless, he remains as pure as an arhat. He does not abandon the *kleśāvaranās* and *jñeyāvaranās* until he attains Bodhi "Awakening," and becomes an arhat, a Tathāgata. His skill in means (*upāyakauśalya*) for the ripening of beings (*sattvāparipāka*) and other special qualities are also explained.

Chapter Four, entitled "Determining Dialectic" (*sāmkhyaviniścyāya*), deals with 1. ways of determining meaning (*artha-viniścyāya*), 2. ways of explaining a sūtra (*vyākhya-viniścyāya*),
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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 sutra passages (*abhisamādhi-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 Diṇnāga and Dharmakīrti. The subject is dealt with under seven headings: 1. the talk or discussion (*vāda*), 2. assembly at the talk (*vādādbhikarana*), 3. topic of the talk (*sādyya*, things to be proved, *sādbana*, proof) (*vādādbhīṣṭāna*), 4. adornment of the talk (erudition, eloquence, etc.) (*vādālaṃkāra*), 5. defeat in the talk (*vādanigraha*), 6. withdrawal from the talk (*vādaniḥsaraṇa*) and 7. qualities useful in a talk (wide knowledge, self-confidence, mental agility, etc.) (*vāde bahukāra dharmaḥ*).

It concludes by quoting a passage from the *Mahāyānābhi-dharmaśūtra* 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 gŽis 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.
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(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 Taishō 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 cakṣurdbhātu (eye element), but it is “realm” in the kāmadbātu (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.]
I. — THE COMPENDIUM OF CHARACTERISTICS
(LAKŠAŅASAMUCCAYA)

CHAPTER ONE

SECTION ONE: THREE DHARMAS
(Skandhas, Dhatus, Āyatanas)

In the Compendium of Characteristics (laksanaśamuccaya): Three phenomena (tridharma), grouping (samgraha), conjunction (samprayoga) and accompaniment (samanvagama). In the Compendium of Determining (viniscayasamuccaya): Truth (satya), teaching (dharma), acquisition (prāpti) and dialectic (sāṃkathya). How many (kati), with what aim (kim upādāya), characteristics (laksana), definition (vyavasthāna), gradation (anukrama), meaning (arthā), example (diśṭānta), classification (prabheda)—all this will be known in the Compendium.

How many aggregates (skandha), elements (dhātu) and spheres (āyatana) are there?


There are eighteen elements: [1] the eye element (cakṣur-dhātu), [2] the form element (rūpadhātu)\(^1\) and [3] the visual

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


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 (*atītavartamanāsaḍākāropabhogadbāraṇatā*).

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


4. *Atītavartamanāsaḍākāropabhogadbāraṇatā* 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 (anāgataṣadākāropabbhogāyadārā).

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 (kusala), unfavorable (akuśala) and neutral (avyākyta) activities.

5. Cf., the Pali expression diṭṭha-suta-muta-riṇāta. MA I, p. 37, says that the term muta indicates odor, taste and tangibles: gandharasaphotthabbānaṁ etam adhivacanāṁ.
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 (bījam 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 (bījam 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 solidarity.
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.6

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 organic7 or inorganic8 great elements or both,9 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,

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 matter included in the sphere of mental objects? It is of five kinds: [1] the infinitely small,\(^{10}\) [2] that which pertains to space,\(^{11}\) [3] that which pertains to the discipline of commitment,\(^{12}\) [4] that which pertains to the imagination\(^{13}\) and [5] that which is produced by the supernormal powers.\(^{14}\)

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. *Abhisamkṣepika* “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. *Abhyavakāṣika* “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. *Sāmādānika* “that which pertains to the discipline of commitment.” This is experience proved by practice. It is *avijnaptirūpa*.

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

14. *Vaibbutrika* “that which is produced by the supernormal powers.” These are things engendered by the *iddhibalas*, through the power of the *dhyānas, 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 (gregdha); pleasant, unpleasant, neither pleasant nor unpleasant feelings associated with renunciation (naiśkrāmya).

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 (sanimitta), 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” (nāsti kiñcid ityākiñcanayātanas).

What is perception endowed with signs? All perceptions except those of him who is skilled in the inexpressible (avyavabārakusala), 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 (rupadhatu).

"What is infinite perception? It is that by means of which one perceives the sphere of infinite space (akāśanāntyāyatana) and the sphere of infinite consciousness (vijñānāntyāyatana).

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

"What is the definition of the aggregate of formations?

"The six groups of volition (cetana): 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 sanśkāra), is called the aggregate of formations.

"And what are they [these formations]?


« What is volition (cetanā)? It is construction by the mind (cittābhisaṃskāra), 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 abhoga). Its function consists of keeping the mind (cittadharana) on the object (ālamana).

« [2] What is contact (sparśā)? It is similar to the transformation of a faculty[15] when the threefold union[16] 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 (cetas) with regard to the object experienced.[17] Its function is non-distraction.

« [6] What is concentration (samādhi)? It is one-pointedness of mind (cittasyaikāgrata) 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 Indrīyavikārapariccheda “This meaning of pariccheda is not known to our lexicons.” [tr after] La Vallée Poussin, Siddhi, p 144

16. Trikaśamnipāta “threefold union” is the union of a sense faculty, an object and consciousness Indrīya-risāya-vijñānāni triyeva trikaṃ Trīṃśikā, p. 20 Cf cakkhun ca paṭicca rūpe uppajjati cakkhunviṃśaṃ, tinnam saṅgati phasso (M III, p 281)

17. Saṃstutavastu “the object experienced:” Trīṃśikā, p 26, explains saṃstutavastu by pārāvānubhūtām “experienced formerly ”
« [8] What is trust (śraddhā)? It is full and firm conviction (abbisampratyaya) with regard to that which exists (astitva), serene joy (prasāda) relating to good qualities (guṇavatīva), and eagerness (abhilāṣa) for capability (śakyaṭva). Its function consists of giving a basis to will.

« [9] What is self-respect (bṛti)? It is shame at doing wrong to oneself. Its function consists of giving a basis to abstention from misconduct (duścarīta).

« [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 (bhavopakaraṇa). Its function consists of giving a basis to the halting of misconduct.

« [12] What is the absence of hatred (adveṣa)? It is the absence of malevolence (ānāghāta) with regard to living beings (sattva), suffering (duḥkha) and the conditions of suffering (duḥkhasthāṇīya dharma). Its function consists of giving a basis to the halting of misconduct.

« [13] What is the absence of delusion (amoha)? It is knowledge (jñāna) and discernment (pratisamkhyā) concerning the results of actions (vīpāka), concerning the teachings (āgama) or realization (adhyāgama). Its function consists of giving a basis to the halting of misconduct.

« [14] What is vigor (vīrya)? It is firm mental effort (cetaso 'bhūyutsāhah) aimed towards favorable (kuśala) things, either in the preparation (saṃnāha), or in the practice (prāyoga), or the absence of weakness (alīnāta), 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 (karmanyaṭa) of the body and mind acquired by relaxing the rigidity (dausṭhulya)\textsuperscript{18} of the body and mind. Its function consists of removing every obstruction.

\textsuperscript{18} Dausṭhulya: Tripāṭikā, 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 (cittapraśāṭhatā), 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 (saṃklesa).

«[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 (āghaṭa) with regard to living beings, suffering, and conditions of suffering. Its function consists of supplying a basis to a wretched state and misconduct.

akarmanyatā saṃklesikadharmaḥpijāni ca “the rigidity of the body and mind and the seeds of the defilements.” In Pāli the term (duṣṭhula) in general means “wrong,” “unchaste,” “lewd,” “wicked.” [Note by translator: despite this explanation, Dr. Rahula never again in this book uses the term “rigidity” for dauṣṭhula, preferring the equivalent of “unruliness.”]

19. Cittapraśāṭhatā. Trīṃṣikā, p. 28, explains the term thus: anahhi-sanskārenāpratyanatena samābitacetasa yathābhīyogam samasyaiyava ya pravṛttiḥ sā cittapraśāṭhatā “passivity of mind (cittapraśāṭhatat) is the continuation of the stable and equal state of mind already realized, without construction of effort” (praśāthaśvāth “lazy being”).

20. Asparsavihāra. Pāli equivalent aphāṣavihāra which means “wretched state,” “unpleasant life or existence.” There is no doubt over the meaning of the term asparsavihāra since it is clearly explained in the Trīṃṣikā, p. 28: sparśah sukham, tena sabito vibhāraḥ sparśavihāraḥ, na sparśavihāro ’sparśavihāraḥ, duḥkhasabhiita ityarthah: “sparśa means happiness, an existence (state) endowed with that (happiness) is sparśavihāra, (that which is)
« [21] What is pride (māna)? It is exaltation of the mind (cittasyonnatib) 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 (traidhātuka). 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 (satkāyadrṣṭī)? 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 (antagrābadṛṣṭī)? It is the admission, inclination, idea, point of view, opinion of him who considers the five aggregates of attachment as eternal (sāśvata) or as self-annihilating [at death]. Its function consists of preventing emancipation by means of the middle way.

not sparsavibāra is asparsavibāra, which means ‘endowed with suffering.’” Therefore asparsavibāra 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 sparsavibāra and asparsavibāra are used as technical terms probably in accordance with the Pāli terms phāsuvibāra and aphāsuvibāra.

There is an interesting discussion of the term phāsuvibāra 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, sparsavibārata, asparsavibāra.

21. Sarvadrṣṭigata “all kinds of opinions.” Here gata does not mean “gone,” but “group,” “multitude.” Cf. the Pāli expression dīṭṭhigatam dīṭṭhigahanam. Also cf. the Tibetan translation of sarradrṣṭigata by lta ba thams cad “all opinions.”
[26] What is adherence to views (drṣṭiparāmarṣa)? 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.

[27] What is adherence to observances and rituals (sīlavrataparāmarṣa)? 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) 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 vastu) or who imagines falsely. Its function consists of totally eradicating good roots (kusalamūla), of supplying a basis to the consolidation of bad roots (akusalamūla), and of persevering in the bad and not persevering in the good.

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

22. Drṣṭiparāmarṣa is attachment to philosophical and metaphysical opinions, and sīlavrataparāmarṣa is attachment to external observances and rituals.

23. Gokhale reads yuktito “as just” and Pradhan reads muktito “as deliverance.” The Chinese and Tibetan versions confirm Pradhan’s reading.


25. According to the Commentary by Buddhasimha, the four words svabhāva, viśeṣa, agra and suddhi correspond respectively to the four satkāyaadṛṣṭi, antagrābhadṛṣṭi, drṣṭiparāmarṣa and sīlavrataparāmarṣa 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 (viśeṣa) to the knowable (jñeya), and also by reason of the fact that they attribute excellence (agra) and purity (suddhi) 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 (avyākṛta-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 (atman) in the aggregates, elements and spheres for five reasons? On seeing five defects (doṣa) contained in the view of individuality (satkāyadrṣṭi). [They are] the defect of divergent characteristics (vilaksañatā), defect of impermanence (anityatā), defect of dependence (asvātantrya), defont of the absence of body (nirdeباتā), defect of effortless liberation (ayatnato mokṣa).

« As for the twenty forms of defective views concerning the self with regard to the five aggregates—matter (rupa) is considered as the self (ātma), the self having a material nature (rupavantam ātmānam), matter pertaining to the self (ātmīyam rūpa), or the self to matter (rūpe ātmānam); 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 (sambandhātmīyatā), the dependence of the self (vaśavartanātmīyatā) and the inseparability of the self (avirbhāgavṛtyātmīyatā).

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


lished reality (anirūpītavastuka)? 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 (mraṇa)? 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 (pradasa)? 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 de-merit (apunya) and a state of uneasiness.

« [33] What is envy (īṣya)? 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 (parīṣkāra: things necessary to existence). Its function consists of supplying a basis to the opposite of a simple life (asamilekha).²⁸

« [35] What is illusion (maya)? 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

²⁸ In Pāli sallekha means ‘simplicity,’ “austerity,” not possessing many things. Cf sallekha utti, 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 (sāsraiva sampatti). It forms part of craving. Its function consists of supplying a basis to all the major and minor defilements (sarvakleśopakleśa).

« [38] What is violence (vīhiṃsā)? 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 (āhrikyya)? 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 (ṣṭyāna)? It is the absence of mental maneuverability (cittākarmanyaṭa), 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 (ṣubhanimitta). It forms part of craving. Its function consists of opposing tranquility (ṣamatha).

« [43] What is lack of trust (āśraddhya)? 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 (kausīdya)? 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 (sāsraevbhyaṣ ca dharmabhyaḥ). Its function consists of
supplying a basis to an increase of the bad and diminution of the good.

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

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

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

«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 (vyavakiranā), objectification (nimittikāra) in respect of a certain feeling which occurs, such as “me” (aham), “mine” (mama) or “I am” (asmi) because of unruliness aroused by egoism (ahaṃkāra), self-interest (mamakāra) and “I am” pride (asmimāna) 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 (kṛtyātipatti).

« [50] What is remorse (kaukṛtya)? It is mental repentence (cetaso vipratisāraḥ) which is part of delusion (mohāṃśika) 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 (cittastbīti).

« [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 uddārikatā).

« [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 sūkṣmatā). The function of both consists of supplying a basis to states of ease or uneasiness (sparśasparśavisīhāra).

« 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-viprayukta saṃskāra)?


* J W de Jong notes in his review that “doubt,” for samṣāra [not samśaya], is a mistake. See appendix, p 298 This should be, “It is a dispersion arising from entering other states of attainment or resorting to (samśra) other vehicles.”

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

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

«[3] What is the attainment of cessation (nirodbhasamāpatti)? 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” (ākiṅcanyāyatana) and who is emerging from the “summit of existence” (bhavāgra).

«[4] What is the state of non-perception (āsamjnīnika)? 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 (asamjnīsattva).

«[5] What is the life faculty (jīvitendriya)? Life span (āyus) 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, §63S Katamam tāṁ rūpaṁ jīvitendriyaṁ? Yo tesaṁ rūpaṁ dhammānaṁ āyu thitī yaraṇā yāraṇā niyanaṁ vattanā pālaṇā jī tāṁ jīvitendriyaṁ, idaṁ tāṁ rūpaṁ jīvitendriyaṁ
« [6] What is similarity of types (nikāyasabbhāga)? It is a designation indicating the resemblance of individualities (ātma-bhāvasadṛṣṭa) 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 (saṃskāraṇām abhūtā bhāve) in the similarity of types (nikāyasabbhāgā).

« [8] What is aging (jarā)? It is a designation indicating the change which occurs in the continuity (prabandhānyatbātva) of formations in the similarity of types.\(^3^1\)

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

« [10] What is impermanence (anityatā)? It is a designation indicating the breaking of the continuity (prabandhāvīnasā) of formations in the similarity of types.\(^3^1\)

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

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

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

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

\(^{33}\) Cf. ibid., p. 144, §644: Katamaṃ taṃ rūpaṃ rūpassa jaraṭa? Yā rūpassa jara ṇa jiraṇatā khaṇḍiccaṃ pāliccaṃ valitaccaṭā āyuno saṃbhāni indriyānaṃ pariṇāko, idaṃ taṃ rūpaṃ rūpassa jaraṭa.

\(^{34}\) Cf. ibid., p. 144, §645: Katamaṃ taṃ rūpaṃ rūpassa aniccata? Yo rūpassa khayo ravo bheda (paribheda) aniccatā antaradbhānaṃ, idaṃ taṃ rūpaṃ rūpassa aniccatā.
It is a designation indicating the absence (apratilābha) of noble qualities (āryadharma).

« [15] What is continuity (pravṛtta)? 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 (āśupraśrīti) of causes and effects.

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

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

« [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 (saṃkhyā)? It is a designation indicating separately the division (bheda) of the formations (saṃskāra).

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

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 (sarvakājakam ālayavijnānam) impregnated by the residues (vāsanāparibbhāvita) 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” (atmadrsti), love of “self” (atmasneha), pride of “I am” (asmimana) and ignorance (avidya). And this is present everywhere (sarvatraga), in favorable (kusala), unfavorable (akuśala) and neutral (avyākṛta) states, except in the case of one facing the Path (mārgasammukhībhāva), the attainment of cessation (nirodhasamāpatti), the stage of the learned (asaiksabhumī)\(^{35}\) and also the consciousness that has just this instant ceased among the six kinds of consciousness.

«What is consciousness (vijñana)? 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. *Asaikṣa*, lit. “he who has no further need of training,” that is, an arhat.

36. *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 *samjñāskandha* that perceives. For example, when the eye comes into contact with a color, the visual consciousness (caksunijñatā) 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 (dharma-dhātu). 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 (dharma-dhātu) 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 (kuśaladharma-tathatā);
2. the suchness of unfavorable things (akusāla-dharma-tathatā);
3. the suchness of neutral things (avyākṛta-dharma-tathatā);
4. space (ākāśa);
5. cessation obtained without acquired knowledge (a-pratisamākhyānirodha);
6. cessation obtained with acquired knowledge (pratisamākhyānirodha);
7. the immovable (āniṃjya);
8. the cessation of perception and feeling (saṃjñāvedayitanirodha).

What is the suchness of favorable things (kuśaladharma-tathatā)? It is the fact that there is no “self” (nairatmyam)—that which is known as emptiness (sunyata), signless (animitta), the limit of existence (bhūtakoṭi), ultimate reality (paramārtha) and the element of the Dharma (dharma-dhātu).

Why is suchness (tathatā) so called? Because of its unchanging nature (ananyathābhāvatā).
Why is suchness called “self-less” (nairatmya)? 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 (dharmadhātu)? 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 (rūpa), 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 visamīyoga).

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

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

[8] What is the cessation of perception and feeling (saṃjnāvedayitānirodha)? 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” (ākiñcanāyātana) and who is leaving the “summit of existence” (bhārāgra).

37. Pudgalanairatmya and dharmannairatmya
Hence, five kinds of matter, the aggregates of feeling, perception, and formations, and these eight unconditioned dharmas (asamskṛtadharma)—these sixteen (things) are called the element of mental objects (dharmaḍhātu).

What is the definition of the sphere (āyatanaṃvayavasthāna)? 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 (dharmaḍhātu) is the sphere of mental objects (dharmaṭāyatana).

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

It is mentioned that there is the eye (cakṣus) and the eye element (cakṣurḍhatu). 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 peṣī,* 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 (nirupadhiṣeṣanirvāṇa) 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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1 Note to new edition arbuda and peṣī refer to a fetus in different stages

14 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 (nirupadhiśeṣa-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.\(^9\) 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 (traiḍhātuka).

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 chugs dañ brul ba
for a person born in the realm of the formless (ārūpya) knows with the mental organ of that realm undefiled things (anāsravadharma) and those of its own realm of the formless. With an undefiled (anāśrava) mental organ one can know pure things (anāsravadharma) and those of each of the three realms (traiḍhatuka).

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 (saṃklesavyavādāna): 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 (vittarāśi). \(^{42}\) And so on up to the aggregate of consciousness. It is also called skandha “trunk” in consideration of the immensity of suffering (duḥkha), like, for example, a large tree trunk (mahāvyṛksaskandha). It is said in a Sūtra: the appearance of the great mass of suffering. \(^{43}\) It is also called skandha “shoulder” in consideration of the bearing of the burden (bhāravahanatā) of the defilements, \(^{44}\) as one bears a burden on one’s shoulder (skandhena bhāram udvahati).

What is the meaning of element (dbātu)?

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

What is the meaning of sphere (āyatana)?

It signifies the door in which consciousness appears (vijñānayadvāra). 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.

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\(^{41}\) Cf. Vbh., p. 1: yam kiñcī rūpaṁ aṭṭāṅgatapaccuppamān aṭṭhātikaṁ vā habidābhā vā olārikaṁ vā sukhumaṁ vā hinaṁ vā puṇītaṁ vā yamī dūre santike vā, tad-ekajīhaṁ abbatisyūḥitvā abbisāṅkhpitvā: ayaṁ vuccati rūpakkhandho.

\(^{42}\) Cf. rūṣṭhena khandhaṁ, Vis., p. 478. Upādānakkhandha: upādānassa paccayabbūtā dbhammapūṇā dbhammarāsayoti attbo, MA I, p. 286.

\(^{43}\) Cf. kevalassa dukkhhakkhandassa samudayo hoti in the Pāṭiccamāṇam, e.g. S II, p. 74.

\(^{44}\) Cf. bhāraṁ bavā panakkhandhā, S III, p. 25.

\(^{45}\) Cf. attano sabbāraṁ dhārentīti dbhātuva, Vis., p. 485.

\(^{46}\) Cf. pherapiṇḍapamaṁ rūpaṁ, vedanā bubbuḷāpama, maricikṭapamā saṅkā, saṅkhāra kadalilpaṁ, māyāpamā ca viṁśāṇam, dpitaṭiccaṁ dhārābunā, S III, p. 142.
SECTION TWO: DIVISION OF ASPECTS
(Prakāra-prabheda)

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

Substance (dravya), knowables (jñeya), matter (rūpa), outflow (impurity, āsrava), that which arises (utpanna), etc., that which is past (atīti), etc., conditions (pratyaya), what (how, katham), how many (kati) and with what aim (kimartham).

Among the aggregates (skandha), elements (dhātu) 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” (ātma-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.

47. Pradhan reconstructs the word vikalpa. However, the original term seems to be prakāra-prabheda. 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 (atmaprajñāpatti).^9
Which [among the aggregates, elements and spheres] are those that exist as convention (saṃvṛtisat)?
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 (saṃklesa-nimittātman).
Which [among the aggregates, elements and spheres] are those that exist in the ultimate sense (paramārtha-sat)?
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 (vyavādāna-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 (rūpa), (2) the mind (citta), (3) mental activities (caitasika), (4) formations dissociated from the mind (cittaviprayukta saṃskāra), 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 (rūpa) means the aggregate of matter (rūpa-skandha), the ten elements of matter (daśarūpadhātu), ten

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49. Tib.: bdag la btags pa.
spheres of matter (daśarūpāyatana), and also matter comprised in the element and sphere of mental objects (dharmaḥaṭvāyatana samgrhyita rūpa).

The mind (citta) means the aggregate of consciousness (vijnānakstāndha), the seven elements of consciousness (saptavijnānahāṭu) and the sphere of the mind (mana āyatana).

Mental activities (caittasika) means the aggregate of feeling (vedanāskandaḥ), the aggregate of perception (saṃjñāskandaḥ), the aggregate of formations associated with the mind (caittasamprayuktā saṃskāraśandha), and also part of the element and sphere of mental objects (dharmaḥaṭvāyatana).

Formations not associated with the mind (caittaviprayuktā saṃskāra) mean the aggregate of formations dissociated from the mind (caittaviprayuktā saṃskāraskandaḥ) and also part of the element and sphere of mental objects.

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

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

«(1) the object of the knowledge of determination (adhimuktijñāna-gocara),
«(2) the object of the knowledge of reasoning (yukti-jñāna-gocara),
«(3) the object of undispersed knowledge (avisāra-jñāna-gocara),
«(4) the object of knowledge pertaining to oneself (praty-ātma-jñāna-gocara),
«(5) the object of knowledge pertaining to others (parātmajñāna-gocara),
«(6) the object of inferior knowledge (avara- or adhara-jñāna-gocara),
«(7) the object of superior knowledge (ūrdhva-jñāna-gocara),
«(8) the object of the knowledge of repentance [for having done wrong] (vidūṣaṇajñāna-gocara),
«(9) the object of the knowledge of the absence of the appearance [of wrong] (asamuthānajñāna-gocara),
« (10) the object of the knowledge of the absence of the arising [of wrong] (anutpādajñānāgocara),
« (11) the object of the knowledge of knowledge (jñāna-jñānāgocara),
« (12) the object of ultimate knowledge (niṣṭhājñānāgocara),
« (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 (abhirjñeya)?
« How many [of them] are superior knowables?
« With what aim are superior knowables investigated?
« Superior knowables should be understood as: [1] super-normal transformation (samkrānti), [2] the ability to hear sounds [near and distant] (anuśrava), [3] penetration of the character of others (caritapraśeṣa), [4] [the ability to see] the coming [here into the world through former births] (āgati), [5] [the ability to see] the going [from this world to a future birth] (gati), [6] release (niḥsarāṇa). 50

50. These six superior knowables clearly correspond to the six abhiṇās well known to the Pāli texts:
\[\text{samkrānti} = \text{idbhivida (rddbhivida)}\]
\[\text{anuśrava} = \text{dibbasota (diryaśrotta)}\]
« All are superior knowables.
« [They are investigated] with the aim of abandoning attachment to a majestic self (endowed with supernormal powers, sānubbhāvātman).
« Which [among the aggregates, etc.] are material (rūpin)?
« 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 (rūpyātman).
« Which [among the aggregates, etc.] are immaterial (arūpin)?
« How many [of them] are immaterial?

« 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.\(^{52}\) 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 (caksuṣātman).
« 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 (acaksuṣātman).
« Which [among the aggregates, etc.] are those that are resistant (sapratīgha)?
« How many [of them] are resistant?
« With what aim are those that are resistant investigated?
« Everything that is visible is also resistant.\(^{53}\)
« And again, those that are resistant should be understood for three reasons: [1] type (jāti), [2] accumulation (upacaya), and [3] unprepared (aparikarmakaṇṭa).


"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 \textit{paramāṇorūḍhvarvam}). By unprepared [is meant] that which by nature is not under the control of concentration (\textit{na samādhi-vasavartirūpam}). And again, [it is called] "subject to resistance" because it is an immediate cause of anger (\textit{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 (\textit{asarvagatātman}).

"Which [among the aggregates, etc.] are those that are not resistant (\textit{apratigha})?

"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 (\textit{sarvagatātman}).

"Which [among the aggregates, etc.] are those associated with outflow (impurity, \textit{sāsvara})?\textsuperscript{54}

"How many are associated with outflow?

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


\textsuperscript{54} Āsṛava "outflow" is a figurative synonym of kleśa "defilement." There are three āsṛavas: 1. kāmāsṛava, 2. bhāvāsṛava, 3. avidyāsṛava. See p. 106; M I, p. 55; \textit{Sammādiṭṭhi-sutta} (no. 9); D III, no. 33, Samgiti-sutta.

However, sometimes \textit{drṣṭi} is also added, bringing their number to four. See Vism, p. 683.

Sāsṛava is also a synonym of laukika, and anāsṛava of lokottara. Cf. Vism, p. 438: āsṛavānam ārammaṇabhūtā sāsava, tesam anārammaṇā anāsavā. \textit{Atthato pan' esa lokiyalokuttara`va hotilpannā}. 

« 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 (āsrayuktātman).

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

« 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 (āsrayiyuktātman).

« 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, everything that is contentious should be understood in its nature (tadātma), in its connection (tatsambandha), in its bond (tadbandha), in its consequences (tadanubandha), in its conformity (tadānukūlya), and in its succession (tadanvaya).

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

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

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

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

I. *Lakṣaṇasamuccaya*

« 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 (*araṇa*) are as numerous as those that are dissociated from outflow (*anāśrava*).
« [They are investigated] with the aim of abandoning attachment to a self devoid of [the spirit of] contention (*raṇaviprayuktātman*).
« 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-bhāvam adhyavasyati*)—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] (*āmiṣayuktātman*).
« Which [among the aggregates, etc.] are those that are not sensual (*niramīṣa*)?
« 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 (*niramīṣa*) are as numerous as those that are non-contentious (*araṇa*).
« [They are investigated] with the aim of abandoning attachment to a self devoid of sensual [desire] (*āmiṣaviyuktātman*).
« Which [among the aggregates, etc.] are those associated with greed (*gredbhāṣrīta*)?
« 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 (pañcakāmagunan 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 (gredhāśrita) 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 (naiśkramyāśrita)?

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

"With what aim are those associated with renunciation investigated?

"Those that are associated with renunciation (naiśkramyāśrita) should be understood in the opposite sense to those that are associated with greed (gredhāśrita).

"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 (gredhayviprayuktātman).

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

"How many [of them] are conditioned?

"With what aim is that which is conditioned investigated?

"Everything that is subject to appearance (arising, utpāda), to disappearance (vyāya) and also to change in its duration (sthityanyathātva)—all that is understood as conditioned.56

"All are conditioned, with the exception of part of the element and the sphere of mental objects (dharmaśātvāyatanaikadesa).57

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«[They are investigated] with the aim of abandoning attachment to an impermanent self (anityatman).
« Which [among the aggregates, etc.] is unconditioned (asamskṛta)?
« 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 (dharmadātvāyatanaikadesa).
« [They are investigated] with the aim of abandoning attachment to a permanent self (nityatman).
« Should the aggregates without attachment (anupādāna-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 (karmaklesānabhisamānās). They are not unconditioned because they are and they are not face to face with will (kāmakaraśāṃmukhibhīvamukhībhāva). 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 (traidhātukaparyāpanna), and also that which, resembling it, remains subsequent to transcendental wisdom (lokottarapṛṣṭhālabdhāṃ ca tatpratibhāsam) is worldly.
« Part of the aggregates, fifteen elements, ten spheres, and also part of three elements and of two spheres.

samkhatā? Ye'va te dhammā sappaccayā, te'va te dhammā samkhatā. ibid., p. 193, sec 1085
"[They are investigated] with the aim of abandoning attachment to the world in the self (ātmani lokābhiniveśa).

"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 (nisprapañca) and free from discrimination (nirvikalpa). Furthermore, what remains subsequent to transcendental wisdom (lokottarapṛṣṭhabadbha) is also transcendental in a sense (paryāyenā), 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 (utpanna)?

"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 (aśāśvatātman).

"Furthermore, there are twenty-four kinds of arising: [1] original arising (ādyutpanna), [2] arising in series (prabandhotpanna), [3] arising through accumulation (upacayotpanna), [4] arising through association (āśrayotpanna), [5] arising...\[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 (anutpanna)?
« How many [of them] are non-arisen?
« With what aim is that which is non-arisen investigated?
 « The future (anāgata) and the unconditioned (asaṃskṛta) are non-arisen.
« Part of them all [is non-arisen].
« [They are investigated] with the aim of abandoning attachment to an eternal self (sāsvatātman).
« Futhermore, the non-arisen should be understood in the opposite sense to the arising.
« Which [among the aggregates, etc.] is grasping (grāhaka)?
« How many [of them] are grasping?
« With what aim is grasping investigated?
 « The material faculty (rūpindriya), the mind (citta) and mental activities (caitasika) should be understood as grasping.

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 (dharmadhātvāyatanaika-
deśa).

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

"Furthermore, unacquired grasping (aprāptagrāhakā), acquired grasping (prāptagrāhakā), grasping apart from its own present characteristics (svalakṣaṇavartamānapratyekagrāhakā) and grasping endowed with its own characteristics and general characteristics at all times and in all places (svasāmānyalakṣaṇasarvakālasarvaviṣayagrāhakā) should be understood as grasping, because of the appearance of consciousness in the union (sāmagrīvījnānasamutpatti); designation (prajñāptikā) 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 (viṣayātman).

"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 (kāmapratisamānyukta) 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 (vitarāgatman).
« Which [among the aggregates, etc.] are defiled (kliśṭa)?
« How many [of the aggregates, etc.] are defiled?
« With what aim are the defiled investigated?
« The unfavorable (akuśala) and the hindered indeterminate (nivṛtāvyākṛta) are defiled. And again, the hindered indeterminate [is divided into] the omnipresent mental organ (sārvarāgamanas), the associates [of passions] (samprayaṅkta) and defilements associated with the states of form and the formless (ṛūpārūpya).
« 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 (kleśayuktātman).
« Which [among the aggregates, etc.] are undefiled (acliśṭa)?
« How many [of the aggregates, etc.] are undefiled?
« With what aim are the undefiled investigated?
« The favorable (kuśala) and unhindered indeterminate (aniṣṭāvyākṛta) 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 (kleśavīyuktātman).
« What is the past (atīta)?
« 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 (ulpannya-niruddhalaṅkaṇa), [2] as a connection between cause and effect (hetuphalopayoga), [3] as the transcending of the action of

« Part of all [the aggregates, elements and spheres].
« [They are investigated] with the aim of abandoning attachment to a self which continues (pravartakātman).
« 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 satyanutpanna), [2] as not having as yet acquired own-characteristic (alabdhasvalakṣaṇa), [3] as not as yet containing a connection between cause and effect (betuphalanupayoga), [4] as the fact that the state of defilement or purification is not as yet present (saṃkleśavyavadānabhāvā-pratyupasthāna), [5] as the existence and non-existence of the own-characteristic of cause (betusvalakṣaṇabhāvāvāva), [6] as an object of defilement by reason of a pleasant hope (abbinandanāsamākieśanimitta), 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 (pratyutpanna)?
« 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 (betupalopayogānapayoga), [3] as the presence of defilement or purification (saṃkleśavyavadānapratyupasthāna), [4] as the sign of the
past and the future (atītānāgatabhāvanimitta),* and [5] as the presence of action (kāritrapratyupasthāna).

« Part of all [the aggregates, etc.].

« [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 (pratyātmavedaniya) and is inexpressible (nirabhilāpya), and also because the past, future and present are the basis of usage.

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


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

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


* 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 atītānāgatabhāvanimitta should be corrected to prabhāvanā. See appendix, p. 298. This could be translated, “the cause (nimitta, Tib. rgyu here rather than mithan) of the disclosing (prabhāvanā) of the past and the future.”

61. See p. 8, nos. 8 to 18 in the list of formations (sāṃskāra): (1) sraddhā, (2) hrī, (3) apatrāpya, (4) alohba, (5) adeśa, (6) amohā, (7) vīrya, (8) praśrabdhi, (9) apramāda, (10) upēkṣā, (11) aribimśā.
What is favorable through its consequences? Its own residues (vāsanā).

What is favorable as emerging? Physical and vocal actions produced by the former [eleven qualities].

What is favorable as ultimate reality? It is suchness (tathatā).

What is favorable through the attaining of birth? It is the production of results (vipākābhinnirvṛtti) which are appropriate to them (tadrūpa) consequent to former habitual practice (pūrvābhyyāsam āgamyā) of those same favorable qualities, in such a way that the tendency (ruci) towards them remains naturally (prakṛtya) and unconsciously (apratisamkhyāyā).

What is favorable through application? It is cultivation of the favorable (kuṣalaśya bhāvanā) due to association with good people (satpurūsasamśevas), to hearing the Good Dharma (saddharmaśravaṇa), to wise attention (yoniso manaskāra) and the practice of major and minor laws (dharmaṇudharmaṇapratipatti).\(^{62}\)

What is favorable through veneration? It is an act of veneration (pujākarma) 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 (dharmaśiṣṭhāna), bearing in mind the Teaching (dharma) as object.

What is favorable by granting a favor? It is help brought to beings by means of the four kinds of aid (caturbhiṣamgrahavastubhiḥ).\(^{63}\)

What is favorable through receiving? It is the obtaining of a birth in the heavens (svargopapattiparigraba) or in a prosperous and high caste family (ādhyocakulopapattiparigraba), or the obtaining of a state favorable to purification (vyavādānānukīlyaparigraba), through good acts of giving and morality (dānamayena puṇyakriyāvastunā vā śīlamayena vā).

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62. Cf. A (Colombo, 1929), p. 344: sappitrisasamśevo, saddhammaśravanā. yoniso manasikāro, dharmānudhammapaṭipatti, as the four things favorable to the development of wisdom.

63. The four kinds of aid: dāna (giving), peyyavajja (agreeable speech), atthacariyā (altruistic service), samānattatā (sameness), ibid., p. 345.
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«[11] What is favorable through counteracting? It is counter-action (pratipakṣa) consisting of repenting (vīdūṣaṇā), abandonment (prahāṇa), aiding (ādhāra), distancing (dīrībhāva), suppression (viṣkambhaṇā), dissociation (viṣaṃyoga), impediment opposed to the defilements (klesāvaraṇa) and impediment opposed to knowables (jñeyavaraṇa).

«[12] What is favorable as tranquillity? It is the complete abandonment (paryādāya prabhāṇa) of craving (rāga), hatred (dveṣa), delusion (moha) and all the defilements (sarvakleṣa), the cessation of perception and feeling (saṃjnāvedayitanirodha), the element of Nirvāṇa (nirvāṇa-dhātu) with remainder (sopadbhiṣeṣa) and without remainder (nirupadbhiṣeṣa) and unestablished Nirvāṇa (apratīṣṭhitanirovāṇa).

«[13] What is favorable as a natural result? It is special qualities (vaiśeṣika guṇa) such as superknowledge (abhijñā), worldly and transcendental (laukkikalokottara), common and exceptional (sādhvānāsādhvāraṇa), in a person who has attained tranquillity (upasamatrāpa) by means of that supremacy (tadādhipaṭṭa).

« What is unfavorable (akuśala)?
« 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 (adharma-yuktatman).

«[1] What is unfavorable by nature? Putting aside defilements associated with the mental organ (manahsamprayukta) in the realms of form and the formless (rūpānirūpyāvacara),
other major and minor defilements (kleśopaklesa) which cause misconduct (duścaritasaṃvīpaka).

« [2] What is unfavorable through its connections? It is qualities (dharmas) 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].


« [6] What is unfavorable through the attaining of birth? It is the habit of the unfavorable (akusalabhyāsa) and the corresponding result (tadṛśo 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 (asat-puruṣasamāsana), by listening to wrong teachings (asaddharmasrāvanā) and by superficial attention (ayoniṣo manaskāra).

« [8] What is unfavorable through veneration? It is the fact of erecting a monument (caitya) while seeking the support of certain deities (anvatamānyatamam devanikāyasamānīrayam), with the idea of causing harm [to living beings] (hiṃsāpūrvaka) or with perverse ideas (kudrṣtipūrvaka), by performing acts of veneration [offerings] (pūjākarma) while crowds are devoted to demeritorious (apunya) 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).

«[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 (dharmādharmaviyuktatman).
« [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 (sasamprayoga), the similarity of types (nikāyasabhāga), groups of names (nāmakāya), groups of words (padakāya) and groups of consonants (vyāijnānakāya).
« [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] (teṣām 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 (*kusala-asrava*).

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

«[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 (*kudṛṣṭi*) without causing harm to living beings, by presenting offerings (*pūjakarma*) and without great crowds acquiring either merit or demerit (*puṇya*-*apuṇya*).

«[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 (*aduṣṭāprarasamacitta*).

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

«[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 (*ātmabhava*) 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 (*ruparūpyavacaraḥ 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 (*nīmāṇacittasahajam*).

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 (kāmapratisamyukta)?
« 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 (sāsravakusālaṃkauśalāvyākṛta) in a person who is not free from craving (avītarāga).
« 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 (kāmavītarāgatman).
« What is associated with form (rūpapratisamyukta)?
« 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 (kāmavītarāga), but not as yet free from the craving of the realm of form (rūpavītarāga).
« 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 (kāmavītarāgatman).
« What is associated with the formless (ārūpyapratisamyukta)?
« 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 (ṛūpavātārāgātman).


What is natural detachment? It is aversion (pratikūlata) for a painful feeling or for conditions that cause suffering.

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.

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

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

What is detachment through complete ignorance? It is the aversion of the ignorant for Nirvāṇa.

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).

What is detachment through complete knowledge? It is aversion for the three realms of existence (traiḍhātuka) in a
person who has attained the path of inner vision (pratilabdha-darśanamārgasya).

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

« [9] What is inferior detachment? It is the detachment of the worldly (laukikānām), the disciples and the individual Buddhas (śrāvaka-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 (akuśala) and that which is neutral (avyākṛta) in an ordinary man (prthagjana), that which is defiled neutral (kliṣṭavyākṛta) in a person engaged in study and that which is neutral in a person who has gone beyond study (training), and also the unconditioned (asamskṛta).

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

"With the aim of abandoning attachment to an unliberated self (amuktāman).

"What should be abandoned by means of vision (darṣana)?

"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 (parikalpita kliṣṭa drṣṭih), doubt (vichikitsā), the basis of false view (drṣṭisthāna), no matter which defilements, major or minor, perverse compared to false views (drṣṭau vipratipannāh klesopaklesāḥ), no matter which physical or vocal action caused by false views and all the aggregates, elements and spheres leading to bad destinies (āpāyika).\(^6^4\)

"Part of all [the aggregates, etc.]

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

"What should be abandoned by mental cultivation (bhāvanā)?

"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)

\(^6^4\) Cf M I, p. 7. āsavā dassanā pabhātabbā in the Sabbāsas a-sutta
which are beyond the path of vision, in a person who has obtained the latter [path of vision] (labdhadarśanamārga).\textsuperscript{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 (aprahātavāya)?

« 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 (nirvedhabhāgīya).

« 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 (pratītyasamutpanna)?

« 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

\textsuperscript{65} \textit{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 (dharmadhātvāyatanaikadeśa).

« [They are investigated] with the aim of abandoning attachment to a self without a cause or having irregular causes (abhetuviṣamabhetukātman).

« [1] How [should that which is conditionally originated be understood] through its characteristics? [It should be understood] as arising through the effect of indifferent conditions (nirihapratyayotpatti), through the effect of impermanent conditions (anityapratyayotpatti) and through the effect of efficacious conditions (samarthapratyayotpatti).


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

« Which are the projective factors? Ignorance, the formations and consciousness.

« Which are the projected 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 (vāsana), 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 (vibhajanti) beings in the different destinies of existence (gatiṣṭu) and are also the condition of the residues of consciousness (vijñānanaśana).

“What is the function of consciousness? It supports the bond of the actions (karmabandham 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 (ātmabhāvaparipūrim) and they are also the condition of contact.

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

“What is the function of feeling? It leads beings to the experience of birth (janmopabhogā) 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 (sopadāna) 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-pariṇāma) and of life (jīvitatariṇāma).

[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 (saṃkleshasamgraha). The formations, consciousness and becoming: such is the group of the defilement of actions (karmasamkleshasaṃgraha). The rest forms the group of the defilement of birth (janmasamkleshasaṃgraha).

[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 (niḥkartṛkārtha), the fact of causality (saḥetukārtha), 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 (anītyārtha), the fact that everything is momentary (kṣaṇikārtha), the fact that there is an uninterrupted continuity of cause and effect (hetuphalaprabhandhānupacchedārtha), the fact that there is conformity between cause and effect (anurūpaketuphalārtha), the fact of the variety of cause and effect (vicitraketuphalārtha) and the fact of the regularity of cause and effect (pratiniyatahetuphalārtha).

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

By its profundity should be understood the profundity of its causality (hetu-gāmbhirya), of its characteristics (lakṣaṇagāmbhirya), of its arising (utpattigāmbhirya), of its duration (sthitigāmbhirya) and of its functioning (vṛttigāmbhirya).

Furthermore, conditioned origination is momentary (kṣaṇīka), but duration (sthitī) may be found in it; conditioned origination consists of unmoving (undriven) conditions (nirīhakapratyayā), but those conditions are also efficacious (capable of action) (samarthapratyayā); conditioned origination does not admit a being (niḥsattva), but it can also be constituted by means of a being (sattvatasācopalabhyate); conditioned origination does not admit a creator (niḥkartṛka), but there is no interruption between actions and their results (karmaphalāvipraṇāśa). It does not arise from itself (na svatāḥ), or from anything else (na paratāḥ), or from both (na dvābhyaṁ), it does not arise from its own action (svaṁkāra), or from the action of others (parakāra), or without cause (ahetū). 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 (cyutypapatti), of the arising of external grains (bāhya-sasyotpatti), of dissolution and evolution (samvartavivarta), of subsistence through nutriment (āhāropastambha), of the distinction between the good and bad destinies of existence (iṣṭaniṣṭagativibhāga), 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 (samkleśa) and purification (vyavadāna).
«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 (atmabettikadharmābhinniveśa).
«[a] What is the causal condition (hetupratyaya)?

66 Hetupratyaya can also be translated as “root condition” according to an explanation found in the Vism of the Pāli term hetupaccaya mūlam hetūti tuccati, tam idha adhipetam (p 532)
«[1] What is its own nature?\(^67\) It is the reason (kāraṇa), 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].\(^68\)

«[1] Reason of arising (upattikāraṇa), such as consciousness\(^69\) in accord (sāmagrī) with consciousness.

«[2] Reason of duration (sibhīti), such as nutriment for beings that are born and those seeking birth (bhūtānāṁ sattvānāṁ sambhavaisīṇāṁ ca).\(^7\)

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

«[4] Reason of manifestation (prakāṣa), 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 (parinati), 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 (sampratyāyana), such as a proposition, cause and example (pratijnābetudṛśṭānta) for a conclusion (sādhyā).

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

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

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67. Lit. "How according to its own nature?"
68. These two sentences are found only in the Chinese version.
69. Pradhan reads cakṣuḥ sāmagrī vijñānasya "the eye in accord with consciousness." Gokhale reads [vijñānaṁ] sāmagrī vijñānasya "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 pratyayah), such as ignorance (avidyā) of aging and death (jarāmaraṇa).

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

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

«[16] Introductory (āvāhaka) 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 (pancānāṃ gatīnām).

«[18] Co-operative reason (sabakārikāraṇa) which is an assemblage of conditions (pratyayāsāmagn), such as an undeformed faculty (indriyam aparibbinnam), a manifested object (viśaya ābhāsagataḥ), and the attention resulting from this (taṭjaś ca manaskāraḥ) [are the conditions] of consciousness (vijnāna).”¹

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

«[20] Non-adverse (avirodhi) 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 (sahabhāva) and not through some deficiency (vaikalya), such as the elements (bhūta) and those derived from the elements (bhautika).

¹ Cf. Ajhattikan ca cakkhum apanbhinnam hoti, bāhirā ca rūpā āpātham āgacchanti, tajjo ca samannāhāro hoti, evaṃ tajjassa viññāṇa-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 (sahabbhāva) and not through some deficiency (vaikalya), such as the mind (citta) and mental activities (caitasīka).

« [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 (akuśala) and defiled favorables (kuśalasāsrava) which grasp the idea of personality (ātmabhāva).

« [b] What is the immediate (samanantara)? The immediate condition should be understood as the constant immediate (nairantarasyamanantarā) and as that which immediately gives rise to the mind and joint and non-joint mental activities (sabhāgavicchāgacittacaitta).


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 (lokottara-viśuddhyadhipati).

« What is the joint and the analogue of joint (sabhāga-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 (viśaya) and faculties (indriya) unseparated from consciousness (vijnānāvirabita) and similar to the latter (tatsādṛśya), and like that which appears from the connection of its own similarity (svasādṛśyaprabandha) separated from consciousness (vijnānāvirabita).

« 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 (vijnānayuktayuktatman).
« What is the appropriated (upātta)?
« 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 (vedanotpattāśraya).
« 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 (viṣayagrāhanādhipati), [2] predominant
over the continuity of generation (kulaprabandhādhīpati), [3] predominant over the state of similarity of types (nikāya-sabbāgasthānādhīpati), [4] predominant over the experience of the results of good or bad actions (subhāsubhakarmaphalopabbogādhīpati), [5] predominant over worldly detachment (laukikavairāgyādhīpati), and [6] predominant over transcendental detachment (lokottaravairāgyādhīpati).72

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>
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</table>
| 1) Visayagrahanādhīpati | 1. Cakṣurindriya (eye faculty).  
                            2. Srotrendriya (ear faculty).  
                            3. Ghranendriya (nose faculty).  
                            4. Jīvendriya (tongue faculty).  
                            5. Kāyendriya (body faculty).  
                            6. Mana-indriya (mental organ faculty). |
| 2) Kulaprabandhādhīpati | 7. Strīndriya (female faculty).  
                            8. Puruṣendriya (male faculty). |
| 4) Subhāsubhakarmaphalopabbogādhīpati | 10. Sukhendriya (faculty of experiencing ease, happiness).  
                                             11. Dukkhendriya (faculty of experiencing suffering).  
                                             12. Saumanasyendriya (faculty of experiencing pleasure).  
                                             13. Daumnasyendriya (faculty of experiencing displeasure).  
                                             14. Upkṣendriya (faculty of experiencing equanimity). |
| 5) Laukikavairāgyādhīpati | 15. Śraddhendriya (faculty of trust).  
                                16. Viryendriya (faculty of vigor).  
                                17. Smṛtindriya (faculty of mindfulness).  
                                18. Samādbhūndriya (faculty of concentration).  
                                19. Prajñendriya (faculty of wisdom). |
«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 (dharmaḥārūṭāyatana).

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

«What is suffering as suffering (duḥkhaduḥkhatā)?

«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 (duḥkhavedana-svalakṣaṇa), and [2] also as the own-characteristic of things that appertain to the feeling of suffering (duḥkhavedanīyadharmasvalakṣaṇa).

«Part of all [the aggregates, etc.].

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

«What is suffering engendered by transformation (viparināmaduḥkhatā)?

«How many [of the aggregates, etc.] are sufferings 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 (sukhavedanāviparinātivalakṣaṇa), [2] the own-characteristic of the transformation of things that appertain to a pleasant feeling (sukhavedanīyadharmaviparinātivalakṣaṇa), [3] and also as the transformation of the thought...
of attraction for that (that pleasant feeling, *tatra cānunayacitlāvaparināti*).

« Part of all [the aggregates, etc.].

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

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

« 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 (*aduḥkhaṃsukhavedānāsaṃvālaṃkāra*), [2] having the own-characteristic of things pertaining to neither pleasant nor unpleasant feelings (*aduḥkhaṃsukhavedānāyādharmanasvālaṃkāra*), [3] as the grasping of these two kinds of unruliness (*taduḥkahayadauṣṭhuhūlaṃparigraha*), and [4] as non-liberation of both (*dvayāvinirmokṣa*) and as the fact of being followed by impermanence (*anityānuṃbandha*) and of not being secure (*ayogakṣema*).

« 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 (*aduḥkhāsukhātman*).

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

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

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

« The unfavorable (*ākuśala*) and the defiled favorable (*kuśala-sārava*) 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 (*skandhāpanikṣepakapratisāmabhāyakātman*).
Furthermore, fruition (vipāka) should be understood as the store-consciousness (ālayavijñāna) endowed with mutual associations (sasampravāgā). 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] pertaining to sense objects by reason of the connection with objects (viśayato ’pi vaiśayikāḥ), [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 ’pyupādānīkāh).

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 (aśuddhāśrayasthitikā), [2] pertaining to duration on a pure and impure basis (śuddha-śuddhāśrayasthitikā), [3] pertaining to duration on a pure basis (śuddhāśrayasthitikā), and [4] as manifesting duration (sthitisāṃdarśanīkā).

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 (asamskritākadesa).

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

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

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 (ātmadravyāgra).
« 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 (dbarmatālakṣaṇa).
« 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 (nairātmyāstītā).
« Furthermore, division is fourfold: [1] division according to characteristics (lakṣaṇaprabheda), [2] division according to methods (prakāraprabheda), [3] division according to bases (āśrayaprabheda) and, [4] division according to series (saṁtati-prabhedā).
« [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 (prajñāptisat), as convention (saṁvṛtisat), in the absolute sense (paramārthasat),
as having form (rūpin), as being formless (arūpin), as visible (sanidarsana) and as invisible (anidarsana), 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 (pratikṣāṇam).

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

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

« 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 (akṛtyābhgamakṛtvipraṇāśasamjñā).

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

« 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 (paricchinnakāla), [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 (samādhībhūmi).

[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 (ṣaikṣa), 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

* 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.\(^1\)

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 bsdus se na / phun po gsum dan / gcig gi phyogs gcig dan / khams gcig gis bsdus so //

2 Here there is probably a printing error in Pradhan's reconstruction. Cf Tib don dam pa bsdus pa gan ze na / gan phun po dan / khams dan / skye mched rnams kyi de bzin nid do //
CHAPTER THREE

CONJUNCTION (Samprayoga)

What is conjunction (samprayoga)?


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

[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 (saṃjñā), volition (cetanā), contact (sparśa), attention (manaskāra) and consciousness (vijñāna).\(^1\) Again, defiled universal conjunction (kliṣṭa-sarvatraga-samprayoga) is [the association] of the four defilements\(^2\) in the mental organ (manas).

Occasional conjunction (kādācitka samprayoga) is that of favorable (kuśala) 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 (suḥkavedanā). It is the same for an unpleasant feeling or a feeling that is neither pleasant nor unpleasant.

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

Interrupted conjunction (vicchinna 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 (kāmapratisāmyukta).

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

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

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1 These are present in every thought. Hence, the designation of “universal association.” Cf. Sabbacittasādhāraṇa in the Pāli Ablhuddhamma: phasso vedanā saṁjñā cetanā ekaggata fīrtindriyaṃ manasikāro ceti sattime cetasikā sabbacittasādhāraṇa nāma. Abhisāṅgaha, ed. Devamitta (Colombo, 1929), p 6

2 These are the view of self (ātmadṛṣṭi), love of self (ātmasneha), pride of “I am” (asmiṃśa) and ignorance (avidyā). See p 22.
and also of certain disciples in training (śaikṣa) or having completed 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 transcendental [wisdom] (lokottarakṣṭhālabdha) immediately after the first moment.

« He who is skilled in [the method of] conjunctions, what profit does he gain? He knows the conjunction and disjunction of things that defile (sāṃklesika) 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 (saṃjñātī), wishes (cetayate), remembers (smarati), defiles (saṃkliśyate) and purifies (vyavadāyate) himself. He penetrates the idea of non-self (nairātmyam avatarati). »
« 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 (vasitāsamanvāgama), 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 (kāmapratisāmyuktaiḥ kleśopakleśaiḥ), and of the defilements pertaining to the realms of form and of the formless (ruparupapratisāmyuktaiś ca kleśopakleśaiḥ), as well as favorable things that incur rebirth (upapattilābbikaiś ca kuśalaiḥ). 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 printing 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 (traidhātukapratipakṣalabhī), 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 (prāyogikānāṁ kuśalānāṁ dharmānāṁ), and of the mastery of absorptive meditation, deliverance, concentration, attainment, etc., whether worldly or transcendental (laukikānāṁ lokottarānāṁ vā dhyānānimokṣasamādhisamāpattyādināṁ), as well as certain other neutral things (tadekātyānāṁ cāvyākṛtānāṁ).

«[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 (saṃmukhiṁlta) the aggregates, elements and spheres.

« He whose good roots (kuśalamūla) are completely severed (saṁnccbinna) can be considered as accompanied and unaccompanied by the accompaniment of the seeds of favorable things (kuśalānāṁ dharmānāṁ bījasamanvāgama). As for the extremist (ātyantikā punah), 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 Parinirvāṇa. The extremist, by reason of his lack of cause of deliverance (mokṣabettvai kalva), 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 (anusāṁsā) 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 ekāntikasamjñī*) concerning anything, worldly success or defeat (*laukikyāṃ sampattau vipattau vā*), but he aims only at abandoning attachment and repugnance (*anunaya-pratighaprabāṇa*). »

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

CHAPTER ONE
DETERMINING THE TRUTHS (SATYAVINISCAYA)
SECTION ONE: DUḤKHASATYA


“What is determining the Truths? They are the Four Noble Truths (cātuḥyāryasatyāṇi): 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 (sattvabha) and to the basis of life (janmādhiṣṭhāna).

“What is the life of beings? It is the life of beings in the hells (narakā), among animals (tīrṇa) and hungry ghosts (pṛeti, phantoms, etc.); among human beings (manuṣya) in the Eastern region (pūrvavideha), in the Western region (aparagodāṇīya), in the continent of India (jambudvīpa), and in the Northern region (uttarakūrī); among the gods in the Assembly of the Four Great Kings (cāturmahārājākāyika), in the heavens of the Thirty-Three gods (trāyastriṃśa), of the Yāmas, of the Joyous (tuṣita), of the Creative-Enjoyers (nirmāṇaratī), of the Controller of Others’ Creations (paranirmitavaśavartī), in the Assembly of Brahmās (brahmakāyika), in the heavens of the First Brahmās (brahma-purohita), of Great Brahmā (mahābrahma), of Limited Light (parittābha), of Limitless Light (apramāṇābha), of the Radiant (ābhāsvara), of Limited Beauty (parīttaśubha),
of Limitless Beauty (apramāṇaśubha), of All Beauty (śubha-kṛṣṇa), of the Cloudless (anabhraka), of Meritorious Engendering (puṇyaprasava), of Great Fruit (bhṛhatphala), of Non-Perceptive Beings (asamjñīśattva), of the Non-Great (avṛba), of the Heatless (atapa), of Fine Regard (śudṛśa), of Fine Aspect (śudarśana), of the Highest (akaniṣṭha, lit. not the lesser), of the Sphere of Infinite Space (ākāśānanta-yātana), of the Sphere of Infinite Consciousness (vijñānānanta-yātana), of the Sphere of Nothingness (ākiñcanyāyatana) and of the Sphere of neither Perception nor Non-perception (naiyasa-mānāmānta-yātana).

« What is the basis of life?

« It is the receptacle-world [the inanimate world] (bhājana-loka). On the circle of atmosphere (vāyu-māṇḍala) rests the circle of water (apmaṇḍala). On the circle of water rests the circle of earth (prthivī-māṇḍala). On the circle of earth rests [Mount] Sumeru, seven golden mountains (kāṇcanaparvata), four continents (dvīpa, lit. “island”), eight intermediate islands (antaradvīpa), the inner ocean (abhya-rasamudra) and the outer ocean (bāhya-samudra), four terraces of Sumeru (sumeru-pariṣāṇa), the dwellings (sthānāntara) of the gods of the Assembly of the Four Great Kings (cātur-mahārāja-yāyika) and of the Thirty-Three (trīyastraṁśa), the circular mountain chain girdling the earth (cakravādāparvata); in space (ākāše), the heavenly residences (vimāna) of the gods of the Yāma heaven, of the Joyous (tuṣita), of the Creative-Enjoyers (nirmāṇarati), of the Controller of Others’ Creations (paranirmitavaśavarti) and of the gods of the realm of form (rūpavacara); the dwellings of the Titans (asura), the dwellings of the hells (naraka): hot hells (uṣṇanaraka), cold hells (sītanaraka), isolated hells (pratyekanaraka); and the dwellings of other animals (tiṇyak) and ghosts (preta).

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

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 (cāturmahārājakāyika), a thousand dwellings of the Thirty-Three gods (trāyastriṃśa), a thousand dwellings of the Yāmas, a thousand dwellings of the Joyous (tuṣīta), a thousand dwellings of the Creative-Enjoyers (nirmāṇarati), a thousand dwellings of the Controller of Others’ Creations (paranirmitavaśavarti), a thousand worlds of Brahma—this is called “small chiliocosm” (sahasraśikalokadhatu). A thousand “small chiliocosms” are called “second middling chiliocosm” (dvitīyamadhyamasāhasralokadhatu). A thousand middling chiliocosms are called “third megachiliocosm” (trīyamahāsāhasralokadhatu). This “trichilio-megachiliocosm” (trisāhasramahāsāhasralokadhatu) is girdled by a range of large circular mountains (mahācakra-vāḍaparvatamaṇḍala). The duration of the devolution and the evolution of this trichilio-megachiliocosm is the same (samasamvartavivarta).

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 power] of actions and defilements (karmakleśajanita), and which are dominated by actions and defilements (karmakleśādhipateya)—all that is called the Truth of suffering (duḥkhasatya).

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

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2 Cf. sahasra cūlamkā lokadhatu, dvīsahassā maṇipikā lokadhatu, trīsahassī maḥāsahassī lokadhatu 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 (vyavādānakuśalamūlādhipati). 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 (unreliness).

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 (duḥkhaduhkhatā); the sufferings of separation from what is pleasant and not obtaining what one desires are sufferings caused by transformation (viparināmaduhkhatā); in brief, the five aggregates of attachment are suffering as suffering caused by conditioned states (saṃskāraduhkhatā).

It is said there are two forms of suffering: suffering according to conventional truth (saṃvṛtisatya) and suffering according to ultimate truth (paramārthasatya).

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.

What are the general characteristics of suffering? They are the characteristics of [1] impermanence (anītya), [2] suffering (duḥkha), [3] the empty (śūnya), and [4] non-self (anātma).


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6 Tib gaṅ med pa’i mtshan ṇid
7 Tib ne ha i mtshan ṇid
of continuity, 8 characteristic of disease, etc., 9 characteristic of the varied continuity of the mind, 9 characteristic of good or bad fortune, 10 characteristic of the devolution and evolution of the receptacle-world.

[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 nid.
9. Tib. sms gna tshogs kyi rnam par 'byu b'i mtshan nid.
10. Cf. MA I, p. 57: kālo ghasati bhūtānī, “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 (apakarṣa, degeneration). Another minor period of the universe is the last period of the augmentation of life (utkarṣa, 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 (samvartta-vivartia), see Kośa, ch II, pp 181, 210, 214, 216
life-span? It is death at the normal time (kālamaraṇa).\textsuperscript{12} 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).\textsuperscript{13} 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] (upapadyāvedanīyakarma), or actions whose results should be experienced later in successive lives (aparapaṃyāvedanīyakarma), 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,\textsuperscript{14} are generally considered as suffering. Why is it said in a Sūtra: “All that is impermanent is suffering”?\textsuperscript{15} 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 (sāṃskāra-duḥkha) 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.”\textsuperscript{16} 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.

\textsuperscript{12} That is, after a long life.
\textsuperscript{13} See Kośa, ch. V, pp. 8, 43; VI, p. 222; VIII, pp. 132, 144.
\textsuperscript{14} See pp. 84-5.
\textsuperscript{15} Cf. S II, p. 53: yaḥ aniccān tam duḥkhān.
\textsuperscript{16} Cf. ibid., p. 53: yaṁ kuṅci redayitaṁ tam dukkhasmin ti.
What is the characteristic of emptiness (śūnyatā)? It is the non-existence (abhāva) of a certain thing, there. To observe (samannaśyanā) 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 (abhāvaśūnyatā), emptiness of such-and-such an existence (tathābhāvaśūnyatā) and natural emptiness (prakṛtiśūnyatā). The first should be understood as imaginary (parikalpita), the second as relative (paratantra), and the third as absolute (parināpanna).

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

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

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.”\(^1\) Again, the Blessed One said: “All that is not mine, or ‘I am,’ or my self.”\(^2\) What is the meaning of the word: “Thus one should really understand that through right wisdom.”\(^3\) 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 (svarasavināśa) of a born thing, regardless of its condition (anapekṣyā prayāyam).

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

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

\(^{20}\) Sabbaṇī . . . n’etaṇi mama, n’eso ’ham asmi, ne me so attā, M I, p. 139.

\(^{21}\) Evam etam yathābhūtām sammappāṇiñāya datṭhabbaṁ, ibid., p. 139.

These two phrases go together: Sabbaṇī . . . n’etaṇi mama, n’eso ’ham asmi, ne me so attā’ti evam etam yathābhūtām sammappāṇiñāya datṭhabbaṁ “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 (*ekadesāśrayībhaṇa*). 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 (*nibhasarīra*). The atom is determined (*vyavasthāna*) by means of ultimate analysis (*paryantaprabhedataḥ*) by the intellect (*buddhyā*), with a view to the dispelling (*vibbāvana*) of the idea of cluster (*piṇḍasamājñā*), and with a view to the penetration of the non-reality of the substance (*dravyāparinispattipravesa*) of matter.

« [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 (saṃlikhitam) [suffering]? It is the same [as the preceding] in those who have acquired the aids to deliverance (utpannamokṣabbāgiya).

« [3] What is restricted and unrestricted (saṃlikhitāsaṃlikhitam) [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 (vivartamokṣabbāgiya).

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

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

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

« [8] What is the lightest and restricted (tanutāramāṃ saṃlikhitam) [suffering]? It is the six spheres which constitute the condition for the life faculty (jīvitendriyapratyāyā) 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 (adhibhāvpriyapratibhāsāṃ mahāsaṃlekhapratiyupasthānām)? It is [the case] of bodhisattvas who have attained perfection (pāramiprāpta) and who deliberately continue to be reborn in existence (bhavopapatti).

« It is said that death (marāṇa) is suffering. Here death is threefold: that of a person whose mind is favorable (kuśalacitta), that of a person whose mind is unfavorable (akuśalacitta) and that of a person whose mind is neutral (avyākṛta-

24 Saṭṭhiyatanam. 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 (patuṣe cittapracare), 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 (abhisaṃskārāsamartita) by reason of the lack of both.

"In a person who has done right (ubhaṅkārī), the lower part of the body first becomes cold. However, in a person who has done wrong (asaubhaṅkārī), the upper part of the body becomes cold. At that moment, the intermediate existence develops (antarābhavo 'bhīnirantarate) before him who has done wrong, for example, in the guise (nirbhāsa) of a black bull (or billy-goat) (kṛṣṇa kuṭapa),* or an extremely dark night (andhakāramisrā rātrī); before a person who has done right, in the guise of white fabric (sukla paṭa) 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 (rūpadhātu), and for a person who is leaving the formless realm (ārūpyadhātu). He, too, is like a mind-made (manomaya) Gandharva.Ơ He lives for seven days at the very most, and may well die before then. Sometimes he returns.Ơ

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* A "black bull (or billy-goat)" should be corrected to a "black goat-hair blanket." See review by J. W. de Jong, appendix pp. 295-6.

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 (dharmā) 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 (sabbāgāṃś ca sattvān paśyatī). Wherever he is born, he has that physical form (tad ākṛti), and his movements are unopposed (apratibhatagati). Like a being endowed with supernormal powers (rddhimān), moving rapidly (āṣu-gāmi), he comes up against the place of his rebirth (upapattiyatane pratibhanyate). 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 (antarābba vaṣṭha) arouses craving (rāga) for the place of his rebirth, and other defilements (kleśa) 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 (vipāka). After that begins the development of the faculties (indriya), as explained in conditioned origination (pratītyasamutpāda)—in (one of) the four modes of birth (yoni, “womb”); egg-born (andaja), placenta-born (jarāyujaj, exudation-born (saṃvedaja), appari tion-born (upapādi kaja).

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 (kleśādbhīpateya karma). As the main explanation (prādhānyanirdeśa), the “thirst” (desire, ṭṛṣṇā) which produces re-existence and re-becoming (paunār bhāviki), which is linked to impassioned craving (nandirāgasahagati) and which finds its delight sometimes here and sometimes there (tatrattārābhbinandinī), 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” (ṛṣṇā) is present with respect to all objects (vastu-sarvatraga), on all occasions (avasthāsarvatraga), at all times
[past, present and future] (adhibhasarvatraga), in all the realms of existence (dhātusarvatraga), in all searches (esānasarvatraga) and in all forms (prakārasarvatraga).

« What are the defilements (kleśa)? The defilements should be understood [1] through their enumeration (parisamkhyāna), [2] through their characteristics (laksana), [3] through their emergence (utthāna), [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 (prabhāna).

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

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

[3] What is their emergence (utthāna)? If the latent tendency (anusaya) of a defilement is not destroyed, if an object...
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” (āveniki?).
32. This sentence, which is found in the Tibetan and Chinese versions, is lacking in Pradhan’s edition.
minor defilements (upakleśa)\textsuperscript{33} such as anger (krodha) are not in conjunction with each other. Lack of self-respect (ābhirīkya) and lack of modesty (anapatrāpya) are in conjunction everywhere with unfavorable (akuśala) things. Inertia (styāna), restlessness (auddhatya), lack of trust (āśraddhya), idleness (kausidyā) and indolence (pramāda) are in conjunction everywhere with what is defiled (kliṣṭa).


\textsuperscript{34} This term is missing in Pradhan’s reconstruction.

\textsuperscript{35} Pradhan’s reconstruction: vanasa. [This is the correct term according to J. W. de Jong. See his review, appendix p. 296.]
[1] How many fetters (saṃyojana) are there? Why are they fetters? Where do they fetter? There are nine fetters: the fetters of [i] attachment (anunaya), [ii] repugnance (pratigha), [iii] pride (māna), [iv] ignorance (avidyā), [v] views (dṛṣṭī), [vi] adherence (parāmarśa), [vii] scepticism (vicikitsā), [viii] envy (īryā) and, [ix] avarice (mātsarya).\(^{36}\)

[i] What is the fetter of attachment (anunaya-saṃyojana)? It is desire (chanda) for the three realms.\(^{37}\) 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.\(^{38}\) 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.


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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.

II. Viniścayasanuṣṭhāṇa

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 (uttaraviśeṣādṛṣṭi) 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 (sakṣaṇa-dṛṣṭi), view of seizing extremes (antarādṛṣṭi) and false view (mithyādṛṣṭi). 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 (parāmarśa-samyojana)? It is adherence to views (dṛṣṭiparāmarśa) and adherence to observances and rituals (sīlavrataparāmarśa). 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-saṃyojana)? 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 (ratna-traya). 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 (īryā-saṃyojana)? 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 (mātsarya-saṃyojana)? 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 (dveśa) and bond of delusion (moha). By the bond of craving, beings are bound to suffering incurred by transformation (viparītāmaduhkhā); 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 (samskārāduḥkhā). 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 (pratigha), [iii] craving for existence and becoming
(bhavarāga), [iv] pride (māna), [v] ignorance (avidyā),
[vi] views (dṛṣṭī), and [vii] scepticism (vicikitsā).40

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

[iii] What is the latent tendency of repugnance (pratigbā-
nuṣaya)? It is an unruly tendency to repugnance.

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

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

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

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

[vii] What is the latent tendency of scepticism (vicikitsā-
nuṣaya)? 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 repug
nance 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 (mithyābrāhma-
carya), 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 (dharmavinaya) of the Buddha.

[4] As for the minor defilements (upaklesa), 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 (cātāsikadharmā) 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.\(^\text{41}\) 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.\(^\text{42}\) As the Blessed One said: “For a long period, craving, hatred and delusion defiled, distracted and polluted your mind.”

[5] There are eight envelopments (paryavasthāna): [i] inertia (ṣṭyāna), [ii] languor (middha), [iii] restlessness (auddhatya), [iv] remorse (kaukṛtya), [v] envy (īṛṣā), [vi] avarice (mātsarya), [vii] lack of self-respect (ābrikṣya), and [viii] lack of modesty (anapatrāpya). They are called envelopments because they cover the mind completely, actively and ceaselessly. Furthermore, at the moment of acquisition of the image\(^\text{43}\) (udgrābanimitta)\(^\text{44}\) during the development of concentrated calm (ṣamathabbāvanā), and also on the occasion of the practice of the pure, virtuous and holy life, these envelopments cover the mind.

[6] A flood (ogha) is fourfold: the floods of [i] sense-pleasures (kāmaugha), [ii] existence and becoming (bhavaugha), [iii] false views (dṛṣṭyogha), and [iv] ignorance (avidyau-gha).\(^\text{45}\) Flood means, in the symbolic sense, a water course rushing down a slope. The first is a reflection on the search for

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41. See the list of the formations above, pp. 8-9.
42. Thus M I, p. 91, gives lobha, dosa, moha as cittassa upakkilesā Upakkilesa is used as a synonym of lobha and of abhijjbhākāyagatiha in their definition in Dhs, pp. 189, 201.
43. During meditation on a kasiṇa. See Vism, p. 125.
44. Pradhan’s reconstruction: pragrabhanimitta.
45. The same list of four ogbas 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 (āśrayāśriyasambandha).

[7] A yoke (yoga) is fourfold: the yokes of [i] sense-pleasures (kāmayoga), [ii] existence and becoming (bhavayoga), [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 (kāmopādāna), [ii] false views (drṣṭyupādāna), [iii] observances and rituals (silavratopādāna), 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 (grantba): the bodily ties (kaya-grantba) of [i] covetousness (abhidhyā), [ii] ill-will (vyāpāda),

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46 The same list of four yogas in the same order A II, p 10, D III, p 230, S V, p 59
47 The same list of four upādānas in the same order D II, p 58, III, p 230 M I, pp 51, 66 S II, p 3 V, p 59
[iii] adherence to observances and rituals (ṣīlavrataparāmarśa), and [iv] dogmatic fanaticism (idamsatyābhinhīvesa), 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 (ayoniso).

[10] There are five hindrances (nivarana): 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 (kuṣalapakṣa), and [particularly] with regard to devotion to the religious life (pravrajyabhirati), in the case of an accusation concerning the moral life (pratipatticodana), during concentrated calm (samatā) at the moment of acquisition of the image (udgraha) and during equanimity (upekṣā).

[11] A stump (kbila) 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.

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 nāmakāyassa ceva rūpakāyassa ca gantbanato.

49. The same list of five nivaranas 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 kbilas in S V, p. 57. However, D III, pp. 237-8: M I, p. 101; A IV, p. 460, give a list of five cetokbilas “stumps of the mind.” [i] doubt concerning the Master (sattabhā), [ii] the Dhamma, [iii] the Sangha, [iv] the value of the precepts (sikkhā), and [v] angry attitude of mind towards one’s co-religious (sabrahmacārī).
[12] A stain (*mala*) is threefold: the stains of craving, hatred and delusion.\(^{51}\) This is misconduct caused by craving, hatred and delusion. Wise co-religious (*sabrahmacārī*), 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.”

[13] There are three dangers (*nīgha*): 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.

[14] There are three arrows (*salya*): the arrows of craving, hatred and delusion.\(^{52}\) Craving, hatred and delusion are called “arrows” because they arouse attachment to existence and the instruments of existence (*bhavopakaranā*), 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.

[15] There are three accessories (*kīñcana*, lit. something): the accessories of craving, hatred and delusion.\(^{53}\) 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.

[16] There are three misdeeds (*duścarita*): misdeeds of craving, hatred and delusion.\(^{54}\) Craving, hatred and delusion are called misdeeds because due to them one does wrong through body, speech and mind (*kayadūṣcanta*, *vacičdūṣcanta*, *manodūṣcanta*). Again, this definition is given because craving, hatred and delusion are the bad roots (*akusalamūla*) of unfavorable misdeeds derived from

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\(^{51}\) The same list of three *malas* Vbh, p 368

\(^{52}\) Vbh, p 377, gives a list of five *sallas* (= *salyas*) rāga, dosa, moha, māna, ditthi

\(^{53}\) The same list of three *kīñcanas* 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 (*kāyadūṣcarita*), speech (*vacičdūṣcarita*) and mind (*manodūṣcarita*) 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 (pariṣkāra) 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 (lakṣaṇamūryanjana) [of a person or a thing], caused by superficial (ayoniṣo) 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

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55. The list of the same three āsravas (Pāli, āsava) in M I, p. 55; A I, pp. 165, 190; II, p. 211; III, pp. 93, 414; S IV, p. 256; V, pp. 56, 189; Vbh, p. 364. However, there is a list of four āsavas: kāmāsava, bhavāsava, diṭṭhāsava and avijjāsava, 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. Parilāha (= paridāha) 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 (rāṇa): 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 (jīvara): 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 (adharmanyaga), excessive covetousness (viśamalobha) 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 (kusala). 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,

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* The correct term is vanasa. See n 35 above, p 97

58. Vipratipatti usually means “misconduct,” “offence,” “fault,” “misfortune,” “divergence,” “difference,” “contradiction,” “contrarity,” “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 pratigba, it cannot understand an object or idea correctly, objectively, because it is then prejudiced or deformed either by craving (rāga) or repugnance (pratigba), and consequently it takes a perverted view.
craving (rāga) and repugnance (pratigha), deprave [the mind] with regard to objects (viṣaya) and views (dṛṣṭi). Pride (māna) depraves [the mind] with regard to beings and views. The view of individuality (sātkāyadrṣṭi), the idea of grasping extremes (antaagrābadṛṣṭi) and false views (mithyādṛṣṭi) deprave [the mind] with regard to knowables (jñeya). Adherence to views (dṛṣṭiparāmarṣa) and adherence to observances and rituals (sīlavratapardmarsa) 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 defilements59 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 (dbātu)? Except for repugnance (pratigha), all the other [defilements] are linked to the three realms. As for repugnance, it is linked only to the realm of desire (kāmadbātu). Moreover, craving (rāga) is in conjunction with happiness (sukha), joy (priti)60 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 (dbyāna). 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

59. See above, p. 95.

60. Pradhan’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 upeksā in the first and second dhyānas, with sukha and upeksā in the third, and with upeksā in the fourth.
only with equanimity. As is pride, so are the view of individuality (satkāyadrṣṭī), the idea of grasping extremes (antagrāha-drṣṭī) and adherence to observances and rituals (śīlavrataparāmarśa). False view (mithyādṛṣṭi) 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. Pure ignorance is in conjunction with sorrow and equanimity in the realm of desire. 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.\(^6\) As is craving, so are repugnance and ignorance. Craving in the realm of form pertains to four groups of consciousness,\(^6\) 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 (darśanaprabātavyanikāya) and the group which should be abandoned through mental cultivation (bhāvanāprabātavyanikāya). The group which should be

\(^6\) Visual, auditory, olfactory, gustatory, tactile and mental consciousnesses.

\(^6\) 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 satkāyadṛṣṭī), [2] the idea of grasping extremes (anta-grāhadrsti), [3] craving (rāga), [4] repugnance (pratigba), [5] pride

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 —
(māṇa), 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 (pariṣṭhīdā), through separation (viśaṃtyoga) and through obtaining the counteractives (pratipakṣalābha). What is complete knowledge? It is complete knowledge of things which constitute the cause (nīdāṇa), complete knowledge of the own-nature [of things] and complete knowledge of their bad consequences (ādīnava). 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 (anuttapannasya anuttāda), or one abandons [the wrong] that has already arisen (utpannasya 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 (dausthulya) by the defilements. Since unruliness [by the defilements] appears, the counteractives appear;

\(^{66}\) Sastih (sixty) in Pradhan's reconstruction is obviously an error.

Defilements to be abandoned through mental cultivation in the kāmadhātu 6
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rūpadhātu 5
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arūpyādhātu 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 (klesādhī-pateyakarma)? 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 (pariṇātikarma)72 and action of acquisition (prāptikarma).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 (puṇyakarma), demeritorious action (apuṇyakarma) and immovable action (ānirūḍhyakarma).74

What is action done after having willed (cetayitvā karma)? It is physical (kāyakarma), vocal (vākkarma) 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 nattī anānatra vuttappakāranaṁ pānātipātadīnaṁ 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, āśraya). The function of the earth is to support things that are on it. The function of matter (ṛūpa) is to obstruct (rūdbhatī) 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 (sāksātkarma) of Nirvāṇa by means of the Noble Eightfold Path.

74. These are the ādhyānas.


Furthermore, the destruction of life, etc., have five conditions: object (vastu),\footnote{9} intention (āśaya),\footnote{10} application (prayoga),\footnote{11} defilement (kleśa)\footnote{12} and accomplishment (niṣṭhā-gamana).\footnote{13}

\footnote{5}{The translation by L. de La Vallée Poussin of the term prānātipāta as “murder” (Kosa, 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 pārijitas for a bhikṣu, is expressed, not by the term prānātipāta, but by the expression manussavāgyghaṁ jīvita voropayya “to deprive a human being of life.”}

\footnote{6}{The same list of ten akusala and kusala [actions] in the Pāli texts. See M III, p. 45, Seritabha-aseritabha-sutta (no. 114); A V, p. 264. Also Vism p. 684.}

\footnote{7}{Note the term “abstention” (virati) with reference to the first seven unfavorable actions beginning with the destruction of life (prānātipāta), and this virati is included in the śila (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.}

\footnote{8}{I.e., prāna, a living being.}

\footnote{9}{I.e., radhakacittha, a violent thought, intention of killing.}

\footnote{10}{I.e., the action of killing itself.}

\footnote{11}{Rāga, dresa, mohā, together or separately, at the moment of killing.}

\footnote{12}{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 (viparyāsa). 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, niṣṭhāgamana “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 niṣṭhāgamana, 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 āsaya, “intention.” If a person crushes an insect underfoot without thinking of it, without intention (āsaya) and kills it, there is an action of killing, but it is not an unfavorable action because there is no āsaya, intention, and in consequence no other defilements. Such is the case in respect of the other conditions.

83. Namely, lobba, dveṣa, moha, which are the bad roots (akusalamūla).
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 (dṛṣṭadharmaśeṣanīkarma), [2] during the imme-
The results of the fruition (vipākaphala) 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 (nisyandaphala), 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 (adhipatipbala), separately and appropriately, are dangers that threaten external things.

It is said in the Sūtra: The results of the fruition (vipākaphala) 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 (nisyandaphala), separately and appropriately, are the growth of welfare of the person and things pertaining to him in those realms. Their predominant results (adhipatipbala), 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).

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 (upapadyāvedaniyakarma), and [3] later in subsequent lives (aparāparyāvedaniyakarma).

88. For details concerning the results produced separately and appropriately, see Cullakammavibhanga-sutta (no. 135) of M. See also Koṣa, 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\textsuperscript{90} is the first to produce its results, then that which is manifested at the moment of death,\textsuperscript{91} then that which is habitually performed earlier,\textsuperscript{92} finally that which was performed formerly [in a past life].\textsuperscript{93}

The Sūtra says: Action is threefold: meritorious action (puṇyakarma), demeritorious action (apuṇyakarma) and immovable action (āniṅjyakarma). What is meritorious action? It is favorable action (kusalakarma) associated with the realm of desire (kāmapratisamāyukta). 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 (rippārīpyapratisamāyukta).

The Sūtra says: Meritorious, demeritorious and immovable (puṇya, apuṇya, āniṅjya) actions are formations (saṃskāra) 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-saṃskāra). Ignorance of reality produces meritorious and

\textsuperscript{90} Pradhan's reconstruction: audārika-karma. But very likely guru-karma. Cf. Kośa, ch. IX, p. 297. In Pāli it is also garu- or garu-karma-kamma.

\textsuperscript{91} Asanna- or maraṇāsanna-kamma in Pāli.

\textsuperscript{92} In Pāli ācinnaka- or babula-kamma.

\textsuperscript{93} This refers to kaṭattā-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-āniṇījya-saṃskāra).\(^{94}\)

94. This refers to the well-known expression aridyāpratyayāḥ saṃskārāḥ “the formations are conditioned by ignorance,” and to many passages in the Śutras. Puṇyābhisamkāra, apuṇyābhisamkāra and āniṇījābhisamkāra constitute karmabhava (existence through karma or action). The Vbh (PTS), p. 137, explains karmabhava: Tattha katamo karmabhava? Puṇyābhisamkāro apuṇyābhisamkāro āniṇījābhisamkāro. Ayam vuccati karmabhavo. Saḥbhām pi bhavāgīṁi kammaṁ karmabhavo. Hence, every action (karma), whether good or bad, helps in continuing existence and becoming (bhava). And all these puṇya-apuṇya-āniṇījya-saṃskāras, which contribute to the continuity of the cycle of existence, are conditioned by ignorance, as is explained in S II, pp. 81-2: Āriyājāgato ‘yam bhikkhave purisapuggalo puṇṇam ce saṃkhāraṁ abhisamkharoti puṇṇapagaṁ boti viṇṇāṇam apuṇṇānām ce saṃkhāraṁ . . . āneṇijam ce saṃkhāraṁ abhisamkharoti aneṇijāpagaṁ boti viṇṇāṇam. 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, apuṇya or āniṇījāsaṃskāra, as is explained in S II, p. 82: Yato kbo bhikkhave bhikkhuno arija pabinaṁ boti vijaṁ uppannaṁ, so arijaṁ vijaṁ vijaṁ paṇḍaṁ na puṇyaḥ abhisamkharanā . . . na apuṇyaḥ abhisamkharanā . . . na āneṇijābhisamkharanā abhisamkharoti. An arhat who is free from ignorance (āriyā) and has obtained knowledge of reality (āriya) 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: puṇṇapāpabhinassa “to him who has eliminated merit and demerit” (III, p. 7 or verse 39); yo dhā puṇṇān ca pāpan ca bābetā “he who having abandoned merit and demerit” (XIX, p. 12 or v. 297); yo ‘dha puṇṇān ca pāpan ca ubho saṅgaṁ upaccagā “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 (kriyā), 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 (vipāka-āriyā) which produces apuṇya, “demerit,” and ignorance of reality (tattvārtha-āriyā) which produces puṇya and āniṇījya, “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 apuṇya, but one tries to acquire puṇya “merit” and āniṇījya “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 it is with the action of using harsh speech (parusavāk) and with ill-will (uvāpāda). 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 (piṣunavāk). 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 (sādāraṇakarma), non-common action (asādāraṇakarma), strong action (balavatkarma) 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 (anyonyādbhipati-pratyaya) 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.

95. For example, the action of killing animals for their flesh, hide, etc., is provoked by craving; the action of killing an enemy is provoked by hatred, and that of killing animals for a sacrifice, by ignorance.

96. This refers to actions of a nature such as the changings of the seasons in the world.

97. Sādāraṇakarma is action of a nature that produces things such as the changings of the seasons which are experienced by the world in common. This does not exist on the volitional level. Asādāraṇakarma is the volitional action of an individual the results of which are experienced only by that indi-
What is strong action (balavat karma)? It is unfavorable volitional action by a person whose counteractive qualities (pratipaksa) are strong. An action which should produce results in the hells only produces results in the present life (drśta-dharmavedanīya) through obstruction by means of the power of the counteractive qualities (pratipakṣabalaviskambhana); 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 (abhisaṃskṛta 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 (asādhyya) by reason of its incompatible nature with final Nirvāṇa (aparinirvāṇadharma)—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 (anyonyādhipatipratyayā).

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 Abhidhi-sam: Gokhale, p 30, or Pradhan, p. 35: aparinirvāṇadharmaṁ icchantikānaṁ.
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}

Furthermore, a strong action should be understood according to nine reasons: [1] its domain (kṣetra, field),\textsuperscript{102} [2] its object (vastu),\textsuperscript{103} [3] its own-nature (svabhāva),\textsuperscript{104} [4] its base (āśraya),\textsuperscript{105} [5] attention (manasikāra),\textsuperscript{106} [6] intention (āsaya),\textsuperscript{107} [7] assistance (sahāya),\textsuperscript{108} [8] frequent practice (bahulikāra), and [9] its link with a great many people (bāhujanyā).\textsuperscript{109}

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 (brahmacaryavāsā) 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 abbisambodhipraṇidhāna.

\textsuperscript{102} I.e., punyakṣetra, for example, the Sangha because of its noble and great virtues.

\textsuperscript{103} I.e., dānavastra, things given. The quality and quantity of the dānavastra.

\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 Nirvāṇā.

\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: babujanahitāya babujanasukhāya “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 bhikkhāre evaṃ vaideyya: “Yathā yathā’yaṃ puriso kammaṇī karoti tathā tathā taṃ paṭisāṃpi-
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 produce 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 (karmaprabheda) 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-saṃvāra) and in the restraint of the pure [transcendental] state

vediyatti, “evam sataṃ bhikkhave brahmācaryavāso na hoti okāso na pannayati sammā dukkhassa antakiriyāya Yo ca kho bhikkhave evam tadeyya “Yathā vedanīyam ayaṃ puriso kammam karoti tathā tathā’issa vipākaṃ patisamvediyati,” evam sataṃ bhikkhave brahmācaryavāso hoti okāso pannayati sammā dukkhassa antakiriyāya
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). Moreover, there are eight kinds of restraints: [1] restraint of the monks (bhikṣusāṃvara), [2] restraint of the nuns (bhikṣunīsāṃvara), [3] restraint of those who are in training (sikṣāṃsāṃvara), [4] restraint of the male novices (śramaṇeraśāṃvara), [5] restraint of the female novices (śramaṇerīsāṃvara), [6] restraint of the male lay disciples (upāsakasāṃvara), [7] restraint of the female lay disciples (upāsikāsāṃvara), and [8] restraint through fasting (upavāsaśāṃvara).

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.

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 restraint through fasting prescribed? To a person who follows neither a life of abstention from misconduct nor a life of abstention from sense pleasures.


The Sutrālakāra, p. 55 (commentary on XI, 8) mentions five categories of āpattis “transgressions.” In this case, the aniyatas and nissaggiya-pācittiyas should be omitted. See also the trans. by Lévi, p. 100, n. 1.

112. This refers to discipline according to the Vinaya.


114. This refers to the eight precepts (uparasatthasālā) 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 (śīksasthāna), 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 (sīlavīpatti), 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.


What is action (karma) included in restraint through absorptive meditation (dhyānasamvara)? 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] napuṃsakapandaka, [2] usuyapandaka, [3] pakkhapandaka, [4] āsittapandaka, and [5] opakkamikapandaka, 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 napuṃsakapandaka is a hermaphrodite who is born impotent or without any obvious sexual organ (abhāva). The usuyapandaka is a person whose sexual ardor is satisfied by envy (excitation) when he sees sexual union by others. The pakkhapandaka is a person who becomes a eunuch during the fourteen dark days (kalapakkha), 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 āsittapandaka 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 opakkamikapandaka 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 (*asāṃvara*)? It is a career defined by birth or by the choice of certain activities. Who are the unrestrained? They are killers of sheep (*aurabbrika*), killers of chickens (*kaukkutika*), killers of pigs (*saukarika*), hunters of birds (*sākunika*), fishermen (*mātasyika*), hunters (*lubdhaka*), hunters of deer (*vāgurika*), bandits (*cora*), executioners (*ghātaka*), those who trap cows (*gobandhaka*) and elephants (*nāga-* or *hastibandhaka*), rulers (*māṇḍalika*),116 snake charmers (*nāgamaṇḍalika*), jailers (*kāṛāgārika*), spies (*śūcaka*), those who inflict pain (torture) (*upaghātaka*), etc. 117

What is action included in neither restraint nor non-restraint (*naivasāṃvaranasāṃvara*)? It is conduct that is neither restrained nor unrestrained. They are [ordinary] favorable and unfavorable actions (*kusala*-*kusaḷa*)

Furthermore, action is threefold: action that produces a pleasant feeling (*sukhavedaniyakarma*), action that produces an unpleasant feeling (*duḥkha-vaitikakarma*) and action that produces a neither pleasant nor unpleasant feeling (*aduḥkhāsukha-vaitikakarma*).

What is action that produces a pleasant feeling? It is every favorable action (*kusaḷa*) from the realm of desire (*kāmavaca*ra) up to the third absorption (*dhyāna*).118

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116. Kings, high functionaries, judges, prosecutors, etc., can be included in this class. See Kośa, ch. IV, p 91

117. Cf. the list given in A III, p 383 *orabbiṇā sākarrī sākuniṇī māgarikā luddā macchaghātakā corā coraghātakā bandha nāgarikā*

118. 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 (akusalakarma).

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 (drṣṭadharma), action that produces results in the next birth (upapadhyavedaniyakarma) and action that produces results in successive births after that one (aparaparyāyavedaniyakarma).

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 (nirodhasamāpatti), or from the fruit of the state of “stream-winner” (srotāpatti) or from the fruit of arhatship (arhappabhava).

Moreover, a person who performs a favorable (kusala) or unfavorable (akusala) action with respect to the Community with the Buddha at its head (buddhapramukha) 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 (upapadhyavedaniyakarma)? It is action whose results will ripen in the next birth, such as, for example, the five actions of

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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 ditthadhammo pattadhammo viditadhammo . . . 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 (aparāparyāyavedaniyakarma)? 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 (kṛṣṇaṁ kṛṣṇāvipākaṁ karma), action that is white and produces white results (śuklaṁ śuklavipākaṁ karma), action that is black and white and produces black and white results (kṛṣṇaśuklaṁ kṛṣṇāśuklavipākaṁ karma), and action that produces neither black results nor white results (akṛṣṇāśuklavipākaṁ karma) and which leads to the destruction of actions (karmakṣaya).

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} (traiḥbātukā kuśalakarma).

What is action that is black and white and produces black and white results? It is action pertaining to the realm of desire (kāmapratīṣṭamukta) 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 (mātṛgāta), patricide (pitrugāta), murder of an arhat (holy one) (arabhantagāta), wounding (lit. shedding the blood of) the Buddha with a thought of hatred (lobituppāda) and schism in the Community (saṅghabheda). 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: kāma-dhātu, rūpa-dhātu and ārūpa-dhātu.
II. Viniścayamāuccaya

action (anāsravakarma) in the path of application (prayogamārga) and the immediate path (ānantaryamārga).\footnote{125}

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).\footnote{124}


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 akrṣṇāsuklavipākaṁ ṛṇāmiśram karma. But the insertion of the word ṛṇāmiśra “mixture” is not confirmed by either the Chinese version or the Pāli texts cited above. Doctrinally also, the term ṛṇāmiśra “mixture” is inapplicable to akrṣṇāsuklavipākaṁ, 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 kammaṁ kammakkhayāya saṁvattati “this action leads to the destruction of actions.” The Kośakārikā IV, 60 says: tatāṣṭayāya nirāsravam “pure action leads to the destruction of actions.”

For prayogamārga and ānantaryamārga, see Kośa, ch. VI, pp. 277, 278.

124. This refers to traditional brahmanic views concerning the holiness of so-called sacred ablutions (snāṇa) and the observance of silence (maunam). 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, Sarasvatī, Gayā, 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—kāyeṇa socayeṇa vācayeṇa socyeṇā manasā socyeṇā (A V, p. 266). See also Āmaṇḍaṅga-sutta, Sn II, 2; Dhāp X, 13 (v. 141); XXVI, 11, 12 (vv. 393, 394). The Buddha also discredits the brahmanic idea of silence (maunam) as a means of purification. The Dhāp XIX, 13 (or v. 268) says: na monena muni boti mūḥharmāpo aviddasu “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 (dāna) is a purifying action (sauceya-karma).

What is the action of giving (dānakarma)?

It is considered according to its base (nidāna), its emerging (uttbāna), its objects (pradeśa, vāstu) and its nature (svā-bhāva). Its base is the absence of craving (alobha), the absence of hatred (adveṣa) and the absence of delusion (amohā), which are good roots (kuśalamūla). Its emerging consists of the same things [that is, alobha, advesa, amohā] associated with volition (cetanan). Its objects are things that should be given (deyavastu). Its nature signifies bodily, vocal and mental actions at the moment of the accomplishment of giving.

What is the accomplishment of giving (dānasampat)?

It should be understood that giving can be accomplished by reason of its frequency (abhikṣṇadāna), its impartiality (apaksāpādadāna) and the fulfilment of a wish (ichchāpapāriṇāmadāna). Furthermore, giving can be accomplished by reason of its disinterest (aniśrita).125 Its total purity,126 its extreme joy,127 its frequency, its field (kṣetra)128 and the fair distribution of new and old things.129

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 (pratigṛhaka). 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 Dakkhiṇārībhanga-sutta (no. 142) in M III, p. 254. See also A IV, p. 237, and Kośa, ch. IV, p. 236.

others, things acquired without causing harm to others, clean and immaculate things, pure things, things acquired legitimately.

It is said in the Sūtra: \(^{130}\) “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 (añumātṛesvavadyeṣu mahābhayadarṣin), [a monk] practices according to the precepts (śikṣate śikṣāpadeṣu).”

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 (nairyāṇikaśīla).

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 (añumātṛesvavadyeṣu mahābhayadarṣin)? By practicing the virtues with great respect.

How does one practice according to the virtues (śikṣate śikṣāpadeṣu)? 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.”\(^{131}\)

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).

\(^{130}\) D I, p 250, III, p 285

\(^{131}\) Cf. kāyena samuṭṭho viyā, etc Dhp XVII, 11, 12, 13 (or vv 231, 232, 233), kāyena samuṭṭhā sādhbu 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 (samādbilābha).

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 (mithyāpraṇidhi) 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 (ānulomi) bodily and vocal conduct? By aiming for the acquisition of Nirvāṇa.

How can one have seemly (anuccavika) bodily and vocal conduct? By hiding one’s favorable (kusala) 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 (pradakṣiṇa) bodily and vocal conduct? By accepting advice respectfully.

How can one have unafflicted (atapta) bodily and vocal conduct? By rejecting severe penance (kaṭṬatapas) and inferior inclinations (hinādbhimukti).

How can one have unregretful (atanutapya) 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 (karmasvaka), are the inheritors of their own actions (karmadāyāda), have their actions as womb (karmayoni), have their actions as refuge (karmapratiṣaraṇa). 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 (kuśalākuśalakarma) as a reciprocal heritage.

How do they have their actions as womb? Because beings are not born without a cause (abettu) or through an irregular cause (viśamahettu).

How do they have their actions as refuge? Because they are in connection with counteractive actions (pratipāksakarma) 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, mānaṇa, sattā kammaṭṭhāvādā kammaṇo kammaṇhādu kammaṭṭhāsaṅgā Kammam satte vibhaṇati vadhālam hinappanitāvā Also M I, p 390, A III, p 72

\textsuperscript{133} Cf Kammapiṭāko bhikkhavo acinteyyvo There are four inconceivable things (acinteyyāni) [1] ability [power] of the Buddhas (buddhaṇaśaya), [2] power of attainment (jñānāvāya), [3] fruition of action (karmavipāka), and [4] idea of the universe (lokacintā) A II p 80
undesirable fruition (aniṣṭavipāka) in the three lower, bad destinies (bīnadvargati)\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 (manī), 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 (vaśītā) are inconceivable. These masteries are: [1] mastery of life-span (āyuṛvaśītā), [2] mastery of mind (cittavaśītā or ceto-vaśītā), [3] mastery of necessities (pariśkāravaśītā), [4] mastery of action (karmavaśītā), [5] mastery of birth (upapattivaśītā), [6] mastery of inclination (adhimuktivaśītā), [7] mastery of aspiration (praṇidhānavaśītā), [8] mastery of supernormal powers (ṛddhivaśītā), [9] mastery of knowledge (jñānavasītā) and, [10] mastery of the Dharma (dharmanavaśītā). 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 (lakṣaṇa): [1] characteristic of cause (betulakṣaṇa), [2] charac-

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\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 jhānarisaya, and [g] in buddharisaya. 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 (kleśa) in the Noble Path (āryamārga) of suchness (tathātā); it is the point of support of cessation (nirodhasraya), of that which gives rise to cessation (nirodhaka), or the own-nature of cessation (nirodhasvabhāra). 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.” 139 And he also said: “Its sphere (tadāyatana) should be understood as the sphere in which the eye ceases or the perception of visible forms (rūpasamājñā) is detached—up to—in which the mental organ ceases and the perception of mental objects (dharma samājñā) is detached.” In this way, there is a manifestation of objects (ālambana) and cessation of impure things (sāsravadharma) in the suchness (tathatā) beyond objects. 140 That is the characteristic of cessation.

[2] What is its profundity (gambhīrya)? It is cessation through the appeasement of conditioned things (samskāra-upaśama). 141 Through such appeasement the cessation of conditioned things (samskāra-nirodha) should not be called other (anyā) [different from itself], it should not be called non-other (ananyā) [i.e. the same as itself], nor should it be called either other or non-other (anyā-ananyā), nor should it be called neither other nor non-other (naivanyā-nananyā). Why? Because it is beyond speculation (niṣprapañca). 142 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 (ṣaṇṇām āyatanānām), it is other (anyā) or non-other (ananyā), or other and non-other

139. Cf. ettha nāmaṁ ca rūpaṁ ca aseṣaṁ uparujjhati: D I, p. 223.
140. According to the Tibetan version: In this way, there is in suchness cessation of objects, impure things.
141. Cf. Aniccā rata saṃkhārā . . . tesam vupasamo sukho-.
142. The term praṇaḍa, Pāli pāpaṇa, 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 atarka-vacara, Pāli atakkara-vacara, “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 (naivānyanānanya), that causes speculation to occur with regard to what is beyond speculation. As long as there are six spheres (sādāyatana), 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 (nīrodha) from the point of view of convention (saṃvṛti)? It is cessation (nīrodha) acquired through the abolition of the seeds (bijanigraha) by means of worldly paths (laukikamārga). The Blessed One calls it “partial Nirvana” (tadāṃśikanirvāṇa).

[4] What is it in the absolute sense (paramārtha)? It is cessation acquired through complete eradication of the seeds (bijanirmūlana) by means of noble wisdom (āryaprajñā).

[5] What is its incomplete state (aparipūri)? It is cessation acquired by those who are in training (śaikṣa) such as the fruit of “stream-winner” (srotāpattiphala), or the fruit of the “once-returner” (sakṛdāgāmipāla), or the fruit of “non-returner” (anāgāmipāla).

[6] What is its complete state (paripūri)? It is cessation acquired by those who are no longer in training (aśaikṣa), such as the fruit of arhatship (arhatvaphala).

[7] What is it (nīrodha) as not having adornments (niralamkāra)? It is cessation acquired by arhats who are free from wisdom (prajñāvimukta).

[8] What is it as having adornments (sālaṃkāra)? It is cessation acquired by arhats who are free on both sides

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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 niralamkāra “unadorned.” See also Kosa, ch VI, pp. 276, 297.
(ubbayatobhāgavimukta),¹⁴⁴ and who possess the three higher knowledges (trividya)¹⁴⁵ and the six superknowledges (ṣad-abhijñā).¹⁴⁶

[9] What is it as having remainders (śeṣa)? It is cessation with a substratum (sopadbiśeṣanirodbha).¹⁴⁷

[10] What is it as not having any remainder (aśeṣa)? It is cessation without a substratum (nirupadbiśeṣanirodbha).
[11] What is its supreme state (agra)? It is the cessation of the Buddhas and bodhisattvas, which is unestablished Nirvāṇa (apratiṣṭhitaniṛvāṇa),\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 (vyanṭibhāva), destruction (kṣaya), detachment (vīrāga), cessation (nirodha), appeasement (vyupasama), disappearance (astamgama), 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 (niḥsaraṇa) from the envelopment [of the impurities] (paryavasthāṇa).

Why is it called attainment of the end (vyanṭibhāva)? Because it puts an end (vyanṭikaroti) to the latent tendencies (anusaya).\textsuperscript{150}

Why is it called destruction (kṣaya)? Because it is disjunction (visamyaṇga) obtained by the counteractives (pratipakṣa) of the path of inner vision (darsanamārga).

Why is it called detachment (vīrāga)? Because it is disjunction obtained by the counteractives of the path of mental cultivation (bhāvanāmārga).

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 (vyupasama)? Because there

\textsuperscript{148} This is the Nirvāṇa of the Buddhas and bodhisattvas who are not established in either Samsāra or Nirvāṇa—samsāramānāṇa-praprahitavrūṭ, Sūtrakāla IX, 14 For apratiṣṭhitaniṛvāṇa, 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 klesas (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 (drṣṭadharma).

Why is it called disappearance (astaṁgama)? Because it is considered from the point of view of cessation with a remainder (sopadhīṣeṣanirodha).

Furthermore, why is that cessation called unconditioned (asaṁskṛta)? Because it is devoid of the three characteristics (lakṣaṇatraya).\textsuperscript{151}

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 (divyacaksus).

Why is that cessation also called immovable (acala)? Because it is devoid of movement in the destinies (gati, in saṁsāra).

Why is that cessation also called “not bent” (anata)? Because it is devoid of the three forms of thirst (ṭṛṣṇātraya).\textsuperscript{152}

Why is that cessation also called immortal (amṛta)? Because it is devoid of mortal aggregates (skandhaṁa).\textsuperscript{153}

Why is that cessation also called pure (anāsraṇa)? Because it is devoid of all mortal defilements (sarvakleśaṁaṇa).

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\textsuperscript{151} (traiḍbātuka-pariccheda).

Why is that cessation also called protection (trāṇa)?

\textsuperscript{151} The three characteristics of conditioned things (saṁskṛtalaksana) are: upāda (arising or birth), vyaya (disappearance) and sthityanyathatva (changing during its duration). See above, p. 38 and n. 56. Nirodha is devoid of these characteristics.

\textsuperscript{152} The three forms of thirst are: kāmatṛṣṇā (thirst for sense-pleasures), bhavatṛṣṇā (thirst for existence and becoming) and vibbavatṛṣṇā (thirst for annihilation).

\textsuperscript{153} Mara means “death,” “he who gives death.” The aggregates (skandha) and defilements (kleśa) are considered to be māra.

\textsuperscript{154} The three realms: kāmadhātu, rūpadhātu and ārūpyadhātu.
Because it is far removed from all the dangers of great suffering (*mahādūḥkhopadraśa*).

Why is that cessation also called refuge (*śaraṇa*)? 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 (*paramāryatvāgamana*).

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 (*sarva-kleśasamātāpa*) 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” (*sukhrtha*)? Because its aim is ultimate happiness (*paramārtthasukha*).

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 (*sarvāvaraṇaroga*).

Why is that cessation also called unmovable (*āniñja*)? 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 (*animitta-sāntasukha*).

Why is that cessation also called unborn (*ajāta*)? Because it is free from successive births (*pratisamāhyupapatti*).

155. Pradhan: *sauvarṇika* 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 (taduttarakāloptattī).

Why is that cessation also called uncreated (akṛta)? Because it is free from the penetrating (āvedha) power of former actions and defilements (pūrvakarmakleśa).

Why is that cessation also called unconditioned (asam-skṛta)? Because it is not created by present actions and defilements (vartamānakarmakleśa).

Why is that cessation also called unarisen (anutpanna)? Because it is free from the arising of a future series (anāgata-saṃtati, future continuity).

There are, in brief, four kinds of characteristics of the Truth of cessation: characteristic of cessation (nirodhakālakṣaṇa), characteristic of peace (sāntalakṣaṇa), characteristic of excellence (pranītalakṣaṇa) and characteristic of release (niḥsaraṇalakṣaṇa).

Why does it have a characteristic of cessation? Because it is free from defilements (kleśavisāmyoga).

Why does it have a characteristic of peace? Because it is free from suffering (duḥkhabisāmyoga).

Why does it have a characteristic of excellence? Because it is the basis of happiness and purity (sukha-sucyadhiṣṭhāna).

Why does it have a characteristic of release? Because it is the basis of permanent well-being (nityahitiadhiṣṭhāna).

SECTION FOUR: Mārgasatya

What is the Truth of the Path (mārgasatya)?

It is the means by which one understands suffering (duḥkhaṁ pariṇāṁite), abandons the origin [of suffering] (saṃudayaṁ prajāḥati), attains the cessation [of suffering]
(niruddhaṃ sākṣātkaroti) and cultivates the path (mārgam bhāvayati). 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 (śīla, virtue) of ordinary people (prthagjana), the control of their senses (indriyesu guptadrārata), their moderation in nutriment (bhojane mātrājñatā), their state of watchfulness during the first and last parts of the night (pūrvarātrāparātratā jāgaryānuyogam), their vigor (vīrya), their tranquillity and insight (samatvānudāyana), and their state of awareness (samprajānyā).

157. Pradhān’s reconstruction: indriyādvārarakṣā. But indriyesu guptadrārata (indriyesu guptadrārata is very common in the Pāli suttas) seems to be the correct term here.

158. Pradhān’s reconstruction: prathamarātrau taduttarātrīṣu vā nītiyam amiddham. But this should be pūrvarātrāparātratā jāgaryānuyogam. Cf. Vbh, p. 249. ubhārattāparārattatā jāgariyānuyogam. 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 (dīrasanā), keeps his mind pure (cittam parisodheti), free from impediments (āravaniyebi dbhammehi). In the same way, he keeps his mind pure during the first watch of the night (rattiya pathamaṃ yāmaṃ). During the middle watch of the night (rattiya majhimaṃ 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 guṭṭadbhāṅgosu bhajane maddāṅgīno jāgariyam anuyutto . . . āraddhavīrya paḥitaṭā upaṭṭhitasati sampajāṇa samābīta ekaggatā paṅnāvanto: M I, p. 32. See also ibid., pp. 273, 470.
[mental] cultivation (bhāvanāmayaśrāṇā). 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 (sambhāramārga) 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 (kuśalamūla) leading to penetration (inner vision, nirvedhabbāgiya) and acquired

160. Śrūtamaṇḍaśrāṇā is acquired by the study of the teaching, doctrines, cintāmaṇḍaśrāṇā through rational thought and bhāvanāmayaśrāṇā through meditation, mental cultivation, recollection. Śrūtamaṇḍaśrāṇā has as its object the word, the name (nāma) of a thing (artha) as a symbol. Cintāmaṇḍaśrāṇā has as its object the name (nāma) and the thing (artha) indicated by the name. Bhāvanāmayaśrāṇā 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. Bhāvanāmayaśrāṇā 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 nirvedhabbāgiya: hānabbāgiya (leading to falling away), thitibbāgiya (leading to stagnation), visesabbāgiya (leading to higher distinction or to progress) and nibbedhabbāgiya (leading to penetration). The Vism, p. 88, explains them: Tattva paccanikasamudācāravasena hānabbāgiyatā, tadanudbhammatiyyā satiyā saṃbhānavasena thitibbāgiyatā, uparivisesādbigamavasena visesabbāgiyatā, nibbidāsabagatasaiṇāmanasikārasamudācāravasena nibbedhabbāgiyatā ca veditabbā. “Falling away (hāna) should be understood with regard to the appearance of opposing qualities, stagnation (ṭṭhī) with regard to the stability of consistent mindfulness (sati), higher distinction (progress) (vīsesa) with regard to higher accessions, and penetration (nibbeḷha) with regard to the appearance of perception and attention associated with aversion (nibbidāsabagata).”

For example, for a person who has reached the first dhyāna, thoughts of the sense-pleasures (kāmasabagata saṅgāmanasikārā) are hānabbāgiya, 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 thitibbāgiya (leading to stagnation). A mental state free from vitarka (reasoning) (avītakkaṭasabagata saṅgāmanasikārā) is visesabbāgiya.
due to the path of preparation (sambhāramārga): the state of heat (uṣmagata), the state of summit (mūrdhānas), the state of acquiescence in the Truth (satyānukūla or satyānulomakaṣānti) and the supreme worldly dharma (laukikāgra-dharma).

What is the state of heat (uṣmagata)? It is concentration acquired by the light (ālokalabdhasamādhi) and conjunction with wisdom (prajñāsaṃyoga) in a direct personal experience of the Truths. (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 (nibbidāsahagata sanānāmanasikāra) and detachment are nibbedhabhagīya (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, ksānti 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 Sutralamkara, p. 123, n. 1, and Kośa, ch. VI, p. 165, n. 2. Kern’s expression “acquiescence” is preferable. Cf. the Pāli expression ditthi sute khanti akubbamāno (Sn, v. 897); aṇṇadiṭṭhi kham aṇṇākhanti kham aṇṇāruci kham (M I, p. 487); imissā diṭṭhīvā imissā khantiyā imissā nuciyā (Vbh, p. 245). See also s.v., BHSD.

163. It is interesting here to compare the term uṣmagata with the term usnikata found in the suttas of the Pāli Nikāyas. (For example, Alagaddāpama-sutta, M I, p. 132, Mahātaṅbhāsaṅkhaya-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’āyam . . . usnikato’pi imasmiṇi dbammavinaeye ti? “That person . . . (the name is mentioned) . . . is he even usnikata in this teaching and this discipline?”

Maybe this refers to the uṣmagata mentioned in this text and elsewhere (Sūtrālaṃkāra 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 (nānusma) by means of which he can endeavor to reach the Path and the fruits (maggaphalāni): MA II, p. 104.
What is the state of summit (mūrdhānas)? It is concentration developed by the light (ālokavrddhasamādhi) and conjunction with wisdom in a direct personal experience of the Truths.

What is acquiescence to the Truths (satyānukūla or satyānuloma-kṣānti)? 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 (laukikāgradhārma)? It is immediate mental concentration (ānantaryacittasamādhi) and conjunction with wisdom in a direct personal experience of the Truths.

[3] What is the path of vision (darśanamārga)? In brief, it is imperceptible concentration (anupalambhasamādhi) acquired immediately after the supreme worldly dharma (laukikāgradhārma) and conjunction with wisdom. It is also similar to knowledge of the subject and object (ālambyālambana-jñāna). It is also knowledge in oneself (direct) of objects devoid of the conventional designations of beings and things (apānītasattvasaṅketa dharmasaṅketa), completely devoid of those two conventional designations (saṅketa). Immediately after the supreme worldly dharma (laukikāgradhārma), the path of vision (darśanamārga) is divided as follows: [1] acquiescence in the knowledge of the teaching on suffering (duḥkhe dharmajñānakṣānti), [2] knowledge of the teaching on suffering (duḥkhe dharmajñāna), [3] acquiescence in the subsequent knowledge of suffering (duḥkhe anvaya-jñānakṣānti), [4] subsequent knowledge of suffering (duḥkhe anvayajñāna), [5] acquiescence in the knowledge of the teaching on the origin (samudaye dharmajñānakṣānti), [6] knowledge of the teaching on the origin (samudaye dharmajñāna), [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 (yatbābhūtām) 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 (nirōdhe dharma-jñānakṣānti), [10] knowledge of the teaching on cessation (nirōdhe dharma-jñāna), [11] acquiescence in the subsequent knowledge of cessation (nirōdhe anvayajñānakṣānti), [12] subsequent knowledge of cessation (nirōdhe anvayajñāna), [13] acquiescence in the subsequent knowledge of cessation (nirōdhe anvayajñāna), [14] acquiescence in the knowledge of the teaching on the path (mārge dharma-jñānakṣānti), [15] knowledge of the teaching on the path (mārge dharma-jñāna), [16] acquiescence in the subsequent knowledge of the path (mārge anvayajñānakṣānti), [17] subsequent knowledge of the path (mārge anvayajñāna). This is the division of the path of vision (darśanamārga) into sixteen through knowledge (jñāna) and through acquiescence (kṣānti).¹⁶⁵

What is suffering (duḥkha)? It is the Truth of suffering (duḥkbasatya).

What is the teaching with regard to suffering (duḥkhas tva)? 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 (prayogamārga).

What is acquiescence in knowledge (jñānakṣānti)? It is pure wisdom (anāsravaprajña) which has direct experience (pratyakṣanubhava) 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 (duḥkbadarśana). That is why it is called acquiescence in the knowledge of the teaching on suffering (duḥkhe dharma-jñānakṣānti).

What is the knowledge of the teaching on suffering (duḥkhe dharma-jñāna)? It is knowledge by means of which one obtains emancipation (vimukti) from the above-mentioned

¹⁶⁵ See also Kośa, ch VI, p 184 ff
defilements immediately after acquiescence (ksānti). That is why it is called knowledge of the teaching on suffering.

What is acquiescence in the subsequent knowledge of suffering (duḥkhe anvayajñānakṣānti)? It is pure wisdom (anāsravaprajñā) which appears in itself, having a direct experience with acquiescence in the knowledge of the teaching on suffering (duḥkhe dharmaṃjñānakṣānti) and with the knowledge of the teaching on suffering (duḥkhe dharmaṃjñāna). After which it is subsequent to the noble qualities (āryadharma). That is why it is called acquiescence in the subsequent knowledge of suffering.

What is the subsequent knowledge of suffering (duḥkhe anvayajñāna)? 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 (ksānti) and knowledges (jñāna) are knowables (jneya). In that case, there is understanding (avabodha) of the “grasped” (grāhya, object) by means of acquiescence and the knowledge of the teaching, and understanding of the “grasper” (grābaka, 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 (animittapreksāvibhāra). These sixteen thought-moments (citta-kṣaṇa) are called the path of vision (darsanamdṛga). The arising and accomplishment of knowledge concerning the knowables (jñeya) are called a single thought-moment (eka-cittāksaṇa).

The Truth of the path (mārgasatya) should, in its totality, be practiced in four ways: by definition (vyavasthāna), by discrimination (vikalpana), by experience (anubhava) and by perfecting (paripūrī).

166. For grāhya and grābaka, see Siddhi, p. 78.
II. Vinīṣcayasanumuccaya

What is definition (vyavasthāna)? Those, such as the disciples (śrāvaka), who have reached realization of their knowledge (adhigama), define (vyavasthāpayanti, explain) the Truth of the path, the object of their knowledge, by means of groups of names, phrases and letters (nāmapada-vyanjana-kāya), through the knowledge which they acquired after that (tatprśthalabdhajñāna).

What is discrimination (vikalpana)? Those who are engaged in the comprehension (of the Truth) (abhisamayaprayuktā) practice the (path) as it has been defined, discriminating in accordance with their worldly knowledge (laukikajñāna).

What is experience (anubhava)? Practicing in this way, they experience (anubhavanti) in themselves (pratyāma) the transcendental state free from speculations (lokottara nisprapañcāvasthā) which is called the path of vision (darśana-mārga).

What is perfecting (paripūrī)? 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 (dhammacakkṣus) arises dustless (viraja) and unstained (vītamala).”167 This is said with regard to the path of vision (darśanamārga). It is “dustless” (viraja) by reason of acquiescence in the Truth (dhamma-kṣānti); “unstained” (vītamala) by reason of the knowledge of the Truth (dhamma-jñāna); also by reason of abandonment (prahāṇa) and complete knowledge (parijñā), one obtains the purity of the path (mārgaśuddhi).

The Sūtra says: “[He who has] seen the Truth (drṣṭa-dharma) acquired the Truth (prāptadharma), known the Truth (viditadharma), profoundly penetrated the Truth

* Note āśrayaparāvṛtti should be āśrayaparāvṛtti See p 172, n 245
167 Virajam vītamalam dhammacakkhum udapādi A IV, p 210, S IV, p 47, V, p 423, etc
(paryavagādhadharma), transcended doubt (tīrṇakāṅkṣa), crossed beyond scepticism (tīrṇavicikitsa), 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 vaiśāradyapraṆṭa).”

This is also said with regard to the path of vision (darśanamārga).

“Seen the Truth” (drṣṭadharma) through acquiescence in the Truth (dharmaṃkṣaṇī).

“Acquired the Truth” (prāptadharma) through knowledge of the Truth (dharmaṃjñāna).

“Known the Truth” (viditadharma) through subsequent acquiescence (anvayakṣaṇī).

“Profundely penetrated the Truth” (paryavagādhadharma) through subsequent knowledge (anvayajñāna).

“Transcended doubt” (tīrṇakāṅkṣa) by reason of the absence of doubt concerning his achievement (sādhigama) through acquiescence and knowledge (kṣaṃtijñāna).

“Crossed beyond scepticism” (tīrṇavicikitsa) by reason of the absence of doubt concerning others’ achievement (parādhigama) 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 (anyatirīhya) with regard to the Buddha’s instruction (buddhabāsana).

“Having confidence in himself in the teachings” (dharmesu vaiśāradyapraṆṭa) by reason of intrepidity of mind (alinacittā) with regard to questions of teaching concerning realization (adhigama).

168. Diṭṭhadhammo pattadhammo viditadhammo pariyogādhadhammo tīrṇavicikiccho vigatakathamkatho vesārajjaṭṭatto aparappaccayo satthu-
sāsane: A IV, pp. 188, 210, etc.
What is the path of cultivation (bhāvanāmārga)? It consists of: [a] worldly path (laukikamārga), [b] transcendental path (lokottaramārga), [c] weak path (mṛdumārga), [d] middling path (madhyamārga), [e] strong path (adhimātramārga), [f] path of application (prayogamārga), [g] immediate path (ānantaryamārga), [h] path of liberation (vimuktimārga) and, [i] special path (viṣeṣamārga).

What is the worldly path (laukikamārga)? It consists of: [a] worldly absorptions (laukikadhyāna), [b] the sphere of infinite space (ākāśānāntyatana), [c] the sphere of infinite consciousness (vijñānānāntyatana), [d] the sphere of nothingness (ākiñcatvāyatana), and [e] the sphere of neither perception nor non-perception (naivasamjñānāsāmyayatana). Those absorptions and formless states (dhyānārūpyāḥ) should be understood according to their defilements (samklesa), their purification (vyavadāna), their definition (vyavasthāna) and their purity (viśuddhi).

Which are their defilements (samklesa)? They are the four undefined roots (avyākrtamūlāni): thirst (trṣṇā, desire), view (dṛṣṭi), pride (māna) and ignorance (avidyā). One is defiled by thirst (trṣṇā) by reason of the defilement caused by enjoyment (āsvādasamklesa); one is defiled by view (dṛṣṭi) by reason of absorption dominated by false views (dṛṣṭyuttaradhyāyitā); one is defiled by pride (māna) by reason of absorption dominated by pride (mānottaradhyāyitā); one is defiled by...
ignorance (*avidyā*) by reason of absorption dominated by doubts (*vicikitsottaradhyāyīta*).\(^{170}\) Hence, with regard to those whose minds are defiled, there function (*pravartante*) the major and minor defilements (*kleśapaklesāḥ*) pertaining to the realms of form and of the formless (*rūpānīpyāvacarāḥ*).

« What is their purification (*vyavadāna*)? The absorptions and pure formless realms (*śuddhakā dhyānārūpyāḥ*) are called purified (*vyavadaṭa*) by reason of their favorable state (*kusala-tva*).\(^{171}\)

« What is their definition (*vyavasthāna*)? It is definition by their factors (*aṅgavyavasthāna*), definition by their attainments (*samāpattivyavasthāna*), definition by their grades (*mātrāvyavasthāna*)\(^{172}\) and definition by their designations (*saṃjña-karaṇavyavasthāna*).

« What is definition by their factors (*aṅgavyavasthāna*)? The first absorption (*dhyāṇa*) consists of five factors. These five factors are: reasoning (*vitarka*), deliberation (*vicāra*), joy (*prṛti*), happiness (*sukha*, ease), and one-pointedness of mind (*cittaikāgratā*). The second absorption consists of four factors. The four factors are: inner serenity (*adhyātmasampradāda*), joy (*prṛti*), happiness (*sukha*) and one-pointedness of mind (*cittaikāgratā*). The third absorption consists of five factors. These five factors are: equanimity (*upeksiṇī*), mindfulness (*smṛti*, memory), awareness (*samprajnya*), happiness (*sukha*) and one-pointedness of mind (*cittaikāgratā*). 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 *dhyāṇa* (*āśrīdasaṃpatti*); when he is dominated by views (*dṛṣṭi*) he falls into the false idea that his *dhyāṇa* is eternal (*sāsrata*); when he is dominated by pride (*māna*) he thinks: “I have the *dhyāṇa*, 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 *aṅgakāramūlaṇi* mentioned above.

172. Mātrā lit. means “measure,” but in this context it means “grade.”
sukhavedanā) and one-pointedness of mind (cittākāgratā).

By reason of counteracting factors (pratipakṣāṅga) and beneficial factors (anuśaṃsāṅga) as well as factors whose nature is the basis of both (tadubhayāśrayasvabhāvāṅga), there is no definition of factors in the formless realms (atṛipyesi). That is why tranquillity (samatha) 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 (naiwasamjñā-nāsaṃjñāyatana). What are those seven attentions? [1] Attention which recognizes characteristics (lakṣaṇapratisaṃvedīmanaskāra), [2] attention pertaining to determination (adhimokṣika), [3] attention pertaining to a state of solitude (prāvivikta or prāviveja), [4] attention which favors contentment (ratisamgrabhaka), [5] attention which investigates (mimāṃsaka), [6] attention to the accomplishment of application (prayoganiṣṭhā), and [7] attention to the results of the accomplishment of application (prayoganiṣṭhāphala).

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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, *The Mahā Bodhi*, June 1962, pp. 190-9.

174. See Kośa, ch. II, p. 325; VI, p. 150.

175. Vireka in standard Skt. means “distinction,” “investigation,” “discretion,” “correct judgement,” etc. However, in Buddhist terminology, it means “solitude.” Cf. Dhp XV, 9, *parīvēkarasaṃ pītvā* “having tasted (lit. drunk) the flavor of solitude.” Mimāṃsā (Pāli viṃśa) is the term that corresponds to “investigation.”

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 dutiyā 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 (mrduparibhāvīta), cultivated in a middling way (madhyaparibhāvīta) and cultivated strongly (adhimātraparibhāvīta). 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 (ārūpya) 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 (uccanīcatā), inferior or superior (hinapraṇītītā), as a result of their weak, middling or strong cultivation.¹⁷⁸

«What is definition by their designations (saṃjñākarana-vyavasthāna)? The Buddhas and bodhisattvas attain (samā-padyante) all the forms of concentration (samādhi) included in the first absorption (dhyāna). The disciples (śrāvakas) and individual Buddhas (pratyekabuddhas) 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 realms. 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, Brahma-purohita and Mahābrahma; the second dhyāna: Parātthābha, Apramāṇābha and Ābhāsvara; the third dhyāna: Parīthāsabhā, Apramāṇāsabhā and Śubhākṛṣṇa; the fourth dhyāna: Anabhraka, Pūnaya-prasava and Bṛhatphala. All these realms are included in the rūpadbhātu. For details, see Kośa, ch. III, p. 2 ff.

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, Brahma-purohita and Mahābrahma; the second dhyāna: Parātthābha, Apramāṇābha and Ābhāsvara; the third dhyāna: Parīthāsabhā, Apramāṇāsabhā and Śubhākṛṣṇa; the fourth dhyāna: Anabhraka, Pūnaya-prasava and Bṛhatphala. All these realms are included in the rūpadbhātu. For details, see Kośa, ch. III, p. 2 ff.


¹⁷⁹. The Bhāṣya, as cited by Pradhan, says: teṣāṁ samādhiṇāṁ śrāvakāḥ pratyekabuddhās ca nāmaṇyaṗi na jānanti. kutāḥ evaśām saṁkhyaṇi jñāsyanti samāpatsyante. “The disciples and Pratyekabuddhas do not even know the names of those samādhīs. How then could they know their number and how could they attain them?”
realms (dhyanārūpya). How much more so with regard to the Perfection of Absorption (dhyanapāramitā)?

«What is their purity (viśuddhi) [in the absorptions and formless realms]? From the final extremity of the first absorption (prāṇiakoṭika pratihama dhyaṇa) up to the sphere of neither perception nor non-perception (naivasamjñānāsamjñāyatana) —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 (dharmaṣamjñānāvayajñānapakṣya) in the path of cultivation (bhāvanāmārga), and also of the concentration which is linked to them (tais ca samprayuktāḥ samādhiḥ), and in the first absorption or [the others] up to the sphere of nothingness (ākiñcanyāyatana). The sphere of neither perception nor non-perception (naivasamjñānāsamjñāyatana) is always worldly (laukikam eva), and it is indistinct (aparisphutd) because of the behavior of perception (samjnapracāra). That is why it is also called “signless” (animitta). The Blessed One said: “As long as there is attainment with perception (samjñasamāpatti), there is penetration (comprehension) of perfect knowledge (Truth) (ājñāprativedha).”

180. I.e., the disciples and Pratyekabuddhas have no knowledge on the subject of the dhyanapāramitā.

181. In the naivasamjñānāsamjñāyatana one cannot meditate on the path, because perception (samjña) is not distinct there; it is neither existent nor non-existent. This state (fourth arupāya) is never anāsrava. See also Kośa, ch. VIII, p. 145.

182. A IV, p. 426: iti kho bhikkhave yāvatā saṇṇāsamāpatti tāvatā aṁśaṁpaṭivedho.

Ājñā in standard Skt. means “order,” “command.” However, in Buddhist terminology it means “perfect knowledge,” “knowledge of the Truth,” and also “arhatship,” ā+vijñā, Pāli aṇñā. Cf. Abhidhānappadipikā, v. 436: aṇñā tu arahatian ca. Kaṇḍāṇiya, the first of the Buddha’s five disciples, is known as Ājñāta-Kaṇḍāṇiya (Pāli Aṇñā-Koṇḍaṇṇa) because he was the first to understand the Truth.
attainment of cessation (niruddhasamāpatti) is transcendental (lokottara), and it arises in mankind (manusyeṣvabhinihriyate); having arisen in mankind, it is obtained (saṃmukhikriyate, lit. found face to face) in mankind and in the realm of form (rupadhātu). It is not found in the formless (āṁśya) 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 (mṛdvadhimātra) path by means of which one abandons at different stages (bhūmāu bhūmāu) certain categories of defilements (kleśapraκāra) that are strong-strong (adhimātra-dhimātra), strong-middling (adhimātramadhya) and strong-weak (adhimātramṛdu) among the defilements pertaining to the three realms (traiḍbātukāvacarāṇāṃ kleśānām).

« [d] What is the middling path (madhyamārga)? It is the middling-weak (madhyamṛdu), middling-middling (madhyamadhya) 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 (madhyamadhya) 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 (adhimātra-madhya) and strong-strong (adhimātra-dhimātra) path by means of which one abandons at different stages certain categories of defilements that are weak-strong (mṛdvadhimātra), weak-middling (mṛdumadhya) 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-
II. Viniścayasamuccaya

« [f] What is the path of application (prayogamārga)? It is that by means of which one abandons the defilements (kleṣa).

« [g] What is the immediate path (ānantaryamārga)? [It is the path] immediately after which the continuous defilements (nirantarāḥ kleṣaḥ) are destroyed.

« [h] What is the path of liberation (vimuktimārga)? [It is the path] by means of which, when the defilements are destroyed (prabhīṇe kleṣe), one experiences (sāksātkaroti) liberation (vimukti).

« [i] What is the special path (viśeṣamārga)? For a variety of defilements other than those which precede (tadanyasya kleṣa-prakārasya), the path of application, the immediate path and the path of liberation are called the special path (prayogānāntaryavimuktimārgāḥ viśeṣamārgaḥ). It can also be the path of a person who, forsaking the application of the destruction of the defilements (kleṣaprabhāṇaprayoga), is engaged (prayukta) in reflection on the teaching (truth) (dharmacintāyāṃ), or in conduct in accordance with the teaching (dharmaṇīhāre), 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 gunān). 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 anupāṇrafraitipāda “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 Koṣa, ch. VI, p. 199.

184. For details on the prayogamārga, ānantaryamārga, vimuktimārga and viśeṣamārga, see Koṣa, ch. V, pp. 103, 104.
(pratilambhabhavanā), cultivation with a view to frequent practice (niṣevaṇabhavanā), cultivation with a view to emancipation (or purification) (nirdhāvanabhavanā) and cultivation of the counteractive (pratipakṣabhavanā).

What is cultivation (meditation) with a view to acquisition (pratilambhabhavanā)? It is cultivation (or meditation, bhāvanā) with a view to the arousal of favorable qualities which have not [yet] arisen (anuppannānāṁ kuśalānāṁ dharmānāṁ utpādāya).

What is cultivation with a view to frequent practice (niṣevaṇabhavanā)? 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 (utpānnaṁ kuśalaṁ dharmānāṁ sthitaye asammosāya bhūyobhāvāya vṛddhipulatāyai).

What is cultivation (meditation) with a view to emancipation (or purification, nirdhāvanabhavanā)? It is cultivation with a view to the destruction of demeritorious and unfavorable qualities [already] arisen (utpānnaṁ pāpakānāṁ akusalaṁ dharmānāṁ prahānāya).

What is cultivation (meditation) with a view to the

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185. Nirdhāvana may be derived either from nirvādbār “to run” (therefore “to flee,” “to escape,” “to be emancipated”), or from nirvādbār “to wash,” “to clean” (therefore “to purify”). Either is suitable in this case. Here, nirdhāvana 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 mārgabhavana is exactly the same as the fourfold division of the samyagvyāyāma (of the Noble Eightfold Path) or samyakpradbana, 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. uppannānaṁ kuśalaṁ dharmānāṁ ṣṭhitiyā asammoṣāya bhūyobhāvāya vepullāya bhāvanāya pāripūriyā: ibid.

189. Cf. uppannānaṁ pāpakānaṁ akusalaṁ dharmānāṁ prahānāya. ibid.
counteractive (pratipakṣabhāvanā)? It is cultivation (meditation) with a view to the non-arising of demeritorious and unfavorable qualities which have not [yet] arisen (anutpānānāṃ pāpakānāṃ akusalānāṃ dharmānāṃ anupādāya).[190]

« Furthermore, the path, when it arises (utpadyamānā), establishes (avasthāpayati) 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 (niśevana-bhāvanā). [The same path] quits (vijahātī) its impediment (svam āvaraṇam): it is cultivation with a view to emancipation (nirdhāvanabhāvanā). [The same path] establishes (avasthāpayati) the quitted impediment (vibhīnam āvaraṇam) in a situation (nature) such that it will not re-arise in the future (āyatām anutpattidharmatāyām): it is cultivation with a view to the counteractive (pratipakṣabhāvanā).

« Furthermore, the counteractive (pratipakṣa) is fourfold: counteractive of censure (vidūṣaṇāpratipakṣa), counteractive of abandonment (prahāṇapratipakṣa), counteractive of aiding (ādharapratipakṣa) and counteractive of distancing (dūribhāvapratipakṣa)—these are called cultivation with a view to the counteractive (pratipakṣabhāvanā).

« What is the counteractive of censure (vidūṣaṇāpratipakṣa)? It is the vision of the bad consequences (ādinava-darśanam) of impure conditioned things (sāsraveṣu saṃskāreṣu).

« What is the counteractive of abandonment (prahāṇapratipakṣa)? It is the path of application and the immediate path (prayogānantaryamārgaḥ) [mentioned above].

« What is the counteractive of aiding (ādharapratipakṣa)? It is the path of liberation (vimuktimārga) [mentioned above].

« What is the counteractive of distancing (dūribhāvapratipakṣa)? It is the next path [i.e. the višeṣamārga mentioned above].

[190] Cf anuppannānāṃ pāpakānāṃ akusalānāṃ dharmānām anupādāya 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),[193] [4] the path of application with a view to perfect comprehension (abhisamaya-prāyogikamārga),[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 (viśuddhinaiyāṇikamārga),[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 (sikṣātrayapariśodhanamārga),[199] [10] the path engendering all the good qualities (sarva guñanirbhārakamārga) and, [11] the path including the totality of the paths (mārgasamgrahamārga)—these are all called the path. This (path) also (includes) respectively (yathākramam) the thirty-seven auxiliaries of awakening (saptatṛiṃśad bodhipaśadharma),[202] the four practices (exercises) (cataśrāḥ

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 rādhipādas explained below.
194. This refers to the five indriyas 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 pratipads explained below.
199. This refers to the four dharmaśpadas explained below.
200. This refers to śamatha and vipaśyanā explained below.
201. This refers to the three indriyas explained below.
202. The thirty-seven bodhipaśadharmanas are:

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<tr>
<td>Rādhipādas</td>
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<td>Indriyas</td>
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<td>Āryamārgāṅgas</td>
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37 (continued)
pratipadaḥ), the four stages of virtues (catvāri dharma-padaṇi), tranquillity and insight (samatha-vipaśyanā) and three faculties (triṇi indriyaṇi).²⁰³

«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 (sattatīṃsa bodhipakkhiyā (or -kā) dhammā) 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, pāññā) as bodhipakkhiyā dhammā. Vbh, p. 249 gives only the seven bodhipāpas 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 satipaṭṭhānā cattāro sammappadānā, etc.) without calling them bodhipakkhiyā dhammā. But A IV, p. 203 (Pahārāda-sutta), comparing the dhamma-vinaya (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 kusalā dhammā. Vbh, p. 372, gives all thirty-seven and calls them saddhammo, 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) vāstu-pārīkṣāmārga = four smṛtyupasthānas,
2) vyādaraśayikamārga = four samayakpradhānas,
3) samādhiparikarma-mārga = four dīdhīpadas,
4) abhisamayaprayogikamārga = five indriyas,
5) abhisamayaśaśiṣṭamārga = five balas,
6) abhisamayamārga = seven bodhipāpas,
7) viśudhānairypānikamārga = Noble Eightfold Path,
8) niśrayendriyabhinnamārga = four pratipads,
9) śīkṣārāypariśodhanamārga = four dharma-padas,
10) sarvagunānirbārakamārga = samatha-vipaśyanā,
11) mārgasaṅgirahamārga = three indriyas.
« What are the objects (āłambana) of the application of mindfulness (smṛtyupasthānā)? They are the body (kāya), feeling (vedanā), mind (citta) and mental qualities and objects (dharma). Or [they are] things pertaining to oneself (ātmāśravya-vastu), things experienced by oneself (ātmopabhogavastu), oneself (ātmavastu) and qualities pertaining to the defilement and purification of oneself (ātmasaṃklesavyavadānavastu).

« 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) (tatsamprayuktāḥ cittacaitasikā dharmāḥ).

« What is its cultivation (bhavana, development)? It is contemplation (anupāsyanā) of the body, etc., with regard to the internal body (adhyātmaṁ kāya), etc. As with the internal [body], so also with the external (babirbha) and the internal-external (adhyātma-babirbha).

« What is the internal body? It is the internal material spheres (bases) (ādhyātmaṁ rūpīṇyāyatanāṁ).\(^{204}\)

« What is the external body (babirbha kāya)? It is the external material spheres (bases) (babirbha rūpīṇyāyatanāṁ).\(^{205}\)

« What is the internal-external body (adhyātma-babirbha-kāya)? It is the external spheres (babirbha rūpīṇyāyatanā) which are the seats of the faculties (indriyaśrīvata)\(^{206}\) and which are linked to the internal spheres (ādhyātmaṁ rūpīṇyāyatanasambaddha), and they are also the internal material spheres pertaining to others (pārasaṃtāni cādhyātmaṁ rūpīṇyāyatanā)\(^{207}\). What

\(^{204}\) The internal material spheres or bases (ādhyātmaṁ rūpīṇyāyatanā) are: cāksus (eye), srotra (ear), ghrāṇa (nose), jibvā (tongue) and kāya (body).

\(^{205}\) The external material spheres or bases (babirbha rūpīṇyāyatanā) are: rūpa (visible form), sabda (sound), gandha (odor), rasa (taste) and spraśṭa (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 cāksus (eye), srotra (ear), ghrāṇa (nose), jibvā (tongue), and kāya (body) of other
is contemplation with regard to the body (kāye kāyānu-paśyanā). It is contemplation of the identity (or similarity) (samatāpaśyanā) of the natural image of the body (prakṛti-bimbakāyasya) with the speculative counter-image of the body (vikalpa-pratibimbakāyena). What is internal feeling (adhyātmaṇaḥ vedanā)? It is feeling produced by reason of one’s own "internal" body. What is external feeling (babirdhā vedanā)? It is feeling produced by reason of the external body. What is internal-external feeling (adhyātma-babirdhā vedanā)? It is feeling produced by reason of the internal-external body. 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 (chanda), vigor (vīrya), effort (vāyāma), perseverance (utsāha), energetic action (utsūḍhi), non-stalling (apratiṇāti), mindfulness (smṛti), awareness (samprajñāya) and diligence (apramāda). The cultivation of will (chandabhāvanā) 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 (kausidyopaklesa). 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 līnakāropaklesa). The cultivation of energetic action (utsūḍhibhāvanā) is accomplished by counteracting persons which are the external material spheres for oneself. The internal spheres of A become the external spheres for B.

208. Lit. contemplation of the body by the body.

209. The internal-external body (adhyātma-babirdhākāya) as explained above in this paragraph.

the minor defilements of discouragement, difficulty and fatigue (viśādaparivāraparikbedopaklesa). The cultivation of non-stalling (aprativāṇibhāvanā) [is accomplished] by counteracting the minor defilement of satisfaction in the acquisition (obtainment) of a small quantity of the favorable (alpamātrakuṣaḷa-saṃtusṭi). The cultivation of mindfulness (smyṭibhāvanā) [is accomplished] by counteracting the minor defilement of confusion (forgetfulness) (saṃmoṣa) with regard to the teaching of the Blessed One (bhagavataḥ śāsane). 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 (kuśaleṣu 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 (anuppana), the hostile (vipakṣa, opposing) and the counteractive (pratipakṣa).

What is their nature (svabhāva)? It is effort (vṛyāyāma).

What is their aid (sahāya, concomitance)? It is the mind and mental activities associated with them (tatsamprayuktāś cittacaitasikā dharmāḥ).

What is their cultivation (bhāvanā, development)? The Sūtra says: “(One) produces will (candam janayati), strives

211. The four perverse views (viparyāsa) are: considering what is impermanent (anītya) as permanent (nītya), what is suffering (duḥkha) as happiness (sukha), what is unlovely (aśubha, aśuci) as lovely (śubha, śuci), and what is not the self (anātma) as the self (ātma). See Kośa, ch. V. p. 21.

212. I.e. the utpannakusala (the already arisen favorable), anutpannakusala (the as yet unarisen favorable), akuṣala (the already arisen unfavorable) and the counteractives which prevent the as yet unarisen unfavorables from appearing.
(vyāyacchate), makes a vigorous effort (vīryam ārabhate), uses one’s mind energetically (cittam pragṛñāṭi) and exerts (pradadbati) it.”⁴¹³ 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 ārabhate) to rid oneself of torpor and restlessness (layaud-dhatya). Thus, after that, one can say that one uses one’s mind vigorously and exerts it (cittam pragṛñāṭi pradadbati).

What is the result of the cultivation (bhāvanāphala) [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 super-normal power (ṛddhipāda)? 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 (mīmāṃsā), and the mind and mental activities associated with them (tatsamprayuktāś cittacaitasikā dharmāḥ). What is concentration through will (chandasamādhi)? It is one-pointedness of mind (cittasyaikāgraṭā) attained by the right application of the latter (will).⁴¹⁴ What is concentration through vigor (vīryasamādhi)? It is one-pointedness of mind (cittasyaikāgraṭā) attained by the continuous application of the latter (vigor).⁴¹⁵ What is concentration through the mind (cittasamādhi)? It is

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⁴¹³ Cf. . . . chandaṁ janeti vāyamati vīryam ārabhate cittaṁ paggaṇbhāti padabhāti: D III, p. 221; A II, p. 15; S V, p. 269; Vbh, p. 216.


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 (cittasyaikāgrata) 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 (bhavāna, development)? It is the practice of the eight conditions of exertion (pradhāna-saṃskāra). Which are those eight conditions? They are will (canda), effort (vyāyāma), trust (śraddhā), serenity (prasrabdhi), mindfulness (smṛti), awareness (samprajanya), 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 (pratipaksika). Furthermore,

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216. The definition of cittasamādhi given in Vbh, p. 218, is different: cittam ce bhikkhu adhipatim karitvā labbati samādhibi labbati cittassa ekaggataṃ: ayam vuccati cittasamādhi.

217. The definition of vimāṃsāsamādhi (= mīmāṃsāsamādhi) given in Vbh, p. 219, is different: vimāṃsāṃ ce bhikkhu adhipatim karitvā labbati samādhibim labbati cittassa ekaggataṃ: ayam vuccati vimāṃsāsamādhi.

218. Vbh, p. 217, explains the term padhāna-saṃskāra ( = pradhāna-saṃskāra) in a different way and does not give these eight qualities: Tattha katamo padhāna-saṃskāra? Yo cetasiko viriyārambho mikkhī parakkamo uyyāmo vāyāmo issābo issollī thamo dhibi asitbilaparakkamata anikkhitta-chandatā anikkhittadburata dburaspaggābo viriyāṇa viriyindriyaṇi viriyabalam saṁmāvāyāmo: ayam vuccati padhāna-saṃskāra.

219. Canda (will) and vyāyāma (effort) are vyāvasāyika.

220. Śraddhā (trust) and praśrabdhi (serenity) are anugrabaka.

221. Smṛti (mindfulness) and samprajanya (awareness) are aupani-bandhika.

222. Cetana (volition) and upekṣa (equanimity) are pratipaksika.
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 (dharmaḥbhiṣṭa) as one wishes and manifestation of the super-knowledges (supernormal powers) (abhijñāpradarśana). It (the result) also consists of acquisition (adhigama), obtainment (prāpti), maneuverability (karmaṇyata), mastery (vāsīta) 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 (adhiguna).

What is the object (ālambana) of the five faculties (pañcendriya)? It is the Four Noble Truths (catvāryāryasatyāni).

What is their nature (svabhāva)? It is trust (śraddhā), vigor (vīrya), mindfulness (smṛti), concentration (samādhi) and wisdom (prajñā).\(^{223}\)

What is their aid (sahāya, concomitance)? It is the mind and mental activities associated with them (tatsamprayuktās cittacaitasikā dharmaḥ).

What is their cultivation (bhāvanā, development)? It is the cultivation of application (prayogabhāvanā), by means of the faculty of trust (śraddhendriya), with a view to arousing total and firm conviction (abhisampratīyasamutthāna) with regard to the Truths; the cultivation of application, by means of the faculty of vigor (vīryendriya), with a view to arousing effort (vyāyama) 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 (smṛtindriya), with a view to arousing non-confusion (non-forgetfulness, asammoṣa) in order to maintain mindfulness (smṛti) in whom-ever makes a vigorous effort with regard to the Truths; the

\(^{223}\) The same list in Vbh, p 341
cultivation of application, by means of the faculty of concentration (samādhīndriya), with a view to arousing one-pointedness of mind (cittaikagrata) 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 (bhāvanāphala) [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 (mūrdaḥ).

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 (suabhidva)? It is mindfulness (smṛti), investigation of the teachings (dharmanvicaya), vigor (vīrya), joy (priti), serenity (praśrabdhi), concentration (samādhi) and equanimity (upekṣā). Mindfulness is the basic factor (saṃnīṣrayāṅga); investigation into the Truths is the natural factor (svabhavāṅga); vigor is the factor of release (nir-yānāṅga); joy is the beneficial factor (anuṣamsāṅga); serenity, concentration and equanimity are the factors of non-defilement (āsaṃklesāṅga) 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 (tatsamprayuktās cittaacaitasikā dharmāḥ).

What is their cultivation (bhāvanā, development)? It is [the development of] mindfulness as a factor of awakening (smṛtisambodhyaṅga) dependent on discrimination (vivekanīṣrita), on detachment (virāganiśrita), on cessation (nirodha-
niṣrīta) and aiming for renunciation (vyavasargaparināta).\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 (upekṣā-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 (yatāḥbhūtata) of the Four Noble Truths.

What is their nature (svabhāva)? It is right view (samyagdṛṣṭi), right thought (samyaksaṃkalpa), right speech (samyagvāc), right action (samyakkarmaṇa), right livelihood (samyagājīva), right effort (samyagvyāyama), right mindfulness (samyaksmṛti) and right concentration (samyaksaṃādhi).\textsuperscript{227} Right view is the factor of discernment (paricchedāṅga, right discrimination); right thought is the factor producing harmonious contact with others (parasamprāpaṇāṅga); right speech, right action and right livelihood are factors producing

\textsuperscript{224} Cf. . . . satīsambojjāṅgaṁ bhāreti vīreekanissitam virāganissitam nirodhanissitam vossaggaperiṇāminī: 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., vīreekaniśrita refers to dukkhasatya, virāganisrita to samudaya-satya, nirodhanisrita to nirodhasatya, and vyavasargaparināta to mārgasatya.

\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 (samyaksaṃkalpa) consists of a thought of renunciation, abandonment of possessions and desires (naiṣkramyasamkalpa), a thought of compassion, beneficence (āryāpādasamkalpa), a thought of harmlessness (avibimśasamkalpa): 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 (parasampratyayāṅga) by reason of the purity of view, morality and livelihood (dṛṣṭiśīlājñavaśuddhi);\textsuperscript{229} right effort is the factor which dispels the impediments of the [major] defilements (kleśāvaraṇaśodhanāṅga);\textsuperscript{230} right mindfulness is the factor which dispels the impediments of the [minor] defilements (upakleśāvaraṇaśodhanāṅga);\textsuperscript{231} right concentration is the factor which dispels the impediments to the special qualities (supernormal qualities) (vaiśeṣikaguṇāvaraṇaśodhanāṅga).\textsuperscript{232}

What is their aid (sahāya, concomitance)? It is the mind and mental activities associated with them (tatsamprayuktiś cittacaitasikā dharmāḥ).

What is their cultivation (bhāvanā, development)? It is the same as the factors of awakening (bodhyāṅga).

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 (catusraḥ pratipadaḥ)? They are the painful practice which engenders superknowledge slowly (duḥkha pratipadaḥ dhandbhābbbijnāḥ), the painful practice which engenders superknowledge rapidly (duḥkha pratipadaḥ kṣiprābbbijnāḥ), the pleasant practice which engenders super-

\textsuperscript{229} Right speech (samyaagrāc) 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 (samyaģājīra) 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 (parasampratyayāṅga).

\textsuperscript{230} Right effort (samyaśagyāyāma) is the same as samyakpradhāna explained above, p. 162. See also D II, p. 312.

\textsuperscript{231} Right mindfulness (samyaśaksmi) is the same as smṛtyupasthāna explained above, p. 160. See also D II, p. 313.

\textsuperscript{232} Right concentration (samyaśaṃcālā) refers to the four rūpāvacara-dhyānas (= vaiśeṣikaguṇās) explained above. See also D II, p. 313.
knowledge slowly (suṣkha pratipad āndhābhābjña) and the pleasant practice which engenders superknowledge rapidly (suṣkha pratipad kṣiprābjña).233 The first [practice] comprises the basic absorptions (mauladhyāna)234 not obtained by those whose faculties are obtuse (weak) (mrdvindriya);235 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.236

233. Exactly the same four practices are found in D III, p. 106; A II, pp. 149, 154; V, p. 63: Catasso imā bhikkhave paṭipadā. Katamā catasso? Dukkha paṭipadā āndhābhābjña, dukkha paṭipadā khippābhābjña, suṣkha paṭipadā āndhābhābjña, suṣkha paṭipadā khippābhābjña. Ime kbo bhikkhave catasso paṭipadā 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 (dukkha paṭipadā khippābhābjña) while the latter confided that he had attained it through the pleasant practice engendering superknowledge rapidly (suṣkha paṭipadā khippābhābjña): A II, pp. 154-5.

234. The mauladhyānas are the four dhyānas and the four ārūpyas. See Kośa, ch. VIII, p. 145.

235. Here the faculties (indriyā) are śraddhā (trust), vyāra (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 (tiebbāgajātiko), hatred (tiebbadosajātiko) and delusion (tiebbambajātiko), and often experiences suffering and sorrow aroused by craving, hatred and delusion, and the five faculties (pañcindriyāni)—trust (saddhā), vigor (vīriya), mindfulness (sati), concentration (samādhi), wisdom (pannā)—are obtuse (weak, mudinni) in him. By reason of the obtuseness of those five faculties, he slowly reaches insight leading to the destruction of impurities (āsavakkhaya). This is called the painful practice engendering superknowledge slowly (dukkha paṭipadā āndhābhābjña).

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 (dukkha paṭipadā khippābhābjña).

Someone is not excessively full of craving . . . and does not experience the
What are the four stages of virtue (cattvāri dharmapadaṃ)? They are the absence of avarice (anabhidhya), absence of ill-will (avyāpāda), right mindfulness (samyaksmṛti) and right concentration (samyaksambhā). To those who are free from avarice and ill-will pertains the purity of the training in higher morality (adhistilaśikṣāviṣuddhi); to those who possess right mindfulness pertains the purity of the training in higher thought (adhicittaśikṣāviṣuddhi); to those who possess right concentration pertains the purity of the training in higher wisdom (adhijñāśikṣāviṣuddhi).

What is tranquillity (samāthā)? It is the contraction [narrow link] (upanibandha) of the mind (citta), its establishment (sthaṇa), placing (saṃsthāna), dwelling (avasthāna), remaining, (upasthāna), control (damana), calm (saṃana), appeasement (vyupasamana), unification (ekottikarana), composition (saṃādhāna) in itself (adhyātmam).

What is insight (vipaśyanā)? It is the examination (vicaya), discernment (pravicaya), full reasoning (parivitarka), investigation (mimāṃsā) of things (dharma) such as desires (kāma), counteractives (pratīpakṣa), unruliness (dausthulya), 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 (samāthā-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 paṭipadā dandhābhābhiṃ). 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 paṭipadā khīppābhābhiṃ).


These three sentences refer respectively to the well-known three types of training (triśikṣā): sīla, saṃdhi and prajñā.
II. Viniścayasaṃuccaya

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 (triṇindriyāṇī)? They are the faculty [of the thought] “I shall know that [the Truth] which I do not know” (anājñātāmājñāsyāmindriya), the faculty of perfect knowledge [of the Truth] (ājñendriya) and the faculty [of the conviction] “I have known [the Truth]” (ājñātāvindriya).\(^{239}\)

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 (cittakkāṇa) of the path of vision (darsanamārga).\(^{241}\)

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240. Prayogamārga, see above, p. 142.

241. The fifteen thought-moments of the path of vision are the duḥkhbe dharmajñānakānti up to the mārgena'yajñānakānti. 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 (śaiksamaṛga) after the fifteenth thought-moment of the path of vision.\textsuperscript{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 (aśaiksamaṛga).\textsuperscript{245}

In the path of cultivation (bhāvanāmārga) of those who are found in the stage of the first absorption (prathamadhyāna-bhūmi), even the good roots pertaining to the realm of desire (kāmavacara 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 (ūrdhvabhūmika), 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 (sarvasaṃyoga), and obtains freedom from every fetter (sarvavisāṃyoga);\textsuperscript{244} after that there is the functioning of the continuous basic revolution (nirantarāśrayapraṇīṭti),\textsuperscript{245} the

\textsuperscript{242} The sixteenth thought-moment of the path of vision is the mārga 'nayañāna. See above, p. 145; also Kośa, ch. VI, p. 192.

\textsuperscript{243} This means that the ājñātavindriya “the faculty [of the conviction] I have known [the Truth]” pertains to the arhat.

\textsuperscript{244} Visāmyoga 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.

\textsuperscript{245} Āśraya is defined as āśrayaparāśṛti. See below, p. 187. [Note: For Pradhān’s reconstructed āśrayaparāśṛti here and on pp. 174-5 below, the now published Bhāṣya has āśrayaparāśṛti (p. 93). The Tibetan has gnas gyur pa. Further, āśrayaparāśṛti 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 āśrayaparāśṛti 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 defile-
ments] (anutpādaajñāna) and the ten qualities of the disciple
beyond training (daśa-asaikṣadharma).246

What are those ten [qualities of the disciple beyond train-
ing]? They are [the eight factors of the Noble Path] from the right
view of the disciple beyond training (asaikṣasya samyagdrṣṭi)
up to the right concentration of the disciple beyond training
(asaikṣasya samyaksamādhi), [plus] the right deliverance of the
disciple beyond training (asaikṣasya samyagvinuktī) and the
right knowledge of the disciple beyond training (asaikṣasya
samyagjñāna).247 Such things (dharma) are called the path of
completion (niṣṭhāmārga).

What is unruliness (dausthulya)? [1] unruliness caused
by expression (abhilāpadausthulya) which is everywhere
(sarvatraga), [2] unruliness caused by feeling (vedita-
dausthulya), [3] unruliness caused by the defilements (kleśa-
dausthulya), [4] unruliness caused by actions (karma-
dausthulya), [5] unruliness caused by the results [of actions]
(vipaṅkadausthulya), [6] unruliness caused by the impediment of
the defilements (kleśavaraṇadausthulya), [7] unruliness caused
by the impediment of actions (karmaṇaraṇadausthulya),
[8] unruliness caused by the impediment of the results [of
actions] (vipaṅkavaṇaraṇadausthulya), [9] unruliness caused by
the hindrances (nivaraṇadausthulya), [10] unruliness caused
by reasoning (vitarakadausthulya), [11] unruliness caused by
nutriments (ābāradausthulya), [12] unruliness caused by sexual
union (maithunadausthulya), [13] unruliness caused by dreams
(svapnadausthulya), [14] unruliness caused by diseases
(vyādhidausthulya), [15] unruliness caused by aging (jarā-
dausthulya), [16] unruliness caused by death (marana-
dausthulya), [17] unruliness caused by fatigue (pāriśrama-
dausthulya), [18] unruliness caused by firmness (dṛđha-

246 All these terms—vajropamasamādhi, dausthulya, samyoga, visamyoga,
āśrayaparivṛtti [note should be āśrayaparivṛtti], kṣayajñāna, anutpādaajñāna,
daśa-asaikṣadharma—are explained below.
247 See also Kośa, ch VI, p 295

What is a fetter (saṃyoga)? When unruliness has accumulated, that is known as the acquisition of the fetter (saṃyogalābhā).

What is freedom from the fetter (visaṃyoga)? When unruliness is driven away, that is known as the acquisition of freedom from the fetter (visaṃyogalābhā).

What is the diamond-like concentration (recollection) (vajropamasamādhi)? It is the concentration (recollection) comprising the path of application (prayogamārga) or the immediate path (ānantaryamārga) on the occasion of the abandonment 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 concentration) 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 continuous (nirantarā), firm (dṛḍha), 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-

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248. For bhāvanāmārga, prayogamārga and ānantaryamārga, see above, pp. 142, 149, 155.

* 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 (asāikṣamārgalābbhin). These three kinds are: the functioning of the basic revolution of the mind (cittāśrayapraṇārtti), the functioning of the basic revolution of the path (mārgāśrayapraṇārtti) and the functioning of the basic revolution of unruliness (dauṣṭhulyāśrayapraṇārtti).

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 (daśa-asāikṣadharma) should be understood as the body of morality (virtue) (śilaskandha), 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 (asāikṣa).²⁵³

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 triśikṣa—śīla, samādhi, prajñā—, includes not only concentration but also samyagryāyāma (right effort) and samyaksmṛti (right mindfulness). Hence, the translation “mental discipline” to embrace the three aspects.

²⁵³. Here:

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Hence the eight factors of the Noble Path are included in śīla, samādhi and prajñā (triśikṣa). See M I, p. 301.
There are also four kinds of characteristics (laksana) of the Truth of the Path: characteristic of path (margalaksana), characteristic of method (nyāyalaksana), characteristic of the practice (pratipadalaksana) and characteristic of emancipation (nairyanikalaksana).

Why does it [marga] 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 (klešapratipakṣa). 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 (nityapadayāna).

The sixteen aspects (sodasakara) 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 (akuśalapraśeṣa) and favorable entry (kusālapraśeṣa) 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 marga, 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 (*kleśānuśaya*) 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 (Dharmaviniscaya)

What is determining the Teaching (dharmaviniscaya)?


[1] 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 (bodhisamābhāra); [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 (paramadrṣṭadharma-

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sukhavibhāra); [9] delights the minds of sages through vigorous discussions; and [10] is recognized as sage (learned, paññita).

[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-śrāvaka) 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” (itivuttaka)? This narrates the former existences of the noble disciples.¹

[9] What are birth-stories (jātaka)? They narrate the former

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² MA II, p. 106, defines veyyākaraṇa (vyākaraṇa) differently: Sakalam pi Abhidhammapiṭakaṁ niggāthakaṁ suttam, yan c'aññam pi āṭṭhahi aṅgehi asaṅghitaṁ Buddhavacananam, tam veyyākaraṇan ti veditabbam “The entire Abhidhammapiṭaka, 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 (veyyākaraṇa).”

³ MA II, p 106, defines itivuttaka differently “Vuttam idam bhagavaṭā ti ādhinayaparattā dasuttanasaṇatasuttanta itivuttakam ti veditabbaṁ. “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 Khuddhaka-nikāya.
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 the Canon of the Bodhisattvas (bodhisattva-pitaka). Whatever is called vaipulya is also called vaidalya or vaityulya. 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 vaityulya? By reason of the absence of comparison (tulanābhāva) with analogies (upamāna).


[12] What is an instruction (upadesa)? It is the precise, profound and subtle teaching of the characteristics of all things (sarvadharmalaksana).

These twelve constituent parts (aṅga), such as discourses (sūtra), into which the noble teaching is divided, are included in the Threefold Canon (tripitaka). Which are those three Canons? They are the Canon of Discourses (sūtrapitaka), Canon of the Discipline (vinayapitaka) and Canon of the Higher Teaching

4. According to this definition, vedalla in the nine divisions (navaṅga) of the Pāli sources may be considered as a synonym of vaipulya and vaityulya. However, the three terms vaipulya, vaidalya and vaityulya refer to the Bodhisattvapiṭaka whilst the term vedalla, according to MA II, p. 106, refers to suttas such as the Cullavedalla, Mahāvedalla, Sammādiṭṭhi, Sakkapanha, Saṃkārabājaniya, Mahāpunṇama, which are concerned with knowledge and satisfaction (vedan ca tuṭṭhi ca).

5. Tripitaka “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 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.”
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” (itivṛtti), birth-stories (jātaka): 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 (upadeśa) 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).* The Canon of the Higher Teaching was established by the wish to counteract the minor defilement of adherence to one’s own views (svayamārṣīparāmarśa). Furthermore, the Canon of Discourses was established by the wish to reveal the three moral rules (śiksātraya).⁹ The Canon of the Discipline was established by the wish to accomplish the disciplines of higher virtue (adbiśīla) and higher mental development (adhicicitta). 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 (kāmasukhā-nuyoga) and attachment to mortification of the flesh (ātmakilamathānuyoga).
wisdom (adbiprajñā). 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 (sākṣātkriyā) of the teaching. The Canon of the Higher Teaching was established to serve as a basis for the happy abode (sukhavihāra) of the sages in delight in the teaching by means of exegetical determining (sāmkathavāñinīścaya).

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 (śrutamaya), reflection (cintāmaya) and mental cultivation (bhāvanāmaya).

It is said in the Śūtra: “The mind and mental activities have objects (ālambana), have their aspects (ākāra), have their basis (āśraya) and are mutually linked (samprayoga).” In this teaching what are their objects? They are the discourses, etc. (śūtrakānaṃ). What are their aspects? They are the meanings associated with the aggregates (skandha), etc. What is their basis? It is external intimation (paravijñāna), 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 (vyāpyālambana), [2] object aimed at purification of character (caritavisodhanālambana), [3] object aimed at skillfulness (kausalyalambana), and [4] object aimed at purification of the defilements (kleśavisodhanālambana).


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10 The original of this citation has not yet been traced
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).

What is the end of substance as object? It is the state of the natural perishing (kṣayabhāvavikatā) of everything and the state of their real nature (yathāvadbhāvikatā). What is the state of natural perishing? It consists of the aggregates (skandha), elements (dbatu) and spheres (āyatana). What is the state of real nature? It consists of the Four Noble Truths, their sixteen aspects (śoḍaśākāra), suchness (tathatā), the impermanence (anitya) of every conditioned thing (samskāra), the suffering (duḥkha) of every conditioned thing, the absence of a self (anātma) in every thing (dharma), calm Nirvāṇa (sānta nirvāṇa), emptiness (śūnya), wishlessness (apraṇibhita) and signlessness (animitta).

What is the accomplishment of duty as object? It is the revolution of the basis (āśrayaparāvṛtti).* 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 (apraṇibhita)? Six. How many of them are included in signlessness (animitta)? Eight.

The object aimed at purification of character is fivefold: 

For those whose character is dominated by craving (bhūyorāgacarita) the object is [bodily] impurity (asubba).
For those whose character is dominated by hatred (bhūyodvesacarita), the object is the cultivation of compassion (karunābhavana).
For those whose character is dominated by delusion (bhūyomohacarita) the object is meditation on conditioned origination (pratītyasamutpāda) which concerns conditioned nature (idam pratyayata).
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, apraṇibhita and animitta refer to the samādhis known under these terms.
* Note: āśrayaparāvṛtti should be āśrayaparivṛtti. See p. 172, n. 245.
13. According to the Kosa, ch. VIII, pp. 184-6, two aspects are included in śūnya, ten in apraṇibhita and four in animitta.
the object is analysis of the elements (dhātuprabhedā). [5] For those whose character is dominated by distraction (vitarka-carita)\(^{14}\) the object is mindfulness of breathing (ānāpāna-smrīti).

[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 (sthānāsthānakausalya). What does one see (obtains) 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 (adhobbhūmika), the calm (finesse) (sānantā) of those who are in the higher stages (ūrdhvabhūmika), 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] mohā-[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: tanbhācarita, māncarita and diṭṭhicarita, but tanbhā and māna can be included in rāga. and diṭṭhi in mohā. 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 (kāraṇayukti), [3] reason of the accomplishment of attestation (sākṣātkarṇādhanayukti), and [4] reason of essential nature (dhamatāyukti). [1] What is the reason of dependence? It is the fact that the arising of conditioned things (saṃskāra) depends on conditions (pratyaya). [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 (upadesa) 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 (dhamatāparinispatti) 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 (svalakṣaṇa) of groups of the names (nāmakāya), phrases (padakāya) and consonants (vyanjanakāya) 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 (dhātu) 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 (prajñāptimātra) in as much as it is a linguistic sign (vyavahāranimitta).
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 (yathābhūtāparijñāna) are there concerning things (dharma)? There are four precise knowledges: [1] precise knowledge sought by means of names (nāmaparyēṣita), [2] precise knowledge sought by means of substances (vastuparyēṣita), [3] precise knowledge sought by the designation of own-nature (svabhāvaprajñāaptiparyēṣita), and [4] precise knowledge sought by means of the designation of particularities (viśeṣaprajñāaptiparyēṣita).

[1] What is precise knowledge sought by means of names? It is precise knowledge that cannot be attained by means of names (nāmānupalabdhijnāna).

[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 (vastulakṣaṇānupalabdhijnāna).

[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 (dravyasvabhāvānupalabdhijnāna).

[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 (dravyaviśeṣānupalabdhijnāna).


[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 (yoniśomanaskāra) which has it [the
erudition mentioned above] as object. [3] What is the mirror? It is concentration endowed with signs (saniṁṭtasamādhi) 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 (arthaśaṃjñā or viśayasaṃjñā), perceiving only his own thought (sva-śaṃjñām upadhārayan), and with his mind thus settled in itself, he understands the absence of what is appropriated (grāhyābbāva) and also «the absence of what appropriates (grāhakābbāva), and he then experiences (sprṣet, touches) the knowledge that cannot be attained (nopalambha) [by means of grāhya and grāhaka].”\(^{16}\)

«[5] What is the base (āśraya)? It is the revolution of the base (āśraya-parāṛtti).\(^{17}\)

« How does one become skilled in the teachings (dharma-kuśala)? By means of great erudition (bahuśrutatā).\(^{18}\)

« How does one become skilled in the meaning (artha-kuśala)? By means of the knowledge of the characteristics (laksanajñata) of the Higher Teaching (abhidharma) and the Higher Discipline (abhivinaya).\(^{19}\)

« How does one become skilled in the letter (vyanjana-kuśala, lit. skilled in consonants)? By means of the knowledge of the well explained letter (suniruktavyanjanajñatā).

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17. This means that by abandoning all unruliness (dausthidya), the base (āśraya) becomes calm and pure. [Note: āśraya-parāṛtti (Gokhale’s emendation) should be āśraya-parāṛtti (Pradhan and Bhasya). See p. 172, n. 245.]
18. Bahuśruti literally means “heard much,” since in the olden days knowledge was acquired by listening to the master.
19. The two terms abhidhamma and abhirinaya 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 abhirinaya 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 abhirinaya 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) such as “me” or “mine” (ātmātmīya).

« How does one become skilled in the conjunction of the past and the future (pūrvāntāparāntanusamdhikusala)? By means of comprehension (udgrahaṇa) concerning the past and by means of release (niḥsaranā) concerning the future.

« How does one become [a person] dwelling in the teachings (dharmavibarin)? 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) (bhāvanām anāgamyā). 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 (śrutacintām anāgamyā). 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 (udgrahāya-svādhyāyadeśanā). What consists of mental cultivation


21. The three terms arthakusala (skilled in the meaning), ryañjanakuśala (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 (arthā) of the teaching without being over-influenced by the language or letter (vyañjana). The term ryañjanakuśala 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 (cintāmaṇa)
(bhāvanāmaya) should be understood by means of the practice of concentration (samādhiprayoga) and dissatisfaction (asamtoṣṭi). The practice of concentration should be understood by means of constant and careful practice (sātatyasaṅkhyaprayoga) and unperverted practice (aviparitaprayoga). Dissatisfaction should be understood by means of practice aimed at an [as yet] untasted (anāsvādita) higher tranquillity (uttaraśamatha).³³

« Why is the Vaipulya [Development, Extension] called the Canon of Perfections (pāramitāpiṭaka) of the Bodhisattvas? Because it describes the number of the perfections (pāramitāsamākhyānirdeśa), their characteristics (laksanā), order (krama), explanations (nirūkṣa), cultivation (bhāvanā), divisions (prabheda), groupings (saṅgraha), opposites (vipakṣa), the eulogies of their virtues (gunavarnā), and also their mutual determining (anyonyaviniścaya).

« Why is the Vaipulya [Development, Extension] designated as excellent (audārya) and profound (gāmbhirya)? Because of its knowledge of all the aspects (sarvakarajñata), its excellence and its profundity (udāragambhiratā).

« Why do certain beings (ekatyāḥ sattvāḥ) not esteem (nādhimucyante) the excellence and profundity of the Vaipulya [Development, Extension] and are afraid (uttrasānti) of it? Because of their separation from the dharma-nature (dharma-vyukti), because of their lack of cultivation of good roots should be understood by means of reflection on the meaning (arthacinta) ”

This sentence should naturally be placed here.

²³ Samtoṣṭi, “contentment,” “satisfaction,” is a virtue when it is associated with material conditions. A disciple should be content with any kind of robe (cīvāra), alms-food (piṇḍapāta), lodging (sayanāsana, Pāli senāsana) and medical care (gīnapratyabhāsajja, Pāli gīnanapaccayabhāsajja) that he receives. This is a highly praised quality. However, in relation to a higher spiritual experience, samtoṣṭi 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, asamtoṣṭi “dissatisfaction” is considered a virtue, since it instigates the disciple to attain higher and higher spiritual states.
(anavaropitakuśalamūlatā), and because of the influence of bad friends (pāpamitratarigraha).

«Why do certain beings, although they esteem the Vaipulya [Development, Extension], not find release (na nirvāṇā)? Because of their adherence to their own view (svayamādrṣṭīparāmarśasthāpita) [and because of their adherence to the meaning of the sound (letter) (yatārūṭārthā-bhinīvesā)].²⁴ It is by reason of this that the Blessed One said in the discourse (dharmaśārayāya) entitled “The Great Mirror of the Teaching” (mahādharmaśārayāsa): “There arise twenty-eight false ideas (asaddṛṣṭī) in [the mind of] the bodhisattva who examines the teachings (dharmaśān vicinvataḥ) superficially (ayoniśo) according to the sound (letter) (yatārūta).”


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. Nimittadrṣṭī: this is to grasp superficial signs and characteristics without understanding the profound meaning of the teaching. For example, the Mahāyāna Sūtras say: niḥsvabhāvāḥ sarvadhbhāṁ anutpāndbhāḥ aniruddhbhāḥ ādīśāntāḥ prakṛtiparāsmanantarāḥ. When one hears that, one is not capable of understanding it, one conforms to words, one clings to words. One arouses abhinīvesa “attachment.” One says niḥsvabhāvāḥ sarvadhbhāḥ, 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 drṣṭis, one relies on partial reasonings and twists the meaning of the Sūtra in order to establish one’s opinion.

²⁸. No. 7, anavadyadṛṣṭī: this is thinking that one’s own path or practice is perfect. No. 8, niḥsaranadrṣṭī: 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.

29. Nos. 9 and 10: the bodhisattva considers his own opinion as the best and scorns those of others because of avajñadrṣṭi (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, animitta, apraṇībita, because of viparītadrṣṭi (no. 11), and he thinks that he can develop the virtues in this way (prasavadrṣṭi, no. 12).

31. Nos. 13 and 14: it is because of anabhyupagamadrṣṭi (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 (abbimāna).

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 auddārikatā). 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, drṣṭāvadṛṣṭaadrṣṭi is engendered by no. 1, nimittadrṣṭi. The former (no. 18) arises from non-comprehension of teachings such as niḥsvabhāvāḥ sarvadharmāḥ, etc., and it leads to intense attachment (drdaḥbāhbhītreṣa) 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 (dharmanvabhāva) and gains the idea that effort or vigor (vīryā) is useless.

37. Because of nos. 5 and 6, bhāvanā, practice [or cultivation], cannot encur the result (phala) and in consequence one has a false opinion (no. 20) that the mārga (Path) is anairyāṇika (does not lead to emancipation).
of the accumulation of impediments (āvaranopacayadṛṣṭi),

[22] idea of the generating of demerit (apunyaprasavadṛṣṭi),

[23] idea of the absence of a result (vaipbalyadṛṣṭi),

[24] idea of the censurable (nigrāhyadṛṣṭi),

[25] idea of calumny (abbyākhyānadṛṣṭi),

[26] idea of the ineffable (akāthyadṛṣṭi),

[27] idea of grandeur (mahādṛṣṭi),

and [28] idea of superior pride (abhimānadṛṣṭi).

« It is said in the Vaipulya that all things (sarvadharmāḥ) are devoid of their own-nature (nīḥsvabhāvāḥ). What is the profound meaning (abhisamādbh) 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 bbave ‘navastita), 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 (āvaranopacaya).

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 (apunyaprasara).

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 (vaipbala).

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, satkāradrṣṭi.

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, abhimānadṛṣṭi “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 (rāsamā), language (ṛyaṛabhāra) and idle talk (prapāca) wrongly grasp dharmas which are devoid of own-nature (svabhāra) and characteristics (lakṣana). It is because
things are devoid of their own-nature] by reason of the absence of the own-nature of characteristics (lakṣaṇaniḥsvabhāvatā) with respect to the imaginary nature (parikalpīte svabhāve), by reason of the absence of the nature of arising (utpatti-niḥsvabhāvatā) with respect to the relative nature (paratantre), and by reason of the absence of own-nature in the ultimate sense (paramārthaniḥsvabhāvatā) with respect to the absolute [nature] (parinīṣpanne).

« What is the profound meaning (abhisamādhi) of: [All things are] unarisen (anutpanna), undestroyed (aniruddha), calm from the beginning (ādiśānta), completely extinguished by nature (prakṛtīparinivṛta)? Since they have no own-nature (niḥsvabhāva), they are unarisen (anutpanna); 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 (prakṛtīparinivṛta).

« Furthermore, there are four intentions (abhiprāya) by means of which the intention of the Tathāgatas in the Vaipulya should be followed (anugantavya): [1] intention of evenness (samatā bhīprāya), [2] intention of different times (kālantarābhīprāya), [3] intention of different meanings (arthāntarābhīprāya), and [4] intention of the tendency of the individual (pudgalāśayābhīprāya).

« 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) (avatāraṇābhīsamādhi), [2] profound meaning of characteristics (lakṣaṇābhīsamādhi), [3] profound meaning of counteractives (pratipakṣābhīsamādhi), and [4] profound meaning of transformation (parināmanābhīsamādhi).¹⁷

¹⁷ For details, see Samgraha, pp 129-32, 224-8.
How can one rightly know (pratyavagantavya) a bodhisattva skilled in concentration on the teaching (dharma-samādhikūśala) 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 (animitta-bhāvanā), [3] spontaneous mental cultivation (anābhoga-bhāvanā), [4] cleansed mental cultivation (uttaptabhāvanā), and [5] revolution-like mental cultivation (parivṛttiṇībhābhāvanā), in the appropriate order (yatbākramam).


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 pāṇcarādbhyā bhāvanāyāḥ phalam pāṇcavidhaṃ nirvartata iti saṃdarśitam. Pāṇcavidhā bhāvanā katamāḥ prāśrabdhinimittabhāvanāḥ. sambhinnabhāvanā, animitta-bhāvanā, anābhogabhāvanā, parinirvṛttiṇimittabhāvanā ca. (quoted by Pradhan). In this passage of the Bhāṣya, prāśrabdhinimittabhāvanā is used instead of utaptabhāvanā and parinirvṛttiṇimittabhāvanā instead of parivṛttiṇībhābhāvanā.

The Kośa, ch. IV, pp. 119, 192, 228-9, 288, 300; VII, pp. 23, 62, 6+5; VIII, p. 192; Sūtraśāntkāra (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 (vaipulyadharma) be revered (pājya) with incense, garlands, etc. (dhūpamālyādibhibh), and not the teaching of the disciples (srāvakadharma)? Because it (vaipulyadharma) is the support of the welfare and happiness of all beings (sarvasattvabhitasukhādhīṣṭhāna). »

«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 (vaipulye dharmasamādhikusalo bodhisattva) mentioned in the preceding paragraph. Hence:

1) sambhinnabhāvanā dispels the basis of all unruliness (sarva-dauṣṭhulāśrayaṃ drārayati);

2) animittabhāvanā arouses joy in devotion to the Truth, free from the perception of diversity (nānātravaṃṣāyīdīvatāṃ dharmārāmaratim);

3) anābhbogabhāvanā engenders the infinite splendor of the Truth which has unlimited aspects (aparicchinnākāram apramānaṃ dharmāvabhāsanam);

4) uttaptabhāvanā activates undiscriminating signs which are linked to purification (viśuddhabbāgīyāni avikalpitāni nimittāni);

5) pariṣṭhitabhābhāvanā acquires what is needed for the accomplishment and perfecting of the Dharmakāya (dharmakāyapaṇipūriparinisattaye betumayaparīgraham).
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-prabhedā), [2] classification according to their release (nirvāṇa-prabhedā), [3] classification according to their receptacle (ādhāraraprabhedā), [4] classification according to their application (prayogaprabhedā), [5] classification according to their fruit (result) (phalaprabhedā), [6] classification according to their realm (dhātuprabhedā), and [7] classification according to their career (caryāprabhedā).


What is the classification according to their release (nirvāṇaprabhedā)? It is threefold: [1] that of the Vehicle of the

1. Vitarka does not mean “reasoning” here. See also above, p. 184, n. 14.

What is the classification according to their receptacle (ādbhāraprabheda)? It is threefold: [1] he who has not yet acquired the equipment (asambhṛtasambhāra), [2] he who has acquired and has not acquired the equipment (sambhṛtasambhāra), and [3] he who has already acquired the equipment (sambhṛtasambhāra).

What is the classification according to their application (prayogaprabheda)? It is twofold: [1] he who follows trust (sraddhānusārin) and [2] he who follows the teaching (dharmanusārin).

What is the classification according to their fruit (result) (phalaprabheda)? It is of twenty-seven kinds: [1] he who is resolved on trust (sraddhādhimukta), [2] he who has attained to view (vision) (dṛṣṭi-prāpta), [3] the bodily witness (kāya-sākṣin), [4] he who is freed by wisdom (prajñāvimukta), [5] he who is freed by the two means (ubhyato bhāgavimukta), [6] he who progresses towards the “fruit of stream-winning” (srotā-pattiphalapraptipanna), [7] he who is a “stream-winner” (srotā-panna), [8] he who progresses towards the “fruit of once-returner” (sakṛdāgāmiphalapraptipanna), [9] he who is a “once-returner” (sakṛdāgāmin), [10] he who progresses towards the “fruit of non-returner” (anāgāmiphalapraptipanna), [11] he who is a “non-returner” (anāgāmin), [12] he who progresses towards the fruit of arhatship (arhattvaphalapraptipanna), [13] the arhat (arhant), [14] he who will only be reborn seven times at the most (saptakṛdabhavaparama), [15] he who is destined to be reborn in several families (kulaṃkula), [16] he who has only a single interval (ekavicika), [17] he who attains Parinirvāṇa in the intermediate state (antarāparinirvāyin), [18] he who, on being born, attains Parinirvāṇa (upapadyaparinirvāyin), [19] he who attains Parinirvāṇa without any effort (construction) (anabhisamāskāra-

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2 These twenty-seven terms are all explained below, p 204 ff and in the notes.
parinirvāyin), [20] he who attains Parinirvāṇa by effort (construction) (sābhisaṁśkāraparinirvāyin), [21] he who goes upstream (ārdhvamsrotas), [22] the arhat of regressive nature (parihāṇadharma arban), [23] the arhat of intent nature (cetanādharma arban), [24] the arhat of guarded nature (anurakṣanādharma arban), [25] the stable and unshakeable arhat (ṣhitākampya arban), [26] the arhat of penetrating nature (prativedhadharma arban), and [27] the arhat of immovable nature (akopyadharma arban).

What is the classification according to their realm (dbatu-prabheda)? It consists of the ordinary man (prthagjana), he who is in training (saikṣa) and he who is beyond training (aṣaikṣa), (all three) in the realm of desire (kāmadhatu). Just as the realm of desire is threefold, so are the realms of form (irupadhatu) and of the formless (arupyadhatu) 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 (ādhibhaksūcāriḥbodhisattva), [2] the bodhisattva whose career is directed by earnest intention (ādhyaśayacāriḥbodhisattva), [3] the bodhisattva whose career is provided with signs (sāninītacāriḥbodhisattva), [4] the bodhisattva whose career is devoid of signs (ānimītacāriḥbodhisattva), and [5] the bodhisattva whose career is devoid of construction (ānabhisamācāriḥbodhisattva).

What is a person whose character is dominated by craving (rāgacarita)? The one in whom craving is intense and extensive (tiṛāyatarāga). It is the same for persons whose characters are

3. The Bodh. bhūmi, p. 313, defines adhyāṣaya: śraddhāpūrvo dharma-vicayapūrvaḥ ca buddhadharmesu yo’dharmokṣaḥ pratyavagraha niścayaḥ bodhisattvasya, 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 Buddhadharmā: that is called adhyāṣaya.”

4. These five terms refer to various stages of the bodhisattvabhūmi and are explained below, pp. 216-17.
II. Viniścayasamuccaya

dominated by hatred (dveṣa), delusion (moha), pride (māna) or
distraction (vitarka).

What is a person whose character is normal (balanced) 
(samabhāgacarita)? The one whose defilements are normal  
(balanced, natural) (prakṛtisṭhaklesa).

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 
(śrāvakayānika)? It is a person who, having obtained or not the  
attainments (samāpanno vā asamāpanno vā), dwelling in the  
Dharma of the Disciples (śrāvakadharmaṭāvibhārīn), having  
obtuse (weak) faculties (mṛdvindriya) by nature, set on his  
own liberation (svavimuktipraṇīhita), having the intention of  
becoming free (vimuktāśaya) by means of the cultivation of  
detachment (vairāgyabhāvanā), dependent on the Canon of  
the Disciples (śrāvakapitakā), practicing the major and minor  
virtues (dharmaṇudharmaṃcārīn) 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 (pratyekabuddhayānika)? It is a person who, having  
or not obtained the attainments, dwelling in the Dharma of the  
Solitary Buddhas (pratyekabuddhadharmaṭāvibhārīn), having  
middling faculties (madbyendriya) 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 (adhibatatabodhyāśaya), 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 (nirvedhabhbāgīya), having previously obtained or  
not a fruit, born in a time when there is no Buddha in the world  
(abuddhaloka or abuddhabhava),5 confronting the Noble Path  
through internal will (adhyātmacetanā) alone, dwelling alone

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.
(ekaviharin) like the horn of a rhinoceros (khaḍgavisāṇakalpa), or a solitary conqueror (pratyekajina) living in a group (vargacārīn), puts an end to suffering.

What is a person belonging to the Great Vehicle (maha-vānika)? It is a person who, having obtained or not the attainments, dwelling in the Dharma of the Bodhisattvas (bodhisattvadharmatāvibhārīn), having sharp faculties (tikṣṇendriya) by nature, set on the liberation of all beings (sarvasattvatvamokṣa), having the intention of attaining unestablished Nirvāṇa (apratiṣṭhitīnirvāṇāśaya), dependent on the Canon of the Bodhisattvas (bodbisattvapiṭaka), practicing the major and minor virtues by means of the cultivation of vigor, ripens beings (sattvān pariṣṭayanā), cultivates the pure stage of the Buddhas (suddham buddhabhūmiṃ bhāvayati), receives the prediction (vyākaraṇa) and attains Perfect Awakening (samyaksambodhi).

6. Cf. eko care khaḍgavisāṇakappo (Khaggavisāṇa Sutta, Sn, p. 6, vv. 35-75). Khaggavisāṇakalpa is usually translated by “like a rhinoceros” (La Vallée Poussin, Kośa, ch. III, p. 194). However, khaḍga or khaḍdīn means “rhinoceros,” viṣāna “horn,” and kalpa “like.” Therefore, khaḍgavisāṇakalpa should mean “like the horn of a rhinoceros.” In fact the SnA, p. 65, explains the expression clearly in this sense: haggavisāṇaṃ nāma haggamigasihgam “khaggavisāṇa means the horn of the animal (called) haggā (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 khaḍgavisāṇa can also be considered as a composite babuvrihi meaning “he who has a horn like a sword,” an expression close to khaḍdīgīn “he who has a sword (i.e. a horn like a sword).” In this case, khaḍgavisāṇakalpa 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: Khaḍgavisāṇakalpas living alone and Vargacārīns living in a group. The Paccekabuddhas mentioned in the Isigili Sutta (M III, p. 68 ff.) are Vargacārīns whilst the Khaggavisāṇa Sutta (Sn, p. 6 ff.) describes the Pratyekabuddha who is a khaḍgavisāṇakalpa.

8. The descriptions of the Paccekabuddha in the Pāli sources are nearly the same. For details, see SnA I, pp. 47, 51, 58, 63; Puggalapaṇṇatti, p. 14; Já 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 (asambhṛtasambhāra)? It is a person who depends on the teaching dominated by the Truth, has weak dispositions (mṛdu-mātra), is resolved on pure trust (śuddhaśraddhādbhimukta), is endowed with weak qualities leading to deliverance (mṛdu-mātramokṣabhāgiya) and whose duration of rebirths is not defined (aniyatajānmaṇiṇaka).¹⁰

What is a person who has and has not acquired the equipment (sambhṛtasambhṛtasambhāra)? 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 (madhyamātramokṣabhāgiya), and whose duration of rebirths is defined (niyatajānmaṇiṇika).¹¹

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 (adbhnatātra), is resolved on pure trust, is endowed with superior qualities leading to deliverance (adbhnatātramokṣabhāgiya), and whose duration of rebirths is limited to this one life (tajjanmaṇiṇika).¹²

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 (mṛdu-mātradharmanidhyānakṣānti) concerning the Truths, who is endowed with weak qualities leading to penetration (mṛdu-mātranirvedhabhāgiya), and whose duration of rebirths is not defined.

A person who has and has not acquired the equipment (sambhṛtasambhṛtasambhāra) is a person who depends on the teaching dominated by the Truth, who is endowed with middling acquiescence in profound reflection on the teachings

¹⁰ This is an ordinary man (prthajana).
¹¹ This is an ārya who is śāikṣa (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 (sambhrta-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-gradharma), are instantaneous (kṣanīka) and not continuous (aprabandhikā), by reason of the very nature of the supreme worldly qualities. The person whose duration of rebirths is limited to this one life (tajjanmakālika), by attaining comprehension of the Truth (abhisamaya), loses (parihīyate) the weak, middling and strong qualities leading to deliverance and penetration, and this results in «loss of conduct (samudācāra-parihāṇi) and not loss of the residues (vāsanāparihāṇi).

«What is a person who follows trust (sraddbanusārin)? It is he who, having acquired the equipment (sambhṛta-sambhāra) and having weak faculties (mṛdvīndriya), applies himself (prayujyate) to the comprehension of the Truth (satyābhisamayāya) while recalling the instruction given by others (paropadeśa)."
What is a person who follows the teaching (dhammā-nusārin)? It is he who, having acquired the equipment and having sharp faculties (tīkṣṇendriya), applies himself to the comprehension of the Truth, by himself recalling the teaching\textsuperscript{14} dominated by the Truth (satyādhipateya dharma).\textsuperscript{15}

\textsuperscript{14} This explanation agrees with the definition of the dhammā-nusārin in MA III, p. 190: "dhammā-nusārin means 'recalling the teaching.'"

\textsuperscript{15} Cf. also the description of this person in Vism, p. 659: "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) dhammā-nusāri."
1. What is a person resolved on trust (ṣraddhādbhimukta)? A person who follows trust (ṣraddhānusārī) is called ṣraddhādbhimukta at the moment he obtains the fruit (phalakāle).\(^\text{16}\)

2. What is a person who has attained to view (vision) (ḍṛṣṭiprāpta)? A person who follows the teaching (dharmānusārī) is called ḍṛṣṭiprāpta at the moment he obtains the fruit (phalakāle).\(^\text{17}\)

\(\text{note 15 continued:}\) The five qualities (indriya)—saddhā, viriya, sati, samādhi, paññā—are more developed in the dharmānusārī than in the ṣraddhānusārī. 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 ṣraddhānusārī is called saddhāvimutta in the seven other stages, i.e. sotāpattiphala etc. (sesu sattasu thānesu).

Cf. the definition of the saddhāvimutta in M I, p. 478: Katamo ca bhikkhave puggalo saddhāvimutto? Idha bhikkhave ekacco puggalo ye te santā vimokkha atikkamma rūpe āruppā te na kāyena phassitvā viharati, paññāya c’assa disṛā ekacce parikkhiṇā bonti, Tathāgata c’assa saddhā nivṛttiḥ hoti mūlajātā paṭitthā. Ayam 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 dharmānusārī at the moment of his entry into the sotāpattimagga becomes ḍṛṣṭiprāpta in the other six stages, i.e. from the sotāpattiphala to the arahattamagga, but when he obtains the arabattaphala, he is a paññāvimutta.

Cf. the definition of the ḍṛṣṭiprāpta in M I, p. 478: Katamo ca bhikkhave puggalo ḍṛṣṭiprāpatto? Idha bhikkhave ekacco puggalo ye te santā vimokkha atikkamma rūpe āruppā te na kāyena phassitvā viharati, paññāya c’assa disṛā ekacce āsavā parikkhiṇā bonti, Tathāgataappareddā c’assa dhammā paññāya voditthā bonti vocaritā. Ayam vuccati bhikkhave puggalo ḍṛṣṭiprāpatto.

"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)."
«3. What is a person who is a “bodily witness” (kāyasākṣin)? It is a person in training (śātikṣa) who experiences the eight deliverances (aṣṭāvimokṣa).18


Cf. the definition of kāyasakkhi in M I, p. 478: Katamo ca bhikkhave puggalo kāyasakkhi? Idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe ānuppā te kāyena phassaṭvā riharati, paññāya c’assa disvā ekacce āsavā parikkhinā honti. Ayami ruccati bhikkhave puggalo kāyasakkhi.

“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 Vism, p. 659: Yo pana dukkhabato manasikaronto passaddhihabulo samādhihariyam 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 sattāvimutta (= śraddhāvimukta), diṭṭhippatta (= dṛṣṭiprāpta) and kāyasakkhi (= kāyasākṣin). Savīṭṭha prefers the sattāvimutta because that person has highly developed the faculty of trust (saddhibbāriya), Maha-Koṭṭhita thinks that the kāyasakkhi is the best because he has highly developed the faculty of concentration (samādhihariya); Sāriputta considers the diṭṭhippatta as the best as he has highly developed the faculty of wisdom (paññindriya). 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 (arabattāya-patipanno) and that any of them may be sakadāgāmi or anāgāmi.

According to the Koṣa, an anāgāmi who is in possession of saññāvedayitanirodha is a kāyasākṣin. For details, see Koṣa, ch. VI, p. 223 ff.
4. What is a person freed by means of wisdom (prajñā-vimukta)? It is a person who has destroyed his impurities (kṣīnāsṛava, i.e. an arhat), but does not experience the eight deliverances (aṣṭavimokṣa).

5. What is a person freed by the two means (ubhayato-bhāgavimukta)? It is a person who has destroyed his impurities (kṣīnāsṛava, i.e. an arhat) and who experiences the eight deliverances (aṣṭavimokṣa).

6. What is a person progressing towards the “fruit of stream-winning” (srotāpattiphala-pratipannaka)? It is a person who is in the fifteen mental (thought-) moments (cittāksana) leading to penetration (nirvedhābhāgiya) and pertaining to the path of vision (darśanāmārga).

19. This definition is corroborated by that of the paṇṇāvimutta in M I, p. 477: Katamo ca bhikkhave puggalo paṇṇāvimutto? Idha bhikkhave ekacco puggalo ye te sanaṁ vimokkha atikkamma rūpe āruppā te na kāyena phassitvā vibarati, paṇṇāya c’assa disvā āsavā parikkhiṇī honti. Ayam vuccati bhikkhave puggalo paṇṇāvimutto.

“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, 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 dīṭṭhíppattā becomes an arhat, he is called paṇṇāvimutta. Cf. Kośa, ch. VI, pp. 274, 276.

20. D II, p. 71 fully corroborates this definition. See also A IV, p. 453.

21. The fifteen thought-moments (cittāksana) mentioned here are from the duḥkhe dharmajñānāksānti (acquiescence in knowledge of the teaching on
7. What is a person who is a “stream-winner” (srotāpanna)? It is a person who is in the sixteenth thought-moment (cittakṣaṇa) pertaining to the path of vision (darsanamārga).

The path of vision (darsanamārga) is the entry into the certainty of perfection (samyaktvaniyāmāvakraṃti). It is also the comprehension of the Truth (dharmanibhismayā). A person who is not freed from desire for the sense-pleasures (kāmesvavitarāga), by entering the certainty of perfection (samyaktvaniyāmam avakraman), becomes a “stream-winner” (srotāpanna). 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” (srotāpanna) 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 (prabhiṇasamgraha).

Suffering (mārgenavyānaksanti) up to the mārgenavyānaksanti (acquiescence in the subsequent knowledge of the path). For details, see above, pp. 144-5.

The sixteenth thought-moment mentioned here is the mārgenavyānāna (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.

Samyojana (Pāli sammatta) is the abandonment of the defilements (kleśa), the state of perfection which is Nirvāṇa. Samyojana (Pāli sammattaniyāma-ikkanti) is entry into the path which leads definitively to perfection, Nirvāṇa. 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.

The three fetters: satkāyadṛṣṭi (view of individuality), vicikitsā (doubt), silavrataparamāsana (adherence to observances and rituals).

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 (samyag aniryānakāraṇa);\(^{28}\) because they are also the cause of the depravation of the knowable (jñeyavipratipatti), the depravation of views (dṛśṭivipratipatti), the depravation of the counteractives (pratipakṣavipratipatti).

« 8. What is a person progressing towards the fruit of the once-returner (sakṛdāgāmi?)? 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 (kāmāvacarāṃ pānca-prakāraṇāṃ klesānām).\(^{29}\)

« 9. What is a person who is a once-returner (sakṛdāgāmin)? 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 ṣaṭhāsya klesaprakārasya).\(^{30}\)

26. Because they bind beings to Saṃsāra (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 śīlavrataparāmarśa (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 (satkāyadṛṣṭi), doubt with regard to the right path (vicikitsā) and adherence to rituals, ceremonies, etc. (śīlavrataparāmarśa), 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-mṛdu (middling-weak). For details concerning the sakadāgāmi, see D I, pp. 156, 229; III, p. 107; M I, p. 34; 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 (anāgāminīphalapratipannaka)? 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 (kāmāvacarāṇāṁ saptamāṣṭamāṇāṁ klesaprabhāṣyaṁ).\(^{31}\)

« 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 navamaśya klesaprabhāṣya).\(^{32}\)

« 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 (avarabhāgiyasamānyojana)?\(^{33}\) Because they (the fetters) include the principal elements (pradhānasamānyojana). Why are they (the elements) principal ones? Because of the lower destiny (gatyāvarā) and the lower realm (dbhātvavara).\(^{34}\)

« 12. What is a person progressing towards the fruit of arhatship (arhatsphalapratipannaka)? 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-adhimaṭra (weak-strong) and mṛdu-madhya (weak-middling).

\(^{32}\) The ninth category of defilements: mṛdu-mṛdu (weak-weak).

For details concerning the anāgāmin, 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. satkāyadrṣṭi (view of individuality), 2. vicikitsā (doubt), 3. silavativarāma (adherence to observances and rituals), 4. kāma-rāga (craving for sense-pleasures), and 5. vyāpāda or pratigha (ill-will or repugnance).

\(^{34}\) The five lower fetters (avarabhāgiyasamānyojana) bind beings to the lower realm (dbhātvavara), i.e. the kāmadhātu, realm of desire, and lead them to a lower destiny (gatyāvarā), 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 avarabhāgiyasamānyojanas.
up to the summit of existence \( (yāvad bhāvāgrikāṇām aṣṭa-prakārāṇāṁ klesānām) \).\(^{35}\)

« 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 \( (bhāvāgrikasya navamasya klesa-prakārasyā) \).\(^{36}\)

« If one becomes an arhat by abandoning all the defilements pertaining to the three realms \( (trādhatukāvatcarāṇāṁ sarvakleśānāṁ) \), why is it said that one becomes an arhat by abandoning the higher fetters \( (ūrsaḥvabhāgiya) \)? Because they (the fetters) include the principal elements \( (pradhānasaṁgraha) \). Why are they (the elements) principal ones? Because of the attachment to the higher realm \( (ūrsaḥvopādāna) \) and the non-abandoning of the higher realm \( (ūrsaḥvāpārityāga) \).\(^{39}\)

« 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” \( (srota-āpanna) \), reaches the end of suffering \( (duḥkhasyāntam) \), after having wandered through


\(^{36}\) The ninth category of defilements: mṛdu-mṛdu. See above, p. 154 and n. 183.

With regard to the arhat, see also S IV, pp. 151, 252; Vism, pp. 6, 14, 97, 164, 442, 708.

\(^{37}\) Pradhan’s reading (p. 90) trādhatukāṇāṁ kāmāvatcarāṇāṁ sarvakleśānāṁ is obviously an error, because trādhatukā includes not only kāmāvacara, but also rūpāvacara and ārūpyāvacara. Gokhale (p. 36) reads correctly: trādhatukāvatcarāṇāṁ sarvakleśānāṁ.

\(^{38}\) The five higher fetters: 1. rūpāra (craving for the realm of form), 2. ārūpyāra (craving for the formless realm), 3. māna (pride), 4. auḍḍhatya (restlessness), 5. avidyā (ignorance).

\(^{39}\) Because of the higher fetters \( (ūrsaḥvabhāgiyasamyojana) \) beings are bound to the higher realms \( (ūrsaḥvopādāna) \), i.e. bound to the realm of form \( (rūpādbhātu) \) and the formless realm \( (ārūpyadbhātu) \), and they do not abandon attachment to those higher realms \( (ūrsaḥvāpārityāga) \). This is the principal element of the ārūṣhvabhāgiyasamyojana.
existences \((bhavān)\) as much among the gods as among mankind \((devamanuṣyesu)\) up to seven times.\(^{40}\)

«15. What is a person who is destined to be reborn in several families \((kulaṃkula)\)? It is a person who reaches the end of suffering after having wandered from family to family among the gods and mankind.\(^{41}\)

«16. What is a person who has only a single interval \((ekavicika)\)?\(^{42}\) It is a person who is a once-returner \((sakṛdāgāmin)\) who reaches the end of suffering by living only among the gods \((devēsvēva)\).\(^{11}\)

«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 \((upapattisāmyojane prabhīne)\), but when the fetters of continuity (to advance) are not yet destroyed \((abhinirvṛttisāmyojane aprabhīne)\), while advancing towards the intermediate existence \((antarābhavaṃ abhinirvartayan)\), confronts the Path \((mārgaṃ sammuḥbīkṣya)\) and puts an end to suffering; or who, having advanced in the

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\(^{40}\) Nearly the same definition of \textit{sattakkhattuparama} in A I, pp. 233, 235; IV, p. 381: \textit{so tiṇṇhaṃ sanvyojanaṇamaṃ parikkhayā sattakkhattuparamam hoti, sattakkhattuparamaṃ dere ca mānuse ca saṃdbāritvā saṃsarthvā dukkhassantam karoti}. See also Pug, p. 15. Vism, p. 709, says that a \textit{sattakkhattuparama} has weak faculties \((mudindriya)\) and that his insight is slow \((mandi vipassanā)\). Also see Koṣa, ch. VI, pp. 200, 206.

\(^{41}\) In the Pāli texts: \textit{kolaṃkola}.

\(^{42}\) The Pāli sources specifically say that a \textit{kolaṃkola}, who is a \textit{sotāpanna}, is only reborn \textit{two or three times} before putting an end to suffering: \textit{tiṇṇhaṃ sanvyojanaṇaṃ parikkhayā kolaṃkolo hoti, dere vā liṇi vā kulāni saṃdbāritvā saṃsarthvā dukkhassantam karoti}. See also Koṣa, ch. VI, pp. 200, 206.

\(^{43}\) In the Pāli texts: \textit{ekabījī}, lit. “having only a single seed.”

\(^{44}\) According to the Pāli sources, an \textit{ekabījī} is a \textit{sotāpanna} who will put an end to suffering by not being born as a human being, or as a god: \textit{tiṇṇhaṃ sanvyojanaṇaṃ parikkhayā ekabījī hoti, ekam yeva mānasakaṃ bhavam nibbattitvā dukkhassantam karoti}. According to the Vism, p. 709, an \textit{ekabījī} has sharp faculties \((tikkhīndriya)\) and keen insight \((tikkhā vipassanā)\).
intermediate existence (abhinirmrtto va antarabhave), while thinking of going to a rebirth existence (upapattibhavagamanaya cetayan), confronts the Path and puts an end to suffering; or who, having reflected and set out towards a rebirth existence (abhisanetayittva va upapattibhavam abhisampasthitah), without however arriving at the rebirth existence (anagamyopapattibhavam), confronts the Path and puts an end to suffering.\textsuperscript{45}

« 18. What is a person who, having been born, attains Parinirvana (upapadyaparinirvana)?\textsuperscript{46} It is a person who, when the two kinds of fetters are not destroyed (ubhayasamyojane aprahine),\textsuperscript{47} confronts the Path and puts an end to suffering,\textsuperscript{48} as soon as he is born in the realm of form (rupadhdtvapapannamatra eva).

« 19. What is a person who attains Parinirvana without any effort (construction) (anabhisauskaraaparinirvana)?\textsuperscript{49} It is a person who, on being born, confronts the Path and puts an end to suffering without any effort.\textsuperscript{50} »

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\textsuperscript{45} Vism, p. 710, defines the antaraparinibb\=yi quite differently: antaraparinibb\=yi yattha katthaci suddhav\=asabbhe uppa\=jjitv\=a ayu\=wemajjam appatv\=a va parinibb\=ayati. “Antaraparinibb\=yi designates a person who, having been born in some suddhav\=asabba (pure abode), even before reaching the middle of his life span, attains Parinirvana.” Also see Pug, p. 16. For details concerning the antaraparinirv\=ayin, see Ko\=sa, ch. VI, p. 210 ff; also A II, pp. 133-4.

\textsuperscript{46} The question and answer concerning the upapadyaparinirv\=ayin are omitted in Gokhale’s edition, obviously by mistake.

\textsuperscript{47} The two kinds of fetters are the upapattisamyojana and abhinirv\=ritisamyojana mentioned in the previous paragraph.

\textsuperscript{48} According to the Vism, p. 710, the upabaccaparinibb\=yi (= upapadyaparinirv\=ayin) is a person who attains Parinirvana after having passed the middle of his life span (ayu\=wemajjam atikkanitv\=a parinibb\=ayati). For details, see Ko\=sa, ch. VI, p. 211; also A I, p. 233; IV, p. 380; S V, pp. 70, 201; Pug, p. 16.

\textsuperscript{49} In the P\=ali sources: asa\=mkh\=araparinibb\=yi.

\textsuperscript{50} The asa\=mkh\=arahaparinibb\=yi (= anabhisauskaraaparinirv\=ayin), according to the Vism, p. 710, is a person who attains the higher path without effort (asa\=mkh\=arena appayogena uparimaggam nibbatte\=ti). See also Pug, p. 17.
20. What is a person who attains Parinirvāṇa by effort (construction) (abhisaṃskāraparinarvāyin)? 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 (urdhvamsrotas)? It is a person who, having been born, reaches the Akaniṣṭha realm by passing through the different realms of form (rupavacara), 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 (mrudpahihāvita), cultivated in a middling manner (madhya-
paribbāvita), cultivated strongly (adbimātraparibbāvita), cultivated very strongly (adhimātra-adhimātraparibbāvita) and cultivated middling-strongly (madhya-adhimātraparibbāvita). By means of these five kinds (of the fourth dhyāna) one is born in the five pure abodes (suddhāvāsa). 54

22. What is an arhat of regressive nature (paribhāṇadharma arban)? It is a person who, having weak faculties by nature (mṛdvidriyaprakṛti), whether distracted (vikṣipta) or not, intent (cetayitvā) or not, regresses from his state of happiness in this life (drṣṭadharmaṣukha-vihāra). 55

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. 56

24. What is an arhat of guarded nature (anurakṣanā-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. 57

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 paribhāna-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 Godhika achieved the sāmādhi cetovimutti 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 Koṣa, ch. IV, p. 119; V, p. 117; VI, p. 253.


of happiness in this life, and does not develop his faculties.\(^{58}\)

26. What is an arhat of penetrating nature (prativedhānādharma 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.\(^{59}\)

27. What is an arhat of immovable nature (akopyadharma arhan)? It is a person who, having sharp faculties by nature (tīkṣṇendriyaprakrtika), whether distracted or not, does not regress from his state of happiness in this life.\(^{60}\)

(6) What is an ordinary man in the realm of desire (kāmāvacara prthagjana)? It is he who, being born in the realm of desire, has not acquired the noble quality (āryadharma).

What is a person in training in the realm of desire (kāmāvacara saikṣa)? It is he who, being born in the realm of desire, has acquired the noble quality (āryadharma), but still possesses (some of) his fetters (saṃyojana).

What is the person beyond training in the realm of desire (kāmāvacara asaikṣa)? It is he who, being born in the realm of desire, has acquired the noble quality (āryadharma), and no longer possesses any of his fetters (saṃyojana).

Similar to the three persons in the realm of desire are the three persons in the realm of form (rūpāvacara).

What is a bodhisattva in the realm of desire (kāmāvacara) and in the realm of form (rūpāvacara)? It is a person who, being born in the realm of desire or in the realm of form, and being endowed with absorption (dhyāna) separated from the formless realm (ārūpyadhatuvyavakāṣita), dwells in the happiness of the absorptions.

What is a Solitary Buddha (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 (pratyeka(buddha)bodhi) at a time when there is no Buddha in the world.

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\(^{58}\) See Kośa, ch VI, p 253

\(^{59}\) See also ibid, ch VI, p 254

\(^{60}\) Cf. 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 (bodhisattvacaryā), 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) (adhimukticārī bodhisattva)? It is a person (bodhisattva) who dwells in the stage of the career of adherence (devotion) (adhimukticārī 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 (adhyāsayacārī bodhisattva)? It is a bodhisattva who dwells in the ten stages (dahāsu bhūmiṣu).

What is a bodhisattva who practices the career endowed with signs (sanimiticārī bodhisattva)? It is a bodhisattva who dwells in the stages (bhūmi) called Joyful (pramudita), Immaculate (vimala), Illuminating (prabhākarī), Radiant

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 Śūtrālaṃkāra 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 (sattvārthasya sādhanam), Śūtrālaṃkāra 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 immorality (daubhāṣīlamala) and the stain of attention paid to other vehicles (anyayānamanaskāramala). 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 (dharmaśravīrśa) on other beings by reason of his search for unlimited dharmas through his power of samādhi (samādhibalenāpramāṇadharmaparyesaṇadhāraṇāt), ibid. XX-XXI, v. 33.
(arciṣmati), Difficult-to-vanquish (sudurjaya), and Face-to-face (abhimukhi).

What is a bodhisattva who practices the career devoid of signs (animittacārī bodhisattva)? It is a bodhisattva who dwells in the stage called “Far-reaching” (dūraṅgama). What is a bodhisattva who practices the career devoid of constructions (anabhisaṃskāracārī bodhisattva)? It is a bodhisattva who dwells in the stages called Immovable (acalā), Sharp Intelligence (sādhumaṭī) and Raincloud of the Teaching (dharmaṁeghā). Furthermore, the person mentioned above who is a stream-winner (srotā-āpanna) is of two kinds: the one who acquires emancipation gradually (kramanairūpāṇika) and the other who acquires emancipation outright (sakrṇanairūpāṇika).

67. This is the fourth bodhisattvabhumī. It is called arciṣmati because in this stage the bodhipakṣadharmaṇas begin to shine since the kleśāvaraṇa and jñeyavaraṇa 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 (duḥkhakṣaṃ jñayate). He is then involved in the ripening of beings (sattvāṇaṃ paramākāhaḥ) while he protects his mind (svacittasya rakṣaṇaḥ), 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 prajñāpañca, is face to face with Saṃsāra and Nirvāṇa, without being established in either Saṃsāra or Nirvāṇa, ibid. XX-XXI, v. 36.

70. This is the seventh bodhisattvabhumī. It is called dūraṅgama because in this stage the bodhisattva reaches the end of the practice (pravogaparyantagamanam) by means of the single path (ekāyaṇapāthā), 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 (nimittasaṃjñā) or by the perception of effort regarding the signless (animittābhogasaṃjñā), ibid. XX-XXI, v. 37.

72. This is the ninth bodhisattvabhumī. It is called sādhumaṭi because in this stage intellectual discernment becomes predominant (pratisamjñyidmaṭhe pradhānātṛtāḥ), ibid. XX-XXI, v. 38.

73. This is the tenth bodhisattvabhumī. It is called dharmaṁeghā 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 (ṣatyābhisamaya) and relying on the attainment (samāpatti), abandons all the defilements by means of the transcendental path (lokottaramārga). It is said that he has two fruits: the fruit of stream-winning (srotāpattiphala) and the fruit of arhatship (arhattvaphala). That person obtains perfect knowledge (ājnā, arhatship) in this very life, often at the moment of death. If he does not obtain it, it is because of his aspiration (praṇidhāna). 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**

*(Abhisamayayavasthāna)*


[1] What is comprehension of the Teaching (dharmaabhisamaya)? It is the acquisition of intense delight (adhimātra-prasadā), of devotion and of conduct conforming to firm conviction due to the Teaching dominated by the Truth (ṣatyādhīpateyadharma).

[2] What is comprehension of the meaning (arthābhīsamaya)? 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 (yoniso-manaskāra). These three forms are: strong-weak (adhimātra-mṛdu), strong-middling (adhimātra-madhyā) and strong-strong (adhimātra-adhimātra).

[3] What is comprehension of reality (tattvabhisamaya)? It is that which acquires the Noble Path (āryamārga) at the sixteenth thought-moment of the path of vision (darṣanamārga-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 (bhavanāmārga), comprehension accesses the conventional knowledges (saṃvṛtijnāna) 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 (prṣṭhābhīsamaya)? It is the path of mental cultivation (bhavanāmārga).

[5] What is comprehension of the jewels (ratnabhisamaya)? It is perfect faith (avetyaprasāda) in the Buddha, his Teaching (dharma) and the Order of his disciples (saṅgha).

[6] What is comprehension of the stopping of wandering (asamcārābhīsamaya)? It is the termination (kṣaya, destruction) of [birth in] the hells (naraka), among animals (ṭīryakā), 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 bhāranāmārga, see above p 149
[7] What is final comprehension (nīṣṭhābhisamaya)? It is identical to the path of completion (nīṣṭhāmārga) explained in the Truth of the Path (mārgasatya). 77

[8] What is comprehension of the disciples (srāvakābhīsamaya)? It consists of the seven kinds of comprehension mentioned above. 78 It is called comprehension of the disciples because the latter attain their comprehension with the aid of others’ words (paratoghoṣa).

[9] What is comprehension of the Solitary Buddhas (pratyekabuddhābhisamaya)? 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 (paratoghoṣa).

[10] What is comprehension of the bodhisattvas (bodhisattvābhisamaya)? It is acquiescence (consent) (kṣānti) in the practice, but not the attestation (sāksātkriyā), of the seven kinds of comprehension mentioned above. Entry into the certainty of perfection (samyaktvaniyamavakranti) of the bodhisattva occurs in the Joyous (pramuditā) 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 (ālambanavisēsa), 80 [2] difference of support (upastambhavisēsa), 81 [3] difference of penetration (prativedhavisēsa), 82 [4] difference of attitude (abhyupagama-

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77. See earlier, pp. 172-3.
78. I.e. nos. 1-7 of this list.
79. For pramuditā, see above, p. 216, n. 64.
80. A bodhisattva’s object (ālambana) is the realization of the Mahāyāna (mahāyānābhisamaya) whilst that of a śrāvaka (disciple) is the realization of the Four Noble Truths (caturāryasatyābhisamaya).
81. A bodhisattva should acquire the saṃbhāras (equipments) over a very long period of several asamkhyakalpas whilst the period of saṃbhāra is much shorter for a śrāvaka.
82. A bodhisattva penetrates (realizes) the pujgalanairātmya and dharmannairātmya whilst a śrāvaka realizes only the pujgalanairātmya.

The difference of result is in turn of ten kinds: [1] difference of the revolution of the basis (āśrayaparāvṛtti viṣeṣa), [2] difference of the fullness of the virtues (gunaśamānyrdhi viṣeṣa), [3] difference of the five aspects (paicākāra viṣeṣa), [4] difference of the three bodies (trikāya viṣeṣa), [5] difference of the revolution of the basis (āśrayaparāvṛtti viṣeṣa), [6] difference of the fullness of the virtues (gunaśamānyrdhi viṣeṣa), [7] difference of the five aspects (paicākāra viṣeṣa), [8] difference of the three bodies (trikāya viṣeṣa), [9] difference of the result (pabali viṣeṣa). 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.

84. A bodhisattva reaches Nirvāṇa by means of the ten bhūmis. A śrāvaka does not pass through them.

85. A bodhisattva is in apratiṣṭhita nirvāṇa; a śrāvaka is in nirupadhiṣeṣa-nirvāṇa.

86. A bodhisattva cultivates the pure domain (field) of the Buddhas (viśuddhabuddhaksetra); a śrāvaka does not cultivate one.

87. A bodhisattva wins all beings over to his retinue, but a śrāvaka has no retinue.

88. A bodhisattva belongs to the family of the Buddhas, and is in the lineage of the Buddhas whereas a śrāvaka is not.

89. A bodhisattva is born in the great assembly of Tathāgatas, but not so a śrāvaka.

90. A bodhisattva’s result is samyaksambodhi, whilst that of a śrāvaka is śrāvakabodhi.

The next paragraph lists the ten particular qualities of samyaksambodhi.

91. Āśrayaparāvṛtti is the revolution of the ālayavijnāna.[See p. 172, n. 245.]

92. The fullness of countless qualities such as the balas, vaisārādya, ēvenikadbarmas, etc.

93. 1. viśuddhabhaviṣeṣa: all the vāsanās are cut off.
   2. pariśodhanaviṣeṣa: he cultivates all the buddhaksetras perfectly.
   3. kāyaviṣeṣa: the dharmakāya is accomplished.
   4. sambhogaviṣeṣa: he is always in the great assemblies of bodhisattvas, delighting in the dbharmarati.
   5. karmaviṣeṣa: he performs all kinds of supernormal creations and does Buddha deeds (buddhabhātya) in innumerable universes.

94. He demonstrates the three bodies (kāya): svabhāva (= dharma), sambhoga and nirmanā.
Nirvāṇa (nirvāṇaviśeṣa),\textsuperscript{95} [6] difference of the acquisition of combined knowledge and power (miśropamisrājñānaśakti-lābhaviśeṣa),\textsuperscript{96} [7] difference of the purification of the impediments (āvaraṇaviśodhanaviśeṣa),\textsuperscript{97} [8] difference of the accomplishment of combined actions (miśropamisrakarmakriyāviśeṣa),\textsuperscript{98} [9] difference of means enabling the manifestation of Perfect Awakening and Nirvāṇa (abhisambodhinirvāṇa-saṃdarsanopāvaviśeṣa),\textsuperscript{99} and [10] difference of protection by means of the five kinds of aids (pañcākāraparāpartrāṇaviśeṣa).\textsuperscript{100}

In which comprehensions (abhissamaya) are the special qualities (vaiśeṣikaguṇa) such as the “infinite states” (apramāṇa)\textsuperscript{101} included? They should be understood as included in the later comprehension (prśṭhābhissamaya) and in the final comprehension (niśṭhābhissamaya). And what are [the qualities] included [in them]? [i] infinite states (apramāṇa), [ii] deliverances (vimokṣa), [iii] spheres of mastery (abhiṣīvayatana), [iv] spheres of totalization (kṛṣṇāyatana), [v] non-contention.

\textsuperscript{95} A śrāvaka, once in the nirupadbiṣeṣānirvāṇadhātu, 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 dharmanadhātu, he can rely on the sarvākārajñāna (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 samyakdṛṣṭi (right views).

3. Saving beings from the bad destinies (duṛgati).

4. Helping beings to abandon Saṃsāra and attain arhatship.

5. Protecting bodhisattvas from the Hinayāna (jñānaparītrāṇa).

\textsuperscript{101} Apramāṇa is an equivalent of brahma-nibbāra. This term and the others mentioned in this paragraph are explained in the following paragraphs.
II. Viniścayasamuccaya

(araṇa), [vi] knowledge of aspiration (pranidbijñāṇa), [vii] analytical knowledge (pratisamvid), [viii] superknowledge (abhi-jñā), [ix] characteristics and minor marks (lakṣaṇānuvyañjana), [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 (asampramoṣa [note: = asammoṣa on p. 236]), [xvi] eradication of the residues (vāsanāsamudghāta), [xvii] great compassion (mahākaruṇā), [xviii] attributes of the Buddha (āveṇikabuddhadharma), [xix] knowledge of all the aspects (sārvākāraṇājñātā)—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 (saṁādhi) and wisdom (prajñā), and the mind and mental activities associated with them (tatsamprayuktacittacaitasika), based on absorption (dhyāna) dwelling on the thought: “May beings live in happiness (sukha)!” What is compassion (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 (saṁādhi) and wisdom (prajñā), the mind and mental activities associated with them (tatsamprayuktacittacaitasikadharma) in that state, are aimed at freeing oneself from the impediments to mental creation (nirmdna). [2] How does one see external visible forms (bahirdhā rāpāṇi) when having no notion of internal visible
forms (adhyātmaṃ arūpasanāṃ)? 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 (subhāvimokṣa) 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 (subhāśubhañīpa). 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 (samkleśāvarāna). [4] What is deliverance by the sphere of infinite space (ākāśañāntyāyataṇa)? 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 (vijnāñāntyāyataṇa), [6] through the sphere of nothingness (ākīñcanyāyataṇa) and [7] through the sphere of neither perception nor non-perception (naivasaṃñānāsaṃñājñāyataṇa). They are aimed at calm deliverance (santu vimokṣa) and at delivering oneself from the impediments of attachment. [8] What is deliverance through the cessation of perception and feeling (saṃñāvedayitanirodha)? 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 (abhibhūyataṇa)? There are eight of them. The first four spheres of mastery

102. The eight spheres of mastery (abhibhūyataṇa) are: [1] having a notion of internal visible forms (ajjattam rūpasanāni), one sees a limited number of external forms (parittāni babidulbā rūpāni) which are lovely and unlovely (suvaṃcaddubhaṃṇāni), but one acquires the notion: "By mastering (overcoming, abhibhūyya) 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*). The last four spheres of mastery are established by one deliverance. In the deliverances, one is attentive to the object (*āłambana*), 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 (*parītta*) and unlimited (*apramāṇa*). When referring to pleasant (*śūḥa*) and unpleasant (*aśūḥa*) objects, forms are called lovely (*suvarṇa*) and unlovely (*dūrvarṇa*). When referring to human (*māṇuṣya*) and divine (*divya*) objects, forms are called inferior (*hīna*) and superior (*prāṇīla*). 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.

What are the spheres of totalization (*kṛṣṇāyatana*)? There are ten of them. 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 (*vibhāra*) in the sphere external visible forms (*appamāṇāni habiddbā rūpāni*), and one acquires the same notion as that mentioned above. Having a notion of the formless in oneself (*ajjhattām arūpasainī*), one sees a limited number of external visible forms which are lovely and unlovely, and one acquires the same notion as that mentioned above. In the same way, one sees an unlimited number of external visible forms, and one acquires the same notion as that mentioned above. Having a notion of the formless in oneself, one see the colors blue (*nīlāni*), . . . yellow (*piṭāni*), . . . red (*lohitāṇi*), . . . and white (*odātāṇi*), 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.

I.e. the first four *abhībhrāyatanas* mentioned below are included in the two *vimokṣas*: [1] rūpī rūpāṇi paśyati and [2] adhyātman arūpasamjñinī habindbā rūpāṇi paśyati.

I.e. the third *vimokṣa:* subbaṃ vimokṣaṃ kāyaṇa sāksātkṛtyapasm-padya vibarati (or subbanarendra adhimutto botī).

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 (āśrīta), 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 (araṇa)? 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 (dhyāṇa).

[vi] What is knowledge of the aspiration (resolution) (pranidbijñāna)? 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.

[vii] What is analytical knowledge (pratisamvid)? It comprises the four kinds of analytical knowledge. [1] What is the analytical knowledge concerning the Teaching (dharma-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 (nirukti-pratisamvid)? It consists of concentration

106. The āśraya is the kṛṣṇamaṇḍala, for example, like a disk of earth or a color blue, red, etc., and the āśrīta is the external world represented by the āśraya.

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. (Araṇavibbanga Sutta) where arana is explained as adukkho anupagbāto anupāyāso aparilāho sammāpatipada.

108. For details concerning pranidbijñāna, see Kośa, ch. VII, pp. 88-9.

109. In the Pāli sources, pāṭisambhidā.
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) (pratibhānapraṭisamāvīda)? 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 (abhijnā)? There are six forms of superknowledge. [1] What is the superknowledge of supernormal powers (rddhyābhijnā)? 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 (divyaśrotābhijnā)? 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 (cetaparyāyābhijnā)? 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 (pūrvanīvāsānasmṛtyābhijnā)? It consists of concentration

\textsuperscript{110} The Araṇāriṃbhanga Sutta (M III, p. 234) explains the error of attachment to regional expressions (janapadaniruttīya abbinireso) and the excess of importance given to designation (samaṅgīya atisāro). In different regions a bowl is called by different names such as pāṭi, patta, vitta, sarāva, dāropama, poṇa, 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 (vicitravādāvibhīdita or anekavādāvibhīdita iddhividba) 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)\(^{113}\) with the aid of absorption. [5] What is the superknowledge of death and birth (cyutupapādābhijñā)?\(^{114}\) It consists of concentration and wisdom—the rest as before—in the accomplishment of the vision of the deaths and births of beings\(^{115}\) 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.\(^{116}\)

[ix] What are the characteristics and minor marks (lakṣaṇa-nuvyañjana)? 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 (āśrayapa 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 (samādhimukha) at will, with the

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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.
114. It is also called diryacaksus, Pāli dibbacakkhu, i.e. "divine eye."
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.
116. For details concerning the six abbijnās, see also Kośa, ch. VII. p. 98 ff.
aid of absorption. [4] What is the purity of knowledge (jñānapariśuddhi)? It consists of concentration and wisdom—the rest as before—in the accomplishment of maintaining entry into mystical formulas (dhāraṇīmukha)\textsuperscript{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 (karmasvakajñānabala)? 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)\textsuperscript{118} should be understood in a similar way.

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\textsuperscript{117} The Pañcaviṃ, p. 212, defines dhāraṇīmukha as aksaraṇayasaṃtatāksaramukham aksarapravesah: “the balance of the order (method) of syllables, the mouth (face) of syllables, entry into syllables.” “A” (aṅka) is the entry into all dharmas because there is no initial beginning (ddy-anutpanna); “Pa” (pakara) is the entry into all dharmas because it indicates the paramārtha, etc.

\textsuperscript{118} The other powers are:

[3] Sarvatragāminiṇipratipajjānabala (Pāli sabbattagāminiṇipatipadānānabala): the power of knowledge of different practices leading to various destinies.


[6] Indriyaparāparyajñānabala (indriyaparopariyattanānabala): the power of knowledge of the different degrees of development of the faculties (sraddhā, etc.), characters, inclinations, abilities, etc., of beings.

[7] Dhyānavimokṣasamādhisamāpattijñānabala (jñānavimokkhasamādhisamāpattinānabala): 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,\(^{119}\) with the aid of absorption. [4] What is perfect self-confidence concerning the Path that leads to emancipation (nairṛṭikapratipadavaiśāradya)? 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.\(^{120}\)

What is the application of mindfulness (smṛty-upasthāna)? It comprises the three kinds of the application of mindfulness:

\(^{118}\) continued:

- **8** Pārvanivāsajñānabala (pubbenivāsānusattinānabala), the power of knowledge of previous existences.
- **9** Cūtupapāda-jñānabala (cutupapādalaniñānabala): the power of knowledge of the deaths and births of beings according to their actions.
- **10** Āsravakṣayajñānabala (āsavakṣayaniñānabala): 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.\textsuperscript{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] (gaṇaparikarṣana).

[xiv] What are the things which do not need protecting (arakṣya or arakṣa)? There are three of them.\textsuperscript{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 (asaṃpramoṣa [note: = asammoṣa 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 (vāsanāsamudghāta)? It consists of concentration and wisdom—the rest as before—for an Omniscient One (sarvajñā) in the

\textsuperscript{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; Sūtrālaṃkāra XX, v. 53.

M III, p. 221, explains these three smṛtyupasthānas (satipaṭhānas) somewhat differently:

[1] When his disciples accept and follow his teaching, the Buddha is content, but he dwells in full awareness (sato sampajāno), free from all moral excitation (anavassuto).

[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 others do not do so, he is neither content nor discontented, but he dwells in full awareness, in equanimity (upekkhako).

\textsuperscript{122} The three things which have no need of protection are: [1] the physical conduct (kāyasamācāra), [2] vocal conduct (vācasamācāra) 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 (mabākarunā)? 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 (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 (sarvākāra-jñatā)? 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 (skandha), elements (dhātu) and spheres (āyatana).

What is the accomplishment of those qualities? By means of the four pure absorptions (pariśuddha dhyāna), an adherent of another religion (anyatīrthīya), a disciple (srāvaka) or a bodhisattva can realize the four infinite states (apramāṇa = brāhmaṇa-vibhāra) «as well as the five kinds of superknowledge (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 (prāṇitakoṭika caturtha dhyāna). And

\textsuperscript{123} All beings retain residues (vāsanā) of their conduct, habits and former actions. The Buddha alone is completely free from them.

\textsuperscript{124} For details concerning mabākarunā, see Kośa, ch. VII, pp. 77 ff.

\textsuperscript{125} The eighteen āvenikabuddhadharmas are: 10 balas (powers), 4 vaisāradyas (perfect self-confidences), 3 smṛtyupasthānas (applications of mindfulness) and mabākarunā (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 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 (vaibhārika). Those that are present in one’s own actions should be understood as being acquired after the transcendental state (lokottaraprṣṭhalabdha) and having the nature of conventional knowledge (saṃvṛtijnānasvabhāva). Those that pertain to the dwelling should be understood as having the nature of transcendental knowledge (lokottarajñānasvabhāva).

«[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 parikhibidyate) 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),127 one is not attached to the calm deliverances

127. Subhanirmāṇe na saṃklisyate “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 (adhimucyanatā).

«[iii] What does one do by means of the spheres of mastery (abbibhāyatana)? One keeps under one’s control the objects of the three deliverances128 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 (vimokṣālambana) 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) (prañidbijjāna)? One explains the past, future and present (bhūtabhāvyavartamānaṃ vyākaroti) and one becomes greatly esteemed in the world.129

«[vii] What does one do by means of analytical knowledge (pratisamvid)? One satisfies people’s minds through instruction (predication) (deśanā).130

«[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 (cittādeśanā), and one duly exhorts beings [to aim] for release (niḥsaraṇa), 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 vimokṣas. 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.”
What does one do by means of the characteristics and minor marks (lakṣaṇānuyāṇājana)? One instills conviction (sampratīya) [in beings] with regard to the state of a great man (mahāpuruṣaṭva) through mere vision (darśanamātraṇeṇa) and one delights the minds [of those who see] (cittānyabhīprasādayati).

What does one do by means of the purities (parisuddhi)? Having thought carefully (deliberately) (saṁcintya), one takes on birth in existence (bhavopapatti). If one so wishes, one can remain there for a world-period (kalpa) or for part of a world-period (kalpāvaśesa), or one can abandon the life principle (āyuḥsaṁskāra). One becomes a master of the Teaching (dharmaṁśavartin) and a master of concentration (saṁdhi-vaśavartin), and one keeps in mind the Good Teaching (saddharmaṁ saṁdhiprayat).

What does one do by means of the purities (parisuddhi)? Having thought carefully (deliberately) (saṁcintya), one takes on birth in existence (bhavopapatti). If one so wishes, one can remain there for a world-period (kalpa) or for part of a world-period (kalpāvaśesa), or one can abandon the life principle (āyuḥsaṁskāra). One becomes a master of the Teaching (dharmaṁśavartin) and a master of concentration (saṁdhi-vaśavartin), and one keeps in mind the Good Teaching (saddharmaṁ saṁdhiprayat).

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 (akṛṭabhīgamavāda), one teaches the path of right progress (saṁyag abhyudayamārga). Penetrating the minds and characters of beings (sattvacittacaritāṁ anupraviṣya), their aptitude in receiving instruction (deṣanābhājanatā), their intentions (āśaya), their tendencies (anuśaya), their objects (ālambana), their [spiritual] equipment (saṁbhāra), their capacity (bhavyaṭā) and their release (niḥsaraṇa), one duly teaches the supreme Path (niḥśreyasamārga). One subjugates all malignities (sarva-māra). Everywhere one questions and, being questioned, one responds.

What does one do by means of perfect self-confidence (vaśāradya)? In the assembly (parṣadi) one rightly establishes one’s position as master (śāstṛva) and one subjugates heretics (anayatīrthya) 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 (asaṃkliṣṭa), one draws (wins) to oneself crowds [of disciples] (gaṇāṁ 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 (asaṃmoṣadharmatā)? One does not neglect the duties of a Buddha (buddhatā).

« [xvi] What does one do by means of the eradication of the residues (vāsanāsamudgāta)? Being undefiled (niḥkleśa), one does not manifest deeds and gestures (ceṣṭā) which have the appearance of defilements (kleśaprātiṁpa).

« [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 (āvenikabuddhadharma)? 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 (sarvākārajñātā)? 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 (visiṣṭamārga) 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 (nirupadhisē nirvāṇadibātau) abandons the entire path by complete relinquishment and decrease

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132 See above, p. 218
(samavasargavibañī), but the bodhisattva does not (abandon it). That is why the bodhisattvas are called those whose good roots are inexhaustible (akṣayakuśalamūla) and whose virtues are inexhaustible (akṣayaguṇa).

« Why are certain subjects established as undefined (unexplained) (avyākyāntavastu)? Because they are questions posed due to wrong thought (ayoniśaḥ paripraśnatāṃ upādāya). (Why are these questions posed because of wrong thought?) Due to the abandonment of thought concerning cause and effect, defilement and purification (hetuphalasamkleśavyavadāna-cintāparivarjanatām upādāya).

« Why does a bodhisattva who has entered the bodhisattva commitment (bodhisattvanyāśavakrānta) 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 jīvam tāṁ sarīram) or [6] is the soul one thing and the body another (aṁnām jīvam aṁnām sarīram)? [7] does the Tathāgata exist after death (boti tathāgato param maranā) or [8] does he not exist after death (na boti tathāgato param maranā)? [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 anavadāyam avakrāntaḥ “who has entered immaculate Bodhi.” Gokhale’s reading, which is adopted here, seems more correct. [J. W. de Jong notes that we should read bodhisattvanyāmāva-krānta here. See his review, appendix p. 296. This has since been confirmed in the 1976 Abhidharmasamuccaya-bhāṣya, ed. Nathmal Tatia, p. 136, § 192. This may be translated, following the work of Etienne Lamotte, as “entered into the certainty of the bodhisattva,” i.e., the certainty of achieving supreme perfect enlightenment. See Lamotte’s The Teaching of Vimalakīrti, London, 1976, p. 18, n. 65; and Sūtramgarasamādhisūtra, Richmond, Surrey/London, 1998, pp. 185-6 and nn. 209-10, pp. 217-18 n. 299.]
imperfect as regards the practice (of the Path) (*pratipattapa­rinispanna*). Why does he not become a “once-returner” (*sakṛdāgāmin*)? 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 compre­hension (*abhisamaya*), cultivates the path counteracting the impediments of the knowables (*jñeyāvaraṇapratipakṣamārga*) by means of the path of mental cultivation (*bhāvanāmārga*) in the ten stages (*daśabhūmi*); however, he does not (cultivate) the path counteracting the impediments of the defilements (*kleśāvaraṇapratipakṣamārga*). 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 (*mantrausadha*), 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 (medi­tation) (*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 skill in means (*upāyakauśalya*)? In brief, it is fourfold: [1] skill in the ripening (development) of beings
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(sattvaparipāka), [2] skill in the accomplishment of the Buddha qualities (buddhādharmanaripūrāṇa), [3] skill in the rapid completion of superknowledge (ksiprabhijñā), and [4] skill in the non-interruption of the Path (mārgānupacchāda).\textsuperscript{135}


\textsuperscript{135} However, Bodh. bhūmi, p. 261, says that the upāyakausalya of the bodhisattvas consists of twelve kinds: six concerning the acquisition of the Buddha qualities (buddhādharmanamudāga) and six concerning the ripening of beings (sattvaprāpta).


\textsuperscript{136} For an explanation of these ten vikalpas, see Samgraha, p. 112, §20.

\textsuperscript{137} Pradhan's reconstruction: nimittapratibaṣavikalpa. [Note: This is confirmed by the Abhidharmasamuccaya-bhāṣyam, 1976, p. 137, §195A, as are also the terms in the following three notes.]

\textsuperscript{138} Ibid.: nimittavāravikalpa.

\textsuperscript{139} Ibid.: nimittiṣaṣṭaṣaṃkliṣṭasamājñāna.

\textsuperscript{140} Ibid.: paropapaññatavikalpa.
imagination due to adherence [to false views] (abhinivesa-vikalpa), and [10] distracted imagination (viksepavikalpa).


What is the absence of discrimination (nirvikalpatā)? In brief, it is threefold: [1] non-discrimination in contentment (saṁtuṣṭinirvikalpatā), [2] non-discrimination in the absence of perverse views (aviprāyāsanirvikalpatā), and [3] non-discrimination in the absence of idle speculations (nisprapañcā-nirvikalpatā). One should consider these three kinds as pertaining respectively to the ordinary man (prthājanā), the disciple (śrāvakā) and the bodhisattva. Non-discrimination in the absence of idle speculation should not be understood as non-thought (amanaskāra), or as going beyond thought (manasicārasamatiśrama) or as appeasement (vyupāśama), or as [*own-*]nature (svabhāva), or as a mental construction concerning an object (ālambane abhisamāskāra), but as a mental non-construction concerning an object (ālambane anabhisamāskāra).

How does a bodhisattva, who by nature possesses sharp faculties (tiḍṇendriya), develop (heat) his faculties (indriya)? Depending on a sharp-weak faculty (tiḍṇa-mṛdvindriya),

141. For an explanation of these ten terms, see Saṁgraha, p. 115, §§21, 22, and Sūrālāṃkāra, p. 76, [ch. 11] v. 77 and commentary.
142. Pradhan’s reconstruction: samāropavikalpa. [Note: Confirmed by the Bbāṣya, p. 138, as is the term in the following note.]
143. Ibid.: prthaktravikalpa.
he develops a sharp-middling faculty (*tīkṣṇa-madhyaendriya*); depending on a sharp-middling faculty, he develops a sharp-sharp faculty (*tīkṣṇa-tīkṣṇendriya*).

Here ends the Third Compendium called Determining Acquisitions in the Compendium of the Higher Teaching.
CHAPTER FOUR

DETERMINING DIALECTIC
(Sāṃkathyaviniścaya)


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 (svabhavartba), [2] meaning according to the cause (beWartba), [3] meaning according to the result (pbalartba), [4] meaning according to the action (karmārtha), [5] meaning according to the union (yogārtha), and [6] meaning according to the function (vṛtyartha).

[1] Meaning according to the nature (svabhāvartha) concerns three natures.¹


¹ The three natures (svabhāva) are, parikalpitasvabhāva (imagined nature), paratantrasvabhāva (relative nature) and parini^pannasvabhāva (absolute nature) For details, see Lanka, pp. 67, 132, 227
² The Tibetan version does not contain “three causes”


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3. The Tibetan version does not contain “five results.”

4. Vipākaphala: this is the fruition of unfavorable (akuśala) and favorable impure (kuśalāsāsrava) actions in the bad (apāya) and good (sugati) destinies respectively, Bodh. bhūmi, p. 102.

5. Niṣyandaphala: this is delight in unfavorable actions (akuśalārāmatā) and the abundance of unfavorable actions (akuśala bahulatā) due to the habitual practice of unfavorable actions (akuśalābhyāsa), as well as delight in favorable actions (kuśalārāmatā) and their abundance (kuśalababulatā) due to the habitual practice of favorable actions (kuśalābhyāsa), or the yielding of results according to previous actions, ibid., p. 102.

6. Adhipatiḥphala: visual consciousness (cakṣurviṃjñāna) is the predominant result of the eye faculty (cakṣurindriya) . . . mental consciousness (manorijñāna) is the predominant result of the mental faculty (manairindriya) . . . Non-separation from life (prāṇairavijāya) is the predominant result of the life faculty (jīvitendriya). 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 (drṣte dharme) through manly effort (puruṣakāra) in various occupations such as commerce, agriculture, etc., Bodh. bhūmi, p. 102.

8. Visamyogaphala: this is the cessation of the defilements (kleśanirodba) 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),\(^\text{13}\) [3] conjoint union (sāmbandhikayoga),\(^\text{14}\) [4] circumstantial union (āvasthikayoga),\(^\text{15}\) and [5] transforming union (vaikārikayoga).\(^\text{16}\)


[2] What is determining the explanation (vyākhyā-viniscaya)? It is that (determining) by means of which one explains the discourses (śūtra). But what is it? In brief, it is sixfold:\(^\text{23}\) [1] the subject that one should know (parijñeyavastu),\(^\text{24}\) [2] the meaning that one should know (parijñeyārtha),\(^\text{25}\)

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13. Those that exist and those that are manifested by reason of anuṣaya (latent tendency). E.g., rāga exists and is manifested because of rāgānuṣaya.

14. Union of dependents and relatives. E.g., parents are linked to each other.

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.

16. This is transformation engendered by association with adventitious defilements (āgantuklesa).

17. The Tibetan version does not contain “five functions.”

18. These are the three characteristics of the samskaras- utpāda (arising), sthiti (enduring) and bhanga (disappearance).

19. This is the position in time during which things exist and endure.

20. E.g., defiled things (śāsrava) do not function in accordance with the truth.

21. Pure things (anāsrava) function according to the truth.

22. All compounded things (sāṃskāra) are divided into past, present and future, internal and external, etc. Here we are concerned with their function according to this division.

23. The Tibetan version does not contain “In brief, it is sixfold.”

24. This concerns the skandhas (aggregates), dībhūtis (elements) and āyatana (spheres).

25. This concerns the meaning of anitya (impermanence), duḥkha (suffering) and anatma (non-self) in relation to the skandhas, dībhūtis and āyatana.


26. This consists of the virtues: sīla, indriyāgupta-bhūtā, etc. Upaniṣad (upa+ni+sad) lit. means “sitting near,” “approaching.” In Buddhist literature, the Skt. upaṇiṣad and its Pāli equivalent upaniṣā means “basis,” “cause,” “means,” “approach.” Cf. anyā hi labhopaniṣad, anyā nivṛṣṭagāminī (Udānavarga XIII, v. 5) = annā hi labbūpanisā, annā nibbānagāminī (Dhp V, v. 16). For a detailed discussion of the term, see Kośa, ch. II, p. 106, n. 3, and also s.v. Edgerton, BHSD, p. 138a.

27. This refers to the thirty-seven bodhipākṣikadharmas. See above, p. 158, n. 202.

28. This is vimuktī “deliverance.”

29. This is vimuktiṇānadāsana “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: sabbatāpamā pa karaṇam, 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 tīrya, etc.

34. This refers to the kullūpāma “simile of the raft.” In the Alagaddūpama Sutta (M, no. 22), it is said that even dhammas should be abandoned after having crossed Saṁsāra (as one abandons a raft after having crossed the river), and how much more so the adhammas.

35. It is like the gāthā: asaddho akataṇṇa 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.

[3] What is determining the analytical demonstration (prabhidyasamāñdarśanaviniścaya)? 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) (pascātpadaka), [16] consisting of two cases (dvikoṭika), [17] or three cases (trikoṭika), [18] or four cases (catuskoṭika), [19] valid in both senses (omkārika), [20] rejecting the proposal (prāti-

37. This is the classification of individuals, as in the Puggalapāṇīṭṭi.
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) (prabātārya), nirodha should be realized (sākṣātkarṇa) and mārga should be practiced (bhāvātya).
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 grābaka.
47. Having two substitutes.
48. Having three substitutes.
49. Having four substitutes.
50. E.g. Are all sanskāras impermanent? Are all impermanent things sanskāra? 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 (samgrahavinicaya)? It is determining grouped according to ten points. What are those ten points? [1] the determining point according to the accomplishment of duty (kṛtyānuṣṭhāna), [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 (sāmkhya), [6] according to penetration (pratiśvedha), [7] according to purity (viśuddhi), [8] according to the various stages of accomplishment (abhinirmārapadaprabheda), [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 what enables a bodhisattva to examine and decide which of the three yānas (vehicles) he should follow. He decides to follow the bodhisattva-yāna and leads others in the same direction.

54. This refers to śrutamayī prajñā (knowledge acquired by means of the Teaching as it was heard) which arouses śraddhā.

55. This refers to cintāmayī prajñā by means of which one reasons and judges.

56. This is establishing the Truth of the Dharma according to śrutamayī- and cintāmayī prajñā.

57. This is penetration of the Truth by means of the darśanamārga (path of vision).

58. This is the purification of all the defilements by means of the bhāvanāmārga (path of cultivation or development).

59. This refers to the viśeṣamārga which arouses the higher qualities.
(ābhogānābhoga),

[6] What is determining the talk (or controversy) (vādavinīścaya)? In brief, it is sevenfold:

1. talk (vāda),
2. assembly of the talk (vādādhikaraṇa),
3. topic of the talk (vādādhiṣṭhāna),
4. adornment of the talk (vādālaṅkāra),
5. defeat of the talk (vādanigraba),
6. withdrawal from the talk (vādānihsaraṇa), and
7. most useful qualities of the talk (vāde babukārā dharmāḥ).

Firstly, talk in turn is sixfold:

1. talk (vāda),
2. rumor (pravāda),
3. debate (vivāda),
4. reproach (apavāda),
5. approbation (anuvāda), and
6. advice (avavāda).

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 (sāṁkathaviniścaya) according to pure inner vision [*lit. vision of pure knowledge:*] (viśuddhabajñanadarśana).

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 (Sūtrañāṃkāra IX, vv. 18-19). A bodhisatta is “free from all self-interested effort and attains a state devoid of effort”—sarrābhogavigato’nābhoga-dharmatāprāptah (Daśabhihūmi, p. 64).

61. This refers to the Buddha’s knowledge (buddhajnana).

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 vād “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.”
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 (sabhā) composed of recluses (śramaṇa) and qualified (prāmāṇika) brāhmaṇas who are friends and skilled in the meaning of the Teaching (dhammārthakusala).

Thirdly, the subject of the talk (vādādbhiṣṭhāna) 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 (dhammasvabhāva). The speciality may be its own speciality (ātmaviśeṣa) or the speciality of the thing (dhammaviśeṣa).

[1] The thesis (proposal) (pratijñā) is the communication (vijñāpanā) to others of the meaning preferred by oneself (svauḥcitarthā) of the thing to be proved (sādhyā).

[2] The reason (betu) 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 (samīkaraṇa) 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 (śiṣṭa).

[5] The conclusion (nigamana) 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 (vādālaṅkāra). 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 (svaparasamayajñata), [ii] perfection of eloquence (vāk-karaṇasampad) [iii] self-confidence (vaśāradya), [iv] mental vivacity (pratībhāna), [v] firmness (sthairya) and [vi] courtesy (dākṣiṇya).

Fifthly, the defeat of the talk (vādanigraba). 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),

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67. This Sūtra has not been traced
[ii] agitation (samrabdhā), [iii] unintelligibility (agamakā), [iv] prolixity (amilā), [v] lack of meaning (anarthakā), [vi] inopportuneness (akālā), [vii] instability (asthira), [viii] lack of clarity (luminosity) (apraddīpta), and [ix] lack of connection (aprabaddha).

Sixthly, withdrawal from the talk (vādaniḥsarana). 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 bahukārā dharmāh) in brief are three in number: [i] knowledge of one’s own teaching and that of others (svaparasamaya-piṇatā), due to which one can take part in a debate anywhere; [ii] self-confidence (vaisaradya), 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 (kuśala), 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
[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 (abhisaṁdhiṁvinिशcaya)? It is the transformation of the meaning expressed by groups of names, words and consonants (nāma-padanayanjanakāya) 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 abhisamdhiviniscaya—avatāraṁabhisaṁdhi, laṅkaṁabhisaṁdhi, pratipakṣabhisaṁdhi and pariṇāmahabhisaṁdhi—see Sūtrālaṅkāra XII, vv. 16, 17. See also Samgraha, p. 131.

73. According to the Tibetan version: “two śrotīja brahmans.” Dhp XXI. v. 6, also says: dre ca sotthiye.
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:

\[\text{mātaram \ pitaramaḥ \ hantrā \ rājāno \ dve \ ca \ khatte\r} \]

\[\text{ratṭhamaṃ \ sāmucaram \ hantrā \ anīgho \ yāti \ brāhmaṇo.} \]

“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” (īṣṇā, craving), the “father” “ignorance” (avidyā) or “self-conceit” (asmimāna), the “two kings” “two false views:” eternalism (sāsrataḍḍhi) and annihilationism (uccbedaṭḍhi), the “kingdom with its officials” the “six sense organs and their external objects (dvādasāyatana) with attachment (nandlāraḍ).”

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 Nirvana) free from suffering.”

It is interesting to note here that the brahmans claim that a brahman is irreprouachable whatever he does. Here the Buddha uses the term brāhmaṇa to designate an arhat, and speaks in symbols.

J. W. de Jong in his review provides the reference to the actual verse cited here, from the Udānavarga, noting that it is insufficient to provide only the Pāli parallel when the Sanskrit is available. He further provides the explanation of this verse from the Samuccayabhāṣya and the Samuccayavākhyā, which differs somewhat from the explanation given by Rahula, who follows (though does not name) the Dhammapada-āṭṭhakathā. See appendix, p. 297.

75. Aṣraddha: 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. Akṛta-jñā: the obvious meaning is “ungrateful” (a-krta-jñā), but the hidden meaning is: “he who knows the uncreated” (akṛta-jñā), i.e., he who knows the Absolute, Nirvāṇa.

77. Samdhicchedin: 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) (sāndhi = pratisāndhi).”

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,79 is truly the most noble of men.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.81

79. Vantāśa: lit., “he who has vomited wishing,” but the hidden meaning is: “he who has abandoned all desire.”

80. Hence, the abhisambhā 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:

\[
\text{asuddho akatānī ca sandhicchedo ca yo naro}
\text{hatārakāsas vantāso sa ve uttamaśarīro.}
\]

81. This verse is cited as an example of parinamabhisambhā in the Sutralamkara, p. 82:

\[
asare sāramatayo viparyāse ca sushītāḥ
\text{klesena ca suṣaṅkleśitāḥ labhante bodhim uttāmām.}
\]

It is also found in the Samgraha, p. 132.

The obvious meaning of the word asāra is “non-essential,” but here it means avikṣepa “absence of distraction,” therefore “concentration.” Visāra (vi+sr “to go,” “to move”) means “distraction,” hence asāra means “non-distraction.”

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 (nityasukhasucyātma-grāhabhīṣyate), i.e. the opposite of the idea of self, therefore nairatmya. (It is interesting to compare here the term patisotagāmi, “against the stream,” which is used to describe the teaching of the Buddha, e.g., M I, p. 168.)


Hence, the real hidden meaning (abhisamādhi) 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:

\[
\text{asāre sāramatino sāre cāsāradassino}
\text{te sāram nādhibhācchante micchāsaṃkappagocārā.}
\]

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 (mātsarya-dharmatā), 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 (brahma-cārīn), possesses extremely pure chastity. What are those five qualities? He does not seek freedom from sexual relations except in maithuna, he is uninterested (upekṣaka) 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 (abhidharmamasamuccaya)? In brief, for three reasons:

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82. By destroying the anusaya and vāsanā of avarice (mātsarya), the bodhisattva realizes the dharmatā and tathatā of avarice and acquires the āśraya-pravṛtti. Thus, he realizes the mātsarya-dharmatā, “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 ānāgrāha, “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 yathābhūtāparipāṇa, “knowledge of things as they really are.”

88. He considers prabhāṇa-upēkṣā as not being a means of brahma-cārīna.

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-lokottaramārga, “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 (sametyo-ccaya), 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.  

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93. Tibetan version: chos mṇon pa kun las btus pa slob dpon thogs med kyis mdzad pa rdzogs ste. “Here ends the Abhidharmasamuccaya by Ācārya Asaṅga.”
Sanskrit-English Glossary

akarmaṇyaṭā, rigidity
akusala, unfavorable, bad
— akusalābhyaśa, unfavorable habit, bad habit
— akusalamūla, bad root
akṛta, uncreated (syn. of Nirvāṇa)
akṛtābhyaśagamavāda, theory according to which one undergoes results of actions one has not done
akṛtābhyaśagamakṛtavipraṇāśa-samjñā, (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 arhan, arhat of immovable nature
akṣayakusalamūla, he whose good roots are inexhaustible
aksānti, impatience
agaurava, 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
acitrīkāraviṣayālambana, unvarying object of a sphere
acintya, inconceivable
acṛyuta, imperishable (syn. of Nirvāṇa)
ajāta, unborn (syn. of Nirvāṇa)
ajñāna, lack of knowledge
aṇḍaja, egg-born
atimāna, higher pride
adattādāna, theft (lit., taking what is not given)
adbhutadharma, extraordinary, extraordinary things
adveśa, absence of hatred
adhitigama, realization
adhicitta, higher mental state, higher spiritual (mystical) state
adhipatipratyaya, predominant condition
adhipatiphala, predominant result
adhimātramārga, strong path
adhimukticāribodhisattva, bodhisattva whose career is directed
  by high resolve
adhimokṣa, determination, resolve
adhisīla, higher virtue, higher morality
adhibhūmi, lower world, lower realm
adhyātmasampasāda, inner serenity
adhyāśayacāribodhisattva, bodhisattva whose career is directed
  by earnest intention
anapatṛāpya, lack of modesty
anabhiḷāpya, unexpressible
anabhisāṃskāracāribodhisattva, bodhisattva whose career is
  devoid of construction
anabhisāṃskāraparinarvāyin, he who attains Parinirvāṇa
  without effort (without construction)
anavaropitakusālamālata, lack of cultivation of good roots
anāgāmin, “non-returner” (third stage of perfection)
anāgāmiphalapratipanna, he who progresses towards the
  “fruit of the non-returner”
anājñātanājñānasyānindriya, faculty (of the thought): “I shall
  know that (the Truth) which I do not know.”
anātman, non-self, non-me
anāsrama, pure, undefiled
anītya(tā), impermanent, impermanence
animitta, signless
animittacāribodhisattva, bodhisattva whose career is signless
anīyatajanmakālika, person whose duration of rebirths is not
  defined
aniruddha, undestroyed
anukrama, gradation
anugraha, granting a favor, favoring
anucitasamprayoga, non-habitual conjunction
anuttara, superior, supreme
anuppanna, non-arisen, unarisen
anupādajñāna, knowledge of the non-arising (of defilements)
annaya, attachment, desire
annayacitta, thought of attraction
anupaśyanā, observation
anubandha, consequence, sequence
anubhava, experience
anumāna, inference, indirect knowledge
anurakṣaṇādharma arhan, arhat of guarded nature
anulomapratiloma, normal and inverse order
anuvāda, approbation
anusamāṅsaṅga, beneficial factor
anusaya, (latent) tendency
anekadhātunānādātujñāna, knowledge of the different dispositions and tendencies of different beings
antagrabhaḍṛṣṭi, view (idea) of grasping extremes
antarāparinirvāyin, he who attains Parinirvāṇa in the intermediate state
antarābhava, intermediate state
antarāyikadharma, dangerous (harmful) things
antarmukha, introversion
anyatīrthya, adherent of another religion, heretic
anvayaksānti, consequent acquiescence
anvayajñāna, consequent knowledge
apakāra (ref. antarakalpa), diminution, degeneration
apacaya, diminution
apatṛṣṭa, modesty
aparapratyaya, not dependent on others
aparānta, (final) end
aparicchinnaviśayālambana, object of the unlimited sphere
apavāda, reproach
apavāḍadṛṣṭi, negative idea or opinion
apunya, demerit
apekṣā, regard
apekṣāsaṃklesanīmitta, object of defilement by reason of regard
apraṇīhita, wishless(ness)
aprativāṇi, stalling
apratiṣṭhitaniṇīvāna, unestablished Nirvāṇa
apratisaṃkhya, unconsciously, without reflecting
apratisamkhyānirodha, cessation (Nirvāṇa) obtained without the means of acquired knowledge

apramāṇa, unlimited, infinite state (= brahmavihāra)
apramāṇa, diligence

abuddhabhava or abuddhaloka, period when there is no Buddha in the world

abhāva, non-existence, non-existence of a thing — abhavaśūnyatā, emptiness of non-existence

abhijñā, superknowledge

abhidharmapiṭaka, Canon of the Higher Teaching

abhidhāna, name, designation

abhidbheya, thing named

abhidhyā, excessive avarice

abhinandananāṃśamklesanimitta, object of defilement by reason of a pleasant hope

abhinivruttikāraṇa, productive reason

abhinivruttisamyojana, fetter of continuity

abhiprajñā, higher wisdom

abhiprāya, intention

abhbhbhāyatana, sphere of mastery

abhimāna, superior pride

abhimukhi (bhūmi), (stage called) face to face

abbilāpaśa, residues of expression

abhilāsa, eagerness

abhisamādhi, profound meaning, hidden meaning

abhisampratyaya, full and firm conviction

abhisamskāra, (mental) construction

abhisamāskāraparainirvayin, he who attains Parinirvāṇa with effort (construction)

abhisamaya, comprehension

— satyābhisamaya, comprehension of the truth

abhūta, unbecome (syn. of Nirvāṇa)
amarṣa, intolerance

amohā, absence or lack of delusion

ayatnato mokṣa, effortless liberation

ayoniṣas (ayoniṣomanaskāra), superficially, falsely

araksya (or arakṣa), what has no need of protection

arāṇa, he who does not provoke contention
arciṣmatī (bbūmi), (stage called) radiant
artha, meaning
arthakuśala, skilled in the meaning
arthapraṇāmsiyād, analytical knowledge concerning the meaning
arthābhisamaya, comprehension of the meaning
arthattvapaha-pratipāna, he who is progressing towards the fruit of arhatship
alinācitta, intrepidity of mind
alinātvā, absence of weakness, intrepidity
alobha, absence of craving
avadāna, (heroic) exploit
avarabbhāgniya-saṁvyojana, lower fetters
avatāra, advice
avastukavīṣayālambaṇa, object of the sphere of non-existent things
avasthābbedā, discrimination of states
avidyā, ignorance
avirbhāga, non-separation
avirbhāgavṛtttyatmatā, inseparability of the self
aviparyastalambaṇa, non-pervasive object
aviparyāsa, non-perversion
aviḥimsā, harmlessness
avetypa-prasāda, perfect faith; serene joy based on conviction
avyākṛta, indeterminate, neutral, undefined
avyākṛtämūla, undefined roots
avyākṛtavastu, indeterminate subjects
avyāghatālambaṇa, unresisting object
āsūbhā, impurity, unloveliness (of the body)
āsaikṣa, he who has no need of training or discipline, disciple beyond training, disciple who has completed training (arhat)
asamśkrta, unconditioned, uncompounded
asaṃcārābhisamaya, comprehension of the stopping of wandering (in Samsāra)
asamjñānīsamāpatti, attainment of non-perception
asaṃtuṣṭi, dissatisfaction, discontent
asaṃprajānaya, inattention
asaṃpramoṣa, absence of confusion
asaḍḍhṛṣṭi, false idea, opinion or view
asparśavìbhåra, wretched state, unpleasant existence
asmimåna, pride of “I am”
asvåtantrya, non-independence (dependence)
abhetuvisamahetuvåda, theory of the absence of cause and of irregular causes
äkåra, aspect
äkåśånåntyåyatana, sphere of infinite space
äkiñcanyåyatana, sphere of nothingness
äkåspa, projecting
äkåspåka (karma), projecting
äkåspåkåraña, reason of projection
ägåma, tradition, teaching, religion
ägråha, attachment
äghåta, malevolence, hostility
äcåya, augmentation, increase
äjñå, perfect knowledge (arhatship)
äjñååtåvåndriya, faculty (of the conviction): “I have known (the Truth)”
äjñåndriya, faculty of perfect knowledge (of the truth)
åttamanaska, he who has a joyous heart, satisfied
åtma, self, “me”
åtmåvåda, theory of self
åtmådåršåti, idea, view of self
åtmåbhåva, personality
åtmåsnåbåta, love of self
ådånavåjñåna, appropriating consciousness, retaining consciousness
ådiśåntå, calm from the beginning
ådånavådaråsåna, vision (knowledge) of bad consequences
ådåhåra, aid, aiding
— ådåhårapratåpåkså, counteractive of aiding
ånåntåryåkårma, action with immediate effect
ånåntåryåmårgå, immediate path
ånåpånasåmråti, mindfulness of breathing
åniñjåya, immovable (also syn. of Nirvåña)
åpatåti, transgression (of moral rules)
åptågåma, acceptable tradition
åbhåsaçågåta, 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
āvasthiksampradāyoga, conjunction of situation
āvābakakāraṇa, introductory reason
āveṇikabuddhadharma, attributes of the Buddha
āvedha, penetration
āvedhādhipati, predominance of penetration
āśaya, intention
āśraddhya, absence or lack of trust
āśraya, base, basis
— āśrayaparārvṛtti [āśrayaparivṛtti], revolution of the base
āsaṃjñika, state of non-perception
āsrava, “outflow,” impurity
āsravakṣayābbhijñā, superknowledge of the destruction of impurities
āsvāda, enjoyment
āsvādasanikleśa, defilement caused by enjoyment
āsvādasamāpatti, “delicious” attainment
ābhāra, nutriment, food
ābrikiya, lack of self-respect

itiṣṭtaka, “thus it was said” (part of the Buddhist Canon)
idaṃsatyābhinīveśa, 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 (śraddhā, etc.), characters, inclinations, abilities, etc., of beings
indriyādbhiṣṭāṇa, seats of the faculties
indriyaḥ guptadvāra, control of the senses
īrṣyā, envy

ucitasamprayoga, habitual conjunction
ucccheda, annihilation
utkarṣa (ref. antarakalpa), augmentation, regeneration
uttaravisesādhigama, attainment of particular high spiritual states
uttarasamatha, higher tranquillity
utthāṇa, emerging, emergence
utsāha, perseverance
utsūḍhi, energetic action
udāna, solemn utterance
udgrahanimitta, grasping the image
udyoga, zeal
upakleśa, minor defilement
upadesa, instruction, teaching
upanaya, application
upanāha, rancor
upanisad, approach, basis, means
upapattilābha, obtaining birth
upapattisāmyojana, fetter of birth
upapattiyāyatana, 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)
upapādūka, apparition-born
upabhoga, delight, pleasure
upamāna, analogy, simile
upalabdhibhikarma, action of perception (or reception)
upāśama, tranquillity
upāṭṭha, appropriated
upādāna, clinging
upādānaskandha, aggregates of attachment
upādāyārūpa, derived matter
upāya, (skillful) means
upāyakauśalya, skill in means, skillfulness in means
upāyāsa, tribulation
upekṣā, equanimity
— upekṣāpāriśuddhi, purity of equanimity
upekṣāuyavadarānaniśuddhi, object of purification by reason of equanimity
ubhayatobhāgavimukta, he who is freed by the two means, on both sides
uṣmagata, state of heat
ūnāmāna, inferior pride
ūrdvamāṃbhāgīyasaṃyojana, fetter pertaining to the higher realms
ūrdhvamāṃsrotas, he who goes upstream
ūrdhvabhabhūmi, higher stage, higher realm
ūrdhvaparītyāga, non-abandonment of the higher realm
ūrdhvopādāna, attachment to the higher realms

rddhi, supernormal power
rddhipāda, bases of supernormal power
rddhimaṇ, a being endowed with supernormal powers
rddhyaḥbhiṣṇā, superknowledge of supernormal powers

ekavicika, he who has only one interval
ekavibhirin, dwelling alone (category of Pratyekabuddha)
ekotikaraṇa, unification (of mind)

oghā, flood

audārikatā, coarseness
auddbhatya, restlessness, agitation

kaṃpanatā, movement
kaṅhinatā, solidity
kaṭhātyāga, (generous) relinquishment of a discussion
kathaḍoṣa, defect in a discussion
kathāsāda, diversion in a discussion
kadācitkasamprayoga, occasional conjunction
karuṇā, compassion
kartrkāmatā, will-to-do
karma, action
  — asādhāraṇakarma, non-common action
  — durbalakarma, weak action
  — balavatikarma, strong action
  — śādhāraṇakarma, common action
  — aparaparyāvedanīyakarma, action the results of which will be experienced later in successive lives (births)
  — upapadyāvedanīyakarma, action the results of which will be experienced immediately in the next life (birth) after death
karmaṇyayatā, maneuverability
karmasvākajñāna, 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
kāmadbātu, realm (world) of desire
kāmamithyācāra, sensual desire, illicit sexual intercourse
kāmarāga, craving for sense-pleasures
kāya, body
kāyadbātu, body element
kāyavijnānadbātu, element of bodily consciousness
kāyasākṣi, bodily witness
kāyikāvedanā, 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
kiṃcana, accessory (lit. some thing)
kudrṣṭī, perverse or wrong idea
kulaṃkula, he who is destined to be reborn in several families
**Sanskrit-English Glossary**

**kulaprabhandhādhipati**, predominance over the continuity of generation

**kuśala**, 1. favorable, good; 2. skillful, skilled

**kuśalamūla**, good root

**kuśalāsārasava**, defiled favorable

**kuśalāntarāyika**, things which harm the favorable

**kṛtsnāyatana**, sphere of totalization

**kaukṛtya**, remorse

**kauśalya**, skillfulness, competence

**kauśalyālambana**, object with a view to skillfulness

**kāusidya**, idleness

**kramanairvāṇika**, he who attains release (emancipation) gradually

**kriyā**, action

**krodha**, anger

**kliṣṭa**, defiled, what is defiled

**kliṣṭasārvaratrasaṃprayoga**, defiled universal conjunction

**kleśa**, defilement

**kleśaviśodhandalambana**, 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

**kṣaṇikatvā**, instantaneity, momentariness

**kṣayajñāna**, knowledge of the destruction (of the impurities)

**kṣayabhāvākata**, state of natural destruction

**kṣānti**, 1. patience; 2. acquiescence

**kṣiprabhijña**, rapidly acquired superknowledge

**kṣīnāsrauva**, he who has destroyed his impurities, arhat

**kṣema**, safety, security

**khadgaviśañakalpa**, like the horn of a rhinoceros (class of Pratyekabuddha)

**khila**, stump

**gati**, destiny

— **paṅcagati**, five destinies
gatyavara, lower destiny
gandha, odor
gandhadhatu, odor element
gabana, dense forest (syn. of kleśa) [= vanasa]
gātā, stanza, verse
geya, verse narration
gocara, object, field
grantba, tie
grahaka, that which appropriates, grasps
grāhya, that which is appropriated, grasped
gredha, greed, cupidity
ghrāṇa, nose
ghrāṇadhātu, nose element
ghrāṇavijnānadadhātu, olfactory consciousness element
cakṣus, eye
cakṣurdhātu, eye element
cakṣurvijnānadadhātu, visual consciousness element
carītaviśodhanālambana, 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
cittasamatā, evenness of mind
cittasthiti, stability of mind
cittasya unnati (cittasyonnati), exaltation of mind
cittasyaikagrata, one-pointedness of mind
cintāmaya, what consists of reflection
cintāmaya prajñā, wisdom acquired through reflection
cetanā, volition, will
cetanākarma, action of volition
cetanādharma arhaṇ, arhat of intent nature
cetayitvā-karma, actioned done after having willed it
cēlaśa ābhoga, mental tenacity
cetahparyāyābhijñā, superknowledge of others’ thoughts
caitasika, mental activity, function
caitya, monument (of veneration)
cyutypapādābbijñā, superknowledge of death and birth
chanda, will, wish (desire)

janapadaniṛuki, regional expression (explanation)
jantu, creature
jarāmarana, aging and death
jarāyuja, placenta-born
java, rapidity
jāgaryānuyoga, state of watchfulness
jātaka, birth stories (former births of the Buddha)
īṭi, birth
jihvā, tongue
jīvadhātu, tongue element
jīhvāvijñānadhātu, gustatory consciousness element
īśa, spirit, soul
jīvitendriya, life faculty
jñāna, knowledge
jñeya, knowable
jñeyāvaraṇa, impediment to the knowables
jvara, fever (syn. of kleśa)

tajjanmakālika, person whose duration of rebirths is limited to this one life
tatkāla, this very moment
tattvāparādadṛṣṭi, idea (view) of the refutation of the real
tattvābhbisamaya, 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)
trṣṇā, “thirst,” desire
tejodhātu, fire element
trāṇa, protection (syn. of Nirvāṇa)
trikasamnipāta, threefold union
tripitaka, threefold Canon

darśana, vision
darśanamārga, path of vision
dākṣiṇya, courtesy
divyaśrotābhijñā, superknowledge of the divine ear
duṣcara, misconduct, misdeed
duḥkha, suffering, pain
duḥkha-duḥkhcatā, suffering as suffering
duḥkhasthāniyadharma, conditions of suffering
dūramgama (bhūmi), “far-reaching” (stage)
dūrībhāva, distancing
dūrībhavapratipakṣa, counteractive of distancing
drśṭadharma, 1. he who has seen the Truth; 2. this very life
drśṭānta, example, simile
drṣṭi, (false) view, idea, opinion
drṣṭiparāmarśa, adherence to opinions (false views)
drṣṭiprāpta, he who has attained to view (vision)
drṣṭivīpratipanna, perverse compared to false views
drṣṭyuttaradhyāyītā, absorption dominated by (false) views
deśa, orientation, space, direction
deśanā, instruction, teaching
doṣa, defect
daurmanasya, displeasure
dausṭhulya, rigidity, unruliness, agitation
dausṭhulyaparigraha, grasped by unruliness
dauṣṭhulya, rigidity of body
dauṣṭhulya, rigidity of mind
dravya, substance
dravyasat, what exists as substance
dveṣa, hatred
dveṣacarita, character dominated by hatred
dbandhābhijñā, superknowledge acquired slowly
dharma, teaching, truth, thing(s), mental object, etc.
dhardma, Dharma-body, body of the truth
dhardma, skilled in the teachings
hardmakṣānti, acquiescence to the truth
dhardmakṣus, Dharma-eye, eye of the truth
dhardmacintā, reflection on the teaching
dhardmatā, essential or true nature
dhardmatālaksana, characteristic of essential nature
dhardmatāvīyuktatā, separation from the nature of the Teaching
dharmadhātu, element of the Teaching (ref. asaṃskṛta),
   element of the mental object
dharmaparyāya, discourse
dharmaprasātanvid, analytical knowledge concerning the
   Teaching
dharmameghā (bhūmi), “rain-cloud of the Teaching” (stage)
dharmavaśavartin, master of the Teaching
dharmavinaya, teaching and discipline
dharmavihāra, conduct in accordance with the teaching
dharmavibhārin, dwelling in the teachings or according to the
   teachings
dharmavaisāradyaprāpta, having self-confidence concerning
   the teachings
dharmasamādbhikusala, skilled in concentration on the teaching
dharmādbhiṣṭhāna, 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
dharmāvabhāsa, splendor of the Truth
dbūtu, element (such as caksurdbhūtu), realm (such as kāma-
   dbūtu)
dbūtuprabheda, 1. analysis of elements, 2. classification
   according to realm
dbhūtvavara, lower realm
dbhāraṇī, magical formula
dbhṛti, support
dbhyaṇa, absorption, absorptive meditation

naraka, hell
nānādhimuktiśīla, knowledge of the different aspirations of
   beings
nāmakāya, groupings of names
nāmarūpa, name-and-form
nikāyasabbhāga, similarity of types
nikāyasabbhāgasthānādhipati, 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
niyikapratyaya, indifferent conditions
nirukti, explanation, expression
niruktikuśala, skilled in explanation
niruktipratisamvid, analytical knowledge concerning explana-
tion
nirupadhiśeṣanirvāṇa, Nirvāna without a remainder (substratum)
nirūpita-vastu, established reality
nirudha, cessation, Nirvāna
nirudhasamāpatti, attainment of cessation
nirdehatā, absence of body
nirdhāvanabhāvanā, cultivation (meditation) with a view to
emancipation or purification
nirmana-karma, supernormal creation
nirmanacitta, mind which creates supernormally
nirvikalpa, non-discrimination, absence of discrimination
nirvedha, penetration
nirvedbabhāgiya, what is linked to penetration, leading to
penetration
niśevaṇabhāvanā, cultivation (meditation) with a view to
frequent practice
niṣṭābhābhisa-maya, perfect comprehension, final realization
niṣṭhāmārga, path of conclusion, path of perfection
nisparidāha, non-burning (syn. of Nirvāna)
niṣyandata, fluidity [Skt. not given in text; see p. 4, l. 34]
niṣyandapūla, natural or secondary result
niḥsarana, emancipation, release
niḥsaraṇasamjñā, perception of release
nihśvabhāva, devoid of own-nature
nīvaraṇa, hindrance
nairantarūpasyamanantarara, constant immediate
nairātmya, non-self
naiśvasamjñānāsāmijñāyatana, sphere of neither perception
    nor non-perception
naiškramya, renunciation

pañca-kāmaguṇa, five sense-pleasures
paṇḍita, sage, learned
pañcákāya, grouping of words, grouping of phrases
paratantra, relative (nature, etc.)
paratoghoṣa, (aid of) the words of others
paramadṛṣṭadharma-sukhavibhāra, supreme happiness in this
    very life
paramāṇu, atom
paramārtha, ultimate reality, absolute meaning
    — paramārthasaṁst, that which exists in the absolute (ulti-
        mate) sense
paravijñāpti, external intimation
parāyanā, supreme goal (syn. of Nirvāṇa)
parikalpapavādadṛṣṭi, idea (view) of the refutation of imagina-
    tion
parikalpālambana, imaginary object
parikalpiṭa, imaginary
    — parikalpiṭa-lakṣaṇa, imaginary characteristics
parigraha, grasping, receiving
parigraha-kāraṇa, accompanying reason
paricchinnakāla, limited duration
paricchinnaviśayālambana, object of limited sphere
parijñā, complete or full knowledge
parināti, transformation
parināmika, transforming
parināpanya, absolute
paripantha, obstacle
paripūraka (karma), fulfilling, completing (act)
pariṣṭāra, necessity, material things necessary to existence
parihāṇadharma arbaṇa, arhat of regressive nature
parītta, limited object
paruṣavāk, harsh speech
paropadeśa, instruction given by others
paryavasīhāna, envelopment
paryāya, synonym
paryēṣaṇā, search
pāpamitrarāgraha, influence of bad friends
pārami, perfection, state of perfection
pārami, perfection
— paramāpārami, supreme perfection
— pārami-prāpta, 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
puṣṭākāra, result of manly effort
puṣṭi, increase
puṣṭa(-gata), statue
pujākarma, act of veneration or homage
pūrvā, beginning
pūrvāntāparāntānusamudbhikuṣala, skilled in the conjunction of the past and the future
pūrvābhyaśa, former habitual practice
pūrvenivāśānusmrtyabhijñā, superknowledge of the recollection of previous lives
prthagjana, ordinary man, worldling
prthagjanatva, status of ordinary man
prṣṭhābhīsamaya, later comprehension
paiśunya, slander
poṣa, person
prakṛtiparinirvṛta, completely extinguished by nature
prakṛtibimbakāya, natural image of the body
prakṛtiśūnyatā, natural emptiness
pragraha, energetic activity
prajñāpti, designation
prajñāptisat, what exists as a designation
prajñaptyapavāḍadrṣṭi, 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
— hinapranīta, 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
pratibhānapratisāṃvid, analytical knowledge concerning mental vivacity; lively intelligence
pratilambha, acquisition
pratilambhabhāvanā, cultivation (meditation) with a view to acquisition
prativedhadharma arban, arhat of penetrating nature
pratiṣṭhādhipati, predominance in means of support
pratisāṃvid, analytical knowledge
pratisamkhyā, acquired knowledge, discernment, reflecting pratisamkhyānirodha, cessation obtained by means of acquired knowledge
pratityasamutpanna, what is conditionally originated
pratityasamutpāda, conditioned origination
pratyakṣa, direct knowledge
pratyaya, condition
— pratyayasāmaṇḍī, union of conditions
pratyātmavedāna, what should be felt in oneself
pratyutpanna, present (time)
pratyekabuddha, Solitary Buddha
pratyekabuddhayāna, vehicle of the Solitary Buddhas
pratyekabuddhābhūtisamaya, comprehension of the Solitary Buddhas
pradāśa, malice
prabandha, continuity, connection
— prabandhānyatbātva, change in continuity
— prabandhāvaprasnāsa, non-breaking of continuity
prabhākarī (bhūmi), (stage called) illuminating
prabheda, classification, division
pramāṇa, authority
pramāda, indolence
pramudita (bhūmi), (stage called) joyful
prayoga, practice, application
— aviparitaprayoga, unperverted practice
— prayogamārga, path of application
prayoganirākaraṇadṛṣṭi, idea (view) of the refutation of practice
pravāda, rumor
pravṛtti, continuity
pravrata, devotion to the religious life
prashaṭhatā, passivity
— cittapaśaṭhatā, passivity of mind
prāśrabdhī, serenity
prasavadbhipati, predominance of productivity
prasadā, 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
- *adbipatiphalā*, predominant result
- *niṣyandaphala*, secondary result
- *vipākaphalā*, result of fruition

**phalaprātipannaka**, progressing towards the fruit

**phalasvalakṣanabhāvābhāva**, existence and non-existence of the self-nature of the effect

**phalopabbhogaadbipati**, predominance of the experience of the results of actions

**bandhana**, bond

**bala**, power
- *pañca bala*, five powers

**bahirmukha**, extroversion

**bahuṣruta**, erudition; learned, lit., “having heard much”

**bīja**, seed

**buddhakṛtya**, duties of a Buddha

**bodhipakṣadharma**, qualities contributing to Awakening

**bodhisattvanyāsāvākraṇta**, entered into the bodhisattva commitment [should be: **bodhisattvanyāmāvākraṇta**, entered into the certainty of the bodhisattva]

**bodhisattvābhissamaya**, comprehension of the bodhisattvas

**bodhisambhāra**, equipment with a view to Awakening

**bodhyaṅga**, factors of Awakening

**bhava**, existence, becoming

**bhavāgra**, summit of existence

**bhavopakaraṇa**, instruments of existence

**bhāva**, existence (of a thing)

**bhāvanā**, (mental) cultivation, (mental) development, (“meditation”)

**bhāvanāmaya**, what consists of mental cultivation

**bhāvanāmayī prajñā**, wisdom acquired through mental cultivation

**bhāvanāmārga**, path of cultivation or development

**bhūta**, element
- *maḥābhūta*, great elements

**bhūtakoṭi**, limit of existence

**bhojana mātrājñatā**, moderation in nutriment
bhautika, what is derived from the elements
bhrānti, bewilderment, delusion

mada, self-satisfaction
madamānacarita, character dominated by self-satisfaction and pride
madhyamārga, middle path
manas, mental organ
manaskāra, attention
manuja, human being
manojalpa, mental discussion
manodbātu, mental organ element
manomaya, mind-made, created by the mind
manovijñānadhātu, mental consciousness element
mandarajaskingacarita, unexcitable character
marāṇa, death
— akālamarāṇa, premature death
— kālamarāṇa, death at the normal time
mala, stain, blemish
mahadgata, extensive object
mahāprāṇidhāna, great aspiration or resolve
mahāyāna, Great Vehicle
mātrāvyavasthāna, definition by grade
mātsarya, avarice
māna, pride
mānacarita, character dominated by pride
mānava, man
mānātimāna, supreme pride
mānottaradhyāyitā, absorption dominated by pride
māyā, illusion
mārga, path
— mārgasamgrahamārga, path including the totality of paths
— sikhṣātRAYAPARISODHANAMĀRGa, path of purification by means of the three moral rules
— sarvagunanirbhārakamārga, path producing all the good qualities (virtues)
mithyādrṣṭi, false view
mithyāmāna, false pride
middha, languor
mīśrībhāva, mixture, combination
mīmāṃsā, investigation, research
muditā, sympathetic joy
muṣītasmṛtī, 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

yathābhūtajñāna, real or true knowledge
yathārutārthābhiniveśa, adherence to the meaning of the sound (letter)
yathāvadbhāvikatā, state of real nature
yāna, vehicle
— mahāyāna, Great Vehicle
— hīnayāna, Lesser Vehicle
yukti, reason
— apekṣāyukti, reason of dependence
— kāryakāraṇayukti, reason of cause and effect
— dharmaṭāyukti, reason of essential nature
— sāksātκriyāsādhanayukti, reason of attestation
yoga, union, yoke
— yogabhūmi, stage of union
yogakṣema, security
yoni, “womb” (ref. birth)
yoniṣo manaskāra, profound or wise attention or reflection

raṇa, contention (syn. of kleśa)
ratisamgrābakamanaskāra, attention which favors contentment
ratnātraṇya, Three Jewels (Buddha, Dharma and Saṅgha)
ratnābbisamaya, comprehension of the Jewels
rasa, flavor, taste
rasadhatu, taste element
raga, craving, passion
ragacarita, character dominated by craving
rupa, matter, (visible) form
rupana, changing
rupadhatu, form element, realm (world) of form
rupamshika, particle of matter
ruparyavyacara, domain of form and of the formless

laksana, characteristic
— laksanapratisamvedimanaskara, attention which recognizes characteristics
— laksanannyauyanjana, characteristics and minor marks
laya, torpor
layana, shelter (syn. of Nirvana)
linatva (cetaso linatva), (mental) apathy
lokadhatu, world, universe
— madhyamasabhasralokadhatu, middling chiliocosm
— mahasabhasralokadhatu, great chiliocosm
— sahasradhikatulokadhatu, small chiliocosm
lokottara, transcendental
— loktaraprsthbalabda, obtained subsequent to (after) transcendental (wisdom)
— loktaramarga, transcendental path
— loktaravisuddhyadhipati, predominance of transcendental purity
— loktaravairagyadhipati, predominance of transcendental detachment

lobha, covetousness
laukika, worldly
— laukikamarga, worldly path
— laukikavisuddhyadhipati, predominance of worldly purity
— laukikavairagyadhipati, predominance of worldly detachment

vajropamasamadhi, diamond-like concentration
vanatha, dense forest (syn. of klesa) [= vanasa]
vanasa, dense forest (syn. of kleśa) [correct word for gahana and vanatha]

vargacārin, living in a group (a class of Pratyekabuddha)

vaśavartanātmīyatā, dependence of the self

vaśitā, mastery

vastu, substance, thing

vastuparikṣāmārga, path of investigation of things

vastuparyanta, end of substance

vastrālambana, real object

vākkaraṇaṇasampad, perfection of eloquence

vāda, talk, discussion, controversy

— vādanigraba, defeat of a talk

— vādanīṁsaraṇa, withdrawal from a talk

— vādādbhikaraṇa, assembly at a talk

vādābhīṣṭhāna, 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

vikṛṣpepa, distraction

vighāta, distress (syn. of kleśa)

vicāra, deliberation, reflection

vicikītsā, scepticism, doubt

vicikītsottaradhyāyitā, absorption dominated by doubts

vijānana, knowing, discerning [Skt. not given in text; see p. 4, l. 1]

vijñāna, consciousness

vijñānānantlyāyalana, sphere of infinite consciousness

vitarka, reasoning

vitarkacarita, character dominated by distraction (reasoning)

vidarśanā, inner vision

vidūṣaṇā, repentence, censure

— vidūṣaṇāpratipakṣa, counteractive of censure

vidyā, knowledge, higher knowledge

— trividyā, three knowledges
vinayapitaka, Canon of the Discipline
viniścaya, determining, examination
vipakṣa, hostile, opposed
viparīṇati, transformation
vipaṭīkānāmaduḥkha, suffering engendered by transformation
viparītyastālambana, perverse object
vipāryāsa, perverse view, perversion
vipaṣyana, insight
vipāka, result, fruition (of actions)
— vipākavijñāna, consciousness-result
vipākapāphala, result of fruition
vipākābhinnivr̥tti, production of results
vipratipatti, depravation, perversion
vipratisāra, repenting
vibandha, obstruction (syn. of kleśa)
vibhāvana, dispelling, relinquishment
vimati, uncertainty
vimalā (bhūmi), (stage called) immaculate
vimuktimarga, path of liberation
vimokṣa, deliverance
viyoga, separation
virati, abstention
virāga, detachment
vilakṣanatā, divergent characteristic
vivāda, debate
viśesamarga, special path
viṣaya, domain, object, field
viṣayagrahaṇādhipati, predominance over the grasping of an object
viṣayādhipati, predominance of the object (sphere)
vīskambhaṇa, suppression
visamaṣyoga, dissociation, disjunction
visāra, dispersion
vibhinṣā, harmfulness, violence
vitarāga, freed from craving (passion)
vīrya, vigor
vedanā, feeling
vaikalya, deficiency
vaipulya, development, extension
vairāgya, detachment
— upaghāta vairāgya, detachment through exhaustion
— upastambha vairāgya, detachment through satiety
— ekadesa vairāgya, partial detachment
— niruttara vairāgya, superior detachment
— pariṇāna vairāgya, detachment through complete knowledge
— prakṛti vairāgya, natural detachment
— pratipakṣa vairāgya, detachment through the effect of counteracting
— prativedha vairāgya, detachment through penetration
— prabhāna vairāgya, detachment through abandonment
— sakala vairāgya, complete detachment
— samutkarṣa vairāgya, detachment through superiority
— samudghāta vairāgya, detachment through complete destruction
— saṃmohā vairāgya, detachment through complete ignorance
— sottara vairāgya, inferior detachment
vaiśāradya, (perfect) self-confidence
vaiṣayika, pertaining to sense objects
vyanjanakāya, group of consonants (letters)
vyanjanakūśala, skilled in the letter
vyāya, disappearance, destruction
vyāvadāna, purification
vyāvadānakūśalamūla, 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
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>śabdadbātu</td>
<td>sound element</td>
</tr>
<tr>
<td>samatha</td>
<td>tranquillity, calm (concentration, absorption)</td>
</tr>
<tr>
<td>samathabhāvanā</td>
<td>cultivation of the tranquillity of concentration</td>
</tr>
<tr>
<td>saraṇa</td>
<td>refuge</td>
</tr>
<tr>
<td>sālyā</td>
<td>arrow (syn. of kleśa)</td>
</tr>
<tr>
<td>sāthya</td>
<td>dissimulation</td>
</tr>
<tr>
<td>sāntatā</td>
<td>calm, state of calm</td>
</tr>
<tr>
<td>sāntavimokṣa</td>
<td>peaceful or calm deliverance</td>
</tr>
<tr>
<td>sāntavibhāra</td>
<td>state of peace or calm</td>
</tr>
<tr>
<td>sāśvata</td>
<td>eternal</td>
</tr>
<tr>
<td>sīkṣā</td>
<td>precept, rule, training, discipline</td>
</tr>
<tr>
<td>sīva</td>
<td>bliss (syn. of Nirvāṇa)</td>
</tr>
<tr>
<td>sīlavrataparāmarśa</td>
<td>adherence to observances and rituals</td>
</tr>
<tr>
<td>suddhāvāsa</td>
<td>pure abode</td>
</tr>
<tr>
<td>subhakārīn</td>
<td>he who has done right</td>
</tr>
<tr>
<td>subhakṛṣṭna</td>
<td>state of “all-beauty”</td>
</tr>
<tr>
<td>subbāsūbhakarmaphalopabbhogasthānādhipati</td>
<td>predominant over the experience of the results of good or bad actions</td>
</tr>
<tr>
<td>sānyaṭā</td>
<td>emptiness</td>
</tr>
<tr>
<td>saikṣa</td>
<td>disciple under training, in the course of study</td>
</tr>
<tr>
<td>śraddhā</td>
<td>trust</td>
</tr>
<tr>
<td>śraddhādhistimukta</td>
<td>resolved (adhering) on trust (faith)</td>
</tr>
<tr>
<td>śraddhānusārin</td>
<td>he who follows trust (faith)</td>
</tr>
<tr>
<td>sravaka</td>
<td>disciple</td>
</tr>
<tr>
<td>śravakāyāna</td>
<td>vehicle of the disciples</td>
</tr>
<tr>
<td>śravakābhhisamaya</td>
<td>comprehension of the disciples</td>
</tr>
<tr>
<td>śrutamaya</td>
<td>what consists of listening (erudition)</td>
</tr>
<tr>
<td>śrutamayaḥ prajñā</td>
<td>wisdom acquired through listening (study, erudition)</td>
</tr>
<tr>
<td>śrotradhātu</td>
<td>ear element</td>
</tr>
<tr>
<td>śrotravijnānadhātu</td>
<td>auditory consciousness element</td>
</tr>
<tr>
<td>saṁyoga</td>
<td>fetter</td>
</tr>
<tr>
<td>saṁyojana</td>
<td>fetter</td>
</tr>
<tr>
<td>saṁlikbita</td>
<td>restriction</td>
</tr>
<tr>
<td>saṁleka</td>
<td>simple life</td>
</tr>
<tr>
<td>saṁvṛti</td>
<td>convention</td>
</tr>
<tr>
<td>saṁvṛtisat</td>
<td>what exists as a convention</td>
</tr>
</tbody>
</table>
samsāya, doubt
samsāra, continuity or cycle of existence
samskāra, formation, construction, compounded or conditioned things
samskāraduhkhā, suffering as conditioned
sāṃśkṛta, conditioned, compounded
sāṃstutavastu, object experienced
sāṃśvedāja, exudation-born
sakṛtnairyāṇika, he who acquires emancipation immediately
sakṛdāgāmin, the “once-returner”
sakṛdāgāmiprabhāpattaka, he who is progressing towards the “fruit of the once-returner”
samkalapanaprabha, abandonment in series (by linking)
saṃkliṣṭavibhara, impure or defiled state (impure conduct or life)
saṃkṣepa, compression
sāṃgṛaha, group, grouping
sāṃjñā, perception, notion, designation
sāṃjñākarāṇayaavasthāna, 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
sakāyadrṣṭi, view (idea) of individuality
sattva, a being
satpuruṣasasmevā, association with good people
satya, truth
satyādhipateya dharma, teaching dominated by the truth
satvastu, that which is
saddharmaśravana, listening to the Good Teaching
sanidarsana, visible
sanimittacārībodhisattva, bodhisattva whose career is endowed with signs
saṃtati, series
saṃtuṣṭi, satisfaction, contentment
saṃdarśana, manifestation
saṃnāha, preparation
saptakṛtbhavaparama, he who will be reborn only seven times
sapratigha, susceptible to resistance
sabrhamacārin, co-religious
sabhāga, joint
sabhāgatasabhāga, joint and analogue of joint
sabhāgavisabhāgacittacaitta, similar and dissimilar mind and
mental activities
samatā, evenness
— cittasamatā, evenness of mind
samatāpaśyanā, observation of identity or similarity
samanantarapratyāya, immediate condition
samanvāgama, accompaniment
samabhāgacarita, normal (balanced) character
samārthapratyāya, efficacious condition
samavasargavibhāni, complete relinquishment and decrease
samādhi, concentration
samādhibhūmi, stage, sphere, of concentration
samādhiṣavartin, master of concentration
samāpatti, attainment
— āsvādasamāpatti, attainment of enjoyment, relishing
samāropadrṣṭi, affirmative opinion
samāhitabhūmi, stage of tranquillity (recollection)
samudaya, origin (of suffering)
samudāya, mass
samprajjāna, awareness
sampratīya, belief
sampratīyāyana, conviction
samprayoga, conjunction
sambandha, conjointness, connection, relationship
sambandhātmīyatā, relationship with the self
sambhava, co-existence
sambhāra, equipment
— bodhisambhāra, equipment with a view to Awakening
sambhāramārga, path of preparation
sambhinnapralāpa, idle talk
saṃmoṣa, confusion, forgetfulness
saṃyakkarmānta, right action
saṃyaktvaniyāma, certainty of perfection
samyakpradhāna, right exertion
samyaksamkalpa, right thought
samyaksamādhi, right concentration
samyaksmrīti, right mindfulness
samyag avavāda, good advice
samyagājīva, right livelihood
samyagdṛṣṭi, right view
samyagvācā, right speech
samyagṛyāyama, right effort
saraṇa, he who provokes contention (syn. of kleśa)
sarvatragasamprayoga, universal conjunction
sarvatragāminīpratipajñāna, knowledge of the different practices leading to all the destinies
savastukaviṣayālambana, object of the sphere of existing things
savipāka, endowed with fruition (results)
savyāghatālambana, resisting object
sasamprayoga, (object with) mutual association
sahabhāva, co-existence, simultaneity
sahabhāvādhipati, predominance through co-existence
sahasrācūḍikalokadhātu, small chiliocosm
sahāya, aid, concomitance, association
sāksātkriyā, attestation, realization
sāṃkathyā, dialectics
sāṃkathyaviniścaya, determining dialectics
sātatyasatkrtyaprayoga, constant and careful practice
sādhanā, proof
sādhāraṇāsādhāraṇa, common and exceptional
sādhūmati (bhūmi), (stage called) sharp intelligence
sādhyā, thing to be proved
sādhyārtha, thing to be established or proved
sābhisaṃskāraparinarvāyaḥ, 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*

**sudurjayā (bhūmi),** (stage called) difficult to vanquish  
**suniruktavyaṇjanajñatā,** knowledge of the well explained letter  
**sūtra, discourse**  
**sūtrapitaka,** Canon of Discourses  
**sottara, inferior, lower**  
**sopadbiṣeṣanirvāṇa,** Nirvāṇa with a remainder  
**saumanasya, joy, delight**  
**skandha, aggregate**  
**skandhapanikṣepakapratisamdhāyatman,** self which establishes and assembles the aggregates  
**styāna, inertia**  
**sthānādbhipati,** predominance of place  
**sthānāsthānakauśalya,** skill concerning what is possible and what is impossible  
**sthānāsthānajñāna,** knowledge of what is possible and what is impossible  
**sthitākampya arhan,** stable and unshakeable arhat  
**sthiti, duration**  
**sthirasāņījñā,** idea (notion) of stability  
**sparśa, contact, touch**  
**sprastavya, tangible**  
**sprastavyadhātu,** tangibility element  
**smarasanākalanimitta,** object of thought in connection with memory  
**smṛti, mindfulness, memory**  
**smṛtyupasthāna,** application of mindfulness  
**srota-āpanna, a “stream-winner”**  
**srotāpattiṣṭiphatipraptipannaka, he who is progressing towards the “fruit of stream-winning”**  
**svaparasamayajñatā,** knowledge of one’s own teaching and that of others  
**svayamādhṛṣṭiparāmarśa,** adherence to own’s own view (opinion)  
**svastyayana, propitious (syn. of Nirvāṇa)**

**bīna,** inferior, lesser  
**bīnapraṇīta,** inferior and superior
hetu, cause, reason (in logic)

hetuparigrhabavināśa, destruction of the grip of cause

hetupratyaya, causal effect (cause and condition)

hetuphalapratyayasamavadhāna, 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
Review by J. W. de Jong


The Abhidharmasamuccaya is one of the most important texts of the Yogācāra 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. 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. 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. Whilst the Mahāyānasamgraha is a compendium of specifically Mahāyānist teachings of the Yogācāra 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 Sāṃkṣṭyāyana. 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 K'uei-chi, T' 1830, ch. 1, p. 230a 1-3; cf. the opening historical account by S. Lévi, Matériaux pur 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 shinsbikisetsu 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 Sāmkṛtyāyana. 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 Hsūn-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 Śthiramati the compilation of the Vyākhyā. According to K’uei-chī\(^7\) and Hui-ch’ao,\(^8\) Śthiramati supposedly combined the *Samuccaya* and the commentary by Chūeh Shihtzu (Buddhasimha?). A disciple of Asaṅga who went by this name is mentioned by Hsūn-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

\(^4\) 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 1-143b2) and 141-229 (id. 143b2-362a8).


\(^8\) T 1832, ch. 1, p. 666b2-4.

Samuccaya and Trimsikābhāṣya by Sthiramati. The Japanese scholars mentioned above have shown that numerous passages in the Abhidharmasamuccayabhāṣya are also found in the Trimsikābhāṣya and other commentaries by Sthiramati, as well as other works such as the Abhidharmaśaṅkakosabhāṣya, Mahāyānasamgraha, Sūtrālāṁkāra, etc. Shinoda believes that the Abhidharmasamuccayabhāṣya 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). The publication of the Sanskrit text of the Abhidharmasamuccayabhāṣya 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.


The merits of Rahula’s work are undeniable. The style is lucid and the many references to Pāli 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 (Lakṣaṇasamuccaya) and four for the second (Viniscayasamuccaya): Satyaviniścaya, Dharmaviniścaya, Prāptiviniścaya and Śāmkathyaviniścaya.\(^\text{12}\)

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 Vyākyā 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.\textsuperscript{13} Of particular interest in this respect is a passage in the \textit{Sravakabhūmi}, the Sanskrit text of which has been published by A. Wayman (\textit{An Analysis of the Sravakabhūmi Manuscript}, Berkeley/Los Angeles, 1961, pp. 75-8). With regard to \textit{geya}, the \textit{Samuccaya} says: \textit{sūtreṣu anirūpito ṛtho vā yad vyākhyāte / ato geyam ity ucyate} (tr. Pradhan, p. 78), but the \textit{Śrāvakabhūmi} reads: \textit{yat} (sic) \textit{ca sūtraṁ neyārtham idam ucyate geyam} (Wayman, p. 76). The text of the Tibetan translation of the \textit{Samuccaya} is very close to this: \textit{yaṅ dran-ba don-gyi mdo-ste rtogs-par byed-pas dbyangs-kyis bsīnad-pa'i sde'o}, “or also what explains a sūtra with the meaning to be explained (\textit{sūtraṁ neyārtham}) is the \textit{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 \textit{geya}” (T 1605, ch. 6, p. 686b3-4). In the same way the second explanation of \textit{vyākaraṇa} interprets it as a sūtra of explicit meaning (\textit{sūtraṁ nītārtham}; \textit{ñes-pa'i don-gyis mdo-ste}).\textsuperscript{14} The terms \textit{sūtraṁ neyārtham} and \textit{sūtraṁ nītārtham} have been well translated by Hsüan-tsang. In another passage, it is Hsüan-tsang who has led Rahula astray. The \textit{Samuccaya} contains a passage on the \textit{antarābhava} (Rahula, pp. 68-9) which is again found virtually literally in the \textit{Yogācārabhūmi} (ed. Vidhushekhar Bhattacharya, Calcutta, 1957, pp. 19-20). The text says: “The 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 \textit{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 \textit{Yogācārabhūmi}, \textit{kutapa} is rendered in Tibetan by \textit{phyar-ba} which Bhattacharya

\textsuperscript{13} Maeda Egaku, \textit{Genshi bukkō seiten no seiritsuken kenkyū} (Tokyo, 1961), pp 181-549 See pp. 224-5

\textsuperscript{14} See also La Vallée Poussin, \textit{La Siddhi de Hiuan-tsang}, II (Paris, 1929), p 558
is unable to explain; but phyar-ba, like the equivalent kutapa, is given in the Mahāvyutpatti (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 kleśā (pp. 166-8; Samuccaya, tr. Rahul pp. 71-9). The twenty-third synonym is vanasa in the Yogācārabhūmi manuscript (cf. p. 167, n. 8). Bhattacharya has changed it to vanathā, but Pradhan retained vanasa in his translation of the Samuccaya. Rahula opts for vanathā or gabana, 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 Bernhard, 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 bodhisattvenyāsāvakrāntaḥ, whereas Pradhan reads bodhim anavadyām avakrāntaḥ (cf. Rahula, p. 174, n. 1 [Engl. tr. p. 237, n. 134]). We should obviously read bodhisattvenyāmāvakrāntaḥ (byaṅ-chub sems-dpa’i skyon-med-pa la zugs, 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
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Udanavarga: pha dan ma ni bsad byas-sin / rgyal-po gtsan-sbra-can giinis dan / yul-khor 'khor dan-bcas bcom-na / mi ni dag-par 'gyur zes bya (p. 141a2-3). In the Tibetan Udanavarga (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 pādas of the Sanskrit text of Udanavarga XXIX.24 (or XXXIII.61) and the last pāda of Udanavarga XXXIII.62:
mātaraṃ pitaraṃ hatvā / rājānaṃ dvau ca śrotṛyaṃ / rāṣṭraṃ sānucarāṃ hatvā / sūḍḍha ity ucyate naraḥ. Rahula makes no mention of the Udanavarga and quotes only the text of the Dhammapada (294). For the hidden meaning of this verse, Rahula follows the Dhammapada-atthakaṭṭhā (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 Udanavargavivaraṇa by Prajñāvarman (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 (trṣṇā; sred-pa), the father is karmabhava (las-kyi srid-pa),¹⁵ the king is viññāna with upādāna (ñe-bar len-pa dan-bcas-pa'i mam-par šes-pa), the two śrotṛyas are dṛṣṭiparāmarśa and śilavrataparāmarśa, the kingdom is the six āyatana (skyē-mchēd) 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 dañ bcas-pa'i las dañ srid-pa as “das Werk, karman, mit dem (üblen) 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 dañ srid-pa also corresponds to karmabhava, on which see L. de La Vallée Poussin, Kośa, V, p. 1, n. 3).
Abhidharmasamuccaya

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 *saṃśraya* (Tib. *gnas-pa*) by “doubt” (p. 14, l. 11 [Engl. tr. p. 18, l. 2]), and the translation of *aūtāṇāgataabhabhāvanimitta* 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 *aūtāṇāgata(pra)bhāva(nā)nimitto*. Pradhan suggests *prabhāvana* and remarks that the *Bhāṣya* has *prabhāva*.* The Tibetan translation has *rab-tu bzung-pa* (p. 71b1), which confirms Gokhale’s correction (cf. *Mahāyuktpatti*, 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 *Samuccaya*. Rahula says nothing about the relationship of the *Samuccaya* 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 *Samuccaya* resembles that of the *Prakaraṇapādāsāstra* (T 1541-2) and the *Śāriputrabhidharma-sāstra* (T 1548). On the other hand, the *Samuccaya* should be compared with other works by Asaṅga, and most importantly, with the *Yogācārabhūmiśāstra*. Wayman has already indicated

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* Note: Pradhan adds that in the *Bhāṣya* there is a syllable missing after *prabhāva*: “tadanantaraṃ 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 Sāmkathyaviniścaya.\(^{17}\) 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 Abhidharmasamuccayabhāṣya 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 Viniścayasaṅgahāraṇī 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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The text is a page from a Sanskrit text, likely a commentary or a treatise on Abhidharma. It contains definitions and terms related to various concepts in Buddhism, such as causes (hetu), consciousness (Vijnana), defilements (kleśa), and others. The page includes terms like dana (giving), cittasatwasthāna, and cittikārata, among others, each defined or described in detail.
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