CHAPTER II

A SURVEY OF THE PRINCIPAL SANSKRIT ABHIDHARMA TEXTS
The Abhidharma Literature which is preserved in Sanskrit is undoubtedly of later origin. They are indeed the writings of the eminent authors belonging to the later schools of Buddhist thought. The Sarvāstivāda school may be regarded as the pioneer school in this regard.

Tradition records that the Sarvāstivāda school which followed the spirit of the Theravāda first compiled its seven Abhidharma treatises in Sanskrit. Gradually so many commentaries, manuals and other miscellaneous works were composed on them in Sanskrit. Further other early Buddhist schools, particularly, those belonging to the Theravāda, too, produced Abhidharma books of their own in Sanskrit in order to establish their existence, in competition with other. It is, however, very difficult to determine when the Abhidharma books of these schools took their final shape and came to be recognised as the principal Abhidharma books. But this much we can say that these were not produced in a short time, but there was a gradual growth of thought and doctrine which is traceable in the books themselves.
Unfortunately, the Sanskrit originals of almost all Abhidharma works are lost. These are preserved in their entirety only in Chinese translations, and in parts of fragments in Sanskrit and Tibetan versions.

Here is given a brief survey of the contents of the principal Abhidharma texts in Sanskrit available so far.

The Sarvāstivāda - Abhidharma, popularly known as "Ṣaḍpādābhidharma" (i.e. Abhidharma with six feet) consists of seven treatises viz. Sangitiparyāya, Dharmasākanda, Prajnaptipāda, Vijñānakāya, Dhātukāya, Prakaraṇapāda and Jñānaprasthānā.¹


L. de La Vallée Poussin, Abhidharma-Kosa de Vasubandhu 1823-1831, Introduction PP. XXIX-XLII; La controverse du Temps et du Pudgala dans la Vijñānakāya, Études Asiatiques, I/1926, PP. 343-376; N. Dutt, Early history of the spread of Buddhism and the Buddhist schools, 1925, pp. 288-296; The two Nirvānadhātas according to the Vibhāṣā, IHQ VI 1930, PP. 39-45; Documents d' Abhidharma, BEFEO, XXX, 1930, PP. 1-26; 247-298; Documents d' Abhidharma MGB I 1932, PP. 65-125; V, 1937, PP. 7-187;

Shanti Bhikṣu Sastrī, Jñānaprasthānasāstra, Santiniketan, 1955; Anukul Chandra Banerjee, Sarvāstivāda Literature, 1957, pp. 54-70.
The *Sangitiparyaya* of Sariputra or Mahakausthila is a collection of technical and philosophical terms. The work was perhaps modelled on the *Sangiti-sūtra* of the *Dīrgha-āgama* (Dīghanikāya). Like the *Sangiti-sūtra*, this treatise also deals with a list of single doctrines or principles, followed by a list of two, and so on up to groups of ten. So Dr. Takakusu rightly says that when arranging the materials of this treatise the *Anguttara* method has been followed.\(^1\) This was translated in Chinese by Hiuen-Tsang in 660-663 A.D.

The *Sangitiparyaya* consists of twelve sections of which the introduction deals with the history as to why this treatise was compiled. It is said that to do away with the dissension created with the Vajjian monks at Pāvā the second Buddhist council was held at Vaiśeṣī and after the council this treatise was compiled. Sections II to XI are devoted to an exposition of so many technical terms of Buddhism which have been enumerated and discussed here numerically in an ascending order. For instance, they deal with three Kuśalamūlas, three

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\(^1\) J.P.T.S., 1906, P.99.
akusalamulas, four smrtypasthanas, five skandhas, six vijnanakayas, seven sambodhyangas, eight vimoksas, nine sattvavasas, ten krtsnayatanas, and so forth. The concluding section is an admonition by Buddha to the monks. The original text in Sanskrit however, is lost. Only a small fragment of this treatise has been discovered from the caves of Bamiyan in Afghanistan.

The Dharmaskandha of Maudgalyayana or Sariputra is a collection of almost all fundamental principles and theories of the Sarvastivada school. It was translated by Hiuen-tsang in 659 A.D. It consists of twenty-one chapters dealing with precepts, avetyaprasadas, smrtypasthanas, abhyaksas, smrtypasthanas, aryasatyas, rddhipadas, samads, Arupyadhyanas, bodhisattvas, twenty-two indriyas, twelve ayatanas, five skandhas, twelve factors of Prati-tyasamutpada, and so many other doctrinal points. This treatise resembles very much the Pali Vibhaagappakarana.

The Prajinaptisastra or Prajinaptipadasastra is a collection of almost all fundamental principles and theories of the Sarvastivada school. It was translated by Hiuen-tsang in 659 A.D. It consists of twenty-one chapters dealing with precepts, avetyaprasadas, smrtypasthanas, abhyaksas, smrtypasthanas, aryasatyas, rddhipadas, samads, Arupyadhyanas, bodhisattvas, twenty-two indriyas, twelve ayatanas, five skandhas, twelve factors of Prati-tyasamutpada, and so many other doctrinal points. This treatise resembles very much the Pali Vibhaagappakarana.

The Prajinaptisastra or Prajinaptipadasastra contains three prajnapatis (concepts); Loka (world), Hetu (cause), and Karma (action) Prajinapti. It is, however, an incomplete treatise and its complete version seems to be preserved only in Tibetan. Unfortunately, this treatise, like other

2. Watanabe, Dr. Baiyu-Thoughts, Literature and Monasteries in Earlier Buddhism, p.153.
Abhidharma treatises of the Sarvāstivādins, was not translated in Chinese until A.D. 1004-1058. Of the seven Abhidharma treatises of the Sarvāstivādins the Prajñāapti is the only work preserved in Tibetan. The Lokaprajñāapti section of this treatise offers close resemblances with the Pali Aggañña-suttanta of the Dīghanikāya, the Loka-utsīhāna-sūtra (Chinese) of theDIRGHĀGAMA 1 both dealing with the cosmology. These sūtras deal with the words of the gods, human beings, hellish beings, demons and so forth. The Hatuprajñāapti or Kāraṇaprajñāapti sections deals with the causes of the seven treasures of the Cakravarti king, thirty-two fortunate signs and excellent aspects of the Buddha, the causes of various evil desires, the practice of virtues, causes of rain, characteristics of a Bodhisattva and the like. The Kārmaprajñāapti section is an exposition of the different kinds of actions. 2

1. E.B., P. 70.
2. Le vallée Poussin has gone through the Tibetan version of the Prajñāaptisāstra and has given an analysis of the Lokaprajñāapti and the Kāraṇaprajñāapti sections of the same.
   - Bouddhism, Études et Materiaux, cosmologie, Appendix.
The Viññānakāya of Devasarman or Devakṣema was composed in Viśoka near Śrāvasti one hundred years after the Mahāparinirvāṇa of the Buddha. It was translated by Hiuen-tsang in 649 A.D. It consists of six chapters. It contains the most characteristic doctrine of the Sarvastivādins, viz. "All things exist" in the three states of time i.e., past, present and future. The other matters dealt with in these chapters are as follows: the non-ego (anatmavāda) theory, indriyas, klesas, vijnānas, bodhyāṅgas, śūnyatā, viññānakāya, eighteen dhātus, four pratyayas = hetupratyaya (direct cause or subject), ālambanapratyaya (object), Samanantara-pratyaya (immediate), adhipatipratyaya, and the like.

The Dhatukāya of Pūrna or Vasumitra was composed three hundred years after Buddha's Mahāparinirvāṇa. It was translated into Chinese by Hiuen-tsang in 663 A.D. Though a voluminous treatise, we get it in a very concise form in its Chinese version. This treatise is devoted to a detailed exposition on elements (Dhatu) consisting of the attributes of the mind. The partitive actions

of the mind are classified and discussed here as follows: Ten Mahābhūmikadharmas (minds that operate universally with the mind itself), ten Kleśa-mahābhūmikadharmas (defiled universal mental states), the ten upakleśabhūmikadharmas (sinful minds that operate individually when mind itself operates sinfully), five Kleśas, five dṛṣṭis, six vijñānakāyas, six sparśakāyas, six vedanākāyas, six samjñākāyas, six sañcetanākāyas and six trasnākāyas. Thus, in this treatise an attempt has been made to discuss the caitasikas (mental states) partially.

The Dhātukāya is undoubtedly a very old text and its subject matters are almost similar to those of the Pali Dhātukathā. But it is very doubtful if the Dhātukāya is earlier than the Dhātukathā or vice versa.

The Prakāranaśāstra of Vasumitra was composed in a monastery at Puskaravati or Puskalavati (Peshawar) three hundred years after the Mahāparinirvāṇa of the Buddha. From the contents of this treatise it appears

2. Watanabe, Thoughts, Literature etc. P. 154.
that this belongs to the later Abhidharma literature. It consists of 8 chapters. The method of exposition followed here is more systematic and scientific as compared with other Abhidharma-treatises of the Sarvástivādins. For instance we find in this treatise the divisions of the existing things into five categories, namely, rūpa, citta, cañnasika, Cittaviprayukta and Asamskṛta, and are fully explained to enable one to easily examine all things as a whole, objectively and rationally. In the Dhātukāya we have seen that the mental attributes were classified into thirty—ten mahābhūmikas, ten Kleśa-mahābhūmikas and ten upakṛṣṇabhūmikas. But in the Prakaraṇapāda these have been classified into forty i.e., ten Parittakaśabhumikadharmas (slightly defiled mental states) are added. Yet it differs from the Vaibhāsikavāda classic as it ignores the ten akusalamahābhūmikadharmas. Moreover, all the subjects discussed numerically from one to ten in the Saṅgītipārayāya are dealt with here in detail. Anuśayas (Kleṣas) are classified here into ninety-eight groups. Other matters discussed here are: ten kinds of knowledge (Jñāna), five Skandhas,

1. Krodha, upanāha, mrakaśa, īrṣya, mātsarya, māya, śāthya, mada and vihimsa.
twelve Āyatanas, eighteen Dhātus, twelve links of causation, Siksāpadas, Srāmanyakaphalas, Rddhipādās, Smṛtyupasthānas, Āryasatyas and such other matters. Its subject matter quite resembles the Vibhaṅga (Pali) and the Dharmakālandha. It is said that Gūndabhadra, a Śramaṇa of Central India, who on his way to China in 435 A.D. passed through Ceylon and translated there-after (435-443 A.D.) into Chinese the Prakaraṇapāda of which the copy was obtained by Fa-Ḥian from the Abhayagiri monastery of Ceylon. Hiuen-tsang also translated the Prakaraṇapāda into Chinese in about 650 A.D.

The Jñānapрастhāna of Kātyāyanīputra was composed (three hundred or five hundred years after the Buddha's Mahaparinirvāṇa) at the Tamasāvana (or Tāmasavāna) temple 500 li south-west of Chi-Na-puh-ti (Chīnabhukti), present Patli, 10 miles to the west of the river Vipāśā in North-west India. 2 It is said that about 300 learned Buddhist monks of the Sarvāstivāda school used to live

1. Barua, B.M., Ceylon Lectures, P.96.
2. Cunningham, Ancient Geography of India, P.200;
   Joshi, L.M., Studies in the Buddhistic culture of India, P.27.
at the Tamasāvana temple at this time. So, there is a possibility that other six Abhidharma treatises of the Sarvāstivādins might have been composed in Central India, before the Sarvāstivāda School began to flourish in North-West India. From the Chinese sources, we come to know that the Jñānapraṣṭhāna was bought by Saṅghadeva and Dharmapriya from Kashmir (A.D.383) in a dialect akin to Pali. But Hiuen-tsaug used a Sanskrit version (657 A.D.) while translating. The Jñānapraṣṭhāna treats the Abhidharma topics as a whole. It consists of eight great sections, namely, Kṣudraka or Saṅkīrṇa (miscellaneous), Sāmyojana (fetters), Jñāna (knowledge), Karma (action), Mahābhūta (four great elements), Indriya (faculty or controlling principles), Samādhi (meditation) and Drṣṭi (view).

The first section consists of eight chapters dealing with so many miscellaneous dharmas, namely, Lokottardharmas, different kinds of knowledge, Pratītya-samutpāda, Sraddhā, Nirvāṇa, Ahrīkya (shamelessness) and Anapatrāpya (fearlessness of sinning on the roots of demerits), Rūpaskandha (anitya, duḥkha, anātma),

objectlessness (anarthatā) of austerity in asceticism, mind and its functions like vitarka, vicāra, audhātya, avidyā, māna and the like.

The second section consists of four chapters dealing with Akuṣalamūlas, Saṃyojanas, drstis, anusayas, Sakṛdāgāmi stage, human beings, moral defilements arising from views, fruits of śrāmanyas, etc. The third section consists of five chapters dealing with the duties of a Śaiksya and an aśaiksya, five kinds of drstis, abhijñā (psychic power), nine kinds of Jñāna (dharma, anvaya, Samsārīti, duḥkha, samudaya, nirodha, mārga, ksaya and anutpāda jñāna), knowledge attained by the Āryapudgalas, and the like.

The fourth section consists of five chapters dealing with akuśalakarmas (manifested through the three doors of notion) and their results, erroneous speech, sins of killing lives and their results, vijnāpti and avijñāpti, and the like.

The fifth section consists of four chapters dealing with the pure organs (indriyas), conditions of the combination of elements, matters belonging to the Rūpadhātu, internal skandhas like Vedanā, Saṃjñā, and the like.
The sixth section consists of seven chapters dealing with twenty-two indriyas, Kamadhatu, Rupadhātu and Āruṇyadhātu, sparsas, mātsarya, and the like.

The seventh section consists of five chapters dealing with condition of the Past (i.e. Prāpti), meditation on causes and conditions in the Dhyāna heavens, ten Kṛṭṣanyāyatanas, eight knowledge, three Samādhis, five states of Anāgāmins, states of Sakṛdāgāmins and the like.

The eighth section contains six chapters dealing with four Smṛtyupasthānas, conditions of three states of beings, stages of consciousness, erroneous views (mithyādṛṣṭi), thirty-six wicked views and the like.

From the contents of the Jñānapraśṭhāna we find that the doctrines expounded here are extremely technical and concise and therefore they have become inaccessible to those who are not well-versed in the Abhidharma doctrines. There is also lack of unity and systematic thought in the arrangement of the eight sections and their sub-sections.
Of these seven treatises of the Sarvāstivādin Abhidharma, the Jñānapraṇastha is regarded as the principal while the other six are regarded as its subsidiary pādas (supplementary). The tradition concerning these treatises is comparatively trustworthy. Because it has been preserved in almost the same form in India, China, Tibet and Japan. The Mādhyamika philosophers totally ignore the Pali Abhidharma works and therefore, whenever they have to refer to the Hīnayāna Abhidharma works, they always quote the Abhidharma texts of the Sarvāstivādins.

The Sarvāstivādābhādharmaśāstra was translated in Chinese by Dharmagupta and Dharmayasas (in 407-415 A.D.) of Kashmir. It exists now in Chinese version only. It is very difficult to determine to which school it belongs.

1. anye tu vyācaksate śastram iti jñānapraṇastham.
   tasya śarīrabhūtasya sāt pādāḥ. Prakaraṇapāda ityādi.
   - Vyākhyā, P. 9.
But we may however say that it belongs to one of the sects of the Theravāda school. Tradition, however, records that Śāriputra received the Abhidharma from the Buddha and explained the same in 3 parts. Rāhula, his disciple, transmitted the same to the Arhat Vatsyaputra. Later on the disciples of Vatsyaputra formed a school known as "Vātsīputriya". Within three hundred years of its formation, the Vātsīputriya school split into four: Dharmottariya, Bhadrayāniya, Sammiya and Śānda or Sannāgārika. These schools found the "Śāriputra-Abhidharma" to be incomplete and to complete the same each of the schools composed treatises known as "Śāriputra-Abhidharma" to be incomplete, and to complete the same each of the schools composed treatises known as "Śāriputra-Abhidharma Śāstra". The subject matters that we find here, however, represent the views of both the Sammitiyas and Mahāsaṅghikas. It contains the subject-matter of

1. Watanabe, Thoughts, Literature etc. P. 174.
the Pāli and Sarvāstivāda Abhidharma treatises. Some scholars, therefore, opine that this treatise was written as a sort of link between the Theravāda and the Sarvāstivāda under the strong influence of the Mahāsāṅghikas. But Dr. Watanabe, however, differs in this respect. According to him the Sāriputra-abhidharmas was composed in some part of India where the ideas and thoughts of all the three schools - Theravāda, Sarvāstivāda and Mahāsāṅghika - were current at the same time.¹

This is divided into four parts, namely, Sapraśnaka, Apraśnaka, Samyukta-Samgraha and Nidana.² The first part is a study (Sapraśnaka-bhāga) on the five Skandhas, twelve Āyatana, eighteen Dhātu, four Aryanāstya, twenty-two Indrīya, seven Bodhiyāga, three Kuśalamūla, three Akuśalamūla, four Mahābhūta, and the like. The second part (Apraśnaka-bhāga) deals with Karman, Pudgala, Jñāna, Smṛtyupasthāna, Buddhī, Dhyāna, Mārga, Klesā, and the like. The third part (Samyukta-Samgraha-bhāga) is devoted to the classification (samgraha) of all things and the association (samprayoga) of mental attributes.

¹. Thoughts, Literature, etc. P.* 174.
². Lamotte, Histoire du Bouddhisme etc. PP. 208-209.
The fourth part (Ridanabhāga or Prasthānabhāga?) enumerates the ten Pratyayas and ten Hetus. The theory of the ten Hetus seems to be a sort of link between the theory of twenty-four Paccayas (conditions) in the Theravāda and that of six Hetus and four Pratyayas in the Sarvāstivāda.

The Vibhāṣā or Kāhāvibhāṣā, a commentary of the Jñānaprasthāna, the fundamental treatise of the Sarvāstivāda Abhidharma, is said to have been compiled under the patronage of king Kaniska about six hundred years after the Mahaśākāra of the Buddha. We are told that it was compiled in Kaśmīra by Vasumitra, Asvaghōsa and 500 Arhats. Dr. Takakusa however, is of different view.1

This was compiled by the followers of the Kaśmīra-Sarvāstivādins.2 There was a considerable space of time between the compilation of the Sarvāstivāda Abhidharma

1. J.P.T.S. - 1905, P. 123.
2. It is said that after the compilation of the Vibhāṣā the Sarvāstivādins of Kaśmīra came to be known as "Kāśmīra-Vaibhāṣikas". Further, in order to make them differentiated from the Sarvāstivādins of Mathurā they called themselves "Mūlasarvāstivādins".
literature and the production of the Vibhasa. In the meantime the Abhidharma literature of this school made a wonderful progress as a result of which the Vibhasasstra appeared with a scholastic, systematic and learned but simple exposition of the whole Sarvastivada-Abhidharma doctrine. Therefore, though a commentary, it is regarded even more than an independent treatise (Sastra).

The Vibhasa deals not only with the Abhidharma-doctrine of the Sarvastivada, but it also gives us the doctrine of the Abhidharma literature of other Buddhist schools.

Dr. Takakusu has observed that "the Vibhasa is indeed a great encyclopaedia of Buddhist philosophy. All the opinions of several ancient and contemporary philosophers of various schools are carefully registered and discussed." As for example, it includes the views on Abhidharma philosophy of the Vibhajyavadins, Sautrantikas, Yogacaras, Darstantikas, Yuktivadins, Dharmaguptakas, Mahisasakas, Vatsiputriyas, Mahasaṅghikas, Kasyapiyas, Sthaviravadins, Samkhya, Vaisesika, Hetuvidyā and some others. Among philosophers mentioned in it include Katyayaniputra,

Pārāśva, Vasumitra, Dharmatrata (Dharmananda), Srighosaka (Ghosa), Buddhadeva, Buddharaksa, Ghoshavarman, Vāmalabha, Jīvala; Saṅghavaṇyu, Kṣemadatta, Pūrṇayāsas, Vāśpa, Dharadatta and Dharmanandin. 1

Though a commentary on the Jñānaprasthāna, the Vibhāṣā is a voluminous Āśṭra. It comments on the eight great sections of the Jñānaprasthāna, one by one. Apart from the main subject it often inserted many new topics, and therefore, it became very rich in source-materials which was difficult to understand by the beginners. To remove these difficulties the latter Saṃvāstivādins had to produce manuals of the Abhidharma Mahāvibhāṣā in abridged form. Thus were composed the Vibhāṣā-Āśtra by Śitapāṇi, Abhidharmahṛdayaśāstra by Dharmasrī, Abhidharmahṛdayasūtra by Upaśānta, Saṃyukta-Abhidharma-hṛdayaśāstra by Dharmatrata, Abhidharmakośa-śāstra by Vasubandhu, Abhidharma-Nyāya-nusāra-śāstra and Abhidharma-Samayapradiṭṭikā by Saṅghabhadra.

Unfortunately the original Sanskrit Text of the Mahāvibhāṣā and its abridged versions too are lost and they are only preserved in Chinese versions. The first

1. E. B., P. 72.
The abridged version of the Mahāvibhāṣā was translated by Saṅghabhūti (Saṅghavartin) of Kāśīra in A.D. 383. The original text was Śitāpani's 'Abhidharmahrdaya-śāstra'. The second abridged version was translated by Buddhavarman and Tao-t'ai in 425 A.D. - 435 A.D. The Mahāvibhāṣā in its complete form of 200 fascicules was translated by Huien-tsang in 656-659 A.D. The whole work presents a comprehensive and detailed commentary on the Jñānapraśthāna with the addition of various theories along with the compiler's own views.

The Abhidharmaḥṛdaya-śāstra was composed by Dharmārāja or Dharmottara in about 200 A.D. and was translated in Chinese by Saṅghadeva and Hui-Yuan or Tao-an in 343-344 A.D. or 384 A.D. or 391 A.D. This consists of 260 verses divided into 10 chapters in which the contents of the Mahāvibhāṣā are dealt with in a condensed form. The author not only composes these verses but he also gives some explanation to them. The contents of the treatise are as follows: Introductory, Dhātu, Saṃskāra, Karma, Anuśaya, Āryapūdgala, knowledge, Samādhi, Sūtra and Prakīrṇa.

The Abhidharmahrdayasutra was composed by Upasānta (or upajita) and translated into Chinese by some Narendrayāsa and Dharmaprajōrarci (an assistant) of the northern Tshi dynasty in about 563 A.D. It consists of 10 chapters (as those of the above treatise) and 600 verses. In contents it is quite similar to the Abhidharmahrdayasāstra. Only 350 verses are added and explained.

The Samyukta-Abhidharmahrdayasāstra was composed by Dharmatrāta (or Dharmatāra) in a place near about Puskarāvatī or Puskalāvatī (Peshwar) in Gandhāra. It has got three translations.

It was first translated by Fa-Hian and Buddhabhadra in between 397 A.D. and 418 A.D. The second translation was done by Īśvara (A.D. 422-431) and Guṇavarman (A.D. 431). The third translation was done by Saṃghavarmā in 434 A.D. The first two translations are lost. Though it is an expository work on the previous two Abhidharmahrdaya-treatises yet it shows unlike the other two, considerable affinity with the orthodox Sarvāstivāda. It had therefore, been considered very useful as a reliable treatise of the Abhidharma of the
Sarvāstivāda. The Chinese Abhidharma Sect, called Pi-t'an-tsung was established on the doctrines of this treatise. This consists of 596 verses\(^1\) divided into 10 chapters. It is said that Abhidharmakośa of Vasubandhu is solely based on this treatise.\(^2\)

The Abhidharmakośakārikā\(^3\) is a treatise written by Ācārya Vasubandhu during the early period of his life in the 4th century A.D. It consists of nine chapters called "Kośasthānas". Of the nine chapters the first eight containing 600 kārikās form the main text, while the last chapter, called "Pudgala-viniścaya", is considered as an independent treatise.\(^4\)

The Abhidharmakośabhāṣya is a commentary (Bhāṣya) in prose written by Vasubandhu himself on his Abhidharmakośakārikā. The Sanskrit original of this text was lost.

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3. The subject-matter of the Abhidharmakośa has been dealt with in the Fourth Chapter of this work.
4. V.V. Gokhale edited the complete text of the Abhidharmakośakārikā in 613 kārikās and published the same in JERS/XXII in 1946.
in India and we are very glad to note here that the Late Pandit Rahul Sāmkṛtyāyana discovered a manuscript in Sanskrit of this work and the K. P. Jayaswal Research Institute of Patna published the complete text in Devanāgarī script in 1967 under the editorship of Prof. Prahlad Pradhan.

It was translated into Tibetan by Jinamitra and Śrīkūṭarakṣita.

It is written in prose and in chaste Sanskrit. It consists of a detailed commentary to each of the 600 Śloka-quatrain Kārikās with an additional chapter on the refutation of the "Theory of Soul." It quotes the original Kārikās when explaining.

The Buddhist Ācāryas referred to in the book are: Kumāralāta₁, Bhadanta², Dharmatīṭa³, Buddhadeva⁴, Vasumitra⁵, Ghoṣaka⁶, Sthavira Upagupta⁷ and Bhadanta

1. Bhāṣya, P. 20
2. ibid, P. 13, 33, 98, 125, 260, 413
3. ibid, P. 3, 142, 188, 296
4. ibid, P. 24, 297
5. ibid, P. 33, 72, 98, 126, 296
6. ibid, P. 43, 72, 263, 296, 333, 346, 371
7. ibid, P. 71
Dharmasubhuti, while the non-Buddhist Ācāryas, are: Vasishthi and Varsaganya - all belong to a period prior to Vasubandhu.

The viewpoints of the following Buddhist schools are quoted and discussed in the book:

Kāśmīras or Kāśmīra - vaibhāṣikas, vaibhāṣikas, Sautrantikas, Abhidharmikas, Mahisasakas, Haitukas (i.e. Hetuvādins), Yogacāra, Mahāsāṃghikas, Sarvāstivādins, Vibhajyavādins, Kāśyapīyas, Vūtsiputrīyas,

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<td>7. ibid, P.293</td>
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<td>8. ibid, P.296, 301</td>
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<td>9. ibid, P.296</td>
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<td>10. ibid, P.356</td>
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<td>11. ibid, P.461</td>
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Vaihīrdeśakas and Pāścētyas (i.e. Vaiśāṃkās outside Kāśmīra) and Dārṣṭāntikas.

In his philosophy Vasubandhu pursues the canonical books. He quotes the original passages from the seven Sarvāstivāda-Abhidharma treatises and also from the Āgamas (=Pali Nikāya). He very rarely mentions the names of the Sūtras he quotes from. He merely says: "This has been said in the sūtra or Sūtrāntara". He mentions by name only the following: Arthavargīyasūtra, Garbhavakrāntisūtra, Mahānījānaparaya (of the Dīrghāgama), Hasti-padopama (of the Madhyamāgama), Vatsya-sūtra, Brahmapijīla-sūtra and Śīλaskandhika-varga (of the Dīrghāgama), Muktaka-sūtra, Mahānāma-sūtra.

1. ibid, P.58, 71, 215, 292, 396, 399
2. ibid, P.230, 237, 248
3. Bhasya, P.9
4. ibid, P.24
5. ibid, P.131, 140
6. ibid, P.136
7. ibid, P.471
8. ibid, P.140, 255
9. ibid, P.181
10. ibid, P.215
Sañceṭaṇīya-sūtra\(^1\), Mahākarmavibhāga-sūtra (of the Madhyamāgama)\(^2\), Viparyāsa-sūtra\(^3\), Angāra Karṣūpamā-sūtra\(^4\), Dasottura-sūtra (of the Dīrghāgama)\(^5\), Satprāṇakopama-sūtra\(^6\), Manusyāka-sūtra\(^7\), Bimbisāra-sūtra\(^8\), Phalgu-sūtra\(^9\) and Fretāvadāna.\(^{10}\) The **Sphutarthābhidharmakosāvyākhyā**, which is "an inexhaustible mine of precious informations", is a commentary written by Yasomitra on the Abhidharmakośa-kārikā and the Abhidharmakośabhāṣya of Vasubandhu. This is fortunately preserved in the original Sanskrit. It exists in Tibetan translation also. It has been rightly named as "Sphuṭārthā" by the author as it deals with a detailed exposition of the jewel-like treatise

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\(^1\) ibid, P.237
\(^2\) ibid, P.281
\(^3\) ibid, P.283
\(^4\) ibid, P.376
\(^5\) ibid, P.376
\(^6\) ibid, P.464
\(^7\) ibid, P.465, 467
\(^8\) ibid, P.465
\(^9\) ibid, P.467
\(^10\) ibid, P.165
(Sastra-ratna) arising out of the ocean of Abhidharma-bhasya. From the introductory verses of the Sphutartha, we may infer that Yasomitra was not fully satisfied with the expositions of Gunamati (of about the end of the 5th century A.D.) and his disciple Vasumitra who both preceded him as expositors of Vasubandhu’s Abhidharmakośa. He, therefore, has composed this commentary and has requested those who are versed in the Abhidharma-mahāvibhāṣā and the Abhidharmakośa to accept his exposition if it is worthy of accepting.

1. Abhidharma-bhasya-Sāgara-samuddhārta-sāsya
   Sastra-ratna-sāsya
   Vyākhyā mayā kṛteyaṁ yathārtha-nāmā
   Sphutarthe’ti. //
   - Vyākhyā, P.1

2. Gunamati-Vasumitra-yair Vyākhyākāraṇāṁ
   padartha-vivṛtāṁ ya
   Sukṛtā-Sābhimaṭā me likhitā ca tathā’yaṁ
   arthā iti //
   Siddhāntārthāpaśtaṁ Kvaṇcit-yaścis tāṁ tair kṛtā vyākhyā /
   tāṁ udbhāvyā yathāvad vihitena mayā’nyathā vyākhyā//
   - ibid

3. Abhidharmavibhāṣāyaṁ Krta-pravīcāryatāṁ iyaṁ tair vyākhyā yuktā na vā yuktā //
   yuktā ced grāhyeyam na ced apobyānyathā vidhātavyā.
   - Vyākhyā, P.1
The work is divided into eight chapters called "Kośa-śthaṇa" (receptacle) followed by an additional chapter called "Pudgala-viniscaya". The contents dealt with here are purely Abhidharma-matters of the Sarvāstivādins. Yaśomitra has explained not only the kārikās but also their bhāṣya done by Vasubandhu himself. Whenever necessary, he has quoted the original words from the Vasubandhu's bhāṣya. But so far as the philosophical system is concerned he has developed the opinions exposed in the canonical books, especially the sūtras with the Sautrāntika point of view. Unfortunately we do not possess all the authorities on which he has relied. He refers frequently to the works which are lost. In order to clarify his statement he very frequently quotes original passages from the canonical sūtras.

Among the Buddhist scholars whose opinions Yaśomitra has discussed and quoted in his Sphutārtha mention may be made of Kātyāyanīputra, Bhadanta Kumāralātā,

1. Vyākhyā, P. 10,11,12
2. ibid, P.517, 518, 708
Acarya Gunamati, Bhadanta Ghoshaka, Sthavira Devasarman, Araya Dharmagupta, Dharmatrata, Sthavira Negasena, Bhadanta Buddhadeva, Acarya Manoratha, Mahakushtila, Bhadanta Ram, Vasumitra, Bhadanta Srilata and Acarya Samghabhadra.

He has also mentioned about the following schools of Buddhist thought:

Abhidhmika, Vaibhavika, Sautrantika, Sarvastivada, Kasmira-Vaibhavika, Kasypa, Tamraparniya, Mahasamghika, Mahisasaka, Yogacara, Vaistipriya, Vijñanavadin, Samvatiya and Hetuvadin.

1. Ibid, P. 1, 6, 13, 250, 267, 481
2. Ibid, P. 167, 470
3. Ibid, P. 11
4. Ibid, P. 542
5. Ibid, P. 12, 44, 303
6. Ibid, P. 708
7. Ibid, P. 470, 708
8. Ibid, P. 289, 326
9. Ibid, P. 11, 302, 669
10. Ibid, P. 465, 466, 589
11. Vyakhyā, P. 1, 6, 11 etc.
12. Ibid, P. 61, 124, 289, etc.
13. Ibid, P. 30, 42, 140, etc.
Among the heretical sects mentioned by Yasomitra are Pandaras, Pasupatas and Kapalikas. He has also refuted the Sāṅkhyas and the Vaiśesikas.

Yasomitra possesses all the resources of Sanskrit language. His glosses are grammatically correct and in his diction he has followed the school of Pāṇini.

So far as the date of Yasomitra and his Sphuṭārthā is concerned, nothing has been settled yet. Burnouf, however, places him in between the 6th and 10th centuries A.D. His assumption is based on the internal evidences of the book. But it would not be unjustified, however, if we place him in between the 6th and 7th centuries A.D.

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1. *Vyākhyā* (1914), p. 300
3. A portion of the Sphuṭārthā was first edited and published by Prof. Poussin between 1913 and 1914. It was the 3rd Kośasthāna. The 1st Kośasthāna was edited by Prof. S. Levi and Prof. Stoerhebsky and was published in the *Bibliotheca Buddhica*, Vol. XXI, 1918. The entire book was edited and published by Waghara from Tokyo in 1932-1936. In the Devanāgarī script, N. N. Law and Dr. N. Dutt edited and published the first four Kośasthānas in 1949 and 1957.
It is not extant in Chinese, but there exists a Tibetan translation by Viśudhāsimha and Dépa-brtsegs.

The *Abhidharma-Nyāyāgarbha* was composed by Saṅghabhadra, a contemporary of Vasubandhu in Ayodhya in the later half of the 10th century A.D. According to tradition, Saṅghabhadra composed this treatise in order to refute the *Abhidharmakośa* of Vasubandhu in favour of the Mahāvibhāṣa. This is an indispensable treatise for the study of the Sarvāstivāda and the Sautrāntika doctrines. The schools and works referred to in this treatise are Theravāda, Sautrāntika, Kaśmīra-Vaibhāṣika, Vaibhāṣika, Vibhajyavāda, Yogācāra, Jñānapratisthāna, Prabhāptipāda, Saṅgītīśāstra, Dharmaskandha, Prakaraṇapāda, Viśeṣa-kāyapāda and such others. It was translated into Chinese by Hiuen-tsang in 663-664 A.D. This work consists of 9 chapters dealing with the discrimination of several subjects, of particular subjects, of causes, of actions, of passions, of noble persons, of knowledge and of meditation.¹

The *Abhidharma Samayapradīpikā* was also composed by Saṅghabhadra in Ayodhya in the later half of the 4th century A.D. It was translated into Chinese by Hiuen-tsang.

¹ Takakusu, J.F.R.S., 1905, p.136
in 651-652 A.D. It is said that Gaṅghabhadra, in order to refute the Abhidharmakośa, composed first the Nyāyānusāraśāstra. But it became too scholastic to be understood by all. So, in order to make it easy to be understood he curtailed the elaborate exposition of the treatise and composed an abridged treatise called "Samyapradipīkā. This work consists of 9 chapters the contents of which are quite similar to those of the Nyāyānusāraśāstra, but in an abridged form. The school and works referred to here are:

Kāśīra-vaihāsikas, Vinaya-vaihāsikas, Yogācāra, the Abhidharmakośa, the Nyāyānusāra, the Dharmakandha, the Prajñāaptipāda and such others.

The Abhidharmāmṛtaśāstra was composed by Ghosaka of Tukhāra. It was translated into Chinese by some unknown person in between 220 A.D. and 265 A.D. The Sanskrit original of the text is however lost. Only its Chinese translation is available to us. Prof. Shanti Bhikshu Sastri made a Sanskrit rendering of the book from Chinese and published the same from Visvabharati with notes and introductory study in 1953. From this Sanskrit rendering of the book we find that the style of Ghosaka, the author, is lucid and the
treatment of the subject has been very brief and
sententious. Dr. P. C. Bagchi is therefore, of opinion
that "it was one of the most lucid texts of Abhidharma
ever written."¹

According to Prof. Shanti Bhikshu Sastri "the
division and the arrangement of the subject matter in
this work have their own special feature"¹: It consists
of 16 chapters called Bindus dealing with the following
topics:

1. Dāna and Śīla
2. Lokadhātu and Gatis (destinies)
3. Sthiti, Āhāra and Bhava
4. Karma
5. Skandha, Dhātu and Āyatana
6. Saṃskāras
7. Pratītyasamutpāda
8. Pariśuddha Indriyas
9. Anusāyas and Samyojanas
10. Anāsrava Pudgalas
11. Jñāna
12. Dhyāna
13. Samkīrṇa-samādhis

¹ Abhidhārma-mārta of Ghoṣaka, P.22
From the contents of the treatise we find that the author enumerates only 61 Dharmas, viz:

i) Citta - 1
ii) Rūpa - 1
iii) Cittasamprayukta - 40
iv) Cittaviprayukta - 16
v) Asamskrta - 3

This classification of the Dharmas is quite different from the Sarvastivāda which enumerates 75 Dharmas. Another peculiarity of this treatise is that Dana and Šīla have been treated here first which shows that it has followed the graduated discourse of the Buddha. These peculiarities of the book, however, lead us to conclude that Ghoṣaka was one of the oldest Abhidharma teachers, more faithful to the traditions of earlier Buddhism.

About the title of the book, Prof. Shanti Bhikshu Sastri remarks: "Perhaps due to the luscious treatment of the Abhidharma which is as dry as dust, Bhadanta
Ghoṣaka has called his treatise the Abhidharmamṛta (=the ambrosia of Abhidharma).  

The Abhidharmavatāra is ascribed variously to Sāndharata, Sugandhara or Skandhīla—the original treatise of which is lost. The author of this treatise has denied the standpoint of the Maḥāvibhāṣā as being orthodox. To him the seven fundamental Abhidharma treatises of the Sarvāstivāda are more authentic than the Maḥāvibhāṣā. This treatise mainly deals with a detailed exposition of Phenomena in the order of the five Skandhas, namely, Rūpa, Vedana, Samjña, Samskāra and Vijñāna. Other matters dealt with here are the three Asaṅskṛtas namely, Pratisaṅkhya-nirodha, Apratisaṅkhya-nirodha and Akṣa.  

The Abhidharmadīpa, compiled by an unknown author, is devoted to a detailed exposition of the doctrines of the orthodox Vaibhāṣika school. From the contents

1. Abhidharmamṛta of Ghoṣaka, P.25
2. Beal, S., The Buddhist Tripitaka,1876, P.83
3. Nanjio, No.1291.
4. E.B.P.74; Nochizuki, S., "Bukkyo-dai-jiten", Tokyo, P.1421
5. In the Pali Abhidharma Literature, too there is one book called "Abhidharmavatāra" by Buddhadatta Thera.
of this treatise we come to know that this was composed
in order to refute the Abhidharmakośa of Vasubandhu and
thus to present the orthodox vaibhāṣīka view-points.
It consists of eight chapters and 597 Karikas corre-
sponding almost one for one and sometimes word for word,
to the Kārikās of the Abhidharmakośa. The discovery of
this treatise with its commentary, (called Vṛtti),
therefore, is of great value as a sole surviving original
work of the Orthodox Vaibhāṣīka school. "Its references
to the Kośakāra throw ample light on the major points of
dispute between the Saṃrāntika and the Vaibhāṣīka."
The author seriously criticizes Vasubandhu for his
ignorance of the orthodox Abhidharma. He has also
changed the letter for his Mahāyāna learnings.

The Abhidharmakośasamuccaya of Asaṅga belongs to the
Mahāśāsaka and the Yogācāra schools. Its original
text is lost. Fortunately in 1934 Pañcit Rāhuł
Śaṃkṛtyāyana discovered some fragments of the book
in Sanskrit in Tibet. The manuscript is a production

1. The palm-leaf manuscript of the Abhidharmadīpa was
discovered in the Shalu monastery of Tibet by Rāhuł
Śaṃkṛtyāyana in 1937. It has been edited with crītical
notes by Dr.P.C.Jaini. It was published by the K.P.
Jayaswal Research Institute, Patna, in 1959.
2. Frauwallner, E., Die Philosophie des Buddhismus, P. 327
of the early 11th century, comprising about two-fifths of the whole work. Prof. Prahlad Pradhan, however, published it in 1950 after collating the fragments and restoring the missing portions by retranslations from Chinese and Tibetan versions. In 1947 Prof. V.V. Gokhale also published some fragments of the Abhidharmasamuccaya. Recently a palm-leaf manuscript of the Abhidharmasamuccaya-Kārikā of Saṅghatrāta has been discovered by Prof. G. Tucci from Tibet.

In the Vijnaptimatratāsiddhi-śāstraṅkā of Kuei-Chi, it has been referred to as one of the eleven śāstras on which the Vijnapti School is based. The contents of this treatise are common to the Abhidharma treatises of all schools. His method of exposition is however different. The book is divided into two major parts, viz. Laksānasamuccaya and Viniścayasamuccaya.

3. Conze, E., Buddhist Thought in India, P. 124.
The Laksanasamuccaya is again subdivided into four sections, of which the first section deals with Skanda, Ayatana and Dhātu in their eight-fold aspect, namely the number of Skandas, Ayatanas and Dhātus, their causes, laksana, Vyavasthāna, anukrama, artha, drṣṭānta and prabheda; the second section deals with 11 kinds of Samgraha or collection; the third section deals with 6 kinds of Samprayoga or union; and the fourth section deals with 3 kinds of Samanvāga or accompaniment. The Laksanasamuccaya is again subdivided into four sections namely, Sātyaviniścaya, Dharmaviniścaya, Prāptiviścaya and Sānkathya-viniścaya. The Sātyaviniścaya section is devoted to an exposition of the four noble truths - Duḥkha, Samudaya, Niruddha and Mārga - in their various perspective. The Dharmaviniścaya section deals with an account of Buddha's doctrine on the basis of the 12 āṅgas or divisions of the canon, viz. Sūtra, Āgā, Vyākaraṇa, Gāthā, Udāna, Nidāna, Avadāna, Itivṛttaka, Jātaka, Vaipulya, Abhutadharma and Upadeśa. The Prāptiviścaya section deals with the Pudgalas of seven characteristics and ten kinds of Abhisamaya (attainment), namely, dharma, artha, tattva, prāthā, ratna, āṣamudacara, niṣṭhā, śrāvaka, pratyekabuddha and Bodhisattva. The Sānkathya-viniścaya section explains
the seven-fold method of expounding the tenets of the Sūtras namely, artha, vyākhyā, prabhidyasandarsana, Sāmpraśna, Sangraha, vāda and abhisandhiviniścaya.

There are two commentaries named Abhidharmasamuccaya-Bhāṣya and Abhidharma-samuccayavāyakhyā, composed on the Abhidharma samuccaya. The authorship of these commentaries is ascribed to Yasomitra. These were translated into Tibetan by Jinamitra and Śilendrabodhi of India and Ye-Ses-Sde of Tibet. The Late Pandit Rahul Sānkṛtyāyana fortunately discovered in Tibet a complete commentary of the Abhidharmasamuccaya-Bhāṣya.

The Satyasiddhiṣṭāstra of Harivarman (3rd century A.D.) was composed 800 years after the Mahāparinirvāṇa of the Buddha. This seemed that Harivarman, a disciple of Kumāralātā, first learned the Sarvāstivāda-doctrine. He was not, however, satisfied with the philosophy of that school and he afterwards, learned Mahāsaṅghika doctrine. Then he composed the Satyasiddhiṣṭāstra (treatise on the completion of truth) which contains philosophical thoughts of various schools of Buddhist thought, particularly that of the Sarvāstivāda and the Mahāsaṅghika. The treatise, however, was composed on the basis of the Hinayāna school.
But the elements of Mahāyānistic principle crept into it in a great extent. Yamakazi Sogen observes that the Satyasiddhiśāstra "constitutes the stage of transition between Hinayānism and Mahāyānism."¹

Dr. M. Dutt also thinks that Harivarman's work is an attempt to reconcile Hinayāna and Mahāyāna.² Dr. Watanabe therefore, concludes that "even Mahāyānistic ideas and thoughts may be reduced to those of Hinayāna, if they could be viewed from the standpoints of Hinayāna."³

The Lokapāramānti - Abhidharmāstra, written by an unknown author, was translated into Chinese by Paramārtha in between 557 A.D. to 563 A.D. It deals with the subject and topics which are wanting in the Prajñaptipāda. Dr. Takakuwa, therefore, regards this treatise as a work of the Sarvāstivāda school.⁴ Its 25 sections deal among others, motion of the earth, Jambudvīpa, six great countries, Yakṣas, Rāja-giri-elephant, four continents around the Sumeru, measure of time and size,

¹ Sogen, Y. Systems of Buddhistic thought, p.173.
² Dutt, N., Aspects of Mahāyāna Buddhism etc. p.65.
³ Watanabe - p.176
⁴ J.P.T.S. 1905 p.143.
heavens, the Sudarśana, the regions around the
day and night, births, longevity, hells, three lesser
calamities of the world and three greater calamities
equal).

The Laksananaśāstra was composed by Guṇamati,
the author of a commentary on the Abhidharmakośa of
Vasubandhu. It was translated into Chinese by
Paramārtha in between 557 A.D. and 569 A.D. It
explains 12 nidānas and 4 noble truths. It further
refers to the authors of the Vibhāṣa, authors like
Vasubandhu, Uñūka, and the like, and the Buddhist
sects like Vātsāputriya, Sammitiya and others.

The Pancaśaṅkhaṇa prakārana was composed by
Vasubandhu in order to do away with three notions regarding ātman (soul) viz., that ātman is one, that ātman
is vedaka (enjoyer) and that ātman is kāraka

1. Prof. Shanti Bhikshu Sastri has retranslated the
book into Sanskrit from Chinese and published the
same in I.H.Q./1956, p.368-385; p.276-286; Cf. Gokhale,
ABORI, XVIII, 1937; Frauwallner, Die philosophie des
Buddhismus, p.111-121.
It deals with 5 Skandhas, 12 Ayatanas and 18 dhatus. In the Skandha-section it also explains 51 citta (mental states) like sparsa, manaskara, Vedana etc. and 14 citta-viprayuktadhammas like Prapti, asamjnij-samajpatti, uirodhasamajpatti and the like. The treatment of the first four skandhas (rupa, vedana, samjna and samajkara) is generally the same as in the other schools of Abhidharma but the Vijnanas has been treated here differently. Alayavyakaya and Vijnana are the two main types of Vijnana. The Alayavyakaya is said to be the seed of all Samskaras and considered a real as well as independent entity by the Yogacaras only.

Sthiramati wrote a commentary on it entitled "Pancoaskandhapakaraṇa-vibhāṣya". The first as well as the foremost section of the Pancoaskandhaka gives an analysis of five Skandhas after which the treatise is called "Pancoaskandhapakaraṇa" as recorded in its Tibetan version or simply Pancoaskandhaka as Yaśomitra mentions in his Sphuṭārthā.²


2. Vyākhyā p. 64,127,919.
Prof. Frauwallner is of opinion that the Pañcaskandha deals with the dogmatic of the Mahisasakas.

According to Sylvain Lévi, Vasubandhu deviated to some extent in his Pañcaskandha from the views adopted in the Abhidharmakosa.

The Mahāyāna-Sutadharma-Vidyāmukha, attributed to Vasubandhu, is also an important treatise on the Abhidharma literature. It is a catalogue of a hundred dharmas into which the Yogācāras have classified the things—external as well as internal—as against the Vaibhāṣikas who have put them into 73 items. The 100 dharmas dealt with here are: 3 citta-dharmas, 51 caṅga-dharmas, 11 rūpa-dharmas, 24 citta-vipaśyākṣadharmas and 6 Asamskṛtadharmas (Ākāsa, Pratisamkhyānirdhva, Pratisamkhyānirdhva, acalanirodha, saujñāvedayati-anirodha and Tathātā).

The Viṃśatikā and Trimsīkā of Vasubandhu are the two classical works on idealism. The Viṃśatikā consists of

1. Die philosophie des Buddhismus, p.100.
2. Lévi, S., Materiaux, p.12; 86n, 87a, 88n, 89n, 101n etc.
20 kārikās and the Trimsākā consists of 30 kārikās. Both the treatises are composed in the Anuṣṭup metre. Sthiramati wrote a commentary on the Trimsākā. These refute the belief in the reality of the objective world but defend the doctrine of the reality of pure consciousness. In short, they hold that nothing but ideation (vijñāpti) exists. "All that we know as subjective or objective are mere ideation and there is no substantive reality or entities corresponding to them, but that does not mean that pure non-conceptual thought which the saints realise is also false."²

The Bodhicittotpāda-sūtra-sāstra is one of the most notable philosophical works of Vasubandhu. It has been composed in simple prose. It was translated into Chinese by Kumārajīva (384-417 A.D.). In the whole work emphasis is given upon the methods how to cultivate the mind (citta) for the attainment of Bodhi (enlightenment). It consists of 12 chapters, viz. Adhyāṣṭotpāda,


"Yo bālair dharmāṇām svabhāvo grāhyagrāhakādiḥ parikalpitas tena kalpitenātmanā teṣām nairātmyam na tvanabhilāpyenātmanā yo buddhānām viśaya iti". - Commentary on Viśākā, P.6
Bodhicittotpada, Pranidhana, Danaparamita, Silaparamita, Ksantiparamita, Vidyaparamita, Dhyanaaparamita, Prajnaparamita, Tathadharmanukham, Sunyalaksanam and PuNyaparigraha.

Though the doctrine of the Yogacara school has been dealt with here yet some major discussions in the treatise go against the vital principles of the Yogacara system. Because the Yogacara system does not accept the mind (citta) as void (Sunya). But in the present treatise, the expressions like "cittam Sunyalaksanam" give clear evidence to the effect that the mind is also void.

The Abhidharmasastra or the "Essence of the Abhidharma" is a synopsis of the Sarvastivada Abhidharma doctrine. It has got three different recensions, one by Dharmasri (of 3rd century) in 10 chapters, one by Upasanta and another by Dharmatara (4th century). The Sanskrit originals of these texts are lost. These have been preserved only in Chinese translations. ¹

¹ L'Inde Classique, Section 2134; Nanjio, Nos.1287, 1288, 1294; Pelliot, J. As.1930, P.267 ff.
The Abhidharmaśāra of Dharmārī consists of 10 chapters (vargas), viz., Dhātu-varga, Saṃskāra-Varga, Sūtra-varga, Tsa-Varga, Sāstravarga or Vādavarga.

In the place of the 9th and 10th chapters, Dharmatrāta places a chapter called "Pravicaya-varga" which is an independent work. Of these vargas, the Saṃskāravarga treats with the simultaneous rise of the citta-caitta dharmas, with atoms, with four lakṣaṇas of the "conditioned dharmas", with the Hetus and with the Pratyayas. The Sūtravarga is a collection of notes, viz. the three Dhātus (Kāma, Rūpa and Ārupyadhātu) and the calculation of places which they contain, the sattvā-vāsas, the vijñāna-sthitis, the three vartman (ways) of the Pratītyasamutpāda, the Mahābhūtas, the truths, the fruits of the Āryas etc. The Tsa-Varga defines the thoughts like samprayukta, sāsraya etc. It also enumerates the viprayuktas like āsāṃjñika, two unconscious meditations, sabhāgata, nāmakāyadāyas, jīvitendriya, dharmaprāpti, prthagjanatva, 4 lakṣaṇas.

The Sāstravarga consists of 10 versified questions with their respective answers in prose, in connection.  

1. Poussin, A.K. Intro. P.LXIII.
with Samvara and Fruits. Dharmatrata, however, supplements 16 questions.\(^1\) Louis de la Vallée Poussin has quoted a kārikā in his L'Abhidharmakośa de Vasubandhu from the Dharmārā's version of the Abhidharmasūtra, which is as follows.\(^2\)

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cittaklesakarātyādāvaraṇagatvāc chulahair
viruddhatvāt /
kūśalasya-copalembhād-aviprayuktā
ihānuṣayāh //
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The Arthaviniscaya, of some unknown author, is one of the most important philosophical treatises of Sanskrit Buddhism. It is undoubtedly of earlier origin. Because it has been referred to in the early commentarial texts like Sphuṭārthābhiddharmakośasāvyākhyā\(^3\) of Yasomitra, Abhisamayālāṅkārāloka\(^4\) of Haribhadra etc.

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1. Poussin, A.K. Intro. P. LXIV.
2. Ibid, V, P. 6
3. Sūtra-viśeṣā eva hy Arthaviniscayādayaḥ bhiddharmasaājñāḥ yeṣu dharmalakṣaṇam varṇyate - Vyākhyā, P. 11-12
4. Svasmin Arthaviniscayādisyutra dṛṣṭyaṃnaḥatvāt Sūtra-paryaṣṭapannam - Abhisamayālāṅkārāloka,
   G.O.S. ed, P. 324;
   B.S.T. ed (Mithila), P. 433
This was translated into Tibetan by Jinamitra (who has also translated the Abhidharmakosa), Ye-ses-de and Prajnakaramati.

First of all Alfonsa Ferrari, a pupil of Dr. Tucci, edited some fragments of the Arthaviniscaya—and published the same in the Journal "Reale Accademia D'Italia", Rome, 1944. Then Dr. P.L. Vaidya discovered a manuscript of the book in Devanagari script in the Oriental Institute of Baroda and edited and published first its complete text in the "Mahayana Sutrasamgraha", Vol. I pages 311-328 in 1961. Dr. N.H. Santani, Lecturer in the Banaras Hindu University, has been working now on this book. His work is based on a commentary of the book the photographic copy of which was brought from Tibet by the Late Pandit Rahul Sankrityayana, a few more Ms.s of the book as well as its commentary procured by him (Dr. Santani) from Nepal.

3. I learn from Dr. Santani that the book has already been printed and very soon it will be available in the market.
The Arthaviniścaya enumerates and explains almost all Buddhist technical and philosophical terms. So, though it popularly goes by the designation "Sūtra" yet it is an Abhidharma text. In its 27 sections (as we have from Dr. Vaidya's edition) it deals with 5 skandhas, 5 upādanāskandhas, 18 dhātus, 12 āyatanas, 12 factors of Pratītya-samutpāda, 4 Ārya-satyas, Noble eight-fold path, 22 Āṇḍīyas, 4 Dhyānas, 4 Brahma-vihāras (Maitri, Karuṇā, Muditā and Upekkhā), 4 Pratisamvid, 4 Samādhibhāvanā, 4 Smṛtyupasthānas, 4 Samyakprahāṇas, 4 Rōḍhipādas, 5 moral faculties (Śraddhā, Vīrya, Smṛti, Samādhi, and Prajñā), 5 Balas (powers like Śraddhā, Vīrya etc.), 7 Bodhyāṅgas (factors of enlightenment), 16 Ānāpāna-smṛtis (Mindfulness on In-breathing and Out-breathing), 4 Srotapāṭhyaāṅgas, 10 Tathāgatabalas (supernatural powers of the Buddha), 4 Vaiśāradyas (self-confidence) of the Tathāgata.

1. Duḥkhā pratipad Dhandhābhijūṇā, Duḥkhā pratipat Kṣiprābhijūṇā, Sukhā pratipad Dhandhābhijūṇā and Sukhā pratipat Kṣiprābhijūṇā.
4 Pratisamvid of the Tathāgata, 18 Āvenikabuddha-dharmas (18 Special characteristics which are traditionally maintained by the Buddhas only), 32 Mahāpuruṣa-lakṣāṇas of the Tathāgata, and 80 Anuvyanjaṇas (secondary characteristics which are traditionally maintained by the Buddhas).

From the survey of the principal Sanskrit Abhidharma texts, as given above, we may come to the conclusion that most of these texts are based on, more or less, some common source which has somehow been traditionally preserved from the time of the Buddha and his direct disciples - down to the 5th/6th century A.D. Because most of the contents of these books are found in the Pali Abhidharma books too which are regarded as authentic and orthodox. We do not, however, deny the fact that some new and developed philosophical speculations grew in the later schools of Buddhist thought in the early centuries of our era. But nevertheless in the Abhidharma works of this period, as discussed above, deviation from the main line of thought is not noticed.

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