

Abhidharma Manual of The Abhidharma-samuccaya of Yogācāra School

(*Mahāyānābhidharma-samuccaya*)

《大乘阿毘達磨集論》原典與英譯對照



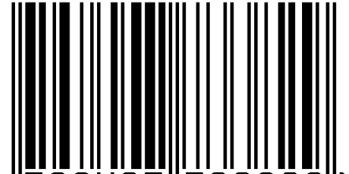
P. B. TAN

The *Abhidharma-samuccaya* is a systemic explication of the Abhidharma teaching of all core principles of Buddhism. It is one of the important sourcebooks of the Yogācāra and Vijñānavāda schools. The treatise contains two divisions with four sections in each, is a distillation of the larger contents of the same two divisions of the voluminous Yogācārabhūmi-śāstra. A large part of the contents illuminates also teachings common to the Śrāvakayāna and Pratyekabuddhayāna, just when it explains principles that apply to Bodhisattvas. The text analyses the three classes of phenomena, the thirty-seven requisite factors of enlightenment, full scope of the mental factors, insight meditation and so on, with many different ways to examine them, to efficaciously apply them to practice.

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I pay homage to the Perfectly Enlightened One,
the Buddha, the World-Honoured One.

Dedication to
all sentient beings.

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Introduction

The treatise of Mahāyānābhidharma-samuccaya, compiled by the patriarch Venerable Asaṅga (lived between the 4th and early part of 5th century C.E.), is translated from Sanskrit into Chinese by Venerable HsüanTsang in around 652 C.E. There are also the version of Tibetan translation and its exegesis. Mahāyānābhidharma-samuccaya used to have an commentary by Buddhasiṃha, a disciple of Ven. Asaṅga. Later Sthiramati, a disciple of Ven. Vasubandhu, compiled a lengthy exegesis entitled Mahāyānābhidharma-samuccaya-vyākhyā, which is based on the main text of Mahāyānābhidharma-samuccaya and the commentary by Buddhasiṃha. Only a part of the manuscript of that exegesis remains extant today.

In the year 1934, about two fifths of the Sanskrit manuscript of the Mahāyānābhidharma-samuccaya, thought to be not extant long ago, was found by an Indian monk in a monastery in Tibet. It is believed to be a written copy of the manuscript, produced some time in the early eleventh century C.E. Later in 1950, Pralhad Pradhan published a version of this treatise with the discovered fragments and composed the missing three-fifths of it in Sanskrit with the help of both the translated Tibetan and Chinese versions. While many acclaimed it the remarkable feat of achievement that recovers the long lost original contents, it is not really beneficial as it seems to be. The problem lies in the reconstructed part of the text. There is a host of diversity in the interpreted contents of terms, phrases and their nuances of meanings between the translated Chinese and Tibetan versions of this Abhidharma treatise. When the reconstruction is made in Sanskrit of the missing contents by basing on both the Chinese and Tibetan versions, it took in all those confused variations with it. The translation in French of the aforementioned reconstructed Sanskrit version of this treatise by Walpola Rahula and the same being translated into English by Sara Boin-Webb, although it claimed to also have made reference to the Chinese and Tibetan full translated versions, the same breadth of confusions remains to those who read it along with either the Chinese or Tibetan translation copy. My translation is based on the translated version by venerable HsüanTsang and compared it with the English version by Sara Boin-Webb which is fundamentally the reconstructed Sanskrit version. In working through the full translated text by venerable HsüanTsang, I found to my bewilderment of a very big part of the translated meanings which are mismatched. The questions arise as to which ones can be relied on for practical cultivation. The same troubles will go with those who study the full Tibetan version along with the English version that is based on the reconstructed Sanskrit text of Mahāyānābhidharma-samuccaya. There are believably many readers who do not solely read the translated copies for passions or for enriching qualities of mind but they study the translated materials for truly practising them. If there are translated meanings which misguided them in their cultivations, we owe them constantly a debt of explanations.

Introduction

This Abhidharma treatise forms part of the important sourcebooks of the teaching of Yogācāra school of the Indian Buddhism and the later denomination of Vijñānavāda school. This treatise, like in the Mahāyānasamgrāha-Śāstra, has included quintessence of the doctrinal principles from the no longer extant Mahāyānābhidharma-Sūtra. The Mahāyānasamgrāha-Śāstra explicates a chapter of the Mahāyānābhidharma-Sūtra exclusively on the principles of Mahāyāna practice, While the Mahāyānasamgrāha-Śāstra dedicates the entire extent of its explication to aspects of Mahāyāna practices that are not common to the traditional Śrāvakayāna and Pratyekabuddhayāna, the Mahāyānābhidharma-samuccaya, in contrast, elucidates the areas of teaching in large part which are common to the three Vehicles of Śrāvakayāna, Pratyekabuddhayāna and Bodhisattvayāna.

The catechetical pattern of instruction of this treatise is typical of the traditional Abhidharma teaching. Familiar students of the Theravāda Abhidhamma corpus will find out that piths of the teaching of Dhammasaṅgaṇi (except for the eighty-nine cittas), Vibhaṅga, Puggalapaññatti, Dhātukathā, Yamaka and Paṭṭhāna are clearly evident in this treatise. There are nevertheless some salient points that are expounded in the treatise of Mahāyānābhidharma-samuccaya but which are inadequately examined in the main texts of the Abhidhammapāli, and in some cases they even have not been explained. The study of this important Abhidharma treatise would make for supplementing the incomplete answers of especially some very critical subject matters. And as usual, this treatise provides the analysed answers and true meanings to core principles which are not explained in the sūtras.

Mahāyānābhidharma-samuccaya consists of seven fascicles, which are categorised into two divisions, known as the Compilation of Fundamental Characteristics (*Lakṣaṇa-samuccaya*) and the Compilation of Analytic Determining (or Ascertainment) (*Viniścaya-samuccaya*). The contents of these two divisions in the Mahāyāna-abhidharma-samuccaya represent a distillation of the larger contents of the similar two divisions in the Yogācārabhūmi-śāstra. Each of the two divisions in this treatise in turn consists of four Sections.

Section One of the Compilation of Fundamental Characteristics, is the contents of first fascicle up to a part of the third fascicle, which deals with the three classes of phenomena, viz. the five aggregates (*skandha*), the eighteen elements (*dhātu*), the twelve bases (*āyatāni*). It explains in great specific details of these three classes of phenomena which include their designated constituents, definitions, characteristics and functions of the constituents, reasons for the designations, reasons for the order of sequence, fifty-One mental concomitants (*caitasikā*), twenty-four states that are not associated with mind-moments (*citta-viprayukta-saṃskāra-dharmā*), the six unconditioned states (*asaṃskṛta-dharmā*), as well as explication on very extensive, diverse aspects of the realities of the three classes of phenomena such as the knowables (*jñeya*), the graspable (*grāhaka*), that which is grasped (*grāhya*), analytical perspectives of the secular and transmundane, conditioned originations,

relationship of conditions and so on, which fills up the entire second fascicle up to part of the third fascicle. The seven books of the Abhidhamma teaching of the Theravāda Abhidhamma Piṭaka exhausted every possible means, to analyse profoundly to their very limits in order to demonstrate to us the existing essence of all phenomenal realities (*dharma-svabhāvatā*). In the analysed answers given to all queries, the Mahāyānābhidharma-samuccaya do shed similar light on phenomenal realities in resonance with teachings of the Abhidhammapāli, except for it emphasises the primary objective of examining phenomena as to abandon one's attachment to the misconceived reality of a self (*ātman*) and thereby to comprehend the nature of essencelessness of all phenomena states (*dharma-asvabhāvatā*).

Section Two of the Compilation of Fundamental Characteristics examines eleven kinds of the general classification or grouping (*saṃgraha*) apropos of the three classes of phenomena. They are classified in terms of characteristics (*lakṣaṇa*), realms (*dhātu*) types (*jāti* or *prakāra*), states of status quo (*avasthā*), ancillaries (*sahāya*), space (*deśa*), time (*kāla*), partialness (*ekadeśa*), completeness (*sakala* or *vyāpin*), mutuality (*anyonyāpekṣā*), and ultimateness (*pāramārthika*). This part of the Abhidharmasamuccaya shares some resemblance to the Abhidhammapāli of Dhātukathā in which all constituents of the phenomenal realities are thoroughly examined by way of classifications or groupings, with however a major exception of the Dhātukathā analysing its classifications according to the overall Schema of Abhidhamma (Abhidhammamātika). When a yogin becomes competent in grouping all those phenomenal realities of the aggregates, elements and bases, the person would greatly benefit from the outcome of employing a condensed but holistic approach to meditative contemplation of objects and subjects, deliberates without any confusion, conducive to gaining insight into definitive meanings of the ultimate truths, and hence purification and merits-accumulation. The advantage of which is exactly like what this treatise summarises it as the person's virtuous faculties would be advanced and strengthened.

Section Three illuminates six kinds of association (*saṃprayoga*) with respect to the three classes of phenomena. The sixfold is made up of association by way of mutual inseparability, integration, agglomeration, co-existence, interaction, and simultaneity. The first three kinds of association are confined exclusively to the aggregate of matter. The last three three kinds of association by mutual co-existence, mutual interaction, and simultaneity (i.e. mutual dependence) apply to all five aggregates, all the elements and bases. Why the matter-aggregate is included in this respect is because there are the infinitesimal matters including the four great elements that are produced by states of mind and mental factors, by karma, by temperatures and by consuming nutriment. This Section concerning the relationship of associations of the phenomenal realities are examined in great depth in similar light from Chapter VI onwards in the Abhidhamma treatise of Dhātukathāpāli and in the analysed answers in the whole Chapter IV of the Abhidhamma

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treatise of Paṭṭhānapāli. The association by process of simultaneity is further examined in ten different aspects such as the concurrency of mind and its mental factors that apply universally all the time, that apply occasionally but not all the time, that are defiling universally, and so on. The relationship of association by simultaneity means that the four mental aggregates arise, endure and fall away at the same time, and in addition, they share the same object and are commonly dependent upon the same base. Subsequently, in par. [0676b16] of Section Five, the patterns of association and dissociation of the factors of defilements are also explained. Although the relation of dissociation is not being elaborated in this Section, it should suffice to just understand that matter-aggregate and *nirvāṇa*, they are mutually dissociated from the four mental aggregates. When a person is well-versed in meditating the scriptural principles by method of association and dissociation relations, one gain skillful and quick insight into understanding the notion of selflessness of all things. It is precisely what this Section is dedicated to educating us on.

Section Four deals with three kinds of accomplishment (*samanvāgama*) of beings. They consist of the accomplishments by means of the seed-like units of potentialities (*bīja*), by way of skilled mastery, and by way of the actual practices. This Section illustrates an interesting point of the accomplishment by beings' own bījas, regardless of whether it is being of the sense-sphere, fine-material sphere or the formless sphere. A person may not be a practising Buddhist, or is an atheist, or who is even to an extent of lacking all the virtuous roots, but yet the person may be accomplished in terms of the quality of bījas, wherein the sundry defilements are cleansed. This can be explained by the cleansed bījas that were brought over from previous existence. By the same token, the particular person can be unaccomplished in present life because of having committed offence which brought forth the heavier karma-volitions that have effected into new bījas which prevails to dominate among others. The same situation is to be understood in the case of beings of the remaining spheres of existence. Accomplishment by way of skilled mastery refers to the preparatory efforts, meditational practice and attainment in the culmination of dhyānas. Accomplishment by way of the actual practices shares some similarities with the accomplishment by means of bījas. It's only difference is mentioned in the context of persons called *icchantika*, who does not believe nor has any faith in the true teachings of the Buddha, who have excused themselves headstrong with views and facts of secularism, who are accomplished in terms of sundry defilements of the bījas, who have cut off the access to the Path of release, and who so follow the thin fates of their own creations in the endless transmigration. The same applies to *ātyantika*, person who is completely bereft of the Buddha's nature.

Section Five marks the first of the four Sections of the second Division, on the Compilation of Analytic Determining. This Section is the lengthier because it examines in extraordinary details about the four Noble Truths. In the analytic ascertainment of the Truth of Suffering, it examines the thirty-two

realms of existence wherein sentient beings are born, are all because of their karmic forces consequent on their own past actions. In then examines the inanimate world-systems of small chiliocosm, middling chiliocosm and so on which sustain myriad lives, but they inevitably go through the four stages of life cycle, depicts similarly the Truth of Suffering. In the world of humans, it illuminates on the common eight kinds of life distresses, which can be regrouped into sixfold. Either way, they can form into the three generic groups in relation to the Truth of Suffering (the three known as *duḥkha-duḥkhatā*, *vipariṇāma-duḥkhatā*, *saṃkhāra-duḥkhatā*). The Section goes on to examine the four common characteristics of the Truth of suffering: impermanence (*anitya*), distresses (*duḥkha*), emptiness (*śūnyatā*), and selflessness (*anātma*), providing considerable breakdown details to each of these characteristics. It also sheds light on the eight comparative distinctions observed of the Truth of Suffering. In the end part, it describes death as threefold with examples given, including details about a person's dying moments. It ends the Section by illuminating on the rare topic of *gandharva*, beings who live in the intermediate existence and in what ways they suffer before proceeding to their predetermined next birth.

In the analytic ascertainment of the Truth of Origin, as mentioned by the Buddha, craving (*trṣṇā*) and lust (*rāga*) along with joy (*prīti*) that are associated with craving, are attributed to the origin of all distresses (or suffering). In the analysis of the second Truth, the author examines the origin of Suffering as collectively defilements (*kleśa*) and actions that are called forth by the predominance of defilements (*kleśa-adhipateya-karma*). This Section analyses defilements (*kleśa*) according to their patterns as ten kinds in considerable details in each case, known as (1) enumeration (*parisaṃkhyāna*), (2) characteristics (*lakṣaṇa*), (3) arising (*utthāna*), (4) objects (*ālambana*), (5) association (*saṃprayoga*), (6) distinctions (*paryāya*), (7) erroneous mental activities (or mistaken perception) (*vipratipatti*), (8) realms (*dhātu*), (9) groupings (*nikāya*), (10) overcoming (*prahāna*). In the pattern of defilements in terms of distinctions (*paryāya*, others rendered it as 'synonyms'), the author illustrates in great details the variety of distinctions based on meanings, with respect to (1) Fetters (*saṃyojana*), (2) Bonds (*bandhana*), (3) Latent propensity (*anuśaya*), (4) Concomitant defilements (*upakleśa*) ... (24) obstruction (*vibandha*, lit. shackle), altogether twenty-four of them, much the same way like contents of the Abhidhammātika. As for actions generated by the predominance of defilements, are in general the action of volition (*cetanā*) and actions that are willed through volition. In this regard, a long list of the varied categories of actions are provided with in-depth analysis which includes: faulty and unfaulty actions; ten meritorious and ten demeritorious actions; unshakeable actions; inducing action and completing action in experiencing the karmically effected resultants; common and non-common actions; powerful actions; actions as driven by specific kinds of feeling; disciplined and undisciplined actions; restricted actions of effeminate men;

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actions during meditation; actions that are accorded with experiencing karmic resultants in three determined fates; the five heinous crimes; prime factors in the actions of charitable offering; actions in guarding sense-faculties; aspects of the three modes of actions.

The third Truth, in the analytic ascertainment of the Truth of Cessation, is examined in twelve aspects in terms of its (1) characteristics (*lakṣaṇa*), (2) profundity (*gāmbhīrya*), (3) secularity (*saṃvṛti*), (4) ultimate definition (*paramārtha*), (5) incompleteness (*aparipūri*), (6) completeness (*paripūri*), (7) absence of adornment (*niralaṃkāra*) (8) having adornment (*sālaṃkāra*); (9) having a remainder (*śeṣa*), (10) without a remaining dependency (*aśeṣa*), (11) most superlativeness (*agra* or *pravara*), (12) distinctions (*pariyāya*). Thirty-four distinctions (*pariyāya*) of varied examples but are ultimately paralleled meanings of the Truth of Cessation are exemplified to dispel our confusions in this regard should we had any. It sums up this part of the Section by throwing light on the fourfold characteristic of cessation, of stillness, of wondrousness, of emancipation.

The Fourth Truth is interpreted as a person, after having well-understood the real meanings of suffering in all existences, eliminates its origins through insightful meditation, realises the cessation of ever-present suffering, and resolves oneself unremittingly to cultivate the Path. This last part of Section Five illuminates at great length the Truth of Path in the context of Mahāyāna spiritual cultivation through the five gradations of Path practices, known as (1) the preparatory Path of requisite provisions (*saṃbhāra-mārga*), (2) the preparatory Path of application (or intensifying effort) (*prayoga-mārga*), (3) the Path of vision (*darśana-mārga*), (4) the Path of mental cultivation (*bhāvanā-mārga*), (5) the ultimate Path (*niṣṭhā-mārga*). The preparatory Path of accumulating requisite provisions as to merits involves observing set of precepts, moderation in food, practising serenity and insight meditation, and including the ten ways of practice in relation to documented teachings of the Buddha. This is a much painstaking spiritual refinement process which spans across thirty-nine preparatory phases of confidence cultivation of the Bodhisattvas (*adhimukti-caryā-bhūmi*). The next, preparatory Path of application or intensifying effort is meant for those who have accomplished fulfilment in terms of fully comprehending instructions of the Buddha and have realised qualities of merits through their daily practices, which is essentially a Path of deep concentrated level of *śamatha-vipaśyanā*, involving application of the four aids to analytic penetration (*nirvedha-bhāgīya*) that would lead a practitioner to the first transcendental stage of a Bodhisattva's cultivation in the Path of vision (*darśana-mārga*). The eventual attainment at this first stage (*bhūmi*) in the fifteen mind-moment of a single mind process, is equivalent of the fruition of a "stream-winner" (*Śrotāpanna*). The second to tenth stage are to be excelled through the mental Path of cultivation (*bhāvanā-mārga*). The different designations of mundane path, transmundane path, the weak path, the middling path, the superior path, the preparatory Path of application,

uninterrupted path (*ānantarya-mārga*), the path of liberation (*vimukti-mārga*), the superb advancing path (*viśeṣa-mārga*)—these all fall within the Path of mental cultivation. The ten transcendental stages of a Bodhisattva’s cultivation is a long process of rigorous counteractive effort and exertion through practising the ten ways of perfection (*daśa-pāramitā*), to overcome their degrees of ignorance and latent tendencies, to perfect their specific levels of the knowledge of non-differentiation (*nirvikalpa-jñāna*), and to transform dependency of their defiled seeds-like units in *ālaya-vijñāna* into the final realisation of *dharmakāya*, which is the final completion at the tenth stage through the ultimate Path (*niṣṭhā-mārga*), by practising the diamond-like concentrative insight of *vajropama-samādhi*. More details of these Paths are summarised in the tables in Appendix I and II.

I have the same query just as everyone else would ask, “Why isn’t it the Eightfold Noble Path as explained in the Theravāda teaching of the Truth of Path?” In my analysis, this chain of linked process of the mundane and transmundane Paths, which include also the practice of eight mundane dhyānas and supramundane dhyānas, follow in their appropriate order, practise in accord with the thirty-seven branches of the requisites of Awakening (*saptatrimśad-bodhi-pakṣikadharma*), not just the Noble Eightfold Path alone. The mundane Paths of the fourty phases of *adhimukti-caryā-bhūmi* do practise also these thirty-seven requisites of Awakening but not attainment in their completeness. The ten stages (*daśa-bhūmi*) of transcendental Paths include in their priority the cultivation of the Seven Factor of Enlightenment (*sapta-bodhyaṅga*) along with the Noble Eightfold Path (*ārya-mārgāṅga*), to ultimately realises meanings of suffering, to fulfill the severance of origins of suffering as taught in the Four Noble Truths (*catvāri-āryasatyāni*), by means of the application methods of the four basis of mindfulness, four right strivings, four psychic powers, five powers, the ten *pāramitā* ways, skilful expedient means, the variety of *samādhi*, the holistic approach of *vipaśyanā* meditation, and so on. Beings can realise the Truth of Path by confining to solely the Noble Eightfold Path so as they would be more focused, simplified, ensured, without possible room for errors. Beings with the sharper faculties can include the ultimate sense of other auxiliary and intensifying means to make for the swift realisation of the Truth of Path. The Path of the cessation of all that is suffering, that leads to *nirvāṇa* without a remainder of dependency, by no means is a standalone method by itself. It is a Path of mutual complementarity and coherency, working in synergy and unison of all the useful means, without ever discerning them as contradictory or in discrimination. Moreover, ultimate truths for Awakening are uniformly all-pervasive, undifferentiated, unitary, unifying, non-contentious, selflessness and essencelessness of all things, the natures of suchness, unconditioned, inwardly realised, and enriching beyond the use of words and concepts. So is the Truth of Path.

Furthermore, the noble one who cultivates in the access of the Path of “stream-winner” and the fruition of a “stream-winner” (*Śrotāpanna*), is the

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same as a saint Bodhisattva of the first *bhūmi* who cultivates on the Path of Vision (*darśana-mārga*) to attain the first stage fruition. The access-Paths and fruition-Paths the other noble one of Sakṛdāgāmin, Anāgāmi, and Arhat are the same as the second stage to tenth stage saint Bodhisattvas who cultivate on the Path of Cultivation (*bhāvanā-mārga*) to attain their respective fruitions. A fulfilled Arhat who has completely eliminated all the ten fetters of defilements dwells peacefully in that Supreme Path (*parāyaṇa-marga*), sharing the same fulfillment as a tenth stage Bodhisattva in terms of the Truth of Path. The only difference is the Mahābodhisattvas, the ex-Buddhas, they are cultivating on the Ultimate Path of Buddha-hood (*niṣṭhā-mārga*). The descriptions in par. [0689a21] of Seven Section shall provide the readers with the supporting details in this regard.

Section Six expounds teachings of the Śākyamuni Buddha in the twelve genres of collections, known as (1) discourses (*sūtra*), (2) metrical verses (*geya*), (3) expositions (*vyākaraṇa*), (4) other stanzas (*gāthā*), (5) solemn utterances (*udāna*), (6) narratives of deeds and causes (*nidāna*), (7) metaphors and similes (*avadāna*), (8) accounts of the past lives of the Buddha's disciples (*itivṛtaka*), (9) tales of Shakyamuni's previous lives (*jātaka*), (10) extensive, universal discourses (*vaipulya*), (11) narratives of the marvels of realisation (*adbhūta-dharma*), (12) discussions and explications (of profound meanings) of the treatises (*upadeśa*). It then explains the three canons specifically wherein are contained which of the twelve genres of the Buddha's teachings, and include giving various reasons for the need of canonical collections, and their objectives. Next, the Section analyses the application aspects of the teachings with four kinds of objects of contemplation, through the practice of serenity and insight meditation (*śamatha-vipaśyanā*), with respect to the object of (1) all-pervasive presence (fourfold analysis as to differentiated, undifferentiated, utmost verge, and deeds accomplishment of the objects of meditation); (2) practice of purity (fivefold examination as regard impurities, *metta*, conditioned originations, differentiation of elements, mindfulness in breathing exercise); (3) skilfulness, and (4) purification of the defilements. Next, the author examines four kinds of logic reasoning for those who set their mind on serious observing and scrutinising on the teaching of phenomenal realities. And then it examines also four kinds of initial investigating and sustained deliberation (*vitarka-vicāra*) in meditation of phenomenal realities, corresponding to (1) the unreality of names or terminologies, (2) the unreality of mental events, (3) the unreality of the nature of conceptualised designations, and (4) the unreality of the broad diversity of the conceptualised designations. In addition, it also examines the otherwise four distinct arisings of the precise knowledge of reality (*yathābhūta-parijñāna*) when one has truly and diligently practised *vitarka-vicāra* of the Buddha's teachings.

The Section goes on to examine five crucial aspects of a person practising *samādhi* diligently in accord with teachings of the Buddha, whom should understand them well in terms of five stages of union (*yogabhūmi*), that is, the

wise intensive associations with mental object appearances. The author also provides several examples to illuminate the meaning of “dwelling in teaching” (*dharmavīhārin*) with reference to the phenomenal realities. It also explains the reasons on why the Vaipulya is called the canonical Collection of the *Pāramitā* of the Bodhisattvas, its extensiveness and profundity, the twenty-eight false views if disciples were to interpret according to merely superficial words and phrases of the the doctrines of Vaipulya, and also the purposes or the intended directions of thought of its collection of teachings. The Section also refreshes the famous topic of the three natures (*tri-svabhava*) that are impregnated universally throughout all teachings in the Collection of Vaipulya, whether in the explicit or covert manner, in that there is essenceless-ness (*i*) in the nature of all-pervasive clinging (*lakṣaṇa-niḥsvabhāvatā*), (*ii*) in the nature of other-dependent origination (*utpatti-niḥsvabhāvatā*), and (*iii*) in the nature of the perfectly realised nature of reality (*pariṇiṣpanna-svabhāva*)—being essenceless simply because of the lack of the point of origin, respectively, of characteristics, of arisings, of ultimate realities. It also discusses the four aspects of hidden meanings in the teachings of Vaipulya. Finally, the author provides an answer to the question of why the use of incense, flowers, etc. to worship teachings of the Vaipulya would accumulate merits to oneself.

Section Seven on Determining The Acquisitions (*prāpti-viniścaya*) consists of two parts. The first Part provides very detailed explication on acquisitions of the various types of individual (*pudgala-yavasthāna*). Even on information relating to acquisitions of disciples of the Śrāvakayāna alone, this first Part of the Section explains many other important points which are not expounded in the *Puggalapaññatti*, the fourth book of the Abhidhammapiṭaka. The second Part provides remarkably great details regarding direct, contemplative comprehension (*abhisamaya-yavasthāna*) of ultimate realities by the individuals.

The First Part explains the varied types of acquisitions of individuals according to seven aspects, going by (1) the ‘pathological’ pattern of conduct (*carita*), (2) release (*naiṣkramya*), (3) the maintaining support (*ādhāra*), (4) means of expedients (*upāya*), (5) results (*phala*), (6) realms (*dhātu*), (7) cultivation (*caryā*). Especially in item (5) concerning specific results acquired by individuals, the treatise illuminates with amazing details in terms of twenty-seven kinds of acquisitions of individuals, inclusive of ordinary folk, disciples of the Vehicles of Śrāvakayāna, Pratyekabuddhayāna and Mahāyāna. In this context, the five kinds of *Anāgāmi* (and many examples of the fifth kind of *Anāgāmi*) as well as the six kinds of *Arhat* are being discussed. In item (7) pertaining to cultivation, the explication deals essentially with the fivefold category of the cultivation of Bodhisattvas. They are divided into the mundane Bodhisattvas in the forty phases of cultivation of their preparatory confidence, and the saint Bodhisattvas in the ten transcendental stages of cultivation. More details of these are compiled into the revised tables in Appendix I and II. In the end, it examines the two kinds of the fruition of a *Śrotāpanna* and the otherwise

alternatives.

The Second Part examines Comprehension (*abhisamaya*) through direct contemplation of the different individuals from ten distinct perspectives, in terms of (1) doctrinal teachings (*dharma*), (2) meanings (*artha*), (3) reality (*tattva*), (4) subsequentialities (*prṣṭha*), (5) the triple gems (*tri-ratna*), (6) ceasing the passage (*asaṃcāra*), (7) ultimacy (*niṣṭha*), (8) the “words=hearer” disciples (*śrāvaka*), (9) the “solitary buddhas” (*pratyekabuddha*), (10) the enlightening beings (*bodhisattva*). The author examines eleven aspects of distinction in the contemplative comprehension between that of the Śrāvakas and that of the Bodhisattvas. Their comprehension in terms of results is further analysed in tenfold.

Then the text illuminates at length twenty kinds of the boundless merits of virtues consequent to the extraordinary comprehension in the Path of cultivation (*bhāvanā-mārga*) and the Path of final completion (*niṣṭhā-mārga*). They consist of: (1) the four immeasurable qualities (*catvāri apramāṇāni*), (2) the eight liberatory states (*aṣṭa-vimokṣa*), (3) the eight bases of subjection (*aṣṭāv-abhibhāvāyatanāni*), (4) the ten bases of all-pervasiveness (*daśa-kṛtsnāyatanāni*), (5) the concentrated state of non-contentiousness (*araṇa-samādhi*), (6) knowledge developed from one’s own vow (*praṇidhi-jñāna*), (7) the four unhindered analytical reasonings (*catvāri-pratisaṃvid*), (8) the six kinds of superknowledge (*ṣaḍ-abhijñā*), (9) thirty-two major physical marks (of a Buddha) (*dvātriṃśan mahā-puruṣa-lakṣaṇāni*), (10) eighty minor marks (of a Buddha) (*aṣṭī-anuvyañjana*), (11) the four kinds of purity (*pariśuddhi*), (12) the ten powers of a Buddha (*daśa-tathāgatabalāni*), (13) the four self-assured fearlessness of a Buddha (*catvāri-vaisharadyāni*), (14) the three unmatched applications of mindfulness (*trīṇyāvenikāni-smṛtyupasthānāni*), (15) the four things of a Buddha needing no guard (*catvāry arakṣyāni*), (16) absence of un-mindfulness of a Buddha (*asaṃmoṣa-dharmatā*), (17) eradication of latent propensities (*vāsanā-samudghātā*), (18) the great compassion (*mahā-karuṇā*), (19) the eighteen unequalled qualities of a Buddha (*āveṇika-buddha-dharma*), (20) the all-inclusive knowledge of a Buddha (*sarva-ākāra-jñatā*). Six of these twenty classes of merits are common also to the accomplished heretics, not limited to the *śaikṣa* and *āśaikṣa*. Great compassion is specific only to the Bodhisattvas and Buddhas. Eleven of the twenty qualities of merits are exclusive only to the Buddhas. The text also explains the actions which are to be done through these twenty classes of accomplished qualities of merits, in their respective order.

The end part of Section Seven presents the analysis of comprehension in somewhat sporadic fashion. They are the minor details which describe the Bodhisattvas as striving for higher grades of the Paths, who would not regress to the inferior Paths on account of their inexhaustible virtuous roots; Bodhisattvas do not aspire to the acquisition of *nirvāṇa* like others do but they follow footpath of the Buddha for the universal salvation of sentient beings with their vows and great compassion, and would not settle for anything less

than the unsurpassed supreme enlightenment. It also explains that Bodhisattvas in the ten supramundane stages have already eliminated their defilements, who then cultivate to shatter their subtle degrees of ignorance, bonded to the hindrance of noesis (or scope of the knowable). It ends with describing the need for skilfulness in dealing with the twenty kinds of chimerical and false differentiation of objects and subject matters.

Section Eight deals with ascertaining discussion of the treatises (*kathā-sāṃkathya-viniścaya*), is divided into seven sub-sections, which are concerned with the determining of (1) meanings (*artha*), (2) exposition (*vyākhyā*), (3) the specific demonstrations (*vikalpa-saṃdarśana*), (4) queries of the treatises (*saṃpraśna*), (5) grouping (*saṃgraha*), (6) criteria of creeds-debating (*vāda*), and (7) hidden meanings (*abhisamḍhi*) in the treatises. In the sub-section on Determining Queries of the treatises, it is somewhat mind-boggling why the specifics of the eight specifiers of phrases and eight what's if of phrases have not been provided, but which nonetheless are found in its exegesis, the *Mahāyanābhidharma-samuccaya-vyākhyā*. For benefit of the readers, I have translated that part of the answers and included it in that sub-section. The sixth sub-section provides an interesting account of evaluating the important factors in debates on dogmatic principles, and it is examined in seven aspects, namely essence of the debate, its place, its topic, its majesty aspect, defeat of the debate, withdrawal from the debate, and useful qualities of the debate. A word of advice added by Venerable Asaṅga is that one should rather not engage in debate with others if one is seeking for inner peacefulness and spiritual self-enrichment.

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Jan. 2022

Abhidharmasamuccaya

Composed by Reverend Asaṅga

Translated from Sanskrit by Reverend HsüanTsang
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《大乘阿毘達磨集論》

無著菩薩造

大唐三藏法師玄奘奉 詔譯

I. Translated Text: first fascicle

Chapter of the Fundamental Characteristics

Section 1: The Three Classes of Phenomena: I of III

Schema of the Abhidharmasamuccaya

The treatise of Abhidharmasamuccaya is composed of two main portions: the Division of Fundamental Characteristics (*lakṣaṇa*) and the Division of Determining (or Ascertainment) (*vinīścaya*). Each of the divisions consists of four different sections which are: the Three Phenomena (*dharmā*)¹, Grouping (or Classification) (*saṃgraha*), Association (*saṃprayoga*), and Accomplishment (*samanvāgata*) of the first Division; Truths (*satya*), Doctrinal Teaching (*dharma*), Acquisition (*prāpti*), and Discussion of Trearises (*sāṃkathya*) of the second Division.

Quantifications (*kati*), with what purposes (*kim upādāya*), characteristics (*lakṣaṇa*), set-up of definitions (*vyavasthāna*), order of sequence (*anukrama*), real meanings (*artha*) and examples (*drṣṭānta*) (of doctrinal principles), and extensive distinctions (*vipula-prabheda*). It must be known that these verses summarise the overall schema of the Abhidharmasamuccaya.

Overview of the Three Classes of Phenomena

[0663a12]

How many kinds are there specifically of the aggregates (*skandha*), elements (*dhātu*), and bases (*āyatana*)? The aggregates are fivefold, namely the matter-aggregate (*rūpa-skandha*), the feeling-aggregate (*vedanā-skandha*), the perception-aggregate (*saṃjñā-skandha*), the formations-aggregate (*saṃskāra-skandha*), and the consciousness-aggregate (*viññāna-skandha*). The elements are eighteenfold, which are: eye-element (*cakṣur-dhātu*), visible-object-element (*rūpa-dhātu*), eye-consciousness-element (*cakṣur-viññāna-dhātu*), ear-element (*śrotra-dhātu*), sound-element (*śabda-dhātu*), ear-consciousness-element (*śrotra-viññāna-dhātu*), nose-element (*ghrāṇa-dhātu*), odour-element (*gandha-dhātu*), nose-consciousness-element (*ghrāṇa-viññāna-dhātu*), tongue-element (*jihvā-dhātu*), taste-element (*rasa-dhātu*), tongue-consciousness-element (*jihvā-viññāna-dhātu*), body-element (*kāya-dhātu*), tangibility-element (*spraṣṭavya-dhātu*), tactile-consciousness-element (*kāya-viññāna-dhātu*), mind-element (*mano-dhātu*), mental-object-element (*dharma-dhātu*), mind-consciousness-element (*mano-viññāna-dhātu*). The bases (or spheres) are twelvefold, which are: eye-base (*cakṣur-āyatana*), visible object-base (*rūpa-āyatana*), ear-base (*śrotra-āyatana*), sound-base (*śabda-āyatana*), nose-base (*ghrāṇa-āyatana*), odour-base (*gandha-āyatana*), tongue-base (*jihvā-āyatana*), taste-base (*rasa-āyatana*), body-base (*kāya-āyatana*),

¹ The three classes of phenomenal realities are: the five aggregates, the twelve bases, and the eighteen elements.

I. Section on the Three Classes of Phenomena (dharma) : I of III
tangibility-base (*spraṣṭavya-āyatana*), mind-base (*mana-āyatana*), and
mental-object-base (*dharma-āyatana*).

[0663a18]

What is the reason there are only five aggregates (*pañca-skandhā*)? It's for illustrating the five kinds of the activity of self, namely the physical activities of self, the experiential activities of self, the expressive activities of self, all the proper and improper activities of self, and the identity of self as the dependent basis of all those activities.

What is the reason that there are only eighteen elements? It's because by way of the physical (six sense-faculties) and objects (six conditioning stimuli), they can support the experiential nature of the sixfold activity (of consciousness), from the past to present.

What is the reason that there are only twelve bases? It's merely because the physical (six cognitive senses) and objects (six conditioning stimuli) which can serve as ways of development for the future experiencing of the sixfold mental activity.

Why are they called the aggregates of clinging (*upādāna*)? Because the aggregates are coupled with one's grasping that they are so named.

What is clinging? It means all those sensuous desires (*chanda*) and lust (*rāga*) of the aggregates.

Why are sensuous desire and lust called clinging? Because those aggregates, with regard to the past and present, can draw forth the unwillingness to part with something, that is to say, aspiring to the future (for one's own self) and morally contaminated in the present, which is why desire and lust are called clinging.

Why are elements and bases called the states of clinging? It must be aware that explanation is the same as provided for the aggregates.

Characteristics of the Three Classes of Phenomena

What is the characteristic of matter-aggregate? The characteristic of changeability is the characteristic of matter. In this respect, it is of two kinds: change and disintegration in the process of contact, and its manifestation as sphere. What is called change and disintegration in the process of contact? It's because alteration and disintegration are brought about through contact by way of hand, foot, stone, knife, stave, chills, heat, hunger, thirst, mosquitoes, horseflies, snake, scorpion, and so forth. What is called the manifestation as sphere? It is by way of (mental) sphere which manifests such and such cognisable objects, this and that object; or by way of a mental depiction by associating with the initial thought and sustained deliberation of a concentrated mind or a distracted mind.

What is the characteristic of feeling-aggregate? Experiencing is the characteristic of feeling-aggregate, and because of willingly accepting something that one experiences those maturational resultants consequent on the various virtuous and faulty actions.

What is the characteristic of perception-aggregate? The conceptualising and apprehension of the mental objects is the characteristic of perception-aggregate, that is, because of perception, one depicts those various phenomenal appearances and evokes into verbal expressions according to the definitions of what has been seen, heard, and perceived.

What is the characteristic of formations-aggregate? The characteristic of generating activities is the characteristic of formation-aggregate, that is, because mental formation causes the mind to construct conscious activities, and because the mind is goaded on by the categories of unfaulty, faulty, and indeterminate states.

What is the characteristic of consciousness-aggregate? The characteristic of discernment is the characteristic of consciousness-aggregate, and because of consciousness, one distinguishes visible object, sound, odour, taste, the tangible, mental objects, and the various realms (of cognition).

What is the characteristic of eye-element? It is when eye (-element) is aroused to cognise the appearances of forms, and these seed-like units of potentialities (of subsequent mind-consciousness element which relates to the same object) are accumulated in the repository consciousness (*ālaya-vijñāna*). As it is in the characteristic of eye-element, the respective characteristics of ear-element, nose-element, tongue-element, body-element, and mind-element are likewise the same.

What is the characteristic of visible-object-element? It is when eye (-element) has been aroused to cognise visible object, eye-element is then intensified in respect of this form, and such is the characteristic of visible-object-element. As it is for the characteristic of visible-object-element, so are for the respective characteristics of sound-element, odour-element, taste-element, tangibility-element, mental-object-element.

What is the characteristic of eye-consciousness-element? It is when perceptive discernment of the seeming object occurred by the support of eyes which react to the visible object, and these seed-like units of potentialities (of subsequent mind-consciousness element which relates to the same seeming object) are accumulated in the repository consciousness (*ālaya-vijñāna*). As it is for the characteristic of eye-consciousness-element, so are for the respective characteristics of the consciousness-elements of ear, nose, tongue, body, and mind.

What is the characteristic of the bases? It should be known by following in like manner as has been explained for the elements.

Expounding Components of the Three Classes of Phenomena

[0663b19]

How is the matter-aggregate defined? The matter-aggregate is all that is corporeality, which is made up of the four great elements (*mahābhūta*) and derived matter (*upādāya-rūpāni*) of the four great elements.

I. Section on the Three Classes of Phenomena (dharma) : I of III

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

What is the earth-element? It is that which has the property of solidity.

What is the water-element? It is that which has the property of fluidity.

What is the fire-element? It is that which has the property of warmth and heat.

What is the air-element? It is that which has the property of light motion.

What is derived matter? It is: eye-faculty, ear-faculty, nose-faculty, tongue-faculty, body-faculty, form, sound, odour, taste, one portion of the tangibility, and forms that are encompassed in the mental objects-base.

What is the eye-faculty? It is matter derived from the four great elements, the purified matter as the dependent support of eye-consciousness.

What is the ear-faculty? It is matter derived from the four great elements, the purified matter as the dependent support of ear-consciousness.

What is the nose-faculty? It is matter derived from the four great elements, the purified matter as the dependent support of nose-consciousness.

What is the tongue-faculty? It is matter derived from the four great elements, the purified matter as the dependent support of tongue-consciousness.

What is the body-faculty? It is matter derived from the four great elements, the purified matter as the dependent support of body-consciousness.

What is form? It is derived from the four great elements, the patterns of mental activity to which the eye-faculty relates, namely the examples of blue, yellow, red, white, long, short, squared, spherical, coarse, fine, high, low, straight, un-straight, sunlight, shadow, brightness, darkness, cloud, smoke, dusts, mist, the form of space, the form of all postures of deportment, the displayed one colour of the sky. Forms in this respect are of three kinds: lovely form, ill-favoured form, and form that is neither pleasant nor unpleasant.

What is sound? It is derived from the four great elements, the patterns of mental activity that are perceptible by the ear-faculty, whether it be sound that is gratifying, non-gratifying, neither gratifying nor non-gratifying, having the great elements as causative constituents ², not having the great elements as causative constituents ³, both having and not having the great elements as causative constituents ⁴; sounds that are commonly accepted in the world, that are voices of words (of the noble ones) that form the guide, that are drawn forth by the prevalent clinging to things, that are included in utterances of the noble ones, or that are excluded from utterances of the noble ones.

What is odour? It is derived from the four great elements, the patterns of mental activity that are perceptible by the nose-faculty, such as nice smell, awful odour, having neither of the nice nor awful odour, having both of the

² An example is sound of the spoken words, as being mind-produced.

³ An example is sound of the wind blowing, as being temperature-produced.

⁴ An example is sound of the falling rain, either with or without the four great elements as part of the causative agents.

nice and awful odour, combined odours, or the changing odour.

What is taste? It is derived from the four great elements, the patterns of mental activity that are perceptible by the tongue-faculty, such as bitter, acidic, sweet, pungent, salty, insipid, pleasant taste, unpleasant taste, neither pleasant nor unpleasant taste, having both the pleasant and unpleasant taste, combined tastes, or the changing taste.

What is one portion of the tangibility? It is derived from the four great elements, the patterns of mental activity that are perceptible by the tactile-faculty, including smoothness, unevenness, lightness, heaviness, softness, slowness, quickness, coldness, hunger, thirst, satiation, force, lack of strength, boredom, itchiness, glueyness, illness, decrepitude, demise, fatigue, rest, vigour.

What are encompassed in the base of mental objects? It must be aware that it comprises five kinds of matter, namely (1) matter of the infinitesimal degree, (2) matter pertaining to spatiality, (3) matter as engendered by keeping in conformity with disciplinary code, (4) matter as engendered by the prevalent clinging to things, (5) matter (of ultra-fine materiality) as engendered by the mastery in meditative absorption (after emerging from the fourth *dhyāna*).

[0663c18]

How is the feeling-aggregate defined? The feeling-aggregate comprises six kinds of feeling, namely (1) feeling aroused by the eye-contact, (2) feeling aroused by the ear-contact, (3) feeling aroused by the nose-contact, (4) feeling aroused by the tongue-contact, (5) feeling aroused by the body-contact, (6) feeling aroused by the mind-contact. These six kinds of feeling are categorised into (i) pleasant, (ii) unpleasant, (iii) neither pleasant nor unpleasant. Moreover, there are the threefold physical feeling in terms of pleasant, unpleasant, neither pleasant nor unpleasant; the threefold mental feeling in terms of pleasant, unpleasant, neither pleasant nor unpleasant. Also, there are the pleasant sensuous feeling, unpleasant sensuous feeling, neither pleasant nor unpleasant sensuous feeling; pleasant non-sensuous feeling, unpleasant non-sensuous feeling, and non-sensuous neither pleasant nor unpleasant feeling. Besides, there are the pleasant feeling along with obsession, unpleasant feeling along with obsession, neither pleasant nor unpleasant feeling along with obsession; the pleasant feeling based on a mind set upon deliverance, unpleasant feeling based on a mind set upon deliverance, neither pleasant nor unpleasant feeling based on a mind set upon deliverance.

What is physical feeling? It is feeling that is associated with the fivefold sense-cognitions.

What is mental feeling? It is feeling that is associated with the mind-consciousness.

What is sensuous feeling? It is feeling that is associated with the fondness for the identity of own self.

What is non-sensuous feeling? It is feeling that is dissociated from such fondness (for one's own self).

I. Section on the Three Classes of Phenomena (dharma) : I of III

What is feeling in conjunction with obsession? It is feeling that is associated with the five lovable, passionate desires (of the five senses).

What is feeling that is based on a mind set upon deliverance? It is feeling that is dissociated from such passionate desires.

[0664a03]

How is the perception-aggregate defined? The perception-aggregate comprises six kinds of perception, namely (1) perception aroused by the eye-contact, (2) perception aroused by the ear-contact, (3) perception aroused by the nose-contact, (4) perception aroused by the tongue-contact, (5) perception aroused by the body-contact, (6) perception aroused by the mind-contact. By means of such perceptions, one apprehends objects, the un-being of objects, limited object, extensive object, limitless object, and the base of nothingness wherein not even little bits that exist.

What is perception in respect of objects? All those perceptions other than the perceptions of one who has attained *dhyāna* of the inexpressible non-perceptive realm and that of one who has attained *dhyāna* of the uppermost existence (*bhava-agra-samāpanna*) either at the highest realm of the fine-material sphere or the highest realm of the formless sphere.

What is perception of the un-being of objects (or objectlessness)? It includes the remaining perceptions (with exception of the aforesaid).

What is perception of the limited object? It is perception that can discern the sensuous realms of existence.

What is perception of the extensive object? It refers to perception that can discern the realms of existence of the fine-material sphere.

What is perception of the limitless object? It refers to perception that can discern the base of infinite space and the base of infinite consciousness (of the formless sphere).

What is perception of the base of nothingness wherein not even little bits that exist? It refers to perception that can discern the base of nothingness (of the formless sphere).

[0664a13]

How is the formations-aggregate defined? The formations-aggregate comprises six kinds of volition (*cetanā*), namely (1) volition aroused by the eye-contact, (2) volition aroused by the ear-contact, (3) volition aroused by the nose-contact, (4) volition aroused by the tongue-contact, (5) volition aroused by the body-contact, (6) volition aroused by the mind-contact. By means of these volitions, one thinks of virtuous states, thinks of sundry contaminated states, or thinks about the distinction of states by differentiation (*avasthā*). In other words, apart from feeling and perception, this volition together with the remaining states of mental concomitants (*caitasika-dharma*) and formation-states that are not associated with mind-moments (*citta-viprayukta-saṃskāra-dharmā*)⁵, constitute the overall aggregate of formations.

⁵ Refer to the details in Appendix II.

What is called the remaining states of mental concomitants (*caitasika-dharma*)? They consist of (1) attention (*manaskāra*), (2) contact (*sparśa*), (3) desire-to-do (*chanda*), (4) confident resolve (*adhimokṣa*), (5) mindfulness (*smṛti*), (6) meditative concentration (*samādhi*), (7) wisdom (*prajñā*), (8) faith (*śraddhā*), (9) discreet shamefulness (*hrī*), (10) guilt-conscience (*apatrāpya*), (11) absence of greed (*alobha*), (12) absence of hatred (*adveṣa*), (13) absence of delusion (*amoha*), (14) vigour (*vīrya*), (15) light. blissful bodily sensation (*prāśrabdhī*), (16) absence of laxity or non-dissipation (*apramāda*), (17) equanimity (*upekṣā*), (18) harmlessness (*avihiṃsā*), (19) lust or attachment (*rāga*), (20) repugnance (*pratigha*), (21) conceit (*māna*), (22) ignorance (*avidyā*)⁶, (23) skepticism (*vicikitsā*), (24) the view of individuality (*satkāya-dṛṣṭi*), (25) the extreme views of duality (*antar-grāha-dṛṣṭi*), (26) the adherence to perverse views (*dṛṣṭi-parāmarśa*), (27) the adherence to rigid views in favour of rigorous ascetic prohibitions and rituals (*śīla-vrata-parāmarśa*), (28) false views (*mithyā-dṛṣṭi*), (29) anger (*krodha*), (30) enmity (*upanāha*), (31) sly concealment or hypocrisy (*mrakṣa*), (32) vexation (*pradāśa*), (33) envy or jealousy (*īrṣyā*), (34) stinginess (*mātsarya*), (35) illusive deceitfulness (*māyā*), (36) flattering dissimulation (*śāṭhya*), (37) vainglory or self-importance (*mada*) (38) intention to harm (*vihiṃsā*), (39) shamelessness (*āhrīkyā*), (40) absence of inward guilt-conscience (*anapatrāpya*), (41) sloth or lethargy (*styāna*), (42) restlessness (*auddhatya*), (43) lack of faith (*āśraddhya*), (44) indolence or idleness (*kausīdya*), (45) dissipation or moral heedlessness (*pramāda*), (46) unmindfulness (*muṣitasmr̥titā*), (47) unalertness or inattention (*asamprajanya*), (48) distractedness (*vikṣepa*), (49) torpor or languor (*middha*), (50) remorse (*kaukṛtya*), (51) initial mental inquiry (*vitarka*), (52) sustained deliberation (*vicāra*).⁷

[0664a24]

What is volition (*cetanā*)? It is constructions of the mind, having ideational activities as its essential role, and goading the mind on into the classes of good, faulty, and indeterminate states as its function.

What is attention (*manaskāra*)? It is setting the mind in motion as its essential role, and to keep the mind on the dependent object (*ālambana*) as its function.

What is contact (*sparśa*)? It is by depending on the meeting point of the three factors in synergy that it distinguishes the changeover of those sense-faculties as its essential role, and it provides the dependent basis to feeling

⁶ It is better to replace ignorance (*avidyā*) with delusion (*moha* or *mūḍhi*), for everything that goes in and come out of one's own body and mind are a multiplicity of ignorances, including the entirety of mental concomitants.

⁷ Replacing item (24)-(27) of the four fallacious views by the three caitasikas of feeling, perception, and volition would make up a total of fifty-one mental concomitants in accordance with practice of the Dharmalakṣaṇa denomination (法相宗) or Vijñānavāda (唯識學派) of the Chinese Mahāyāna Buddhism.

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(aggregate) as its function.

What is desire-to-do (*chanda*)? In reference to the pleasurable objects, it begets prospects by one and others of them (*tatra-tatra*) is its essential role, and it provides the dependent basis to right vigour as its function.

What is confident resolve (*adhimokṣa*)? In regard to an object or subject that has been determined, it keeps to that decision in concordance with confident adherence as its essential role, and it would not be influenced into regression as its function.

What is mindfulness (*smṛti*)? In regard to the series of principles that have been (learned and) practised, it enables the mind to remember them clearly without forgetting as its essential role, and ensuring mental undistractedness as its function.

What is meditative concentration (*samādhi*)? To the objects in contemplation, it brings forth the one-pointedness of mind (Skt: *cittaikāgratā* or *cittasyaikāgratā*; Pāli: *cittassekaggatā*) as its essential role, and it provides the support basis to wisdom as its function.

What is wisdom (*prajñā*)? In reference to the objects in contemplation, it decides analytically on the phenomenal realities as its essential role, and eliminates doubt as its function.

[0664b06]

What is faith (*śraddhā*)? Essence, virtuousness, capability, validation, purification, hopes, all these it builds up as its essential role, and it provides the basis to joyful longing as its function.

What is discreet shamefulness (*hrī*)? In regard to all those evil wrongdoings of the past, it causes one to become ashamed of those faults as its essential role, and it provides the basis to end those faulty acts as its function.

What is guilt-conscience (*apatrāpya*)? In regard to all those evil wrongdoings performed in the past, it causes one to be conscience-stricken and ashamed of them through comments by others as its essential role, and its function is the same as that described in discreet shamefulness.

What is absence of greed (*alobha*)? The existences of becoming to which it is void of attachment, is its essential role; its function is serving as the basis for the non-arising of wrongful activities.

What is absence of hatred (*adveṣa*)? By considering the sufferings of all those sentient beings and the wretched conditions of their suffering, it safeguards oneself against the arising of rage as its essential role. It serves as the basis for non-arising of wrongful activities as its function.

What is absence of delusion (*amoha*)? It is through the knowledge of the resultants of actions, doctrinal teachings, and realisation that it performs analytic ascertainment and decision as its essential role. It provides the basis for the non-arising of fallacious activities as its function.

What is vigour (*vīrya*)? Enabling mental doughtiness is its essential role, either in such distinctions as in readying oneself like in armour, or in the step-up practice, or without declining into relenting, or without retrogradation, or

without satiation. It brings to completeness the practices of the classes of virtues as its function.

What is light, blissful bodily sensation (*praśrabdhī*)? It relieves and unwinds the mind and body in order to cease the coarse heaviness of the mind and body, which forms its essential role. It expels all mental hindrances as its function.

What is non-laxity (*apramāda*)? In dependence on absence of greed, absence of hatred, and absence of delusion in conjunction with right vigour for the practice of those virtuous principles, it guards the mind against the defiling states as its essential role. It accomplishes to fullness of all the mundane and transcendental virtues as its function.

What is equanimity (*upekṣā*)? By resting upon right vigour, absence of greed, absence of hatred, and absence of delusion, which are the opposites of sundry moral infections, it dwells in the evenness of mind (*citta-samatā*), the probity of mind, and the effortlessness of mind as its essential role. It gives no occasion to the sundry moral contaminations as its function.

What is harmlessness (*avihiṃsā*)? It is compassion of the mind, which is part of the virtuous root of non-hatred, representing its essential role. Without being coercive to cause affliction, represents its function.

[0664b24]

What is lust (*rāga*)? It is craving for the three spheres of existence, which is its essential role. The occasioning of all those sufferings is its function.

What is repugnance (*pratigha*)? It is enragement of the mind as its essential role, attributable to the sufferings of living beings and the unfavourable conditions of their suffering. It provides the support for dwelling insecurely in evildoings as its function.

What is conceit (*māna*)? It is by resting upon the view of individuality (*satkāya-dṛṣṭi*) so that the mind is preponderant of self-exaltation (*cittasyonmati*), which is its essential role. It provides the basis for the contemptuous disregard (for the feelings of others) so that sufferings is drawn forth, represents its function.

What is ignorance (*avidyā*)? It is the absence of knowledge in respect of the three spheres of existence, which is its essential role. It has the function of engendering mistaken judgements, skepticism, and adulterated moral contaminations with regard to phenomenal realities.

What is skepticism (*vicikitsā*)? It is casting into doubt (teaching concerning) the Truths which is its essential role, and providing the basis for the non-arising of virtuous states which is its function.

What is the view of individuality (*satkāya-dṛṣṭi*)? It is the points of view of oneself concerning acknowledgements, desires, sensations, and reflections, in conjunction with the contemplation (of phenomenal realities) in accord with common uniformity (of views) (*samanuṣāsyati*) of the five skandhas of grasping, whereby it arouses the views of attachment to whatsoever that is concerned with subjectively this self of “me” (*aham*) and all that is about “mine”

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(*mama*), and these come under its essential role. It provides the support for all those temperaments as to opinions as its function.

What is the extreme views of duality (*antar-grāha-dṛṣṭi*)? It is the points of view of oneself concerning acknowledgements, desires, sensations, and reflections, in conjunction with contemplation (of phenomenal realities) in accord with common uniformity (of views) (*samanuṣāsyati*) of the five skandhas of grasping, whereby arouses the views of attachment to either eternality or annihilation (upon demise), and these come under its essential role. It places an impediment to realising deliverance through the middle way as its function.

What is the adherence to perverse views (*dṛṣṭi-parāmarśa*)? In regard to all those views, and in observing with common uniformity of the five skandhas of grasping upon which those views depend, whereupon one arouses such points of view such as the best, the excellent, the superior, the wonderful; those acknowledgements, desires, sensations, and reflections, all of these come under its essential role. It provides the basis for attachment to perverse views as its function.

What is the adherence to rigid views in favour of rigorous ascetic prohibitions and rituals (*śīla-vrata-parāmarśa*)? It is the points of view of oneself concerning acknowledgements, desires, sensations, and reflections, with regard to ascetic prohibitions and rituals, and the observance with common uniformity of the five skandhas of grasping upon which those ascetic prohibitions and rituals depend, whereby one arouses the attachment to such views as pure, liberating, transcending, and these fall within its essential role. It provides the basis for merely unavailing effort as its function.

What is false view (*mithyā-dṛṣṭi*)? It is the points of view of oneself concerning acknowledgements, desires, sensations, and reflections, whereby one becomes scornful of cause and effect (*hetu-phala*), or scornful of the functionality (of cause and effect), or sabotaging the reality of existing facts, or the mistaken discrimination—all of these are its essential role. It provides the basis for the severance of virtuous roots, the consolidation of faulty roots, the arousal of faulty states, and the non-arousal of virtuous states as its function.

Of these five kinds of views, how many of them are affirmative (*samāropa*)? How many are negative (*apavāda*)? Four of them are affirmative views, because they adds on particular inherent natures and their distinctions to the cognisable mental appearances, and because they attribute the most superlative, (highest) purity to their views. One of them is usually the negative view.

Considering those views from the beginning to the end, a person, with respect to these five, would be subject to how many of these views? It is either two or all of them. As for all those views in regard to indeterminate phenomenal events, a person, with respect to these five, would be subject to how many of these views? It is either two or all of them.

What are the faults as meditated by the Bhagavān which led him to reprove and banish the thought of a self (*ātman*) in the aggregates, the bases, and the elements by way of five attributes? There are five kinds of faults being

contemplated as contained by the view of individuality (*satkāya-dr̥ṣṭi*), namely the fault of divergent characteristics, the fault of inconstancy, the fault of uneasiness, the fault of the absence of body, and the fault of liberation needing no effort.

There are twenty phrases concerning the view of individuality in regard to the five aggregates of grasping, which are: clinging to matter by considering it as self, the self of having corporeality, the self possessed of matter, the self in the matter; and in this way as clinging to feeling, perception, formations, and consciousness to consider them as self, the self of having consciousness and so forth, the self possessed of consciousness and so forth, and the self in the consciousness and so forth. In regard to these views, how many of them are subjective views of self? How many are the objective perspective of the views of self? Five are the subjective views of self, and fifteen are the objective perspective of the views of self. What is the reason that the fifteen are the objective perspective of the views of self? Because of being associated with the objectivity of self; because of their arisings in tandem with the objectivity of self; because of their inseparability from the objectivity of self.

Should it be said that the view of individuality is apprehensible of the established reality, or is it not? It should be said that it is incapable of apprehending the established reality, just as a rope is falsely discerned as a snake.

[0665a03]

What is anger (*krodha*)? It is causing mental indignation as its essential role, which forms part of repugnance (*pratigha*), and it has the characteristics of not benefitting anybody in the present occurrence. It provides the basis for the impulsion of sticking with staves as its function.

What is enmity (*upanāha*)? It is not letting go of harbouring rancour being its essential role, and which follows on the heels of anger (*krodha*). It is part of repugnance (*pratigha*). It's function is to provide the basis for intolerance.

What is hypocritical concealment (*mrakṣa*)? It is hiding one's own faults when they are exposed by others as its essential role, and which forms part of delusion (*moha*). It's function is to provide the basis for not dwelling peacefully in remorse.

What is vexation (*pradāśa*)? It is causing mental grumpiness as its essential role. It is preceded by anger and enmity, and which is part of repugnance (*pratigha*). It's function is to provide the basis for yelling, violence, and vulgarities; to provide the basis for demerit (*apuṇya*); to provide the basis for dwelling in insecurity.

What is envy (*īrṣyā*)? It is causing the mind to be envious as its essential role, as it revels in having gains and repute, and for it being a part of repugnance (*pratigha*), it is intolerant of the glory of others. It's function is to induce mental apprehensiveness so as to cause to dwell in unease.

What is stinginess (*mātsarya*)? It is causing the avarice of mind as its essential role, and as it forms a part of lust (*rāga*), it is obsessed with gathering

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benefits and gains as means of subsistence. It's function is to provide the basis for miserliness, for not parting with one's own possessions.

What is illusive deceitfulness (*māyā*)? It is displaying a deceiving sense of unreal merits and virtues as its essential role, and which is a part of lust and delusion, reveling in having gains and repute. It's function is to provide the basis for a wrong way of livelihood.

What is flattering dissimulation (*śāthya*)? It is to pretentially set up expedient means intending for hiding one's own real faults as its essential role, and which is a part of lust and delusion, with the mind set on personal gains and honour. Its function is to impede the acceptance of right exhortations.

What is vainglory (*mada*)? It is causing a mind to be delighted and pleased as its essential role, and which is a part of lust, engendered by depending on one's own signs of healthiness, youthfulness, and longevity, or it is hot on the heels of any accomplished matter of honour and benefits. Its function is to provide the dependent source for all the fundamental defilements (*mūlakleśa*) and the concomitant defilements (*upakleśa*).

What is intention to harm (*vihiṃsā*)? It is violence stemming from the absence of commiseration, compassion, and grief, being its essential role, and which forms a part of repugnance (*pratigha*). To oppress, causing afflictions to beings, is its function.

What is shamelessness (*āhrīkyā*)? It is not causing a person to be ashamed of one's own wrongdoings as its essential role, and which forms a part of lust, repugnance, and delusion. Its function is to provide ancillaries to all the fundamental defilements and concomitant defilements.

What is absence of guilt-conscience (*anapatrāpya*)? It is not causing a person to be ashamed for the misdeeds of others, being its essential role. It forms a part of lust, repugnance, and delusion. Its function is to provide ancillaries to all the fundamental defilements and concomitant defilements.

What is sloth or inertia (*styāna*)? It is incapacity of mind (to focus attention) being its essential role, and it forms a part of delusion (*moha*). Its function is to form a hindrance to analytic insight in meditation (*vipaśyanā*).

What is restlessness (*auddhatya*)? It is causing mental disquiet, remembering in following pleasant objects as its essential role. It forms a part of lust. Its function is to form a hindrance to serenity (*śamatha*).

What is the lack of faith (*āśraddhya*)? It is causing the mind to be not agreeable with, remaining unrefined, and not aspiring to all those virtuous states as its essential role. It forms a part of delusion (*moha*). It provides the basis for indolence (*kausīdya*) as its function.

What is indolence (*kausīdya*)? It is not spurring the mind on for placing effort, and it derive pleasures from lying down, resting, and sleep as its essential role. It forms a part of delusion (*moha*). It hinders the expedient means of virtuous practice as its function.

What is dissipation (*pramāda*)? It is causing the mind to be not guarded against defiling states as its essential role, and as it is resting upon lust, repugnance, and delusion, it does not cultivate virtuous states. It provides the

support for abhorrence and diminution of good qualities.

What is unmindfulness (*muṣitasmr̥titā*)? It is causing the mind to be associated with all those defilements as its essential role. It provides support for distractedness as its function.

What is unalertness (or inattention) (*asamprajanya*)? It is causing intellectual knowledge to be associated with all those defilements as its essential role. By virtue of such pattern of knowledge, it provides the support for arising of the unrighteous activities of body, speech and mind as its function.

What is distractedness (*vikṣepa*)? It is causing the mind to scatter about as its essential role, and forms a part of lust, repugnance, and delusion. It then has six kinds, which are: (1) the inherently natural distractedness (*svabhāva-vikṣepa*), (2) external distractedness, (3) internal distractedness, (4) signs-related distractedness, (5) the crude, heavy distractedness, (4) attention-related distractedness.

What is the inherently natural distractedness? The five classes of consciousness.

What is external distractedness? It is during practising of virtues, the mind is dispersed in the five kinds of sensuous pleasures.

What is internal distractedness? It is during practising of virtues, there is an attachment to sloth (*styāna*), restlessness (*auddhatya*), and savour (of sensuous desires).

What is signs-related distractedness? It is feigning to display practising of morality with a view to winning the trust from others.

What is the crude, heavy distractedness? It is during practising of virtues, because of clinging to self and things that are related to this self, and being subject to the heavy conditioning force of the classes of self-esteem, and so with the arising of all those feelings, whereby it evokes attachment to the sensations of “I”, “Mine” (or I am) and self-conceit, and a person grasps at the assorted objects.

What is attention-related distractedness? In dependence on the different kinds of meditative concentration of the different yānas, all those sorts of mental dispersion that sprung from (the doubt of) whether one still remains as meditatively unabsorbed or already culminated in meditative absorption—they have such function to ably hinder attempts at detachment from sensuous desires.

[0665b17]

What is torpor (*middha*)? It is causing negligence of the mind as its essential role, dependent upon the reasons for languor. It is a part of delusion (*moha*). Torpor becomes the basis for such factors as good, faulty, or indeterminate, whether in accordance with time or not following the time, whether it is reasonable (*yukta*) or inappropriate (*ayukta*) as a particular offence (*pātaka*), or whether it is a fault of negligence as to exceeding time (applicable to monks).

What is remorse (*kaukr̥tya*)? It is the mental contrition as its essential role, depending on whether it is intentionally or unintentionally performed

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(activities), should or should not have been thought. It is a part of delusion (*moha*). Be it states as good, faulty, or indeterminate, in conformity with time or outside stipulated time, is reasonable or inappropriate, this mental factor serves the function of hindering stably fixing in of the mind.

What is initial mental inquiry (*vitarka*)? It causes to manifest the mental coarseness as its essential role, either by depending on volition (*cetanā*) or by knowledge (*prajñā*), in seeking for definitive meanings to the mental language.

What is sustained deliberation (*vicāra*)? It causes to manifest the subtle refinement of mind, either by depending on volition (*cetanā*) or by knowledge (*prajñā*), in analytical examination of the mental language. These two kinds (of *dhyāna*-factors) serve the function providing the dependent basis to either dwelling fixed in or dwelling in unease.

[0665b26]

Furthermore, those virtuous mental factors (*kuśala-caitasikā*) assume the function of eliminating what are to be cured (*vipakṣa*), counteracting the opposites (*pratipakṣa*) of the hindrances of primary and concomitant of defilements.

[0665b28]

What are the formation-states that are not associated with mind-moments (*citta-viprayukta-saṃskāra-dharmā*)? They consist of (1) acquiring (*prāpti*), (2) attainment of non-perception (*asaṃjñi-samāpatti*), (3) attainment of cessation (*nirodha-samāpatti*), (4) Resultant states of non-perception (*āsaṃjñika*), (5) life-faculty (*jīvitendriya*), (6) similarities by species (*nikāya-sabhāga*), (7) birth (*jāti*), (8) ageing (*jarā*), (9) dwelling in (*sthiti*), (10) impermanence (*anityatā*), (11) body contents of terms (*nāma-kāya*), (12) body contents of phrases and sentences (*pada-kāya*), (13) body contents of statements (*vyañjana-kāya*), (14) status of a worldling (*prthagjanatva*), (15) cyclical continuity (of birth and death) (*pravṛtti*), (16) diverse cause-effect determinants (*pratiniyama*), (17) union (*yoga*), (18) rapidity (*jāva*), (19) sequential order or gradation (*anukrama*), (20) time (*kāla*), (21) place (*deśa*), (22) number (*saṃkhyā*), (23) integrability (*sāmagrī*), and so on.

(1) What is acquiring (*prāpti*)? ⁸ It is with respect to good states, faulty states, and indeterminates states, including (their distinctions in) augmentation (*ācaya*) or diminution (*apacaya*), provisionally defined them with the designations, acquisitions, and accomplishments.

(2) What is the attainment of non-perception (*asaṃjñi-samāpatti*)? It is a provisional designation of an absence of perception defined for the suspensive cessation of mind and mental factors from functioning, for the reason of a practitioner who albeit is liberated of sensual desires and is totally purified but who is not as yet liberated of the upper levels of desires, and therefore who placed priority on arousing attention to effectuate one's deliverance from

⁸ The outcomes as acquisition (*pratilambha* or *pratilabdha*) or possession (*samanvāgama*).

perception.

(3) What is the attainment of cessation (*nirodha-samāpatti*)? It is a provisional designation of a concentrative attainment of an absolute cessation in regard to (a) extinguishment of the inoperative states of consciousness and mental factors, for the reason that one is already released of desires of the base of nothingness; (b) extinguishment of a part of the still operative states of consciousness and mental factors, for the reason that one has set on focusing attention to temporarily halting the perception of transcending the pinnacle (at the fourth base of formless sphere).

(4) What are the resultant states of non-perception (*āsaṃjñika*)? It is referring to one who is born amongst beings of the realm of non-perception, in whom there is cessation of the mind and mental factors, rendering them inoperative, so that a provisional designation is defined for the resultant states of non-perception.

(5) What is life-faculty (*jīvitendriya*)? It is referring to types of being with common similarities, who are destined for fixed durations (of future births) which are drawn forth karmically by their own previously performed actions, so that the term 'life-faculty' is provisionally defined.

(6) What is meant by similarities by species (*nikāya-sabhāga*)? It is a term referring to such and such sentient beings, of the various types, but with common similarities in individuality, so that a term is provisionally designated as similarities by species.

(7) What is birth (*jāti*)? It is referring to types of beings with common similarities, whose mental formations are originally non-existential but now they are existing, so that the term 'birth' is provisionally defined.

(8) What is ageing (*jarā*)? It is referring to types of beings with common similarities, in whom there is change in the continuity of their mental formations, so that the term as 'ageing' is provisionally defined.

(9) What is dwelling in (*sthiti*)? It is a term that is provisionally defined for referring to beings of the common similarities, such that there is no change and disintegration in the sustained continuity of their mental formations.

(10) What is impermanence (*anityatā*)? It is a provisionally designated term used to indicate the inconstancy and falling away in the continuous functioning of a person's mental formations.

(11) What is the body content of terms (*nāma-kāya*)? The term is provisionally designated to indicate language used for intensifying understanding of the inherent nature of phenomenal realities.

(12) What is the body content of phrases and sentences (*pada-kāya*)? The term is provisionally designated to indicate language used for intensifying understanding of the distinctions in the inherent nature of those phenomenal realities.

(13) What is the body content of statements (*vyañjana-kāya*)? It is a term provisionally set up to refer to all those characters which the preceding twofold

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body of designation are dependent on. Herein the body content of statements, it can reveal the two (as to body of terms and body of phrases-sentences). It is also called that which manifests, for it can manifest their meanings. It also called the written language, for there will be no discrepancies in circulation (over the future generations).

(14) What is status of a worldling (*prthagjanatva*)? It is a designation of an ordinary person, for the reason of the non-attainment of noble qualities.

(15) What is cyclical continuity (of birth and death) (*pravṛtti*)? It is the interminability of the continuing succession of causes and effects that a designation is provisionally defined as ‘cyclical continuity’.

(16) What is diverse cause-effect determinants (*pratiniyama*)? It is owing to the variety of distinctions in the causes and effects (of beings’ own actions) that such term is provisionally designated.

(17) What is union (*yoga*)? The term is provisionally designated to indicate commensurateness of the particular causes and effects (of beings).

(18) What is rapidity (*jāva*)? The term is provisionally designated to refer to the swift transmigration, consequent on the causes and effects (of beings).

(19) What is sequential order (*anukrama*)? It is a term provisionally designated to indicate the consistent sequence of succession of the transmigratory cycle, consequent on the causes and effects (of beings).

(20) What is time (*kāla*)? The term is provisionally designated to refer to the continuity of transmigratory cycle, with reference to the causes and effects (of beings).

(21) What is place (*deśa*)? The term is provisionally designated to indicate the distinctions in the causes and effects, in respect of the directions of east, west, south, north, the four dimensions diagonally, below, above (or everywhere in the ten directions).

(22) What is number (*saṃkhyā*)? The term ‘number’ is provisionally designated to refer to the divisional distinctions of the (aggregate of) mental formations.

(23) What is integrability (*sāmagrī*)? It is referring to the combination-factors of causes, effects, and other conditions, that the term ‘integrability’ is provisionally designated.

[0666a03]

How is the aggregate of consciousness defined? It is defined as the distinctions in mind (*citta*), ideation (*manas*), and consciousness (*vijñāna*).

What is mind (*citta*)? It is referring to the ‘all seed-like units of potentialities’ as repository consciousness (*ālaya-vijñāna*), which are latent propensities habituated by (the conditioning of) aggregates, bases, and elements. It is also called the resultant consciousness (*vipāka-vijñāna*), and because it can accumulate those propensities, it is therefore also called the clinging consciousness (*ādāna-vijñāna*).

What is ideation (*manas*)? It has the nature of deliberating and appraising,

for it is perpetually attending to the *ālaya*-consciousness as its object, and is constantly associated with the four finds of defilement, namely the view of self (*atmadṛṣṭi*, is also *satkāya-dṛṣṭi*), attachment to a lovable self (*ātmasneha*), self-conceit (*ātma māna* or *abhimāna* or *asmimāna*), and ignorance (*avidyā*). *Manas* is present everywhere in the virtuous, faulty, and indeterminate states, with the only exceptions as in the case of beholding the noble path ⁹, the attainment of cessation (*nirodha-samāpatti*, at the fourth base of formless sphere), and the stage of beyond-training (*aśaikṣa-bhūmi*). Also, *manas* is described as the instantaneous, uninterrupted ceasing moment of the sixfold sense-consciousness.

What is consciousness (*vijñāna*)? It means the six groups of consciousness, namely the visual, audible, olfactory, gustatory, and tactile consciousnesses.

What is eye-consciousness (*cakṣur-vijñāna*)? It is the nature of discernment that is dependent upon eyes having form as the object.

What is ear-consciousness (*śrotra-vijñāna*)? It is the nature of discernment that is dependent upon ears having sound as the object.

What is nose-consciousness (*ghrāṇa-vijñāna*)? It is the nature of discernment that is dependent upon nose having odour as its object.

What is tongue-consciousness (*jihvā-vijñāna*)? It is the nature of discernment that is dependent upon tongue having taste as its object.

What is body-consciousness (*kāya-vijñāna*)? It is the nature of discernment that is dependent upon the body having the tangible as its object.

What is mind-consciousness (*mano-vijñāna*)? It is the nature of discernment that is dependent upon the sensitive mind having mental objects as its object.

[0666a16]

How would the elements (*dhātu*) be defined? The matter-aggregate consists of ten elements, namely the eye-element and form-element, the ear-element and sound-element, the nose-element and odour-element, the tongue-element and taste-element, the body-element and tangible-element, and a part of the element of mental objects (*dharmadhātu*) ¹⁰. The feeling-aggregate, the perception-aggregate, and the formations-aggregate constitute another part of the element of mental objects. The consciousness-aggregate consists of seven consciousness-elements, namely the eye-, ear- ... these sixfold sense-consciousness and the mind-element.

[0666a20]

What are the elements of mental objects that would not be included in the (five) aggregates? All those unconditioned states of the realm of realities, and they consist of eight kinds, which are: (1) the suchness (*tathatā*) of virtuous states, the suchness of faulty states, the suchness of indeterminate states,

⁹ The terminology ‘of beholding the noble path’ refers to a *Śrōtāpanna* (the stream-winner), and a *Bodhisattva* of the first bhūmi.

¹⁰ I also called it a part of the ‘ideation-element’, which in this case refers to the classes of subtle matter.

I. Section on the Three Classes of Phenomena (dharma) : I of III

spatiality (*ākāśa*), cessation with an understanding (*pratisaṃkhyā-nirodha*), cessation without an understanding (*apratisaṃkhyā-nirodha*), immovability (*āniñjya*), and the attainment of the cessation of perception and feeling (*saṃjñā-vedayita-nirodha*).

What is the suchness of virtuous states? It means the nature of selflessness (*nairātmya*, or called egoless-ness), the nature of nullity (*śūnyatā*, or called emptiness), objectlessness (*animitta*, or called signlessness), the limit of reality (*bhūtakoti*), the ultimate reality (*paramārtha*), and the realm of phenomenal realities (*dharma-dhātu*) (instead of calling it the element of *dharma*).

Why is suchness (*tathatā*) so called? Because of its unchanging inherent nature.

Why selflessness (*nairātmya*) is called suchness? Because it is free from the dualistic views of self.¹¹

Why the nature of nullity (or void, or emptiness) (*śūnyatā*) is called suchness? Because of the inoperability of all those sundry moral infections.

Why objectlessness (or signlessness) (*animitta*) is called suchness? Because all objects are fundamentally quiescent.

Why the utmost region (or limit) of reality (*bhūtakoti*) is called suchness? Because of the absence of perversion (in thought) with regard to the nature of the objects of conditioning.

Why the ultimate reality (*paramārtha*) is called suchness? Because it is the basis of activities of the most excellent transcendental knowledge.

Why the realm of phenomenal realities (*dharma-dhātu*) is called suchness? Because it is the fundamental object upon which all those wondrous teachings of the Buddha, the Śrāvakas, and the Pratyekabuddhas are based. Just as it is in the suchness of virtuous states, it must be aware that the suchnesses of faulty states and indeterminate states are likewise the same.

What is spatiality (*ākāśa*)? It is incorporeality, for it has a capacity for all kinds of performed activities.

What is cessation without the understanding (*apratisaṃkhyā-nirodha*)? It is the cessation but which is not as yet free from shackles (*na viśamyoga*).

What is cessation with the understanding (or the acquired knowledge) (*pratisaṃkhyā-nirodha*)? It is the cessation which is the release from shackles (*viśamyoga*).

What is immovability (*āniñjya*)? It refers to the cessation of pleasures and suffering in one who is already liberated of sensual desires and is totally purified, but has not as yet liberated of the upper levels of desires,

What is the attainment of the cessation of perception and feeling (*saṃjñā-vedayita-nirodha*)? It is cessation in regard to: (a) extinguishment of the inoperative states of consciousness and mental factors, for the reason that one

¹¹ The absence of the ‘dualistic views of self’ refers to the two categories of individualism (*anātman*), namely (1) the un-being of human ego or an eternal soul (人無我), (2) all things are without the independent reality (法無我) (i.e. the un-originalness, for they have no point of original but are originations of conditionality).

is already released of desires of the base of nothingness; (b) extinguishment of a part of the remaining operative states of consciousness and mental factors, for the reason that one's attention was set on temporarily halting the perception of transcending the pinnacle (at the fourth base of the formless sphere).

Besides, the five kinds of sensitive matter ¹², the three aggregates of feeling, perception, and formations, and these eight kinds of unconditioned states, such sixteen of them are given the generic name as dharma-realm (*dharmā-dhātu*).

[0666b11]

How are the bases (*āyatanāni*) defined? The ten elements of matter constitute the ten matter of bases. The seven consciousness-elements constitute the mind-base (*manāyatana*). The element of mental objects (*dharmā-dhātu*) (or called dharma-realm) is the mental-object-base (*dharmāyatana*).

[0666b13]

By these reasons, the aggregates, elements and bases are incorporated in the three classes of phenomena, which are: the aggregate of matter (*rūpa-skandha*), the mental-object-element (*dharmā-dhātu*), and the mind-base (*manāyatana*).

As it mentioned of eye and the eye-element, when there is eye, then is there the eye-element? When there is the eye-element, then is there eye? (i) A case of having eyes but without the eye-element may exist as with the final eyes of an Arhat ¹³. (ii) A case of having eye-element but without the eyes may exist as in the spawns, or the shelled eggs, or the *kalala*, or the *arbuda*, or the *peṣī* ¹⁴, or the eyes are yet to be developed, or may have lost the eyes (whilst in the mother's womb); or (particular) eyes of a worldling who is born in the formless sphere. (iii) A case of having both the eyes and the eye-element may exist as with the remaining others (beings and saints other than the Arhat). (iv) A case of having neither the eyes nor the eye-element may exist as in a person who has realised the realm of *nirvāṇa* without a remaining dependency, or those nobles one who are born in the realms of formless sphere. As in the same manner as in eyes and the eye-element, the others as ears, nose, tongue, body, ear-element and so on, it should be aware that they likewise ought to be followed in same manner.

When there is the ideation (*manas*), is there also the mind-element (*mano-dhātu*)? Suppose there is the mind-element, is there also the ideation? (i) A case with an existence of the ideation but without the mind-element may exist as with the last thought-moment of an Arhat ¹⁵. (ii) A case with an existence of

¹² The five kinds of sensitive matter (*prasāda-rūpāni*) of the five sense-organs, are transparent, pure substance, but invisible to the worldlings' naked eyes.

¹³ That is, final existing eyes of a living Arhat.

¹⁴ The term *kalala* refers to the human embryo during the first seven days in the womb. The term *arbuda* is the human embryo during its second week in the womb. The term *peṣī* means the piece of flesh as a foetus in the womb from the third week onwards.

¹⁵ That is, death-moment of a living Arhat, which is without the five-sense-doors advertence citta, the mind-door advertence citta, and the receiving citta.

I. Section on the Three Classes of Phenomena (dharma) : I of III

the mind-element but without the ideation may exist as in the mind-element of a person in the attainment of cessation. (iii) A case of having both the ideation and the mind-element may exist as with the remaining others (other than Arhat). (iv) A case of having neither the ideation nor the mind-element may exist as in a person who has realised the realm of *nirvāṇa* without a remainder.

When one is born in a particular realm, does one see the form of that realm with the eyes possessed thereof? One uses the eyes born with the particular realm to see the forms of that realm and also the forms of other realms, such as beings who are born in the realms of desire, see with the eyes that are bound by those realms the forms of those realms. Beings of the fine-material realms, see the forms of the lower realms with their eyes acquired with the fine-material realms. Just as it is in seeing forms with eyes, it is in the same way with ears relative to sound, and so are those born in the sensuous realms and born in the fine-material realms. When a being is born in a sensuous realm, using the nose, tongue and body bound by that sensuous realm, one smells, tastes, and experiences sensation of touch of that realm itself. When a being is born in a fine-material realm, one experiences the sensation of touch of that realm with the body of that realm. The fine-material realm has the inherent nature of definitive absence of odour and taste, for the beings there have abandoned nutriment as consumed piece by piece. So by this reason, there is also the absence of nose-consciousness and tongue-consciousness.

When a being is born in a sensuous realm, one can apprehend the phenomenal realities of the three mundane spheres of existence, as well as the undefiled states. Just as it is for a being born in the sensuous realm, so it is for a being born in the formless realm. When a being is born in a formless realm, one can apprehend the formless states of its own realm and undefiled states with the ideation born of that realm. When using the undefiled ideation, one can apprehend phenomenal realities of the three mundane spheres of existence, as well as the taintless states.

Order of the Three Classes of Phenomena

Why are those aggregates arranged in such order of sequence (*anukrama*)? Because of the positioning of consciousnesses, that is, the four aggregates of mentality and the consciousness itself. Also because the antecedent is the proximate cause of dependence of the immediately succeeding one, as in one experiences sensation in relation to object of matter; and because of sensation, one perceives something; and because of perception, it activates one's own volition; and because of volitions, one has the discernment over one thing and another. Also because of defilement and purification, that is to say, when defilement and purification are brought forth, it is because through feeling, through clinging to an object, through conscious-construction of activities, that there are the conscious-defilement and the defiled, and the conscious-purity and the purified. It is by these reasons which explain the order of sequence of the aggregates.

[0666c15]

Why are those elements arranged in such order of sequence (*anukrama*)? They are so arranged in accordance with differences in the worldly conventions. What is arrangement in accordance with differences in the worldly conventions? It means in the world, when they first met each other; and having seen, they greet and inquire about each other; after which one takes the bath, puts on perfumes, garlands; subsequently one takes the most nutritious food; afterwards one enjoys with the variety of bedding, furniture, and maid-servants; then in everywhere one makes discriminations in the mind-element (*mano-dhātu*). By means of the sequential order of the internal elements, one forms (the sequential order of the sixfold object of) the external elements. Following in this order, one forms (the sequential order of the sixfold) consciousness-elements. As it is for the sequential order of the elements, that of the bases is likewise similar.

Definitions of the Three Classes of Phenomena

What is the definition of aggregates? All those matter such as of past, future, present, internal, external, coarse, subtle, inferior, superior, distant, and near, all of these are in general called the aggregate of matter. It is because of the meaning of compositional assemblage, like a mass of richness (*vittarāśi*) and so on up to the aggregate of consciousness. Also, they are called aggregates because of the immensity of the characteristics of suffering, like an aggregate of a big tree trunk. It is like mentioned in the sūtra: due to such great mass of suffering. Also, in considering the shouldering of the assortment of moral infections like bearing the burden on one's own shoulder, that it is called the aggregates.

[0666c27]

What is the definition of elements? It signifies the 'seeds of all phenomena'. It also means they can support their own inherent characteristics; also means they can maintain the nature of causes and effects; and also mean they can preserve the distinctions of all phenomenal states.

What is the definition of bases? It signifies the 'doors' (*dvāra*) by which consciousnesses are engendered.

[0667a01]

As mentioned by the Buddha: "matter is like a mass of foam, feeling is like the floating bubbles, perception is like a mirage, mental formation is like a banana tree, consciousness is like the magical illusion." What are the reasons that matter is like a mass of foam, and so on up to describing the consciousness as like the magical illusion? The reasons are because there is the absence of a self, the dissociation from purity, insatiation, instability, unsubstantiality.

VI. Translated Text: sixth fascicle

Chapter of The Analytic Determining

Section 6: Determining The Doctrinal Teaching (*dharma-viniścaya*)

The Twelve Genres of the Buddha's Teachings

[0686a21]

What are the doctrinal teachings? The analytic determining of doctrinal teachings consists of twelve genres of the holy teachings. What are the twelve of them? They are: (1) discourses (*sūtra*), (2) metrical verses (*geya*), (3) expositions (*vyākaraṇa*), (4) stanzas (*gāthā*), (5) solemn utterances (*udāna*), (6) narratives of deeds and causes (*nidāna*), (7) metaphors and similes (*avadāna*), (8) accounts of the past lives of the Buddha's disciples (*itivṛtaka*), (9) tales of Shakyamuni's previous lives (*jātaka*), (10) extensive, universal discourses (*vaipulya*), (11) narratives of the marvels of realisation (*adbhūta-dharma*), (12) discussions and explications (of profound meanings) of the treatises (*upadeśa*).

[0686a25]

What is discourse (*sūtra*)? It is by means of prose sentences (of the discourse), compiled to explain in general the essential meanings. The Tathāgata observes ten kinds of worthwhile advantages, composes the proses, explains the teaching in a brief manner. They are: (1) simplicity in definitions, (2) easiness in elucidating, (3) lucidity for accepting and memorising (by the audience), (4) listeners' requisite provisions of Awakening will be fast fulfilled, by reason of their reverence for the teaching, (5) ability to rapidly penetrate comprehensively the real nature of those phenomenal realities through the realised pure faith (*avetya-prasāda*) in the Buddhas, (6) ... realised pure faith in the Buddha's teaching, (7) ... realised pure faith in the monastic order, (8) dwells in the realised utmost happiness in this very life (*parama-dṛṣṭadharma-sukhavihāra*), (9) delights the minds of the sages through discussions and analytic decisions, (10) many would become brilliant and sagacious.

[0686b03]

What are narration of metrical verses (*geya*)? They are the stanzas to be recited in the middle part or at the end of the discourses. They are also discourses with incomplete meanings which should have expositions for the stanzas, and that is why they are called the metrical verses.

[0686b05]

What are the expositions (*vyākaraṇa*)? They are the explanations about the differences in the success and failure of the noble disciples and so on, in

relation to their distant past, in the different locations. It is also about clarification of points in the expositions of the discourses of complete definitive teaching, for it illuminates and unveils the abstruse meanings.

[0686b08]

What are stanzas (*gāthā*)? They are expound in prosodies in the discourses, may be by two, three, four, five or six stanzas.

[0686b10]

What are the solemn utterances (*udāna*)? These are occasionally the joyful utterances by the Tathāgata in the discourses, of his own accord.

What are the narratives of deeds and causes (*nidāna*)? They are the statements made (by the Buddha) in response to queries asked of him. It is also concerning the set-up of rules (*śikṣāpada*) with their reasons, that it is called narratives of deeds and causes.

[0686b13]

What are the metaphors and similes (*avadāna*)? They are the narrations in the discourses, using analogies to draw a parallel between situations

[0686b14]

What are accounts of the past lives of the Buddha's disciples (*itivṛtaka*)? They are accounts narrating matters associated with the former existences of the noble disciples and so on.

[0686b15]

What are tales of Shakyamuni's previous lives (*jātaka*)? They are narrations of matters in association with deeds of a Bodhisattva in the former existences as contained in the canon.

[0686b16]

What are the extensive, universal discourses (*vaipulya*)? They are accounts in association with the canonical collection of Bodhisattvas. As is the name for *vaipulya*, it is also called *vaidalya*, and also has another name as *vatulya* (or *atulya*). For what reason it is called the extensive, universal discourses? For the reason that it is the support basis for the benefits and peaceful happiness of all the sentient beings, and because it promulgates the extensive and profound teaching. For what reason it is called *vaidalya*? It is because it can shatters expansively all the hindrances. For what reason it is called *vatulya*? For the reason that it is unmatched by other teaching of the same sort.

[0686b21]

What are narratives of the marvels of realisation (*adbhūta-dharma*)? It is when in those particular situations, it proclaims the superlatively most rare, most wonderful qualities of the Śrāvakas, of the Mahā-Bodhisattvas, of the

VI. Section on Determining The Doctrinal Teaching (dharma-viniścaya)
Buddhas and so on.

[0686b23]

What are discussions and explications of the treatises (*upadeśa*)? It is when in those particular situations, it elucidates characteristics of all the profound covert meanings without the perversion.

The Three Canons of Teachings

[0686b25]

Thus, these twelve divisions of the holy teachings of the discourses and so forth are grouped in the three canons. What are these three? The first is the canon of scriptures (*sūtra-piṭaka*). The second is the canon of discipline (*vinaya-piṭaka*). The third is the canon of higher teaching (*abhidharma-piṭaka*). These again are of twofold: canon of the Śrāvakas and canon of the Bodhisattvas. Discourses (*sūtra*), verses (*geya*), expositions (*vyākaraṇa*) and solemn utterances (*udāna*), these five are included in the canon of scriptures pertaining to canon of the Śrāvakas. Narratives of deeds and causes (*nidāna*), metaphors and similes (*avadāna*), accounts of the past lives of the Buddha's disciples (*itivṛtaka*), and tales of Shakyamuni's previous lives (*jātaka*), these four are included in the canon of discipline together with *parivāra* and other related subjects. Extensive, universal discourses (*vaipulya*) and narratives of the marvels of realisation (*adbhūta-dharma*), these two are included in the canon of scriptures pertaining to canon of the Bodhisattvas. Discussions and explications of the treatises (*upadeśa*) alone is included in the canon of higher knowledge pertaining to both canons of the Śrāvakas and Bodhisattvas.

Why did the Tathāgata set up the three canons? It is for counteracting the defiled mental concomitant of doubt that the canon of *sūtra* was set up. It is for counteracting the defiled mental concomitant of experiencing attachment to the duality of extremes that the canon of *vinaya* was set up. It is for counteracting the defiled mental concomitant of the views of individuality and clinging that the canon of *abhidharma* was set up. Furthermore, it is in order for explaining the three fields of study ¹ that the canon of *sūtra* was set up. It is in order for establishing the intensified training of morality and the intensified training of the mind that the canon of *vinaya* was set up. It is in order for establishing the intensified training of wisdom that the canon of *abhidharma* was set up. And furthermore, it is intending for explaining meanings of the true teaching that the canon of *sūtra* was set up. It is in order for making known attestation of the foothold of the teaching that the canon of *vinaya* was set up. It is in order for providing occasion for discussions and explications to reach analytic conclusions by the wise ones, so as they would experience dwelling in the joy of dharma, that the canon of *abhidharma* was set up.

¹ The three studies are: morality (*sīla*), concentration (*samādhi*), wisdom (*prajñā*).

Applications of the Teachings

[0686c13]

So these teachings as grouped in the three canons are meant for what domain of activities? They are meant for the domain of activities of mind and mental concomitants produced through listening (or learning) (*śrutamayī*), through deliberative thought (or reasoning) (*cintāmayī*), through mental cultivation (*bhāvanāmayī*). As in mentioned in the sūtra, “The states of mind and mental concomitants have their objects, have their characteristics of activities, have their support basis, and have their associations.” What are their objects with respect to these teachings? They are the discourses and so forth. What are their characteristics of activities? They are the meanings (of mental appearances) that are associated with the aggregates and so on. What are their support basis? It is that (*ālaya-vijñāna*) which exhibits the memories of propensities. What are their associations? it is their invariable commonality in apprehending with regard to the characteristics of the object, mutually aiding each other.

[0686c19]

What are the distinctions in objects with reference to teaching? There are four kinds in general, namely (1) the object of all-pervasive presence, (2) the object of the practice of purity, (3) the object of skillfulness, (4) the object of purification of the defilements.

[0686c21]

The object of all-pervasive presence is then of four kinds: (1) the object of differentiated mental image, (2) the object of undifferentiated mental image, (3) the object to its utmost verge (of meditation), (4) the object of the accomplishment of deeds. The object of differentiated mental image refers to the phenomenal realm of all objects in *śamatha-vipaśyanā*, brought about by the attention with fairly good understanding. The object of undifferentiated mental image refers to the phenomenal realm of all objects in *śamatha-vipaśyanā*, brought about by the attention to (the nature of) reality. The object to its utmost verge means the nature of exhausting to the limits of all states, and the nature of suchness. The nature of exhausting to the limits of all states refers to the aggregates, the elements, and the bases. The nature of suchness refers to the suchnesses of the characteristics of mental activities of the sixteen aspects of the Four Noble Truths, the inconstancy of all mental formations, the distresses of all mental formations, the selflessness of all things, the tranquil *nirvāṇa*, emptiness, wishlessness, and objectlessness. The object of the accomplishment of deeds refers to the basis of the converted states (of mind). Such basis of the conversion is simply unthinkable.

How many of the marks of activity in the sixteen aspects (of the Four Noble Truths) are included in emptiness (*śūnya*)? Two of them ². How many are

² The two are: emptiness, selflessness. The six are: emptiness, selflessness, extinction,

VI. Section on Determining The Doctrinal Teaching (dharma-viniścaya) included in wishlessness (*apraṇihita*)? Six of them. How many are included in objectlessness (*animitta*)? Eight of them.³

[0687a04]

The object of the practice of purity is fivefold: (1) the appearance of impurities is the object-condition to those who are frequently disposed toward lust (*rāga*), (2) the appearance of the cultivation of loving kindness (*metta*) is the object-condition to those who are frequently disposed toward hatred, (3) the appearance of the conditioned origination as a conditioned nature of combined conditions, is the object-condition to those who are frequently disposed toward delusion, (4) the appearance of the differentiation of elements is the object-condition to those who are frequently disposed toward vanity and conceit, (5) the appearance of the mindfulness in breathing in and out is the object-condition to those who are frequently disposed toward the initial investigating and sustained deliberation (*vitarka-vicāra*)⁴.

The object of skillfulness is also fivefold: (1) skillfulness regarding aggregates, (2) skillfulness regarding elements, (3) skillfulness regarding bases, (4) skillfulness regarding conditioned origination, (5) skillfulness regarding the understanding of (why and how of) what can be and what cannot be (*sthānāsthāna*). How should one contemplate skillfulness concerning the understanding of (why and how of the) affirmatives and negatives? It should be like the skillful contemplation of conditioned origination. What is the difference between the skillfulness concerning the understanding of (why and how of the) affirmatives and negatives and the skillfulness concerning conditioned origination? Suppose one disgorges dharma (i.e. right quality) into dharma (i.e. the teaching), so as to cause detachment from the idea of no-cause as a result of being effected by irregular causes, that is the skillfulness concerning conditioned origination. (If) the arising of feeling that is in accord with the effect being proportionate to its cause, that is skillfulness concerning the understanding of (why and how of the) affirmatives and negatives.

[0687a13]

The object of purification of the defilements refers to coarseness of the lower stages, tranquility of the higher stages, suchness, and the Four Noble Truths. These are objects of purification of the defilements.

[0687a15]

Suppose one sets the heart on diligent observing and scrutinising, by how many kinds of reasoning (*yukti*) would one be able to rightly examine? By four kinds of logic, namely (1) the reasoning of correlative (*apekṣā*), (2) the

tranquillity, detachment, deliverance. (Refers to footnote 40 in the preceding section).

³ The eight are: emptiness, selflessness, extinction, tranquillity, detachment, true thusness, deliverance. (Refers to footnote 40 in the preceding section).

⁴ It is not *pariyeṣaṇa* which is interpreted as “searching all over for something”. As for *vitarka-vicāra*, the first two *dhyāna*-factors 尋伺, is the same as 尋思, also means 覺觀.

reasoning of cause and effect (*kārya-kāraṇa*), (3) the reasoning of the attestation of accomplishment (*upapatti-sādhana*), (4) the reasoning of the nature of reality (or the order of nature) (*dharmatā*).

What is the reasoning of correlative (*apekṣā-yukti*)? It means necessarily the reliance on other conditions for the arising of activities.

What is the reasoning of cause and effect (*kārya-kāraṇa-yukti*)? It means the specific causes and effects of the different characteristics of all phenomena.

What is the reasoning of the attestation of accomplishment (*upapatti-sādhana-yukti*)? It means the instructions about those reasoning logics (*pramāṇa*) as not contradictory to the authority, with a view to validate the meanings that are to be established.

What is the reasoning of the nature of reality (*dharmatā-yukti*)? It refers to the natural laws pertaining to the established nature of all phenomena, that have perdured in the both the distinct and common characteristics of phenomena since time immemorial.

[0687a22]

What is initial investigating and sustained deliberation (*vitarka-vicāra*)⁵ of phenomena in respect of a truly diligent scrutinising of those phenomena? There are four kinds of the initial investigating: (1) the initial investigating of names, (2) the initial investigating of mental events (as to meanings), (3) the initial investigating of the designations of essence-in-itself (i.e the inherency of things), (4) the initial investigating of the specific designations.⁶

What is the initial investigating of names? It means the conclusive unreality, after ascertainment of the group of terminologies, group of phrases and sentences, and group of statements with regard to phenomena.

What is the initial investigating of mental events? It means the conclusion of phenomenal unreality after ascertainment of the phenomena of aggregates, elements and bases.

What is the initial investigating of the designations of essence-in-itself? It means it is merely the causative nature of the designations of conceptual names and words, upon making ascertainment of the essence-in-itself in relation to the interpretable terminologies (*abhidhāna*) and the interpreted meanings of them (*abhidheya*) concerning phenomena.

What is the initial investigating of the specific designations? It means it is merely the causative nature of the designations of conceptual names and words, upon making ascertainment of their differences in relation to the interpretable terminologies and the interpreted meanings of them concerning phenomena.

[0687b02]

What does it meant by the arising of the precise knowledge of reality

⁵ Ibid.

⁶ In *Mahāyānasamgrāha-sāstra*, No. 1594, [0142c17], it is rendered as 名, 義, 自性, 差別 instead of 名, 事, 自體, 差別 as in *Mahāyanābhidharma-samuccaya*.

VI. Section on Determining The Doctrinal Teaching (dharma-viniścaya)

(*yathābhūta-parijñāna*) after having truly and diligently practised the initial investigating and sustained deliberation (*vitarka-vicāra*) of the doctrinal teaching? It means the four kinds of the precise knowledge of reality, namely (1) precise knowledge of reality brought forth by the initial investigating and sustained deliberation of names, (2) precise knowledge of reality brought forth by the initial investigating and sustained deliberation of mental events, (3) precise knowledge of reality brought forth by the initial investigating and sustained deliberation of essence-in-itself (or the inherency of phenomena), (4) precise knowledge of reality brought forth by the initial investigating and sustained deliberation of specific designations.

What is precise knowledge of reality brought forth by the initial investigating and sustained deliberation of names? It is the knowledge that understands truly as it is the unreality of names.

What is precise knowledge of reality brought forth by initial investigating and sustained deliberation of mental events? It is the knowledge that also understands truly as it is the unreality of the characteristics of mind's events.

What is precise knowledge of reality brought forth by the initial investigating and sustained deliberation of essence-in-itself? It is the knowledge that understands truly as it is the inherent nature of real existence as unattainable (i.e. unreal).

What is precise knowledge of reality brought forth by the initial investigating and sustained deliberation of specific designations? It is the knowledge that understands truly as it is the differences in the real existence as unattainable (i.e. unreal).

How should one who practises *samādhi* diligently in accord with the teaching, knows about the stages of union (*yogabhūmi*)? They are fivefold: (1) support (or aid) (*ādhāra*), (2) application (*prayoga*), (3) mirror (*ādarśa*), (4) light (*āloka*), (5) dependent foundation (or dependent support) (*āśraya*).

What is meant by aid (*ādhāra*)? It refers to one's accumulated requisite provisions with a view to attaining Awakening, through the state of warmth, etc. or through the frequent learning of the noble Truths.

What is meant by application (*prayoga*)? It refers to giving the right attention to the foregoing state of appearance.

What is meant by mirror (*ādarśa*)? It refers to the *samādhi* which relates to object appearances.

What is meant by light (*āloka*)? It refers to the knowledge of nothing are there to be apprehended (lit. to be obtained) in terms of the cognisable and the cognised (lit. the graspable and the grasped). It is by this reason that Bhagavān, the Buddha rightly proclaimed :

The Bodhisattva in a concentrative state, contemplates that images are mere-mentality, thereupon dispelling the perception of the meanings of mental appearances, examines and validates them as only one's own perception.

In this way as the mind dwells in inwardly, one apprehends that the graspable (*grāhaka*) is not having being and what is grasped (*grāhya*) is also inexistent, thereupon realising the unobtainability of both.⁷

[0687b22]

What is meant by dependent foundation (or dependent support) (*āśraya*)? It refers to the basis of conversion, because of the abandonment of and release from those crude heaviness (of defilements) and the realisation of purity through conversion.

How does one become versed in phenomenal realities with reference to the teachings? By means of regular learning.

How does one have skillfulness with regard to meanings? It is through (the learning of) Abhidharma and Vinaya, because one would understand exceptionally well of their characteristics.

[0687b25]

How does one become well-versed in sentence-wording? It means the competent knowledge in elucidating in language diction.

How does one become well-versed in words expression? It means one knows well not to be deeply attached to the secular sense of the expression of words such as I (or me), mine (or my) and so on, for one just talks about them flexibly.

How does one have skillfulness in covert meanings concerning the past and the future? By being able to understand well experiences of the past, so that one would be emancipated in the future.

[0687b29]

What is meant by dwelling in teaching (*dharmavihārin*) with reference to those phenomenal realities (*dharma*)? If one practises only listening and reflection by way of the expedient means of diligence, but not cultivating wisdom, that is not called dwelling in teaching. If one were to practise only the cultivation of wisdom by the expedient means of diligence, but not cultivating listening and reflection, that also would not be called dwelling in teaching. Only if one dwells harmoniously in both the two expedient means (of cultivation as in aforesaid) that it is called dwelling in teaching. When one embraces and upholds the teaching only by reading and recite it, and explains it for others, that is called listening and reflection. When one practises the expedient means of *samādhi* without satiety, that is called cultivating wisdom. The expedient cultivation of *samādhi* means the expedient of ardent, uninterrupted continuity, the expedient without perversion. Without satiety means one practises the expedient of the higher state of serenity (*śamatha*) without the attachment of joy (lit. taste).

⁷ These two verses are also mentioned in the *Mahāyānasamgrāha-śāstra* and *Vidyamatrāṣiddhi śāstra*.

VI. Section on Determining The Doctrinal Teaching (dharma-viniścaya)

[0687c08]

What is the reason that only a division as the *Vaipulya* is called the canonical collection of the perfection (*pāramitā*) of the Bodhisattvas? It's because this division describes to a large extent of the numbers of *pāramitā* ways, their characteristics (*lakṣaṇa*), their orders (*krama*), explications (*nirukti-nirvacana*), cultivation (*bhāvanā*), classifications (or differentiations) (*prabheda*), groupings (*saṃgraha*), scope of counteractions (*vipakṣa*), narration of the merits of virtues (*guṇa-varnaṇa*), and even aspects regarding their own mutual determining (*anyonya-viniścaya*).

[0687c12]

What is the *reason* the division of *Vaipulya* is called the extensive and the profound? Because of its all-inclusive knowledge that it called the extensive and the profound.

[0687c14]

What is the reason that a category of the beings do not arise in them the good appreciation but instead carry in them trepidation toward the extensive and profound *Vaipulya*? Because of distancing far away from the dharma-nature (i.e. their true thusness or *bhūtatahatā*); because of having not cultivated the (ample) good roots; because of joining with the bad companions.

[0687c17]

What is the reason that a category of the beings, although having brought forth excellent understanding of the extensive and profound *Vaipulya*, but are not as yet released? Because of dwelling profoundly in the attachment to individual views and constantly clinging fast to the meanings of words. It is on this basis of the underlying meanings that the Bhagavān mentioned such thing in the Sūtra of The Great Mirror of the Teaching as, "If those Bodhisattvas obtain meanings solely according to words, they would then come up with twenty-eight kinds of false view, as a result of not reflecting with the right reasonings to ponder analytically about the teaching."

What are the twenty-eight false views? They are (1) view of object, (2) view of impairing the designations, (3) view of impairing the classifications, (4) view of impairing the vision of reality, (5) view of grasping, (6) view of transformation, (7) view of blamelessness, (8) view of (fallacious) release, (9) view of the damaging disdain, (10) view of indignation, (11) view of perversion, (12) view of birth, (13) view of not defining objectives, (14) view of resorting to tricky confusion, (15) view of (the fallacious) matters of respect, (16) view of steadfast delusion, (17) view of fundamentals, (18) view of "turning a blind eye" (lit. not seen of the seen), (19) view of the rejection of the expedient means (of practices), (20) view of not seeking emancipation, (21) view of the augmentation of impediments, (22) view of the calling forth of demerits (of conducts), (23) view of the absence of result of merits, (24) view

of feeling the insult, (25) view of calumny, (26) view of inexpressibility, (27) view of extensivity, (28) view of overweening conceit.

[0687c29]

As mentioned in the *Vaipulya*, “All phenomena are invariably devoid of own inherent nature.” What hidden meanings was it said based on? It is said as based on the nature of non-originalness, the nature of having no essence-in-itself, and the nature of the absence of characteristics in what the fools clung to. Moreover, it is said as based on: the inherent nature of the all-pervasive, calculating clinging to things (*parikalpita-svabhāva*) as a result of the nature of non-originalness of characteristics (lit. the absence of own-nature of characteristics) (*lakṣaṇa-niḥsvabhāvatā*); the inherent nature of the other-dependent origination (*paratantra-svabhāva*) as a result of the nature of non-originalness of arising (*utpatti-niḥsvabhāvatā*); the inherent nature of the perfectly realised nature of reality (*pariniṣpanna-svabhāva*) as a result of the nature of the non-originalness of ultimate realities (*paramārtha-niḥsvabhāvatā*).⁸

[0688a05]

It also mentioned, “All states are unarisen, are unextinguished, are originally quiescent, are inherently nirvāṇic.” Based on what hidden meanings that this is said? Just as is with the (aforesaid) non-originalness, so is with the unarisen. As it is unarisen, likewise it is without extinction. And it is with unarisen, unextinguished, likewise too is with originally quiescent. As is with their being originally quiescent, so too is with their being nirvāṇic by nature.

[0688a09]

Furthermore, there are four kinds of direction of the thought (or purpose) (*ābhiprāyika*), following which all directions of the thought of the Tathāgata in the division of the *Vaipulya* would be made clear. What are these four? First is the direction of the thought of impartiality (*samatā-ābhiprāya*). Second is the direction of the thought of different times (*kālāntara-ābhiprāya*). Third is the direction of the thought of different meanings (*arthāntara-ābhiprāya*). Fourth is the direction of the thought of joy of the individuals (*pudgalāntara-ābhiprāya*).

Furthermore, there are four kinds of hidden meanings, by means of which all purposes of the thought of the Tathāgata in the division of the *Vaipulya* would be made clear. What are the four? First is the hidden meaning of guiding for an insight into (the Truths). Second is the hidden meaning of characteristics. Third is the hidden meaning of counteractions. Fourth is the hidden meaning of transformation.

⁸ These are accordingly the threefold nature (*tri-svabhava*) and the three natures of non-originalness (*trividha-niḥsvabhāvatā*).

VI. Section on Determining The Doctrinal Teaching (dharma-viniścaya)

[0688a16]

Furthermore, how would we know regarding characteristics of the skillfulness of the Bodhisattvas in *samādhi* with reference to teachings of the *Vaipulya*? By virtue of five causal factors (of the skillfulness). First is the dispelling of all the support basis of the gross heaviness (of defilements) from moment to moment. Second is the joy from the obtention of delight of the Truths, released from the diversity of perceptions. Third is the comprehension of the mark of infinite non-differentiation. Fourth is the constant manifestation of objects at the mental fore without the differentiation, in accord with the factor of purity. Fifth is the capability of taking in all the necessary inputs for the progressing and advancing as the reason for the perfection and realisation of the *dharmakāya* (body of reality) of a Buddha.

*Tad etat pañca-vidhāyā bhāvanāyaḥ phalam pañca-vidham
nirvartata iti saṃdarśitam. Pañcavidhā bhāvanā katamā?
praśrabdhi-nimitta-bhāvanā. sambhinna-bhāvanā, animitta-bhāvanā,
anābhoga-bhāvanā, parinirvṛtti-nibhā-bhāvanā ca.*

The above Sanskrit passage, according to Sara Boin-Webb, is attested by the Expository Commentary as existing in the original Sanskrit text. This passage, however, is not translated in both the Chinese version and Tibetan version. The passage is read as “It is mentioned that there are five kinds of results developed through the five kinds of (mental) cultivation. What are these five kinds? (1) object-based cultivation with the light and blissful bodily feeling (輕安所緣修), (2) the interrupted (or mingled) cultivation (有間修), (3) objectless cultivation (無相修), (4) cultivation free from effort and exertion (無功用修), (5) cultivation of the brilliant, final liberation (寂滅明修)⁹.”

[0688a22]

The teachings of the canons of Śrāvakas, the teachings of the canon of Bodhisattvas (*Vaipulya*) and so on, are streamed from *dharmakāya* of the Tathāgata. (In this regard), why is that the use with incense, garlands and so forth to revere and uphold teachings of the *Vaipulya* would readily bring forth the assemblage of merits but not according to teachings of the canons of Śrāvakas? It is because teachings of the canon of Bodhisattvas (*Vaipulya*) is the basis of support for the benefits and blissfulness of all the sentient beings; because it can establish great principles of righteousness; because it is the generative source of the accumulation of unsurpassed, boundless merits of virtues.

⁹ The Bhāṣya mentions it as *parinirvṛtti-nimitta-bhāvanā*, is questionable. it's because *parinirvṛtti* is referred to the Bodhisattva's cultivation, accomplishing the tenth stage (*sādhumatībhūmi-bhāvanā*). Also, Bodhisattva who accomplished the eighth stage of cultivation (*acālabhūmi-bhāvanā*) needs no more effort toward the contemplation of formlessness and has mastered easiness over contemplating mental objects. It would be strange to describe a Bodhisattva of tenth bhūmi cultivating final liberation with objects.

Section 7: Determining The Acquisitions (*prāpti-viniścaya*): I of II

[0688a29]

What is determining the acquisitions (*prāptiviniścaya*)? In general, it is of two kinds, concerning: (1) the definition of individuals (*pudgala-yavasthāna*), (2) the definition of direct, contemplative comprehension of ultimate realities (*abhisamaya-yavasthāna*)

Expositions on Types of Individuals (pudgala)

[0688b02]

What is the definition of individuals? Briefly, they are of seven distinctions, namely the individuals' distinctions in terms of (1) 'pathological' pattern of conduct (*carita*), (2) release (*naiṣkramya*), (3) maintaining support (*ādhāra*), (4) expedients (*upāya*), (5) result (or effect) (*phala*), (6) realm (*dhātu*), (7) cultivation (*caryā*). These should be known as the definition of individuals.

[0688b06]

What are distinctions in the 'pathological' pattern of conduct (*carita*)? They are of seven kinds, namely the conducts of: (1) lust, (2) hatred, (3) delusion, (4) conceit, (5) investigating and deliberation, (6) uniformity, (7) dust-slightness. These are the distinctions in individuals.

[0688b09]

What are the distinctions in release (*naiṣkramya*)? They are of three kinds, which refer to the distinctions in release of the individuals of Śrāvakayāna, Pratyekabuddhayāna, and Mahāyāna.

[0688b11]

What are the distinctions in maintaining support (*ādhāra*)? They are of three kinds, which refer to the distinctions in the individuals who is not possessed of the requisite provisions (of merits), who is possessed of and not possessed of the requisite provisions (of merits), and who is possessed of the requisite provisions (of merits).

[0688b13]

What are the distinctions in means of expedient (*upāya*)? These are of two kinds, which refer to the distinctions in the individuals who cultivate by following trust (or faith) and who cultivate in accord with the doctrinal teachings (*dharmanusārit*).

[0688b15]

What are distinctions in result (*phala*)? These are of twenty-seven kinds,

which refer to the distinctions in individuals (1) whose exceptional comprehension is through resolved faith, (2) who has attained to vision (*dr̥ṣṭiprāpta*)¹, (3) who is the bodily witness (*kāya-sākṣī*)², (4) who is liberated by wisdom (*prajñā-vimukta*)³, (5) who is liberated by the two means (through body and through wisdom) (*ubhayato-bhāgavimukta*), (6) who cultivates in the access of the path of “stream-winner” (*Śrotāpatti-pratipanna*), (7) who realises the fruition of a “stream-winner” (*Śrotāpatti-phala*, i.e. a *Śrotāpanna*), (8) who cultivates in the access of the path of a “once-returner” (*Sakṛdāgāmin-pratipanna*), (9) who realises the fruition of a “once-returner” (*Sakṛdāgāmin-phala*), (10) who cultivates in the access of the path of a “non-returner” (*Anāgāmi-pratipanna*), (11) who realises the fruition of a “non-returner” (*Anāgāmi-phala*), (12) who cultivates in the access of the path of an Arhatship (*Arhattva-pratipanna*), (13) who realises the fruition of an Arhatship (*Arhattva-phala*), (14) who will be reborn at most seven times by turns (*saptakṛdbhavaparama*)⁴, (15) who is destined to be reborn in several homes (*kulamkula*)⁵, (16) who has only one interval (of the stage of mortality) (*ekavīcika*)⁶, (17) who will attain *Parinirvāṇa* in the intermediate state (*anantarā-parinirvāyī*)⁷, (18) who on his being reborn will attain *Parinirvāṇa* (*upapadya-parinirvāyī*)⁸, (19) who attains *Parinirvāṇa* through an effortless

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- ¹ It refers to *attainment* as a “stream-winner” (*Śrotāpanna*) or the equivalent of a Bodhisattva who accomplished the *darśana-mārga* of the first stage.
- ² It refers to meditative attainment as a “non-returner” (*Anāgāmi*) upon culminating in absorption of cessation in feeling and perception, acquires the absolute bodily tranquillity.
- ³ It refers to an Arhat who fulfilled accomplishment only through wisdom, but not through the meditational attainment of cessation at the fourth base of the formless sphere.
- ⁴ This is about *Śrotāpatti-pratipanna*, one who cultivates towards the “stream-winner” fruition, in which case one will be born in the sense-sphere and fine-material sphere seven times in alternate turns (and in which exact realms dependent on his quality of accumulated merits), and so at most fourteen times to be reborn to resume cultivation in order to attain fruition of the Arhatship. Cf. *Yogācārabhūmi-śāstra*, No. 1579, scroll 26, [0424a27]. Cf. *Abhidharma-mahāvibhāsā-śāstra*, No. 1545, scroll 46, [0240b22].
- ⁵ This is about an attained “stream-winner” (*Śrotāpanna*) who cultivates towards Arhatship, who will be reborn two to three times in good homes in human realm and fine-material realms in alternate turns. Cf. *Yogācārabhūmi-śāstra*, No. 1579, scroll 26, [0424a27]. Cf. *Abhidharma-mahāvibhāsā-śāstra*, No. 1545, scroll 53, [0276b03].
- ⁶ This is about an *Sakṛdāgāmin* who is destined to be reborn for one last time as either human or as deity in another realm of the sense-sphere, in order to attain the fruition of Arhatship. Cf. *Abhidharma-mahāvibhāsā-śāstra*, No. 1545, scroll 53, [0276b03].
- ⁷ This is the first of the five kinds of a “non-returner” (*Anāgāmi*) who in previous life has eliminated the lower region of the five fetters but not the upper region of the five fetters, and after death is born in the fine-material realm of the fourth *dhyāna*, to cultivate for elimination of the upper five fetters, in order to attain *Parinirvāṇa* without a remainder of dependency. Cf. *Abhidharma-mahāvibhāsā-śāstra*, No. 1545, scroll 174, [0874b21], [0874c13]. Cf. *Puggalapapaññattipāli*, [36].
- ⁸ This is the second of the five kinds of an *Anāgāmi*, who attains *Parinirvāṇa* after passing through half mark but before reaching end-point of the lifespan in the fine-material realm of the fourth *dhyāna*. Cf. *Puggalapapaññattipāli*, [37].

VI. Section on Determining The Acquisitions (prāpti-viniścaya): I of II

cultivation (*anabhisamskāra-parinirvāyī*)⁹, (20) who attains Parinirvāṇa through effort in cultivation (*sabhisamskāra-parinirvāyī*)¹⁰, (21) who goes upstream (*ūrdhvaṃsrotas*)¹¹, (22) who is an Arhat of the regressive nature (*parihāṇa-dharma-arhan*)¹², (23) who is an Arhat of intentive nature (*cetanā-dharma-arhan*), (24) who is an Arhat of guarded nature (*anurakṣaṇā-dharma-arhan*), (25) who is an Arhat abiding in unshakeability (*sthitākampya-arhan*), (26) who is an Arhat of (intellectual) penetration (*pravedha-dharma-arhan*), (27) who is an Arhat of immovable nature (*akopya-dharma-arhan*). These are the distinctions in individuals (of their acquisitions).

What are distinctions in realm (*dhātu*)? There are the ordinary beings (*prthagjana*), those who are still in training (*śaikṣa*), those who are beyond training (*aśaikṣa*). Just as these three kinds exist in the sense-sphere, so are in the fine-material sphere and the formless sphere. In addition, there are Bodhisattvas (dwelling) in the sense-sphere and fine-material sphere; there are also Pratyekabuddhas in the sense-sphere, and the unimaginable Tathāgata. So these are the individuals' distinctions in terms of realm.

[0688b26]

What are distinctions in cultivation (*caryā*)? Briefly, there are fivefold, namely (1) Bodhisattvas of the confidence-preparation (in the fourty phases) of cultivation (*adhimukti-caryā*), (2) Bodhisattvas of the joyful intention (*adhyāśaya-caryā*), (3) Bodhisattvas whose cultivation correspond with forms (*saṇimitta-caryā*), (4) Bodhisattvas whose cultivation correspond with formlessness (*animitta-caryā*), (5) Bodhisattvas whose cultivation are devoid of effort exertion (*anabhisamskāra-caryā*). So these are the individuals' distinctions in terms of cultivation.

[0688b29]

What is an individual with the conduct of lust (*rāga-carita*)? It is one who, for long period of time, has been dripping with the fervent intensity of lust. In this way, persons whose conducts are fraught with hatred, delusion, conceit, and investigating and deliberation, are similarly distinguished by their long period of fervent intensity.

What is an individual with the conduct of uniformity (*samabhāga-carita*)? It is one who dwells in the defilements of the nature-in-itself.¹³

⁹ This is the third of the five kinds of *Anāgāmi*, who attains *Parinirvāṇa* by further eradicating the more delicate nature of the upper fetters by doing away with the action of volition (*cetanā*). Cf. *Puggalapaññattipāli*, [38].

¹⁰ This is the fourth of the five kinds of *Anāgāmi*, who attains the *Parinirvāṇa* with volition. Cf. *Puggalapaññattipāli*, [39].

¹¹ This is the fifth kinds of *Anāgāmi*, who ascends upwards (in consecutive birth existences) from the *Avṛha* realm up to the *Akaṇiṣṭhā* realm to attain the *Parinirvāṇa*, by annihilation of his fetters of the delicate nature. Cf. *Puggalapaññattipāli*, [40].

¹² This the first of six kinds of *Arhat*. The six kinds are described in [0689c13] further below.

¹³ A simple example would be an ordinary being who has his typical nature of defiling ignorance, a "stream-winner" has defiling ignorance by his nature in itself, and so too is a Bodhisattva of the tenth bhūmi of practice. In this sense, it shows the uniformity.

What is an individual with the dust-slight conduct (*manda-rajaska-carita*)? It is one who dwells in the minute defilements of the nature-in-itself.

[0688c05]

What is an individual of the *Śrāvakayāna*? It refers to a person, regardless of whether one has already attained the concentrative state or not, whose faculties are weak, is seeking one's own liberation; one makes the great right wish, cultivates the revulsion to lust, having the intention of becoming liberated, so is dependent on canon of the *Śrāvakayāna* as the object of own activities, practises along with auxiliaries of the doctrinal principles (*dharma-anudharma-pratipatti*), striving vigorously, to realise the end of suffering.

What is an individual of the *Pratyekabuddhayāna* (Vehicle of the Solitary Buddhas)? It refers to a person, regardless of whether one has already attained the concentrative state or not, whose faculty is of middling quality, is seeking one's own liberation; one makes the great right wish, cultivates the revulsion to lust, having the intention of becoming liberated, as well as having the intention of practising for the realisation of enlightenment in solitude, that is to say, one is depending upon canon of the *Śrāvakayāna* as the object of own activities, and one practises along with auxiliaries of the doctrinal principles (*dharmānudharma-pratipatti*), striving vigorously; and it may be one who has not previously aroused the aiding qualities leading to the analytic penetration (*nirvedha-bhāgīya*), or who has previously aroused the aiding qualities leading to the analytic penetration, or who has not previously attained any fruitions, or who has previously attained fruition, who is born in the world (necessarily only in the sense-sphere) in a time without the Buddha, and by means of only the inward reflection corresponding to the Noble Path that arouses at the mental fore, in a way resembling a unicorn with its single horn, or a solitary victorious conqueror living in a group, to finally putting an end to suffering.

What is an individual of the *Mahāyāna*? It refers to a person who, regardless of whether one has already attained the concentrative state or not, whose faculties are sharp, dwells in the dharma-nature (i.e. true thusness) of Bodhisattva, is resolved with a great right vow and having the intention of cultivating for the *nirvāṇa* of no abiding as one aspires to emancipating all sentient beings; and one relies on the canonical *Vaipulya* as the object of own activities, practises along with auxiliaries of the doctrinal principles (*dharma-anudharma-pratipatti*), striving vigorously, to ripen beings (of their virtuous faculties), to practise (the adornment of) purity of the domains of the Buddhas, to receive the great foretelling, and to realise and attain the unsurpassed perfect Awakening.

[0688c21]

What is an individual who is not possessed of the requisite provisions (of merits)? It refers to a person who, relates to the strengthening object-condition of Truths, develops a good understanding based on pure faith (*avetya prasāda*) which is of a lower grade, and accomplishes with a lower grade of the portion

VI. Section on Determining The Acquisitions (prāpti-viniścaya): I of II that conduces in accord with emancipation (i.e. a portion as knowledge of the Path of Vision), but is unsure of its arising (as the requisite provisions).

What is an individual who is possessed of and not possessed of the requisite provisions (of merits)? It refers to a person who, relates to the strengthening object-condition of Truths, develops a good understanding based on pure faith which is of a middling grade, and accomplishes with a middling grade of the portion that conduces in accord with emancipation (i.e. a portion as knowledge of the Path of Vision of the first bhūmi), and is certain of its arising (as the requisite provisions).

What is an individual who is possessed of the requisite provisions (of merits)? It refers to a person who, relates to the strengthening object-condition of Truths, develops a good understanding based on pure faith which is of an upper grade, and accomplishes with an upper grade of the portion that conduces in accord with emancipation (i.e. a portion as knowledge of the Path of Vision), and it is arising here and now (as the requisite provisions).

[0688c28]

Besides, an individual who is not possessed of the requisite provisions (of merits), relates to the strengthening object-condition of Truths, accomplishes the lower grade of the acquiescent patience in close examining of the scriptural teachings (*dharma-nidhyāna-kṣānti*), and accomplishes the lower grade of the ancillary qualities leading to analytic penetration (*nirvedha-bhāgīya*) with respect to these Truths, but is unsure as to its arising (of the requisite provisions).

An individual who is possessed of and not possessed of the requisite provisions (of merits), relates to the strengthening object-condition of Truths, accomplishes the middling grade of the acquiescent patience in close examining of the scriptural teachings (*dharma-nidhyāna-kṣānti*), and accomplishes the middling grade of the ancillary qualities leading to analytic penetration (*nirvedha-bhāgīya*) with respect to these Truths, and is certain of its arising (as the requisite provisions)..

An individual who is possessed of the requisite provisions (of merits), relates to the strengthening object-condition of Truths, accomplishes the upper grade of the acquiescent patience in close examining of the scriptural teachings (*dharma-nidhyāna-kṣānti*), and accomplishes the upper grade of the ancillary qualities leading to analytic penetration (*nirvedha-bhāgīya*) with respect to these Truths, and it is arising here and now (of the requisite provisions).

[0689a06]

In this regard, the three grades of qualities of the aids that lead to analytic penetration (*nirvedha-bhāgīya*), refer to those others apart from the state of the highest worldly wisdom (*laukikāgrya-dharma*)¹⁴. In light of such nature of the state of the highest worldly wisdom as simply only momentaneous, definitely

¹⁴ The grades as weak, middling and upper, correspond to state of warmth, state of pinnacle, and state of acquiescent patience accordingly as explained in [0682b26] earlier on.

not continuous, that is to say, in its arising here and now, one is certain to gain insight into the direct, contemplative comprehension of the ultimate realities (*abhisamaya*), in virtue of its level which is different from the preceding three phases. From the lower (weak) grade to the middling grade of qualities of the portion that conduces in accord with emancipation (i.e. a portion as knowledge of the Path of Vision), they are defined as having the potentialities of regression¹⁵. This means only the interim retrogression in the on-going present activities, but not in terms of regression of one's own inner tendency. This is because this person has previously already developed the virtuous roots in relation to (the object-condition of) *nirvāṇa*, and there is no need for re-developing them.

What is an individual who cultivates by following trust (or faith)? It refers to a person whose faculties are weak, follows the instructions given by others, cultivates the direct, contemplative comprehension of the Truths (*satya-abhisamaya*), and is possessed of the requisite provisions (of merits).

What is an individual who cultivates in accord the doctrinal teachings? It refers to a person whose faculties are sharp, follows in a natural manner in accord with the predominant states of Truths, cultivating the direct, contemplative comprehension of the Truths (*satya-abhisamaya*), and who is possessed of the requisite provisions (of merits).

[0689a15]

What is an individual whose exceptional comprehension is through resolved faith (*sraddhādhimukta*)? It refers to a person who cultivates by following trust (or faith), and has already reached the stage of fruition.

[0689a16]

What is an individual who has attained to vision (*dr̥ṣṭiprāpta*)? It refers to a person who cultivates in accord with the doctrinal teachings, and has already reached the stage of fruition.

[0689a17]

What is an individual who is the “bodily witness” (*kāya-sākṣī*)? It refers to those beings in training (*śaikṣa*), who are possessed of the eight kinds of the *dhyāna* of emancipation.¹⁶

What is an individual who is liberated by wisdom (*prajñā-vimukta*)? It refers to a person has already eliminated all of one's own defilements, but

¹⁵ Just to restate the points. The weak and middling grades of (1) the portion that conduces in accord with emancipation, (2) the acquiescent patience in the close examining of the doctrinal teachings (*dharma-nidhyāna-kṣānti*), and (3) the portion of ancillary qualities that leads to the analytic penetration (*nirvedha-bhāgīya*), with respect to Truths—these have the potentials of regression. In other words, it is only the upper grades of the state of warmth, of the state of pinnacle, of the state of acquiescent patience, which would not regress in cultivation.

¹⁶ It refers to the four kinds of fine-material *dhyāna* and the four fourth *dhyāna* of the immaterial sphere.

VI. Section on Determining The Acquisitions (prāpti-viniścaya): I of II however, has not accomplished the eight kinds of the *dhyāna* of emancipation.

What is an individual who is liberated by the “two means” (through body and through wisdom) (*ubhayato-bhāgavimukta*)? It refers to a person has already eliminated all of one’s own defilements, together with an accomplishment of the eight kinds of the *dhyāna* of emancipation.

[0689a21]

What is an individual who cultivates in the access of the Path of “stream-winner” (*Śrotāpatti-pratipanna*)? It refers to a being who dwells in the stage of the portion of ancillary qualities that leads to the analytic penetration (*nirvedha-bhāgīya*), as well as one who dwells in the fifteen mind-moments pertaining to the stage of the Path of Vision (*darśana-mārga*).¹⁷

What is an individual who realises the fruition of a “stream-winner” (*Śrotāpatti-phala*)? It refers to a being who dwells in the sixteenth mind-moment pertaining to the stage of the Path of Vision (*darśana-mārga*). This Path of Vision is also called “the certainty of crossing over to the true nature”, and is also called the “contemplative comprehension of the ultimate realities”. If a being, who is not totally free from the attachment to sensuous pleasures of the sense-sphere, subsequently enters upon the stage of “the certainty of crossing over to the true nature”, one attains the fruition of a “stream-winner” (*Śrotāpanna*). If a being who is for the most part abandoning sensuous pleasures of the sense-sphere, subsequently enters upon the stage of “the certainty of crossing over to the true nature”, one attains the fruition of a “once-returner” (*Sakṛdāgāmin*). If a being, who is totally detached from sensuous pleasures of the sense-sphere, subsequently enters upon the stage of “the certainty of crossing over to the true nature”, one attains the fruition of a “non-returner” (*Anāgāmi*). If a being is forever eliminated of all the defilements that are necessarily be eliminated by means of the Path of Vision (*darśana-mārga*), one attains the fruition of a “stream-winner” (*Śrotāpanna*).

Why is it said that the attainment of the fruition of a “stream-winner” is by the permanent elimination of the three fetters (*saṃyojana*)? Because the three fetters are an excellent grouping (which comprises the principal factors). Why is it an excellent grouping? Because (the three fetters) they are the cause of not setting out on liberation, and although one whose mind may have already set out, it is the cause of a mistaken way of liberation and also the cause of a deviant liberation. Besides, these three fetters are the cause of befogging the object appearances, the cause of befogging the vision, and the cause of befogging the counteractions.

What is an individual who cultivates in the access of the Path of a “once-returner” (*Sakṛdāgāmin-pratipanna*)? It refers to a being who, in the Path of

¹⁷ The noble one cultivating on the Path of “stream-winner” is the equivalent of a Bodhisattva who cultivates on the Path of Vision, at which stage after the accomplishment of stage of the highest worldly wisdom, one would normally cultivate with the Seven Requisite Factors of Enlightenment along with the Noble Eightfold Paths.

Cultivation (*bhāvanā-mārga*). has already eliminated the five gradational classifications of defilements of the sense-sphere, and who dwells peacefully in that Path. (See the summary outline in the next page).

What is an individual who realises the fruition of a “once-returner” (*Sakṛdāgāmin-phala*)? It refers to a being who, in the Path of Cultivation (*bhāvanā-mārga*). has eliminated the sixth classification of defilements of the sense-sphere (i.e. the lower-middling), and dwells peacefully in that Path.

What is an individual who cultivates in the access of the Path of a “non-returner” (*Anāgāmi-pratipanna*)? It refers to a being who, in the Path of Cultivation (*bhāvanā-mārga*). has already eliminated the seventh and eighth classifications of defilements of the sense-sphere (i.e. the strong-weak and medium-weak), and dwells peacefully in that Path.

What is an individual who realises the fruition of a “non-returner” (*Anāgāmi-phala*)? It refers to a being who, in the Path of Cultivation (*bhāvanā-mārga*). has already eliminated the ninth classifications of defilements of the sense-sphere (i.e. lower-weak), and dwells peacefully in that Path. If one has permanently eliminated all the defilements (of the sense-sphere) which verily are to be eliminated by means of the Path of Vision (*darśana-mārga*), and has permanently eliminated all the defilements (of the sense-sphere) which verily are to be eliminated by means of the Path of Cultivation (*bhāvanā-mārga*), one realises the fruition of a “non-returner” (*Anāgāmi-phala*).

Why is it said that a being realises the fruition of a “non-returner” by the permanent elimination of the five fetters of the lower region? Because they are an excellent grouping (which comprises the principal factors). Why is it an excellent grouping? Because (the five fetters) they are the prominent causes of the lower destinies of the lower realms. (See the detail in the next page).

What is an individual who cultivates in the access of the Path of an Arhatship (*Arhattva-pratipanna*)? It refers to a being who has permanently eliminated the eight classifications of defilements up to the uppermost realm (of the formless sphere), and dwells peacefully in that Path (i.e. the Path of Cultivation (*bhāvanā-mārga*)).

What is an individual who realises the fruition of an Arhatship (*Arhattva-phala*)? It refers to a being who has permanently eliminated the ninth classification of defilements of the uppermost realm (of the formless sphere), and dwells peacefully in that Supreme Path (*parāyaṇa-mārga*).

If an Arhat attains fruition by the permanent elimination of all defilements of the three spheres of existence, why is it still said that an Arhat attains fruition by the permanent elimination of the five fetters of the upper region? Because they are an excellent grouping (which comprises the principal factors). Why is it an excellent grouping? Because (the upper five fetters) they are the causes of attachment to the upper region and the causes of non-forsaking of the upper region. (See the detail in the next page).

VI. Section on Determining The Acquisitions (prāpti-viniścaya): I of II

The following are not in the text, but are the summary to encapsulate the key points of the classifications of attainment of the four noble beings as described in paragraph [0689a21] above.

The lower five and upper five regions of the fetters of defilements :

The five fetters of the lower region, binding beings to the lower existence, are: (1) the view of individuality (*satkāya-dṛṣṭi*), (2) scepticism (*vicikitsā*), (3) the observance of rigorous ascetic prohibitions and rites (*śīlavrataparamarśa*), (4) the attachment to sensuous desires (*kāmarāga*, which is attenuated from *kāmacchanda*), and (5) aversion (*patigha* which is attenuated from *byāpāda*). The five fetters of the upper region, obstruct beings from attaining the supramundane fruitions, which are: (6) appetite for fine-material realms of existence (*rūparāga*), (7) appetite for formless realms of existence (*arūparāga*), (8) conceit (*māna*), (9) restlessness (*auddhatya*), (10) ignorance (*avidyā*).

Classifications of accomplishments in the elimination of defilements :

1. *Sakṛdāgāmin-pratipanna*: The **fifteen** mind-moments of the Path of Vision (*darśana-mārga*). The being attenuates fetters of the lower region in the Path of Vision (*darśana-mārga*).
2. *Śrotāpatti-phala*: The **sixteenth** mind-moment of the Path of Vision (*darśana-mārga*), whereupon effectively one would be on the cultivational Path (*bhāvanā-mārga*) of the second bhūmi. The being eliminated the three fetters of the lower region, viz. *satkāya-dṛṣṭi*, *vicikitsā*, and *śīlavrataparamarśa* in the Path of Vision (*darśanamārga*).
3. *Sakṛdāgāmin-pratipanna*: The gradations of upper-**strong**, medium-**strong**, lower-**strong**, upper-**middling**, and medium-**middling** of the sensuous pleasures of the sense-sphere. The being only attenuates the remaining seven fetters in the Path of Cultivation (*bhāvanā-mārga*).
4. *Sakṛdāgāmin-phala*: The gradations of lower-**middling** of the sensuous pleasures of the sense-sphere. The being only attenuates the remaining seven fetters in the Path of Cultivation (*bhāvanā-mārga*).
5. *Anāgāmi-pratipanna*: The gradations of strong-**weak** and medium-**weak** of the sensuous pleasures of the sense-sphere. The being attenuates more effectively *kāmarāga*, *patigha*, *auddhatya*, and less of the rest.
6. *Anāgāmi-phala*: The quality of lower-**weak** of the sensuous pleasures of the sense-sphere. The being eliminated *kāmarāga*, *patigha*, and *auddhatya* in the Path of Cultivation (*bhāvanā-mārga*).
7. *Arhattva-pratipanna*: The gradations of upper-**strong**, medium-**strong**, lower-**strong**, upper-**middling**, medium-**middling**, lower-**middling**, strong-**weak**, and medium-**weak** of the first *dhyāna* realm of the fine-material sphere up to the last realm of the formless sphere. The being attenuates *rūparāga*, *arūparāga*, *māna*, and *avidyā* in *bhāvanā-mārga*.
8. *Arhattva-phala*: The quality of lower-**weak** of the last realm of formless sphere. The being eliminated *rūparāga*, *arūparāga*, *māna*, and *avidyā*.

[0689b20]

What is an individual who will be reborn at most seven times by turns (*saptakṛdbhavaparama*)? It refers to the fruition of a “stream-winner”, a being who has put an end to suffering after having experienced back and forth through existences as human and deity, at most seven times (in alternate turns).

What is an individual who is destined to be reborn in several homes (*kulaṃkula*)? It refers to the fruition of a “stream-winner”, a being who has put an end to suffering after having born from home to home among deities and mankind (at most two to three times in alternate turns).

What is an individual who has only one interval (of the stage of mortality) (*ekavīcika*)? It refers to the fruition of a “once-returner” (*Sakṛdāgāmin*), a being who has put an end to suffering after having born as a deity, experienced only one (last) existence.¹⁸

What is an individual who will attain *Parinirvāṇa* in the intermediate state (*anantarā-parinirvāyī*)? It refers to those (*Anāgāmi*) whose fetters of birth are eliminated, but the fetters of continuity are not yet eliminated, and just as soon as one’s own intermediate existence has arisen, one arouses the noble Path at the mental fore, putting an end to suffering; or after one has gotten into the intermediate existence which will head towards birth (in one of the five pure abodes in the fine-material sphere), and just as soon as one has brought attention to inner reflection, arouses the noble Path at the mental fore, putting an end to suffering; or after having given the reflection, one still sets out towards a birth existence, but before one reaches the point of a birth existence, one arouses the noble Path at the mental fore, putting an end to suffering.

What is an individual who on his being reborn will attain *Parinirvāṇa* (*upapadya-parinirvāyī*)? It refers to (*Anāgāmi*) whose two kinds of fetters (of birth and continuity) are both not yet eliminated, and just as soon as one is born in the fine-material realm, one arouses the noble Path at the mental fore, putting an end to suffering.

What is an individual who attains *Parinirvāṇa* through an effortless cultivation (*anabhisamskāra-parinirvāyī*)? It refers to (*Anāgāmi*), after having born in that realm, without through the application of effort, one arouses the noble Path at the mental fore, putting an end to suffering.

What is an individual who attains *Parinirvāṇa* through effort in cultivation (*sabhisamskāra-parinirvāyī*)? It refers to (*Anāgāmi*), after having born in that realm, who ends the suffering through own power of effort, bring forth

¹⁸ In *Puggalapaññattipāli*, Chapter Ten, it describes as destined to return to “this world” only once to put an end to suffering. In *Abhidharma-mahāvibhāsa-śāstra*, No. 1545, scroll 53, [0276b03], it describes as destined to be reborn for one last time as among mankind or among deities in the sense-sphere, in order to attain the fruition of Arhatship. If we follow *Abhidharma-mahāvibhāsa-śāstra*, it remains unclear whether this noble being has the freedom of choice over birth destiny or must depend on the accumulated merits to determine the place of one’s own last destiny. Human lifespan is an average of a hundred years while, for instance, lifespan in the Tuṣṭa realm is 4000 celestial years or the equivalent of about 576,000,000 years on earth.

VI. Section on Determining The Acquisitions (prāpti-viniścaya): I of II
manifestation of noble Path that predominates at the mental fore.

[0689c06]

What is an individual who goes upstream (*ūrdhvaṃsrotas*)? It refers to (the fifth kind of *Anāgāmi*), having been born consecutively in the abodes of the fine-material sphere, up to finally the in the *Akaṇiṣṭhā* abode, who then ends the suffering in that abode with predominant presence of the pure noble Path at the mental fore. Besides, there are also those (fifth kind of *Anāgāmi*) who advance all the way to the uppermost (of the fourth realm of the formless sphere), until predominant presence of the noble Path at the mental fore, to end the suffering. Moreover, there are also those (fifth kind of *Anāgāmi*) who practise the fourth *dhyāna* in a mixed fashion, which forms five distinct classifications, namely (1) cultivation of the weak grade, (2) cultivation of the middling grade, (3) cultivation of the strong grade, (4) cultivation of the exceedingly strong grade, (5) cultivation of the strongest grade. By reason of the mixed manner of cultivation of the fourth *dhyāna* which brings into effect these five classifications, they are born in the five pure abodes (*suddhāvāsa*) as in this order.

[0689c13]

What is an Arhat of the regressive nature (*parihāṇa-dharma-arhan*)? It means an Arhat with the nature of weak faculties, whether he is distracted or not distracted, whether he is reflective or not reflective, in either case he would still regress from a mind of dwelling in a state of blissfulness in present life (*dr̥ṣṭa-dharma-sukha-vihāra*).

What is an Arhat of the intentive nature (*cetanā-dharma-arhan*)? It means an Arhat with the nature of weak faculties, regardless of whether he is distracted or not distracted, would regress from a mind of dwelling in a state of blissfulness in present life, had he not been reflective. If he has been reflective, he would not regress from a mind of dwelling in a state of blissfulness in present life.

What is an Arhat of the guarded nature (*anurakṣaṇā-dharma-arhan*)? It means an Arhat with the nature of weak faculties, would regress from a mind of dwelling in a state of blissfulness in present life if he is mentally distracted; but would not regress if he is not mentally distracted.

What is an Arhat abiding in unshakeability (*sthitākampya-arhan*)? It means an Arhat with the nature of weak faculties, regardless of whether he is distracted or not distracted, would not regress from a mind of dwelling in a state of blissfulness in present life, and also, he is unable to further develop his faculties.

What is an Arhat of (intellectual) penetration (*prativēdha-dharma-arhan*)? It means an Arhat with the nature of weak faculties, regardless of whether he is distracted or not distracted, would be not regress from a mind of dwelling in a state of blissfulness in present life, and all the more can further develop his faculties.

What is an Arhat of the immovable nature (*akopya-dharma-arhan*)? It means an Arhat whose faculties are sharp, and regardless of whether he is distracted or not distracted, he would not regress from a mind of dwelling in a state of blissfulness in present life.

[0689c25]

What is an individual of the sense-sphere who is an ordinary being (*prthagjana*)? It is one who is born and grown up in the sense-sphere, who has not acquired the noble quality.

What is an individual of the sense-sphere who is still in training (*śaikṣa*)? It is one who is born and grown up in the sense-sphere, who has acquired the noble quality, but is still possessed of some other fetters.

What is an individual of the sense-sphere who is beyond training (*aśaikṣa*)? It is one who is born and grown up in the sense-sphere, who has acquired the noble quality without any remaining fetters. Just as there are these three kinds in the sense-sphere, so too are in the fine-material sphere and the formless sphere.

What is an individual of the sense-sphere and fine-material sphere who is a *Bodhisattva*? It is one who is associated with *dhyāna* and dwells in the happiness of *dhyāna*, who has terminated birth and free from it in the formless sphere, and thereby is born in either the sense-sphere or fine-material sphere.

What is an individual of the sense-sphere who is a *Pratyekabuddha*? It is one who is born in the sense-sphere, in a time without a Buddha, who made it to the attainment of an Awakening of a Solitary Buddha in a natural way.¹⁹

[0690a05]

What is an individual who is an unimaginable *Tathāgata*? He is the one who manifests the great deeds of all the Buddhas and Bodhisattvas, from the time of his dwelling in the *Tuṣita* heaven to his appearance in the sense-sphere, up to the moment of his *Mahāparinirvāṇa*.

What is an individual who is a *Bodhisattva* of the confidence-preparation (in the fourty phases) of cultivation (*adhimukti-caryā*)? It refers to a being in the cultivation stages of preparatory confidence (*adhimukti-caryā-bhūmi*) (*adhimukti*, lit. confidence, that comes with devotional faith), who fulfills the weak, middling or strong quality of acquiescent patience of a *Bodhisattva*.

What is an individual who is a *Bodhisattva* of the joyful intention

¹⁹ To restate the keynotes in paragraph [0689c25]. *prthagjana* (Pāli: *puthujjana*, or another term as ‘*nevasekkhanāsekkhā*’) means worldlings of the three mundane spheres. *Śaikṣa* and *aśaikṣa* are also born in these three spheres, whereas *Pratyekabuddha* would be born only in the sense-sphere. One exception is that *Anāgāmi* would only be born in the five pure abodes, and in some cases of reborn from there all the way up to the fourth realm of the formless sphere to attain *Parinirvāṇa* without a remainder. There is no discrepancy between herein explained and that described in par. [0689c25] above. The latter actually means, an *Anāgāmi* in this case, initially a worldling who is born in either one of the three spheres wherein one directly attained the fruition of an *Anāgāmi*.

VI. Section on Determining The Acquisitions (prāpti-viniścaya): I of II (*adhyāśaya-caryā*)? It refers to all those (noble) Bodhisattvas of the ten stages.

What is an individual who is a *Bodhisattva*, whose cultivation corresponds with forms (*sanimitta-caryā*)? It refers to those (noble) Bodhisattvas who dwell in the stages known as utmost joy (*pramuditā-bhūmi*), defilements-shedding (*vimalā-bhūmi*), radiance (*prabhākarī-bhūmi*), blazing wisdom (*arciṣmatī-bhūmi*), extremely-difficult-to-vanquish (*sudurjayā-bhūmi*), and (*bhūtatathatā*) manifesting-to-the-fore (*abhimukhī-bhūmi*).

What is an individual who is a *Bodhisattva* whose cultivation correspond with formlessness (*animitta-caryā*)? It refers to those (noble) Bodhisattvas who dwell in the stage of “far-reaching” (*duraṅgama-bhūmi*).

What is an individual who is a *Bodhisattva* whose cultivation are devoid of effort exertion (*anabhisamskāra-caryā*)? It refers to those (noble) Bodhisattvas who dwell in the stage known as unshakeableness (*acāla-bhūmi*), excellent wisdom (*sādhuṃatī-bhūmi*), and dharma-cloud (*dharmameghā-bhūmi*).

[0690a16]

Furthermore, as mentioned of the individual as having the fruition of a ‘stream-winner’ (*śrotāpatti-phala*), this is of two kinds: (1) one who is liberated in a gradual, progressive manner, (2) one who is liberated in an outright manner. The one who is liberated in a gradual, progressive manner, is what has been explained earlier on. The one who is liberated in an outright manner, refers to one who has already gained insight into the direct, contemplative comprehension of ultimate Truths (*satya-abhisamaya*), thereupon by relying on concentrative states prior to the actual culmination (in the first *dhyāna*) (*anāgamyā-samādhi*), engenders the transcendental path which eliminates forthwith all the defilements characteristic of the three mundane sphere, and which eliminates them by their classifications accordingly. It is in this connection that two kinds of fruition (of *śrotāpatti-phala*) is designated, known as the fruition of a ‘stream-winner’ and the fruition of an Arhatship. This kind of being fulfills his mission of nobility usually in the very present life or just at the death-moment by virtue of the power of his own vow. Suppose he has not been able to accomplish it, he would then be born in the sense-sphere as catalysed by the power of his vow, to appear in the world without a Buddha, to attain the fruition of a Solitary Buddha (*Pratyekabuddha*).²⁰

²⁰ The saint in this regard first attains fruition of a “stream-winner” and subsequently attains fruition of an Arahatsip, without necessarily having to go through long periods of the cultivation of a “once-returner” and a “non-returner”. If he fails to attain an Arahatsip, he comes back among mankind on his great vow to accomplish as a Solitary Buddha within a hundred years or so. This way is also possible.

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Abhidharmasamuccaya
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Glossary

Bhagavān: It's the nominative singular of the adjective Bhagavat, is one of the ten epithets of a Buddha. It is translated variously as Buddha the World-Honored One, the Highly Blessed One, the Supreme Lord or Master.

Tathāgata: The term is made up of tathā (thus) + gata (gone) or āgata (come). It is another reverential title of the Buddha. It means either 'one who has thus gone' or 'one who has thus come', is commonly translated as the 'Thus-Come'. It also means one who attained perfection, and translated as the 'Fully Awakened One', or the 'Perfectly Enlightened One'.

Mahāyāna: Literally called the 'great vehicle', is commonly referred to the northern Buddhism. It is a system of thought dedicated to the overall social harmony and universal salvation in which the practising bodhisattvas, while striving for the perfect liberation, are at the same time in the relentless pursuit of benefitting all others and their long-run benefits and blissfulness.

Śrāvakayāna: Literally as 'vehicle of the hearers or listeners', refers to the early disciples who heard teachings of the Buddha. Another alternative term as *Hīnayāna*, which means the 'inferior vehicle' should be avoided at all times as it savors of self-condescension, and what's more, the Buddha has never used such term. Disciples of Śrāvakayāna pursue the path to the highest attainment of an Arhat. The historical Buddha Siddhartha Gautama who realised perfect enlightenment through Śrāvakayāna can be called either as a *Śrāvakabuddha* or a *Samyaksambuddha*.

Pratyekabuddhayāna: Literally as 'vehicle of solitary buddha-hood', it refers to a path by which individuals independently accomplish liberation on their own without the aid of teachers or guides, and who do not help to bring others to enlightenment like them.

Bodhisattvayāna: The path that begins with the initial activation of the aspiration for enlightenment (*bodhicittotpāda*) and culminates in the final attainment of a buddha-hood. The bodhisattvayāna focuses on the development of the six perfections (*pāramitā*) over a period as long as three eons (*asamkhyeyakalpa*). The bodhisattvayāna is modeled on the accounts of the current buddha, Śākyamuni's extensive series of past lives, during which he was motivated by the altruistic aspiration for universal salvation, not simply settling for Arhatship. Śrāvakayāna, pratyekabuddhayāna, and bodhisattvayāna together constitute the *Triyāna*, or the three carriers.

Ekayāna: Literally as 'one carrier or vehicle', is set forth in certain Mahāyāna sūtras. In the Samdhinirmocana-sūtra, the Buddha mentions that there are no differences between the three yānas and they belong to a unitary yāna, which is because all their teachings are based on the same realm of realities and logics. The Mahāyānasamgrāha-śāstra mentions that it is for disciples of the uncertain lineage (*aniyataikatara-gotra*) that the Buddha spoke of Ekayāna. In the Saddharmapundarīka-sūtra, the Buddha reveals that his earlier teachings of the three yānas were expedient means suited to specific

beings' capacities. The sūtra describes the 'One Buddha Vehicle' (*Buddhayāna*) to be the unifying, complete, and final exposition of the Buddha's teachings. The Faxiang school of Chinese Yogācāra interprets Ekayāna as being equivalent to the Bodhisattvayāna, while the Huayan and Tiantai schools distinguish between Buddhayāna and Bodhisattvayāna.

Śamatha: It is variously translated as 'calmness, serenity, quiescence, tranquillity, or stillness' of the mind. The Chinese also rendered *śamatha* as 'stopping' (止). It is the high degree of concentration necessary to facilitate an analytic insight (*vipaśyanā*) which are the two primary ways of the Buddhist meditative practice. It is also the concentrative state of each of the four kinds of meditative absorption (*dhyāna*) and attainments (*samāpatti*), *Samādhi*: It is also a form of deep, thorough 'concentration', but more specifically it is about concentration that is related to the ability to establish and maintain one-pointedness of mind (*cittaikāgratā* or *ekāgratā*). *Śamatha* and *Vipaśyanā* are able to operate in unison only when *samādhi*, and so *ekāgratā*, is in constant predominance. *Samādhi* is indispensable to the culmination in meditative absorption (*dhyāna*).

Vipaśyanā: Literally means the 'special or super seeing' which means insight. It is an analytical meditative insight, operating along with *śamatha* necessarily for the realisation of ultimate truths and transcendental wisdom, and thereby the destruction of an individual's assortment of defilements (*kleśa*), to lead to full Awakening and deliverance.

Dhyāna: It is sometimes mistakenly translated as 'trance' or loosely called 'concentration'. It is a deep immovable state of concentrative meditative absorption, issued in through *samādhi*, one-pointedness of mind, and the other necessary *dhyāna*-factors. There are four kinds of *dhyāna*, and the four *dhyānas* of the formless sphere are all the fourth *dhyāna*. The Abhidharma analyses it into fivefold *dhyāna*.

Lakṣaṇa (相): This is one polysemous term used in the Buddhist epistemology. It is commonly rendered as 'mark, sign, indication, character, symptom, or designation'. These different denotations being used serve only a sole purpose for identifying the distinctive 'feature, attribute, or characteristic' of phenomenal existences. The nuances of its meaning depend exactly on the context of the discourse in which they are used. For example, the 'three marks of existence' denote identification of the three characteristics of all phenomenal existences as impermanence, unsatisfactoriness, insubstantiality or selflessness (*anitya*, *duḥkha*, *anātman*). In another example, the 'void of all phenomena' denotes emptiness as the character of all phenomenal realities (*sarva dharmā śūnyatālakṣaṇā*).

Nimitta (相): This is another term the Chinese scriptures commonly translated it undifferentiatedly as the term *lakṣaṇa*. The term *nimitta* is used particularly in aspects of meditational practice, which denotes mental objects or appearances to which concentration relates, identifying,

distinguishing, and cognising them. It can have several translated meanings as ‘mark, sign, form, image, object, subject, target, omen, external appearance, mental appearance, phenomenon, concept, idea, causal condition’ and so forth. The precise meaning depends on the exact situations as mentioned in the contexts of doctrines, often compiled in centuries apart.

Bodhi: The term is derived from the verbal root of *budhi*, i.e. to awaken, to understand, or to realise. It is translated as to mean ‘awakening or enlightenment’, that is, being awakened to the comprehension of the three marks of all existences, the ultimate truths of all phenomena, and the complete extinguishment of an individual’s hindrance of afflictions and hindrance of acquired knowledge cognizance, through practice of the thirty-seven branches of the requisite of Awakening and the ten pāramitā ways.

Bodhisattva: The term literally means ‘enlightening being’, is a compound from *bodhi* (awakening) + *sattva* (being) (覺有情). The use of this term is reserved for spiritual practitioners who resolved to follow the path of the bodhisattvas toward the attainment of Buddha-hood through incredibly lengthy periods, for the objective of salvaging all sentient beings.

Dukkha: This is one particular term that has been commonly interpreted with a variety of meanings in seeming synonyms but with nuances between them, such as suffering, distress, painfulness, affliction, unsatisfactoriness, and so on.

Dharma: The term carries shades of meaning as the ‘nature of things, psycho-physical phenomena, realities, states, teachings, doctrines, principles, meditational objects, qualities’. The interpretation should be adapted to the context in which it is being used.

Dharmadhātu: Literally interpreted as ‘dharma-element’ or ‘dharma-realm’, is primarily referred to the cognitive appearances in terms of ‘the realm of all phenomenal realities’ which encompasses all doctrinal principles and truths. It is also interpreted as the ‘sphere of dharma’ which denotes all domains of existences (cosmos) or the ten dharmadhātus which consist of the three woeful realms, humans, semi-deities, divinities, and four categories of enlightened beings (Śrāvakas, Pratyekabuddhas, Bodhisattvas, Buddhas).

Dharmakāya: Sometimes also called the *Svabhāvakāya* (自性身). It is the ‘body of reality’, the embodiment of all truths, which generates multitude of reward-bodies (*sambhogakāya*) and transformation-bodies (*nirmāṇakāya*) of the Buddhas. The qualities and capacity of a Buddha’s *dharmakāya* is inconceivable, beyond all human logics.

Sambhogakāya: It is called the ‘reward-body’ generated by the *dharmakāya*, which appears in the congregates in the paradise, and which can be seen only by Bodhisattvas of the ten bhūmis. Unlike the *dharmakāya* whose lifespan is endless, both the *sambhogakāya* and *nirmāṇakāya* instead have a limited lifespan.

Glossary

Nirmāṇakāya: It is called the ‘transformation body’, one of the three bodies (*Trikāya*) of a buddha. The Mahāyāna teachings assert that the historical Śākyamuni Buddha appeared to inspire the world, who in fact felt no hunger, pain, and so forth, but rather he appeared to do so in order to conform to the worldly conventions. The *nirmāṇakāya* of a buddha is capable of manifesting in any forms, including divinities, humans, animals, and inanimate objects.

Nirvāṇa: Literally means ‘extinction, or to become extinguished’. This term is not ‘death or passing away’ of the historical Śākyamuni Buddha as some scholars loosely translated it. *Nirvāṇa* is an unconditioned state of permanent extinction of all those life-affirming passions manifested as greed, hate and delusion of individuals, and therewith the absolute deliverance from the endless systemic round of birth. But it is a *nirvāṇa* attained with a remaining dependency, for one still has to live to the full course of the lifetime.

Parinirvāṇa: It is the final and complete *nirvāṇa* (般涅槃). A person who has already attained *nirvāṇa* during the course of life, experiences *parinirvāṇa* when his life finally comes to an end, which is also called *nirvāṇa* without a remainder.

Pāramitā: The Chinese texts commonly interpret it as ‘gone ashore or gone to the other side’ (到彼岸), i.e. crossing from this shore of round of birth to the other shore of *nirvana*. The Sanskrit term seems to come from *parama*, meaning the ‘highest, supreme, or perfect’, which is why *pāramitā* is also rendered as ‘perfection’.

Prajñā-pāramitā: It means the ‘perfection of wisdom’, a term used widely in the Mahāyāna texts. It is the perfect wisdom as to excelling in the ten *pāramitā* ways, and the perfect realisation of the ultimate truths in terms of the selflessness and essencelessness of all phenomena, the notion of emptiness as universally all-pervasive, and the equal uniformity of neither of sameness nor differentiations.

Svabhāva or *prakṛtiḥ*: Literally rendered as the ‘self-being’, ‘own-being’ or the ‘natural characteristics’ (自性;本性). It indicates the real nature, inherent nature, or intrinsic nature of particular phenomenal identities. All states of dependent arising are lack of a point of origin, are essenceless, are hence without *svabhāva*.

Yogā: It is a generic term in the context of Buddhist cultivation, referred to the training of contemplative practice, the union of mind and body.

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