CHAPTER IV

ANALYSIS OF THE SUBJECT-MATTER

OF THE ABHIDHARMAKOSA
As already observed in the Third Chapter of this work, the Abhidharmakosa contains 9 chapters (Kosasthānas). Let us give here a brief resumé of the contents of the chapters.¹

The first Kosasthāna, known as "Dhātunirdesa" opens with a salutation to the Buddha who has rescued the world from the mire of repeated existences.² This is followed by a discussion on the meaning and utility of the Abhidharma as well as the author's purpose of composing his Abhidharmakosa (Karikās 2-3).

In Karikās 4-6 we find the dharmas divided into two classes Sāsrava (impure) and Anāsrava (Pure). They are again classified as Sāskrtadharmas and Asāskrtadharmas. The Sāskrtadharmas are so called as they are caused and conditioned, and as they are mundane, temporal, impermanent and non-eternal. They (with the exception of the Mārgasatyā i.e. the Noble Eightfold Path) are associated with impurities (āsravas). They comprise the entire dharmas of the

¹ N.N. Law has given an analysis of the first four chapters in English in the introduction of his "Sphutarthābhiddharmakośavyākhyā", London, 1949, Calcutta, 1957.
² Sāmsārapānkājagadujjahāra - Kosā I/1.
universe with the exception of the three asamskrtadharmas, viz., ākāśa, Pratisamkhyaṇirodha and Apratisamkhyaṇirodha. These are called Asamskrtadharmas as they are not subject to cause or condition. These Dharmas are transcendental, unchanging, eternal and always pure (anāsrava). Ākāśa is nothing but the 'eternal and omnipresent ether' which is neither covered by anything nor it itself covers anything (tatrākāśam anāvrta). Pratisamkhyaṇirodha is the emancipation through knowledge (Pratisamkhya = Prajñā) by destroying impurities (kleśas) one by one, while the Apratisamkhyaṇirodha is the complete extinction of the sufficing causes by meditational practices.

Karikās 7 - 17 deal with Samskrtadharmas which are again broadly classified into three major groups, viz. Skandha (mass or aggregate), Āyatana (base of cognition) and Dhātu (element - potential). The Skandha has been interpreted as rasā or collection. There are five classes of Skandhas viz. Rūpa, Vedanā, Samjñā, Vijnāna and Samskāraskandha. The Rūpaskandha

1. Pratisamkhyaṇirodho yo visāmyogaḥ prthak prthak

-Kośa 1/6
(corporeality group) includes five sense-organs, their five respective objects and \textit{Avaid{\=n}apti} (unmanifested matter). Of these eleven, \textit{Rupa} or visible object is classified into colour (\textit{varna}) and figure (\textit{sa\=nsthana}).

Colour, again, is of two categories— a Primitive colour (blue, red, yellow and white) and a Derivative colour (colour of cloud, smoke, dust, mist, shadow, brightness, light and darkness). Figure, too, is of eight kinds, viz., long, short, square, round, high, low, even and uneven.

Thus \textit{Rupa} is of two or twenty kinds. Thus, \textit{Sabda} (sound) is of four classes, viz. Up\=attamah\=abh\=utahetuka or sound produced of the great elements which have the power of perception e.g., sound caused by hand and voice, anup\=attamah\=abh\=utahetuka or sound produced of the great elements having no power of perception e.g., sound of wind, tree, river etc., Sattvakhy\=a or articulate sound and asttv\=akhya or inarticulate sound. Each of them may be agreeable and non-agreeable making in all eight kinds of sounds. \textit{Gandha} (smell) is of four kinds,

\begin{enumerate}
\item \textit{Bh\=asya, P.} 5 - 8; \textit{Vy\=akhya, P.} 20-32 - Kesa 1/6
\end{enumerate}
viz., pleasant, unpleasant, non-excessive and excessive. Rasa (Taste) is of six kinds, viz. sweet, sour, saline, bitter, acrid and astringent. Sparstaya (Touch) is of eleven kinds - four in contact with the four great elements, and smoothness, roughness, lightness, coldness, hunger and thirst. The last item of Rūpaskandha is Avijñapti which is the unmanifested mother or the indirect or latent lasting result of a physical act. It is a dharma which automatically takes its own course on account of being dependent on the four great elements without any reference to mind either distracted (vikṣipta) or inactive (acittaka). Thus the Rūpaskandha 'represents no other matter than sensāta'. Similarly the Vedānāskandha (feeling group) comprises pleasant, unpleasant and neither - pleasant-nor-non-unpleasant feeling of the past, present and future. The Samjñaskandha (perception group) includes the perception of various characteristics like blue, yellow, short, long, male, female, agreeable, disagreeable etc. of the objects.

1. Vikṣipta-cittakasyāpi yo'nubandhah śubhasubhah / Mahābhūtany upādaya sa hy avijñaptir ucyate //
   Kosā I/ 11
The Samskāraskandha (mental formation group) includes fifty-eight mental phenomena, viz., forty-four phenomena associated with mind and fourteen phenomena (general forces) dissociated from mind. The Viśīnapaskandha (consciousness group) includes six viśīnas of the six sense-organs (including mind) and the manogahātu. When these skandhas again are concerned with all the Sāṃskṛta-dharmas, they receive other names like adhva (as they are subject to change in the past, present and future), kathāvastu (as they are subject to causal relations and the matters of controversy of the past, present and future), saṃhiṣṭāra (as they are subject to disappearance) and Savastuka (as they are dependent of causes).

1. Vasubandhu gives no definition of the Sāṃskaraskandha, but simply says that the Sāṃskāras which are not included in the other four skandhas form the Sāṃskaraskandha.

   - "Sāṃskāraskandha's caturbhoya'nye saṃskārāh" - Kośa 1/15

2. In this connection Vasubandhu further says that the Vedanāskandha, Saṃjñāskandha, Sāṃskāraskandha, Avijñāpti, Ākāśa, Pratisamkhya-nirodha and Apratisamkhya-nirodha together form the Dharmayatana and Dharmadhātu.

   - "ta ime trayah / dharmayatanadhātvākhyaḥ saha-vijñāpty asamskṛtaih //" - ibid

3. In another Sanskrit original of the same Karikā (Kośa I/7) there appears the term "savimokṣa" instead of "saṃhiṣṭāra". So, when the term is "savimokṣa" it will mean that the skandhas also possess the capacity of ultimate emancipation. - Sogen,Y., System of Buddhistic
There is also a long exposition of the four great elements viz. Earth (Prthivī), Water (āp), Fire (tejas) and Air (vāyu). These are called dhātus or elements as they retain their individual characteristics.¹ They are called 'great' as they are the supports of all derived matters in the universe. The characteristics and functions of these great elements may be described in a table as follows:

<table>
<thead>
<tr>
<th>Name</th>
<th>Characteristic</th>
<th>Function</th>
</tr>
</thead>
<tbody>
<tr>
<td>Earth</td>
<td>Hardness</td>
<td>Supporting</td>
</tr>
<tr>
<td>Water</td>
<td>Humidity</td>
<td>Cohesion</td>
</tr>
<tr>
<td>Fire</td>
<td>Heat</td>
<td>Ripening</td>
</tr>
<tr>
<td>Air</td>
<td>Motion</td>
<td>Expanding</td>
</tr>
</tbody>
</table>

The second major group of the Sanskritadharma is āyatana (or base of cognition). It is called āyatana as it spreads the door of arrival of the mind and the mental phenomena. It is of twelve kinds, viz,

1) Six internal bases (adhyātma-āyatana) or cognitive faculties, namely, caksu, srotra, ghrāṇa, jihvā, kāya and manas; and

1. dhṛtyādi-karma-saṁsiddhāḥ - Kośa, I/12
(2) Six internal bases (bāhyāyataṇa), namely, Rūpa, Sabda, Gandha, Rasa, Saprastavya and Dharmāyataṇa. This classification of 'āyatana' serves a definite purpose in Buddhist philosophy. 'It intends to give a division of all objects of cognition into sense-objects and non-sensuous ones' and thereby it rejects the conception of soul or the personality 'which cannot be viewed as a separate object of cognition or a separate faculty of cognition'.

The third major group of the Saṃskṛtadharmas is called Dhatu (gotra or race) or element of existence. It is of eighteen classes, viz., six faculties, six objective elements and six consciousness.

1) Six faculties:
   i) Caksu or eye
   ii) Śrottra or ear
   iii) Ghrāṇa or nose
   iv) Jihvā or tongue
   v) Kāya or body
   vi) Manodhātu or mind-element
2) Six objective element:

vii) Rūpa or visible object
viii) Śabda or sound
ix) Gandha or odour
x) Rasa or taste
xi) Śrāṣṭāvya or touch
xii) Dharmadhatu or mental object

3) Six consciousness:

xiii) Caksurviñāna or eye-consciousness
xiv) Śrotraviñāna or ear-consciousness
xv) Ghrānviñāna or nose-consciousness
xvi) Jihvaviñāna or tongue-consciousness
xvii) Kāyaviñāna or body-consciousness
xviii) Manoviñāna or mind-consciousness

The 18th Kārikā states that one skandha i.e., Rūpaskandha, one āyatana i.e., Mana-āyatana and one dhatu i.e., Dharmadhātu include everything of the constituted world.

Kārikās 19-28 justify the classification of the Dharmas according to Skandha, Āyatana and Dhātu, and
the order of enumeration of the Skandhas, āyatanas and Dhātus. In this connection Vasubandhu explains why
the Buddha gave his exposition of the Dharmas in the way of Skandha-āyatana-dhātu. According to him, the
Buddha did so on account of individuals (in the world)
being of three categories, viz., (1) some subject to delu­sion (moha), who become easily entangled with mental
phenomena; who have sharp faculties and who are desirous
of having teachings in brief; ii) others being possessed
of sharp, medium and dull faculties of speculative
consciousness; and iii) the third having different tastes
(ruci). The Skandhadesanā is meant for the first category
of individuals, the Āyatadesanā for the second category
and the Dhātudesanā for the third category of individuals. ¹

1. mohendriya-rucitraidhāttisrah skandhādi-deśanā
   - Kosa 1/30
   In this connection Yasomitra mentions that there are
   three categories of disciples corresponding to three
   classes of faculties (Indriya): Udghaṭitajñā, Avipaṅcitajñā
   and Padamparama (or Padeparama) - Vyākhyā, P. 47.

2. ūsamathacaritānām samksipta ruciṁ,
   ūsamathavipaśyanācaritānām madhyāṁ ruciṁ,
   vipaśyaṇācaritānām vistimā ruciṁ = ibid.
Other Skandhas, Āyatanas and Dhatus, too are to be included in these three major groups. Here the traditional list of 80,000 dharmaskandhas is also referred to with various interpretations of the word (Dharmaskanda). As the people differ in nature from each other, the Buddha has preached 80,000 kinds of Dharmas suitable to each of them.

In Kārikās 20–41 the Dhatus as mentioned above are further grouped in pairs and triads in the well known Abhidharmikā manner. Of the 18 dhatus, one i.e. Rūpa is sanidraśana (visible) and the rest are anidraśana (invisible); 10 (i.e. i–v and vii–xi) are sagratigha (impenetrable) and the rest are penetrable (apratañgha), 8 (i.e. i–v and ix–xi) are avyakṝta (indeterminate) and the rest are either kusāla or akusāla or avyakṛta. In the Kāmādhātu exist (sensuous plane of existence) all the 18 dhatus, in the Rūpadhātu (fine material world) 14 dhatus (i.e. i–viii, xi–xiv and xvii–xviii) and in the Ārupyadhātu (immaterial world) only 3 dhatus, viz. manodhātu, dharmaadhātu and snevijnānadhātu. The last 3 dhatus are śāsra (pure) and the rest are sāsra (impure). The 5 vijnānadhātu (xviii–xvii) are associated
with vitarka (reflection) and vicāra (investigation); the last 3 dhātus are either savitarka-savicāra or savitarka-avicāra or avitarka-savicāra, while the remaining 10 dhātus are always avitarka-avicāra; 7 dhātus (vi and xviii) and a portion of Dharmadhātu is Sālambana and the rest are Mirālambana; 9 dhātus (vi, vii and xii-xviii) are anupātta (non-appropriated) and the rest are niranupātta; 10 dhātus (i-v, vii-xii) are bhautika; a portion of dharmadhātu is also bhautika; Spraṣṭavyadhātu is either bhautika or abhautika, and the rest are abhautika; 5 internal dhātus (i-v) are vipākaja (of retribution) and aupacayika (of accumulation); śabdadhātu is aupacayika; 8 apratigha-dhātus (vi and xii-xviii) are naiśyandika (of flowing) and vipākaja and the remaining 4 dhātus (Kūpa, Gandha, Rasa and Spraṣṭavya) are vipākaja, aupacayika and naiśyandika; 12 dhātus (i-vi and xiii-xvii) are internal (adhyātmika) and the rest are external (bāhya); dharmadhātu is sabhāga (which functions in its own natural sphere of action) and the rest 17 dhātus are tatsabhāgas or sabbhāgas; 15 dhātus (i-v, vii-xi and xiii-xvii) are to be abandoned by meditation (bhavaha) and the rest 3 dhātus, i.e. manodhatu, dharmadhātu and monovijñānadhātu.
are to be abandoned either by meditation or by insight (darśana or drṣṭi), and in some instances they are not to be abandoned (aheyah); 2 dhātus (cakṣu, 6 vijnānadhātus and a portion of the Dharmadhātu) are regarded as drṣṭi (view); but the vijnānadhātus (excepting manovijñānadhātu), if associated with knowledge (Prajñā) do not come to the category of drṣṭi as they never form an opinion about an object before it is properly investigated (atirāṇāt). Of the 18 dhātus, only dharmadhātu is said to be real (dravyasat). Again, dharmadhātu, manodhātu and manovijnānadhātus are said to be momentary (Kṣanikā). 2

Kārikā 42 deals with a controversial point if the eyes see or the eye-consciousness sees. The Vaibhāṣikas hold the former view while the latter view is held by Vijnānavādins.

l. pañcaviṣṇunāsahajā dhīr na drṣṭir atirāṇāt =
Kośa I/41

v. Kṣaṇikā paścimās trayah = Kośa I/38
Kārikā 43-44 state that Caksu, Śrotra and Manas can function without coming into immediate contact with their respective objects, but this is not the case with ghrāṇa, jihvā and kāya. The second group of sense-organs perceives an object according to the member of its atoms only, whereas this is not the case with those of the group i.e. Caksu, Śrotra and Manas. Caksu can see a hair-tip, grapes and even a mountain. Śrotra can hear the sound of a mosquito and even the roaring of the clouds; so also with the Mind.¹

Kārikā 45 states that Vijñānas depend on the sense-organs and they receive their name according to their respective sense-organs. For instance, when it is derived through eyes, it is, called caksurvijñāna; and thus we have, śrotravijñāna, ghrāṇavijñāna and so on.

Kārikās 46-47 are devoted to the bhūmis (spheres) of the different sense-organs. Kāya, Caksu and Rūpas function in 5 bhūmis, viz. Kāmadhātu and the four

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¹ The Bhāṣya explains in detail the number and size of atoms of the sense-organs

- Bhāṣya, p.33.
Dhyānabhūmis; caksurvijñāna functions in 2 bhūmis, viz., kāmabhūtu and the first dhyānabhūmi; the rūpas of the higher bhūmis, on account of their subtle nature, are beyond the scope of the Caksu of the lower bhūmis. This is applicable for the Śrūtra and its object and vijñāna too. Again, the objects and vijñānas of the ākāra, jihvā and kāya can function in their respective bhūmis only. Only the Kāyavijñāna can function in its own bhūmi as also in the lower bhūmis and not in the higher bhūmis. But the scope of manas, manodharma and manovijñāna is not limited to any particular bhūmi. They function in all the higher and lower bhūmis - from Kāmāvacara up to Bhāgavata. They are, therefore, called anyayēla or uncertain.

The concluding Kārika deals with the 18 dhātus in relation to the 6 vijñānas. It is said that each of the rūpa, śabda, gandha, rasa and spraṣṭavya-dhātus is perceived (anubhūta) by two vijñānas - its own vijñāna as well as manovijñāna. The remaining 13 dhātus are discussed only by manovijñāna, as they do not come to the domain of the sensible vijñānas.¹

¹. Poussin, A.K.I., P.99-100
Again, it is said that the three *asamskrta-dharmas* (unconditioned), viz. *akāsa* and two *nirodhas* and a part of the Dharmadhatu are regarded as eternal while the rest of the dhātuś are non-eternal. Of the 22 indriyas, 12 internal indriyas are regarded as a part of the Dharmadhatu (Dharmārdha). They are as follows: jīvita, sukha, duḥkha, saumanasya, duṣkramanasa, upeksā, śradoṣa, vírya, smṛti, samādhi, prajñā and a part of three last indriyas (viz. anājñāstam-ājnasyāmi, ājñā and ājnātāvī).

The second Kośasthāna, known as *Indriyaniśadesa*, deals mainly with the division of the dharmas into 22 indriyas, atoms (Paramānu), matter (Rūpa), mind (Citta), mental states (Caittas), dharmas not associated with the

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1. These will be discussed in the analysis of the 2nd Kośasthāna.

2. nityā dharma asamskrtaḥ /

dharmārdham indriyam ye ca
dvādasādhyātmikah smṛtaḥ //

- Kośa I / 48
mind (Citta-viprayuktadharāmas) and the causal relation (Hetu-Pratyayās).

Karikās 1-8 are devoted to the enumeration of 22 indriyas, which are as follows:

<table>
<thead>
<tr>
<th>No.</th>
<th>Indriya</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Caksu</td>
</tr>
<tr>
<td>2</td>
<td>Śrotra</td>
</tr>
<tr>
<td>3</td>
<td>Ghrāga</td>
</tr>
<tr>
<td>4</td>
<td>Jihvā</td>
</tr>
<tr>
<td>5</td>
<td>Kāya</td>
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<tr>
<td>6</td>
<td>Manas</td>
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<tr>
<td>7</td>
<td>Purusā</td>
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<tr>
<td>8</td>
<td>Strī</td>
</tr>
<tr>
<td>9</td>
<td>Jivita</td>
</tr>
<tr>
<td>10</td>
<td>Sukha</td>
</tr>
<tr>
<td>11</td>
<td>Duḥkha</td>
</tr>
<tr>
<td>12</td>
<td>Saumanasya</td>
</tr>
<tr>
<td>13</td>
<td>Daurmanasya</td>
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<tr>
<td>14</td>
<td>Upeksā</td>
</tr>
<tr>
<td>15</td>
<td>Sraddhā</td>
</tr>
<tr>
<td>16</td>
<td>Viśya</td>
</tr>
<tr>
<td>17</td>
<td>Śraddhi</td>
</tr>
<tr>
<td>18</td>
<td>Samādhi</td>
</tr>
<tr>
<td>19</td>
<td>Prajñā</td>
</tr>
<tr>
<td>20</td>
<td>Ajñātamaṇḍāśayāmi</td>
</tr>
<tr>
<td>21</td>
<td>Ajñā</td>
</tr>
<tr>
<td>22</td>
<td>Ajñatāvi</td>
</tr>
</tbody>
</table>

Vedanendriya
Śuddhendriya
Anāsravendriya
The indriyas are so called as they have supremacy over their respective functions. As for example, the first five indriyas have supremacy with regard to:

- the beauty of person (ātmabhāvasobhā),
- the self-protection (parirakṣaṇa),
- consciousness (Vijnāna) and special mode of activity (asādhāranakāraṇatva);
- Śrī and puruṣendriyas have supremacy with regard to different sex (sattvabheda) and different form (sattvavikalpabheda),
- Jīvitendriya with regard to origin (utpatti) and maintenance (samkṣāraṇa) of the Nikāyasabhāga,
- Mana-indriya or mind with regard to rebirth (Punarbhava) and domination (Vaśībhāvanuvartana),
- the 5 faculties of sensation (Nos. X-XIV) with regard to contamination (samkṣāsa),
- the five moral faculties (Nos. XV-XIX) and the 3 pure faculties (Nos. XX-XXII) with regard to purification (Vyavādāna).

Kārikās 9-21 discuss the various minor details regarding the indriyas. It is to be seen that out of 22 indriyas three (XX-XXII) are anāsrava (Pure) ten (i-v, vii-ix, xi and xiv) are always Sāsrava (impure),

1. ata ādhipatyārtha indriyārthah - Bhāṣya, P. 38
and nine (vi, x, xii, xiii, xv-xix) are both Sāsrava and anāsrava. Again Jīvitendriya is vipāka (resultant); twelve indriyas (i-viii, x-xii and xiv) are sometimes savipāka and sometimes avipāka and eight indriyas (xv-xxii) are avipāka and dāśamanaśyendriya is savipāka.

Eight indriyas (i-v and vii-ix) are avyākṛta (indeterminate); eight (xv-xxii) are kuśalas; dāśamanaśyendriya is sometimes kuśala and sometimes akuśala, and the rest are kuśala, akuśala or/and avyākṛtas. Nineteen indriyas (i-xix) appear in the kāmadhātu; fifteen indriyas (i-vi, ix-xi, xii, xiv-xix) appear in the kūpādhātu and eight indriyas (vi,ix,xiv-xix) appear in the ākūpyadhātu.

Four indriyas (vi,x,xii and xiv) are dṛṣṭiheyas, bhāvanāheyas or aheyas; dāśamanaśya is bhāvanāheya; nine indriyas (i-v, xii-ix and xi and xi) are bhāvanāheyas and the last eight indriyas (xv-xxii) are aheyas. To attain Srotāpattiphalas stage, one should develop nine indriyas (vi, xiv-xxi) while for the Sakkāraśamiphalas and Anāgāmiphalas stages, sometimes seven (vi, xiv-xix), sometimes eight (vi, xiv-xx) and sometimes nine (vi, xiv-xxi) indriyas are to be developed and for
the Arhatvaphala stage nine indriyas (vi, x or xii or xiv, xv-xix, xxi-xxii) are to be developed.  

The 22nd Kārikā deals with atoms (Parmāṇu) in relation to the indriyas. It is said that in the Kāmadhātu (Sexual sphere) the Paramāṇus are at least eight, viz. Paramāṇus of the four great elements (earth, water, fire and air) and Paramāṇus of the four sense-objects of the four great elements, when, however a parameṇu of the Kayendriya is included, the number of Paramāṇus in the Kāmadhātu become nine. Again when a Paramāṇu of any one of the sense organs (Caksu, Śrotra etc.) is included, the number of Paramāṇus becomes ten. Thus we have three groups of Paramāṇus in the Kāmadhātu. When however, a Sabdaparamāṇu (atom of sound) is produced by the action of other Paramāṇus, the number of Paramāṇus becomes nine.

1. The Jñānaprasthānāsūtra, however, states that for the attainment of the Arhatvaphala stage eleven indriyas (vi, x, xii, xiv, xv-xix, xxi-xxii) are to be developed -ekādeśabhīr arhattvamuktam tvekasya sambhavit -

Kośa II/17.
ten and eleven respectively.

In Kārikās 23-34 are enumerated the forty-six mental states (caittas). They are as follows:

1) Ten Mahābhūmikas (general mental states) viz. vedanā, cetanā, saūjña, chanda, sparśa, manaskāra, adhimokṣa and samādhi;

2) Ten Kuśalamahābhūmikas (meritorious mental states) viz. Śraddhā, apramāda, prārabdhi, upekṣā, hri, aaptrapā, alobha, advesa, ahimsā and ārtha;

3) Six Klēśamahābhūmikas (defiled mental states) viz. moha, pramāda, kausidya, āsrādhyā, styāna and auddhatya;

4) Two Akuśalamahābhūmikas (demeritorious mental states) viz. āhrīkya and anapatrāpya;

5) Ten Pariklesabhumikas (slightly defiled mental states) viz. Krodha, upanāha, sāthya, īrṣyā, pradāsa, mraka, matsara, māyā, mada and vihimsā;

6) Eight Ayyākrtas (indeterminate mental properties) viz. Kaukṛtya, middha, vitarka, vicāra, pratigha, rāga or śakti, māna and vicikītsā.
There is a further classification of the mental states (Caittas) according to different spheres (Kāma, Rūpa, etc.).

As for example in the Kāmadhātu the mind of an individual falls into one or other of the following five categories of mental states, viz., kuśala (meritorious) avenika-sahagata-kuśala (demeritorious with Avidyā), Klesa-sahagata-akuśala (demeritorious with passions), nivṛttavyākṛta (obstructing neutral) and anivṛttavyākṛta (unobstructing neutral). In all these mental states, if Middha is added, the number of mental states in the Kāmadhātu increases, in each case, by one. In the higher spheres i.e., Rūpa and Arūpadhātu, the mental states are classified as follows: In the first dhyāna of the Rūpadhātu, the number of mental states becomes thirty-four (10 mahābhūmikas, 10 kuśalamahābhūmikas, 6 kleśamahābhūmikas, 3 parittakleśa-bhūmikas, sāthya, māyā and mada, and 5 avyākṛtas (vitarka, vicāra, rāga, māna and vicikitsā).

The stage between the first and the second dhyāna eliminates vitarka and retains the rest thirty three mental states. The stages from the second dhyāna up to the Ārūpyadhyāyas eliminate vicāra, sāthya and māyā and retain the remaining thirty mental states.
Karikas 35 - 48 deal with the fourteen Citta-viprayukta-dharmas (dharms dissociated from the mind), viz. prapti, aprpti, sabhagata, asamjnika, asamjnika-samapatti, nirodha-samapatti, jivita, jata, sthitii, jar, anityata, namakaya, padakaya and vyamjanakaya.

Karikas 49-64 are devoted to the exposition of the hetu-pratyaya theory. The Sthaviravadin enumerates 24 pratyayas which differ from the enumeration of the Ko$a. In the Ko$a, we find here a list of six hetus (viz. Karanahetu, Sahabh-hetu, Samprayuktahetu, Sabhahetu, Sarvatragahetu, and vipakahetu), four Pratyayas (viz. Hetupratyaya, Samanantarapratyaya, Alampanapratyaya, and Adhipati-pratyaya) and five phalas (viz. Adhipatiphala, Purusakaraphala, Nisyandaphala, vipakaphala, and visamyogaphala). Of the six hetus, Vipakahetu corresponds to vipakaphala, Karanahetu to adhipatiphala, Sabhaga and Sarvatragahetu to nisyandaphala, Sahabh and Samprayuktahetu to purusakaraphala. Pratisamhyanirodha is called visamyogaphala. Here is also a discussion that all the Citta-Caittas are produced by all the four pratyayas, two samapattis (nirodha and asamjini) by three
pratyayas (i.e. alambanapratyaya is omitted), and all other dharmas like cittaviprayukta-dharmas and rūpa (all material objects) are produced by two pratyayas, hetu and adhipati. These Kārikās also point out that Īśvara (God) cannot be the cause (kārāṇa) of the universe for the origin of beings is gradual. In Kārika 65 it is said that seihabhu and sabhāga-hetutus function in producing Mahābhūtās (earth, water, fire and air) and five causes (Jaṅma, vikāra, adhāra, sthiti and vrddhi) function in Mahābhūtās producing bhautikas like gandha etc.

The remaining eight Kārikās classify Cittas according to the three spheres of existences, viz, Kāma, Rūpa and Ārūpya. In the kāmadhātu, there are four classes of Cittas, viz, Kuśala, akuśala, nivṛtāvyākṛta, and anivṛtāvyākṛta. In the Rūpa and Ārūpyadhātu there are three classes of Cittas (with the omission of akuśala) in addition to the Cittas of Śāṅkṣas (adept in the stage or stages of sanctification) and aśaṅkṣas (Arāhats). This is followed by a discussion on the number of Cittas missing out of these four classes of Cittas in the Kāma, Rūpa or Ārūpyadhātu.
The third Kośasthāna, known as "Lokānirdesa," is devoted to the cosmological connections of the Buddhists who are of opinion that the universe is composed of innumerable worlds (cosmos) of which the earth is one and that there are three spheres known as kāma, Rūpa and Ārūpya in each world.

Kārikās 1-4 describe the three spheres of existence namely, the Kāmaddhātu, Rūpadhātu and the Ārūpyadhātu. In the Kāmaddhātu there are five forms of existence, viz. birth as beings in a purgatory (Naragati), as departed spirit (Pretagati), as animals (Tiryakgati), as human beings (manusyagati) and as gods (devagati). The Narakagati or purgatory consists of eight great hells viz. avīci, tanana, pretāpana, raurava, mahāraurava, saṃghāta, kālasūtra and saṃjīva. Each of these hells again, possesses sixteen annexes (utsadas). The four great utsadas are, viz. kūkula, kunapa, kṣurāṅga and vaitarani. These four utsadas become sixteen as they exist in each of the four doors of every great hell. Thus the total number of the hot hells is 136 (116 × 8). There are again eight kinds of cold hells, viz. arvuda, nirarvuda, stata, hahaya, hahuva, utpala, padma, and mahāpadma or pundarīka. The realms
of the spirits (Preta) are situated above the hells. The place of Yama underground is the headquarter of these spirits. They also live in cemeteries, dark caverns and such other places. The animal world (Tiryak) consists of birds, beasts, reptiles and the like which are found on the surface of the earth, in the air and in the water. The human world (manusyagati) consists of the human beings of the four great continents of the world namely, Jambudvīpa, Purvavideha, Avaragadāniya and uttārayu. The Devagati (gods consists of the gods of the six kāma-heavens, viz. Cāturādārājika, Trayāstrīmśa, Yama, Tuṣita, Nirmāna-ratati and Paranirmita-vaśavartī). Except these twenty kinds of existences (8 hells, Preta, Tiryak, 4 manusyaloka, and 6 heavens) there is another kind of existence called Asuraloka. Asuras (demons), the inferior deities, generally inhabit the lower regions of Mēru and the seven rocky circles. They occasionally appear on the earth too. All these existences of the Kāmadhātu are situated between the abhava and the bāhumanda. The Rūpadhātu consists of the seventeen Rūpa-heavens which are situated above the six kāma-heavens. The beings of the Rūpa heavens are physically and mentally superior to those
of the Kāmadhātu. They have only bodies (rupa) but they are free from Kāma (desire). The seventeen Rūpa heavens are classified according to the four dhyānas. The first Dhyāna consists of three heavens, viz. Brahmakāyika, Brahma-purochita and mahābrahman.

The second Dhyāna consists of three heavens, viz. Paritāsubha, Apramāṇāsubha, and Ābhāsvara. The Third Dhyāna consists of three heavens, viz. paritāsubha, Apramāṇāsubha, and Šubha-phraṭana. The fourth Dhyāna consists of eight heavens, viz. Anabhṛkāya, Puṇyaprasava, Brhatphala, Atapa, Sudrā, Sudarśana and Akanīṣṭha. The Ārūpyadhatu consists of the four Ārūpya heavens which are situated above the Rūpa heavens.

The beings of these heavens are superior, in all respects, to those of the Rūpa and Kāma heavens. They have neither desire nor such a thing as body; they possess only consciousness. The four Ārūpya heavens are as follows: Ākāśānāntyāyatana, Viśuddhānāntyāyatana, Ākāśa-nānāmāya-nānāmāyāyatana and Naivasamjaññā-ṇāsamjaññāyatana.

Kārikās 5-7 deal with the seven Viśuddhāsthiti, viz., Nānātvakāyasamjñā, Kānākāyaikasamjñā, Ekākāyanānasamjñā, Ekākāyasamjñā, Ākāśānāntyāyanasthiti, Viśuddhānāntyāyātana-
sthiti, and Ākīncanyāyatanasthiti, nine sattvāyānas, viz. eight Asamānīsattvas of the eight Rūpa heavens (from Anabrakṣa to Akaniṣṭha) and Naivasamānaśamānjñayatana (otherwise called Bhavagra) and four other viṣṇaṇasthis: viz. Rūparāga, Vedanopaga, Samjñopaga and Samskāropaga Viṣṇaṇasthis.

Karikās 8-9 deal with the four kinds of births namely, birth from the womb (Jarāyuja), oviparous birth (Andaja), birth from moisture (Samsvedaya) and apparitional birth (upapāduka). Human beings, horses, dogs and the like come to the first group; birds belong to the second group; worms, mosquitoes etc. come to the third group and inhabitants of the heavens, hells and antarābhava belong to the last group.

Karikās 10-15 describe the four stages of life namely birth (Janma), existence (Sthiti), death (Mṛtyu) and the state intermediary to death and re-birth (Antarābhava).

1. Sometimes Pretas too are born from the womb.
Karikās 16-17 tell us that all beings (with the exception of Cakravartin, Pratyekabuddha and Sammāsambuddha), enter into, stay in and come out of the womb unknowingly. The Cakravartins enter into the womb knowingly. The Pratyekabuddhas enter into and stay in the womb knowingly. The Sammāsambuddhas, however, enter into, stay in and come out of the womb knowingly.

In Karikās 18-19 are dealt with the fundamental doctrine of Buddhism that there is no soul, and that skandhas (Rūpa, Vedanā, saṃjñā, saṃskāra and viññāna) only come into existence through Karmas and their results and the continuity of births is maintained by antarābhava.

Karikās 20-37 discuss in detail the Law of Dependent Origination (Pratītyāsuktładāna) consisting of twelve links, viz. avidyā, saṃskāra, viññāna, nāmarūpa, saḍāyatana, sparśa, vedanā, trṣṇa, upādāna, bhava, jāti, and jarāmarana.

Karikā 38 deals with four kinds of Bhāvas, viz. antarābhava, pūrvakāla bhava, maraṇabhava and upapattibhava. Of them, upapattibhava is always impure, while the other Bhāvas may be pure or impure, or neither pure nor impure.
Kārikās 39-41 are devoted to the four kinds of Āhāra (food) viz. kavadikāra-āhāra, sparśa-āhāra, manasaḥ-cetanā-āhāra and vijnāna-āhāra on which the world depends. The first two āhāras are essential for maintaining the body and its organs, while the last two āhāras nourish the causes for future existence.

In Kārikās 45-84 are dealt with the Buddhist cosmology. It is said that the world is a receptacle of three huge discos: of gold, of water and of wind. It consists of nine mountains (Meru, Yugandhara etc.), eight seas (Śītā etc.), four continents (Jambudvīpa etc.), the various purgatories, the Sun and moon turning round the Mt. Sumeru, the number of heavenly spheres with some of the characteristics of their denizens, the measurements and dimensions of the bodies of all beings who belong to the different spheres and also their life span.

The Kārikās 85-89 enumerate the division of material units and units of time. Kārikās 89-102 describe the four Kalpas viz. Sāmvartakalpa, Vivartakalpa, Antarakalpa and Mahākalpa, and the vicissitudes the world goes through during the four Kalpas. There is also a discussion
about the time (Kalpa) of the advent of the Buddhas, Pratyekabuddhas and Cakravartins in the world. The Kalpas are brought to an end by three minor calamities (by weapon, disease and famine) and three major calamities (by fire, water and wind). Moreover, the heavens attainable by the first Rūpadhyāna is destroyed by fire; because vīṣṭāka and vicāra, the two imperfections of the first Dhyāṇa are similar to fire. Thus in heavens attainable by the second Rūpadhyāna is destroyed by water as Prīti and Praśrabdhi of this stage are similar to water. The heaven attainable by the third Rūpadhyāna is destroyed by wind as inhalation (asvāsa) and exhalation (Praśvāsa) of this Dhyāṇa are comparable to wind. The heaven attainable by the fourth Dhyāṇa is not subject to destruction. Lastly, it is stated that the whole world will be destroyed many times by fire, water and wind.

The 4th Kośasthāna, known as "Karmanirūḍha" deals with the doctrine of Karma, one of the main fundamental principles of Buddhism.

In Kārikās 1-44 Karmas have been divided into three types: Physical (Kāya) vocal (vāk) and mental (mānasam). The first two are further divided as Vijnapti (manifest act) and Avijñapti (unmanifest act). Avijñapti Karma is "anupattika" as it is produced without Citta or
Caitta; it is naigandika as it is a product of organised great elements; and it is sattvākhyya as it appertains to living beings. Avijnāptikarma may either be pure or impure; it cannot be indeterminate or neutral (avyākṛta). But Vijnāptikarma may be pure, impure and neutral. Avijnāptikarma is classified into three categories: Samvara, Asamvara and Naiva-samvara-nāsamvara. Of these the first is again divided into three: Prātimokṣa-samvara, dhyāna-samvara and anāsrava-samvara. The Prātimokṣa-samvara is of eight kinds. It comprises samvara (discipline) of bhikṣu, bhikṣuṇī, sīkṣāmānā, Śrāmaṇera, Śrāmaṇerikā, Upāsaka, upāsikā and upavāsastha. Except upavāsastha, others have to observe the Prātimokṣa-samvara for whole life and upavāsastha has to observe those only for a night (ahorātram). The Prātimokṣa-samvara concerns only with the samvara of the Kāmādhātu. It is terminated by abjuration (śīkṣāniṣṭāpanāṃ), death (cūti), hermaphroditism (ubhayavyājanotpattat), rupture of Kuśala = mūlas (arāga, advesa and amoha), the end of the night (for an upavāsastha only), by one of the four hinaeous offences (Pārājikā) and by the disappearance
of the Saddharma. The Dhyanasamvara is necessary to eradicate mental impurities. It concerns with the Upadhatu and the Arupadhatu. It is terminated by two causes: by rebirth in a superior or inferior stage and by fall from the higher stage of meditation. The Anasrava-samvara is the pure discipline of the Saikyas and Asaikyas (arhat). But it is stopped when an Araya obtains a fruit (Sakrdagami etc.) and when he improves the strong faculties by abandoning the feeble faculties and as also when he falls by losing the fruit or the Path of Superior stage.

The Asamvara Karma is the immoral physical and vocal act. But it also does not function by the acquisition of Pratimoksa-samvara, by death and by hermaphroditism.

The Naiva-samvara-nasamvara Karma is the Karma of the state of neither discipline nor indiscipline. It concerns with the Madhyastha person who, with a feeble volition, performs good or bad deeds. It becomes also inactive due to six causes, like Kriyaccheda, Arthaccheda, Ayayaccheda, etc.
In Karikās 45-65 Karma is further divided into क्रेम (कुशाल), अक्रेम (अकुशाल), नक्रेम (नकुशाल) (avyākṛta); पुत्रा (सुखावेदानिया), अपुत्रा (धुखावेदानिया) and अनेन्त्र (दुखावेदानिया); क्रेम and क्रेमविपाक, सुक्ला and सुक्लविपाक, क्रेम-सुक्ला and क्रेम-सुक्लविपाक, नक्रेम-नसुक्ला and नक्रेम-नसुक्लविपाक.

The Karikās 66-88 deal with 10 Kuśala and 10 akuśala Karmapathas (courses of actions). The akuśala-Karma-pathas have three root-causes, viz. lobha, dveṣa and moha; the kuśala - karmapathas too have three root-causes, namely, alobha, adveṣa and amoha. All these karmapathas, Kuśala and akuśala, yield three kinds of effects, viz. Adhipatiphala, Niśyandaphala and vipākaphala. The acts belonging to the path of eradication (prahānakṛta) and confined to impurities (सास्रव and समाल) are effective in five ways, viz. Vipākaphala, Niśyandaphala, Prahānakaphala or Visamyojaphala, Puruṣakāraṇaphala and Adhipatiphala. When the same are confined to purities (सास्रव or समाल) they are subject to four phalas only viz. Niśyandaphala, Prahānakaphala, Puruṣakāraṇaphala.
and Adhipatiphala. All other good or bad acts not belong to Prabhāṣabhāgiya and confined to impurities are effective in four ways (i.e. Visañyogaphala is omitted). The rest of the karmas, good and indeterminate, are effective in three ways: Niṣyandaphala, Puruṣakārapaphala and Adhipatiphala.

Kārikās 96 - 107 describe three kinds of āvaraṇas (obstacles) which are: i) ānantaryakarmas (deadly sins), such as māträghāta, pitṛghāta, aśāghāta, Saṅghabhada and lohitotpādana (tathāgatasya), ii) Klesas (passions) such as chronic (abhiksna) and violent (adhimātra) and iii) Nāraka - tiryak = preta = gatis and two good destinies viz., human existence in the uttarakuru and divine existence of the Asamjña-sattvas.

Kārikās 108 - 125 are devoted to the discussion of the Bodhisattva doctrine and the Paramitā cult. One is Bodhisattva when one performs such meritorious deeds which endow one with thirty-two signs of a Mahāpurusa. He is destined to have his birth in a good destiny (sugah) to be born in a Noble family (uccakulotpannaḥ), to possess all sense-organs (Pūrṇendriya), to be male (Puruṣa), to be able to remember his previous births (Pūrvajanmasmratisahitah), and never to desist from the aim of obtaining Buddhahood (avaivartika). Being a male
he performs meritorious deeds in the Jambudvīpa, in the presence of the Buddhas or keeping his thoughts engrossed in the Buddhas during the rest of the hundred Kalpas. He obtains each of the thirty-two signs of a Mahāpuruṣa by performing hundreds of meritorious deeds. For all these achievements he has to fulfil six paramitas in every birth—dānapāramitā, śīlapāramitā, ksāntipāramitā, virupāramitā, dhvānapāramitā and Prajñāpāramitā.
The fifth Kośasthāna, entitled "Anuśayanirdesa" deals with the exposition of the ninety-eight Anuśayas, i.e. proclivities or inclinations, and other minor klesas (passions).

Kārikās 1-11 point out that basically there are six kinds of Anuśayas, viz. rāga (bias of passion), pratigha (ill-will), māna (pride), avidyā (ignorance), drṣṭi (wrong views) and vimāti or vicikitsā (doubt). Rāga, again is of two kinds, viz. Kāmarāga and Bhavārāga and thus we get seven Anuśayas. Again the basic six Anuśayas become ten in number when drṣṭi is classified into five viz. satkāyadrṣṭi, mithyādrṣṭi, antagrāhadrṣṭi, drṣṭiparāmarṣa and śīlavrataparāmarṣa. These ten Anuśayas become thirty-six in the kāmadrhātu, thirty-one in the Rūpadrhātu and also thirty-one in the Ārūpyadrhātu. All these Anuśayas are dealt with in relation to the three worlds (Kāma, Rūpa, and Ārūpya). Means for the abandonment of the different Anuśayas have also been discussed here.

1. 12 drṣṭis, 4 vicikitsās, 5 rāgas, 5 pratighas, 5 mānas and 5 avidyās - 36 Anuśayas in the Kāmadhrātu. The same (excepting 5 pratighas) - in all 31 Anuśayas in the Rūpa and Ārūpyadrhātu (36 + 31 + 31 = 98) - Poussin, A.K., V, P.12
Karikās 12 - 18 further classify Anusāyas into eleven Sarvatraga-anusāyas and nine ūrdhvavisaya-anusāyas. These have been discussed with reference to their origin, character and abandonment.

Karikās 19 - 21 point out that Anusāyas in the Kūpa and the Ārūpyadhātus are avyākṛtas. But in the Kāmādhātu only Satkāyadrṣṭi, antagrāhadṛṣṭi and avidyā are avyākṛtas. Other Anusāyas in the Kāmādhātu are ākusālas. Again in the kāmadhātu three Anusāyas (rāgas, pratighas and mūdhis—excluding satkāyadrṣṭi and antagrāhadṛṣṭi) are ākusāla-mūlas, while trṣṇa, avidyā and mati are avyākṛta-mūlas. But the Aparāntakas hold trṣṇa, drṣṭi, māna and moha as avyākṛta-mūlas.

Karikā 22 deals with the questions which are to be answered categorically or directly, which are to be answered distinguishingly, which are to be answered by counter-questions, and which are to be left aside.¹ For instance, questions regarding death (sarve sattva marisyanti ti) are to be answered categorically,

¹ ekamsatto vyākaraṇāṃ vibhajya paripaṛchya ca
sthāpyam ca - Kośa V/22
questions regarding rebirth (kim sarve janisyanta’ iti) are to be answered distinguishingly; questions regarding superiority (kim manuṣya viśiṣtoc chīna’iti) are to be answered by counter-questions, and questions regarding non-identity (kim anyah skandhebhyah sattvo ananya’iti) are to be left aside.

Karikas 23 - 24 divide klesas into two major groups, viz. special klesas (svalaksanaklesah) and general klesas (sāmānyaklesah). Rāga, pratigha and māna come to the first group while drsti, vicikitsā and avidyā come to the second group. These Karikas also discuss how a person becomes attached to these two groups of klesas in three different times past, present and future.

Karikas 25 - 27 discuss the reality of the past, present and future elements, the fundamental doctrine of the Sarvāstivāda school. In this connection:

1. Bhāṣya, P. 92
2. The Jñānapraṇsthana of Ārya Kātyāyana, the principal text of the Sarvāstivāda - Abhidharma, maintains that "everything exists" everywhere, at all times and in every way. It may be pointed out here that this is evidently associated with implications of the doctrine of Trikālayāda on which there was a great controversy in India. It may further be noted that the Sāmkhyas who hold the view of Satkārya maintaining that a dharma is in existence in all the three times is basically allied to the Sarvāstivāda in certain respects.
Vasubandhu quotes the four Sarvastivāda theories advocated by Dharmatrāta, Ghoṣaka, Vasumitra and Buddhadeva. Dharmatrāta defends the doctrine of Bhāvānyathātva which affirms the three times - past, present and future - which are differentiated by the non-identity of bhāva. Bhadanta Ghoṣaka defends the doctrine of Laksanānyathātva. Vasubandhu explains it thus: when it is past, it has the character of the past, but not devoid of the characters of the present and future; when it is future it has the character of future but not devoid of the characters of the past and present; and when it is present it has the character of the present, but not devoid of the characters of the past and future. Vasumitra defends the doctrine of Avasthānyathātva which contends that the difference in time lies in condition (avasthā), and Buddhadeva defends the doctrine of Anyonyathātva which maintains that the difference in time is relative (anyonya).

Of the four doctrines again, Vasumitra's system is good after which the times and conditions are established by the operation or activity (Kārita) when the dharma
does not accomplish its operation, it is future; when it accomplishes its operation, it is present; and when the operation has taken place, it is past.¹

In Kārikās 32 - 33 it is said that Anusayas arise in a gradual manner. For instance from moha (avidyā) arises vicikitsā, from vicikitsā mithyādṛṣṭi, from mithyādṛṣṭi satkāyadṛṣṭi, from satkāyadṛṣṭi antagrāhādṛṣṭi, from antagrāhādṛṣṭi śilavrataparāmarsa, from śilavrataparāmarsa drṣtiparāmarsa, from drṣtiparāmarsa rāga and māna and from rāga and māna arises Pratigha.

Karikās 34 - 58 are devoted to the exposition of other Anusayas or Kleśas grouped as āsrava, oṣha, voga, upādāna, samvejana, bānchana, upakleśa, parvaavasthāna.

¹ "Te bhāvalaṇāvaṣṭhā 'nyathā 'nyathikasaṃyājītāḥ / trtiyāḥ śobhanāḥ adhvānah kāritreṇa vyavasthitāḥ //" - Kośa, V/26

cf. Bhāṣya, p. 296 - 297

cf. Vyākhyā, p. 469-471
and mala. āsra (bias) is threefold viz. Kāmāsrava, bhavāsrava and avidyāsrava. Similarly there are four oghas or floods (kāmaugha, bhavaugha, drṣṭaugha and avidyaugha), four yogas or bonds (kāma, bhava, drṣṭi and avidyāyoga), four upādānas or clinging (kāma, drṣṭi, śīlavrata and ātmavāda upādāna), nine samyogas or fetters (ānumaya, pratigha, māna, avidyā, drṣṭi, parāmarsa, vicikitsā, īrṣyā and mātsarya), three bandhanas or bonds (rāga, dvesa and moha), upaklesas (i.e. all the kleśas), ten paryavasthānas (āhirikya, anapatṛpya, īrṣyā, mātsarya, audhātya, kaukrtya, styāna, middha, krodha and mrakṣa) and six malas (māyā, sāthyā, mada, pradāsa, upanāha and vihimsā).

Kārikās 58 - 61 deal with the five Nīvarṇas (hindrances), viz. Kāmacchanda, vyāpāda, styānamiddha, audhātya-kaukrtya and vicikitsā and four Pratipakṣas viz. prahānapratipakṣa, ādhārapratipakṣa, durībhāva-pratipakṣa and vidūṣanapratipakṣa. The remaining Kārikās (i.e. 62 - 70) study in detail of the Klesa-prahāna and Klesa-parijñā. Klesa-prahāna or Klesa-visāmyoga takes place in six moments, viz. in the rise of pratipakṣa,
in the acquisition of fruits, srotapatti, sakṛdāgami, 
aśīla and of arhat and in the perfection of the 
indriyas. In certain cases visāmyoga is called Parijñā 
(Knowledge or full comprehension). Parijñā is twofold: 
Jñānaparijñā and prabhāṣaparijñā. Jñānaparijñā is 
asārasajñāna. Prabhāṣaparijñā is manifold: the destruc 
tion in first two Klesas or Anusāyas of the Kāmaṛdhātu 
(duḥkha-duḥkhasamudayadṛṣṭipraheya) constitutes the 
first pariṣṭāṇa; the destruction of the Klesas of the 
Kāmaṛdhātu (niruddṛṣṭī-praheya) forms the second 
pariṣṭāṇa; the destruction of the Klesas of the Kāmaṛdhātu 
(mārgadṛṣṭī-praheya) constitutes the third pariṣṭāṇa; the 
destruction of the Klesas of the bhūmis above the Kāmaṛdhā 
tur (duḥkha-duḥkhasamudayadṛṣṭipraheya), niruddṛṣṭī 
praheya and mārgadṛṣṭīpraheya) forms the fourth, fifth 
and sixth pariṣṭāṇa; the destruction of the āsravas of 
the Kāmaṛdhātu (bhāvanāheya) constitutes the seventh 
pariṣṭāṇa. The destruction of the āsravas of the Rūpaṛdhātu 
(bhāvanāheya) forms the eighth pariṣṭāṇa and the destruction 
of the all the āsravas (bhāvanāheya) constitutes the ninth 
six pariṣṭāṇa. Of these pariṣṭāṇas the first are the results of
Kānti or Kāntipāramitā and the rest are the results of jñāna or Prajñā or Prajñāpāramitā.

The sixth Kośasthāna, known as "Pudgala-mārga-nirdeśā" deals with the Āryas (holy ones - Srotāpanna and the like) and the Mārgas or paths leading to the perfect emancipation.

The first four Kārikās of this Kośasthāna deal with a discussion on the Darśana-mārga and Bhāvanāmārga. Darśana-mārga is always anāsrava (sure), while Bhāvanāmārga is anāsrava and sāsrava. The Laukika-bhāvanāmārga (mundane) is sāsrava and the Lokottara-bhāvanāmārga (Supramundane) is anāsrava. The Darśana-mārga consists of the four noble truths (catvarī āryasatyāṇi) viz. duhkha, samudaya, nirodha and mārga. The Darśana-mārga comprises two other truths also viz. Samvrtisatya (conventional truth) and Paramārthasatya (ultimate truth).

Kārikās 5-13 are devoted to the exposition of persons called Bhāvanādhi-kārin who desire to realise the truths. Such persons must have to possess some qualifications. They should be vṛttastha (śīlastha) guard morality; they should be śrutavān i.e. they should acquire knowledge based on learning; they should --
be cintāvān i.e. they should acquire knowledge based on reflexion; they should be vyapakarsavan i.e. they should keep their body aside from promiscuity (samsarga) and their mind from evil thoughts (akusalavitarka); they should be santustha and alpeccha i.e. they should be persons of even contentedness and of little desire.

Then, there is a discussion on the bhāvanās which a bhāvanādhikārin should practise. First of all aśubhābhāvanā and anāpānasmrī are referred to. The former is required for a person overwhelmed with rāga (rāgabahuṇasya) while the latter is required for a person overwhelmed with vitarka (vitarkabahuṇasya).

The former is rooted in alobha while the latter is rooted in praṇā. The anāpānasmrī has six varieties naming gaṇana, anugama, sthāna, upalaksana, vivartana and parisuddhi.

Kārikās 14-24 deal with the four Smṛtyupasthānas (i.e. application of mindfulness on the nature of the body, feeling, mind and dharmas). This sort of meditation is essential to consider the proper character (svalaksana) and general character (sāmānyalaksana) of body, feelings, mind and dharmas. There are four varieties of
Smṛtyupasthāna, namely Dharma, Svabhāva, Samsāra-and Alambana-Smṛtyupasthānas. The Dharmasmṛtyupasthāna is equivalent to Prajñā. The practice of this smṛtyupasthāna is conducive to the attainment of the four Kuśalamūlas in the Darsanamārga, namely usmā (fire of intuition), mūrdhan (superior), Ksānti (patience) and Luṣṭika-agradharma (supreme Phenomenal existence). Usmā and mūrdhan have for their objects the four noble truths with their sixteen aspects;

N.B. duḥkhadrṣṭi has four aspects - duḥkha, anitya, sūnya and anātma.

Samudayadrṣṭi - samudaya, prabhava, hetu/ and Pratyaya

Nirodhadṛṣṭi - nirodha, sānta,pranīta, and nihāraṇam.

Mārgadrṣṭi - mārga, nyāya, pratipatti and nairyanika.

Again, these four kuśalamūlas are also called nirvedhābhāgiyas. Usmā and mūrdhan are called Mrḍu-nirvedhābhāgiyas; Ksānti is madhya-nirvedhābhāgiya and Agradharma is Adhimātra-nirvedhābhāgiya. All these nirvedhābhāgiyas
concern only with the Bhāvanāmāyī-prajñā (meditation).
The first three nirvedhabhāgīyas are produced by human beings of the three great Dvīpas, viz. Jambudvīpa, Pürva-videha and Avaragodāniya, and the fourth one is produced by the gods only. The Āryas lose the nirvedhabhāgīyas as soon as they lose a particular bhūmi or sphere and pass on to another higher bhūmi. But they never lose the first two nirvedhabhāgīyas. Whereas the ordinary people lose the first two nirvedhabhāgīyas by death or by fall (parihāni). They never lose the last two nirvedhabhāgīyas.

Kārikās 25-28 are devoted to the Laukika-agradharmas in detail. The Laukikāgradharmas (supreme phenomenal existence) have the following sixteen moments in the comprehension of the truths (satyābhisamaya):  

1. Duhkhē dharma-jñānakṣānti of the kāmadhātu  
2. " dharma-jñāna

1. It may be mentioned here that according to the Sarvāstivādins the four noble truths should be fully understood separately in a gradual order of these sixteen moments. But this theory has been criticised by many schools of Buddhist thought - Encyclopaedia of Buddhism, P. 105 -114
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<td>Mārge dharma{jñānakṣānti</td>
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Satyābhīsama (comprehension of truths) again may be divided into three groups; viz. darśanābhīsama, ālambanābhīsama, and Kārvābhīsama.

The Kārikās 29–66 are devoted to the description of the Āryapudgalas in the Lakottaramārga. There are Āryapudgalas like Śraddhānusārin, Dharmānusārin,
Sraddhadhīmukta, Drstiprapta, Srotāpāna, Sasaptakṛta-parama, Kulaśākula (gods and men), Ekavīcika, Anāgāmin, aṣṭāparāparinirvāyin, upapadyaparinirvāyin, Sābhisaṃskāraparinarvāyin, Anabhisamskāraparinarvāyin and Īrduvāmsrotas (ākāniṣṭha-pluta, ardha-pluta and sarvacyuta) and bhavagra i.e. naivasamājñā-nāsāmājñāyatana). There are other three categories of Anāgāmins, namely, ārūpyaga, drstadharmaparinirvāyin and Kāyasākṣin. If the status of an Anāgāmin has been attained, one may aspire to become an Arhat. By abandoning the eighth category of passion of the Bhavāgra (Naivasamājñā-nāsāmājñāyatana), an Anāgāmin becomes a candidate for the Arhatva stage. Then he has to abandon the ninth category of passions of the Bhavāgra. This category of passions is abandoned by the Vajropamamsādhi. When it is abandoned then the Kṣayañāna arises and the candidate through his earnest effort acquires the fruit of Aśāksa i.e. Arhat. There are six kinds of Arhats, namely parihānādharman, cetanādharman, aturakṣa-nādharman, sthitīṣumya, urativedānādharman and akopvādharman. Of these, the first three kinds of Arhats are called Sraddhadhīmuktas, and as
their emancipation of heart (cetovimukti) is occasion­

nal they are also called Samayavimuktas. The

Arhat of the akopyadharma-class is also called Asamay-
avimukta as his emancipation of heart is unshakeable

and not occasional. The Akopyadharman - Arhat too

has two categories, viz. ubhayatobhāgavimukta (i.e.
one who is free in both ways - samādhi and prajñā)

and Prajñāvimukta (i.e. one who is free by reason of

Prajñā only). The Pratyekabuddhas and the Samyaksambu-
ddhas too may be included in the Akopyadharma class.

Thus we get in total nine classes of Āryapudgalas, viz.

1) Parihanadharman of weak-weak (mṛdu-mṛdu) faculty

2) Cetanādharman of weak-medium (mṛdu-madhyā) "

3) Anuraksanādharman of weak-strong (mṛdu-adhimātra) "

4) Sthitakampya of medium-weak (madhyā-mṛdu) "

5) Prativedhanādharma of medium-medium (madhyā-madhyā) "

6) Prajñāvimukta of medium-strong (madhyā-adhimātra) "

7) ubhayatovimukta of strong-weak (adhimātra-mṛdu) "

8) Pratyekabuddha of strong-medium (adhimātra-madhyā) "

9) Samyaksambuddha of strong-strong (adhimātra-adhimātra) "
Kārikās 67-71 give us an exposition of 'Bodhi' and 'Bodhipaksyadharmanes. Bodhi is nothing but the Kṣaṇoja (knowledge of the destruction of views or āsravas) and the Anuttara-dhāraṇā (knowledge of the future non-production of vices or āsravas). Bodhi is of three categories, namely, Śrāvakabodhi, Pratyekabuddhabodhi and Anuttara-samyaksambodhi. There are thirty-seven dharmas which belong to or auxiliary to the Bodhi (Bodhipakṣya dharmas), viz. four śrātyupasthānas, four samyakpradhanas, four rddhipādas, five pure faculties (śraddhā etc.), five forces (śraddhā etc.), eight bodhyangas and eight mārgāṅgas. But in the real sense of the term these thirty-seven Bodhipakṣya dharmas constitute only ten things, namely prajñā, viśwa, samādhi, smṛti, prīti, sambodhyanā, Prāśrābdi-sambodhyāga, upakṣāsambodhyāga, śraddhā, samyak-samkalpa, and śilānga. Again the thirty-seven Bodhipakṣya dharmas form seven groups distributed in the following order:

1) In the stage of Ādikarmika 4 śrātyupasthānas
2) "Usma 4 samyakpradhanās
3) "Mūrdhan 4 rddhipādas
4) "Kšānti Śraddhā etc. 5 indriyas
Among the thirty-seven Bodhipakṣya-dharma, the 7 Bodhyāṅgas and the 8 Mārgāṅgas are pure (anāsrava) and the rest are both pure and impure.

Kārikā 74-75 deal with the four Avetyaprasādas namely, avetyaprasāda (faith accompanying intelligence) in the Buddha, in the Dharma, in the Saṅgha and in the pure morality of the Āryas. With the comprehension of the first three noble truths one obtains avetyaprasāda in the Dharma and in the pure morality of the Āryas. With the comprehension of the Mārgasatya one obtains avetyaprasāda in the Buddha and in the Saṅgha. The avetyaprasādas are always pure (anāsrava).

The remaining four Kārikās i.e. 76-79 are devoted to the exposition of mukti (Deliverance). Vimukti is twofold: it is conditioned (sāṃskṛta) and it is unconditioned (asaṃskṛta). Pratisamkhyāṇirodha is the asaṃskṛta vimukti and Adhimokṣa of the Aśaṅkṣa is the
Samskṛta vimukti. The Samskṛta-vimukti again is of two categories: viz. cātovimukti and Prajñāvimukti. By the liberation of desire (rāgavirāgāt) one obtains cātovimukti and by the liberation of ignorance (avidyā-virāgāt) one obtains Prajñāvimukti.

The seventh Kosasthana, known as "Jñānanirdeśa" deals with a detailed exposition of knowledge (jñāna).

Kārikās 1-27 are devoted to the exposition of ten kinds of knowledge (jñāna) viz., Dharma-jñāna, Ayavajñāna, Lokasahārya-jñāna, Duḥkha-jñāna, Samudaya-jñāna, Nirodha-jñāna, Mārga-jñāna, Paracitta-jñāna, Ksaya-jñāna and Anutpada-jñāna. Among the ten Jñānas the four i.e. Duḥkha, Samudaya, Nirodha and Mārga-jñāna have sixteen aspects (ākāras) as follows:

1) Duḥkha-jñāna; Anitya, duḥkha, śunya and anātma
2) Samudaya-jñāna; Hetu, samudaya, prabhava and pratyaya
3) Nirodha-jñāna; Nirodha, sānta, praṇīta and nihsāraṇa
4) Mārga-jñāna; Mārga, nyāya, pratipad and nairvyānika.

All these sixteen aspects are regarded as prajñā, and these are perceived by all the dharmas which have an
Among the ten jñānas only the Lokasamvṛti-jñāna is of the three characteristics, viz., kuśala, akūśala and avyākṛta, while the rest are always kuśala.

Karikās 28-39 deal with the exposition of the eighteen extra-ordinary qualities (āvenikadharmas) of the Buddha. They are: ten powers (Sthānāsthana-jñānabala, Karmavipāka-jñānabala, Dhyāna-vimokṣa-samādhi-samāpatti-jñānabala, Indriyaparāparajñānabala, Nānādhimuktijñānabala, Nānādhatujñānabala, Sarvatragamini-pratipajñānabala, Purvaniyāsajñānabala, Cyutypapādajñānabala, and Āsravakṣayajñānabala), four confidences or Vaisāradyas (Sarvadharmābhīsambodhi-Vaisāradya, Sarvāravakṣayajñānavaisaśāradya, Antarṣyākadharmavyākaraṇavaisaśāradya and Nāryānikapratipadāryakaraṇavaisaśāradya), three applications of mindfulness of Smṛtyupasthānas and Great composassion (Mahākarunā). The eighteen Āvenikadharmas are applicable to the Buddhas alone, and these qualities appear to them on their attainment of Bodi. But apart from these, there are other qualities of the Buddha which are applicable to both the Saikṣas and the Pṛthagjñas. These qualities are aranasamādhi, Praṇidhijñāna, four Pratisaṃvīd, six abhiṣās, dhyānas, eight
eight Samāpattis, three samādhis, four apramānas,
eight vimokṣas, eight abhibhāṣayatanas, ten Krṣṇāyatanas,
etc. So far as the first three qualities are concerned
the Buddhas are equal to other Āryas (Śaiksas), and
so far as the rest qualities are concerned the Buddhas
are equal to the Prthagjanas (ordinary beings.).

Kārikās 40-41 are devoted to Prāntakotikadhyāna
and the Prāntakotikas. The Prāntakoṭikadhyāna concerns
with the bhūmi of the fourth Rūpadhyāna. It is of six
kinds, namely, Kiṃcidaraṇātmaka, Prāṇidhijñāna, Dharmapratisamvid, Arthapratisamvid, Pratibhānapratisamvid
and Kiṃcitprāntakoṭika. Āryas, other than the Buddhas,
acquire these qualities by prayoga (effort) and not by
vairāgya.

Kārikās 42-54 are devoted to the exposition of six
abhijñās, three Vidyās and three Prātiḥāryas. The
six abhijñās (higher knowledge) are as follows :-
Rddhi (Psychic power), Divyaśrotas (Divine Ear),
Cetaḥparyāya (to know other people's mind), Pūrvanivāsānusmṛti (remembebering the past existences), Čyutyupāpāda-
janā and Āsravakṣaya-jñāna. The three Vidyās (knowledge)
are as follows :-
Pūrvānivasajñāna, Cyutypāpādajñāna and Āsravakṣaya-
janāna. The three Pratihāryas are Rddhiprātihiṣya-
(miracles of Psychic power), Ādesānāpratihiṣya (miracles
of the perusal of thoughts) and Anusāsanī-praṭihārya
(miracles by teachings). All these abhijñās, Viḍyās
and Pratihāryas are not exclusive to the Buddhas only.
These may be acquired by other Aryas and Prthagjanas too.

Kaṭṭhakā 55, explains the strength of divyacakaṣu
and divyasrotas (divine eye and ear). It is said that
the eminent disciples may have a vision to see the
objects of the dvi-Sahasra-madhyama Lokadhātu, the
Pratyekabuddhas of the tri-Sahasra-mahāsahasra Lokadhātu,
wheras the Samyaksambuddhas of the innumerable Loka-
dhātuṣ (asankheya-lokadhatu). They may have an audition
too of the similar capacity.

In Kaṭṭhakā 56, it is said that even the hellish
beings (Nārakāḥ sattvāḥ) in their primary stage, possess

1. Only the sixth Abhijñā is beyond the reach of the
Prthagjanas (ordinary beings).
two abhijñās. They can know the other people’s mind and they also know their previous existences.

The eighth Kosasthana, known as "Samāpattinirdeśa" is devoted to the detailed explanation of the different forms of Samādhi, viz. the four dhvānas, the four Ārūpyas, the eight Samāpattis etc.

The first Karikā gives an exposition of the four Rūpadhvānas, namely, the first dhyāna, second dhyāna, third dhyāna and the fourth dhyāna. Each of these dhyānas, again is twofold: upapattidhyāna (Kāryadhyāna) and Samāpattidhyāna (Kāraṇadhyāna).

Karikās 2-16 deal with the four Ārūpyadhvānas, namely, Ākāśānyayatana (the state of boundless space), Viśiññānyayatana (the state of boundless consciousness), Ākiñcanyayatana (the state of nothingness) and Naivasamjñāsaṁjñāyatana (the state of neither-perception-nor non-perception). Each of

1. The First dhyāna is provided with vicāra, Pṛiti and Sukha; the Second dhyāna with Pṛiti and Sukha; the Third dhyāna with Sukha; and the Fourth dhyāna is beyond the three members, viz., Vicāra, Pṛiti and Sukha.
these dhyanas too is two-fold: Upapattika and Samapattika.
The four Rūpadhyānas and the four Ārūpyadhyanas are as a whole, called Mauladhyanas (fundamental dhyanas) and Maulasamāpattidhyānas. The first seven dhyanas are of three characteristics, viz. āsvādana (associated with Trṣṇā), Āuddhaka (associated with pure and good dharmas) and anāsrava (supramundane). The eighth dhyanas cannot be anāsrava due to the feebleness of notion (samjñāmān- dyāt).

Karikās 17-23 are devoted to the detailed exposition of the Suddhakadhyānas. The Suddhakadhyāna (anāsravadvāna) is of four kinds, viz. hānantbhāgiya (of fall), ōthiti-bhāgiya (of Stagnation), Vīsesabhāgiya (of Progress), and Nirvedhabhāgiya (of penetration). The Suddhakadhyāna of the Naivasamjñānasamjñāyatana (with Ārūpyadhyna), however, is of three kinds, for Vīsesabhāgiya is excluded, as it does not concern with superior bhūmi.

Karikās 24-28 deal with the three Samādhis (contemplations) namely, Śūnyatāsamādhi (which has got two aspects - Śūnyatā and anātmatva), Animittasamādhi (contemplation on animitta to make oneself free from ten nimittas, viz.
Rūpa, Śabda, Gandha, Rasa, Sparaṣṭavya, Strī, Puruṣa, Jāti, Kṣaṇikasthiti, and Nirodha) and Apraṇihita-samādhi (contemplation on Desirelessness). These Samādhis are pure (Suddhaka) and immaculated (amala, anāsrava). These Samādhis have Nirvāṇa as their object. These are also called Vimokṣamukhas (Gates to Deliverance)—Sūnyatāvimokṣamukha, animittavimokṣamukha, and apraṇihitavimokṣamukha.

Kārikās 29–31 are devoted to an exposition of the four Apramāṇas (Boundless States) which are also known as Brahmacariṇās (lofty behaviour of the Human mind), namely, Maitrī (all-embracing love), Karuṇā (compassion), muditā (altruistic joy) and upekkhā (equanimity). The Apramāṇas have, as their object, the beings of the Kamadhatu only. One cultivates Muditā in the first two Rūpadhyānas and the other three Apramāṇas in the six bhūmis, viz. anāgāmaya, dhyānāstara, and four dhyānas.

Kārikās 32–38 deal with a detailed exposition of the eight Vimoksas or Deliverances, eight Abhīhbhyātanās and ten Krtsnānī. The eight Vimoksas are: Rūpa, Arūpasamājñi, Subhavimoksa, the four Arūpyadhyānas
and Samjñāvedayitanirodha. The eight Abhibhvayatanas (stages of mastery) are: Paritta, Aparamā, Arūpasamjñī, Rūpasamjñī, Nīlanirbhāsāṇī, Pītanirbhāsāṇī, Lohitanirbhāsāṇī and Avadātanirbhāsāṇī. The ten Kṛtsnāyatanas are: Prthivi-kṛṣna, Āpa-kṛṣna, Teja-kṛṣna, Vāyu-kṛṣna, Nīla-kṛṣna, Pīta-kṛṣna, Lohita-kṛṣna, Śvetakṛṣna, Akāśanantyayatana and Viṣṇunāntyayatana.

The Kārikā 39 gives a brief exposition of the Saddharma. Saddharama of the Buddha is twofold: Āgama and Adhigama. Sūtra, Vinaya and Abhidharma are regarded as Āgama. These are further classified into twelve classes, namely Sūtra, Geyya, Vyākaraṇa, Gāthā, Udāna, Avadāna, Itivṛtika, Nidāna, Vaipulya, Jātaka, Upadeśa and Abhutadharma. The thirty-seven Bodhipaksyadharmanas (A.K.VI,67) are regarded as Adhigama. Of the two kinds of Saddharmas,

1. "tatragamah Sūtra-vinayābhidharmā adhigamo
bodhipaksyā ity esa dvividhāh saddharmāh."

- Bhāsy, P. 489.
the Agama will be preserved by the preachers while the Adhigama by those who will practise and realise it. The Saddharma will last in the world so long as these persons will exist. In the Sūtra, however, it has been mentioned that the Saddharma will last up to one thousand years after the Buddha's Mahāparinirvāṇa. Some scholars, however, have interpreted on this forecast that it is the "Adhigama" which will last up to one thousand years after the Buddha's Mahāparinirvāṇa, and "Agama" will last long. ¹ Yasomitra, too, supports this interpretation.²

In the concluding Kārikās i.e. 40-43 of this chapter, Vasubandhu admits that he has composed the Adhidharmakosā in conformity with the Kāśmīra-Vaibhāṣika

1. "Tesaṁ tu varṣasahasramavasthānamāhuh-adhigama-syaivam. āgamasya tu bhūyāmsam Kālamityā apareṇā- Bhāṣya- P. 459
2. āgamasya tu bhūyāmsam Kālam iti varṣasahasrād ūrdhavam apītyarthāḥ esa eva pakṣo yukta iti pasyāmah=Vyākhyā. P. 683
School. If any mistake is noticed in the book, the discredit goes only to him, because for the interpretation of the "Good Law" (Saddhārma) Buddhas and his direct disciples, like Sariputra (Sāraṇvatīputra), Maudgalyāyana etc., are the only authorities.¹

This humble submission of the author is followed by his observations as regards the miserable condition of the "Saddhārma" (Buddha's doctrine) in his time. He observes that with the Māhāparinirvāṇa of the Buddha and with the decease of his disciples who realised the Truth propagated by him, the Saddhārma has been thrown into confusion by those who have not seen the Truth (adrstatattvai) i.e. the heretics and the sophists. The world now has no more guardian. The vices and the lawlessness are now powerful. The

1. "Kāśmiravaibhāṣīkaṁśīdhaḥ, prayo mayāyaṁ Kathito' bhīdharmah. / Yad durgrhitam tad ihāsmadāgaḥ, Saddhāramanītau munayaḥ pramāṇam." // - Kṛṣṇa viii/40
doctrine of the Buddha now lies in the throes of death. "Therefore", concludes Vasubandhu, "those who want to be delivered must be negligent."

In the last and additional Kośasthāna, known as "Pudgalaviniścaya" Vasubandhu gives an illuminating exposition on the theories of soul or Pudgala. It is principally a refutation of the Pudgala-theory, the special doctrine of the Vātsiputriya school. Vasubandhu here observes that of all teachers the Buddha is unique in denying the soul or Pudgala. The Vātsiputriya,

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1. Nimīlītī, sāstāri lokacaksūṣi

Kṣayam gate sākṣijane ca bhūyasā /
Adrṣatattvair niravagrahiḥ svayaṁ
e Adrṣtatavair niravagrahiḥ svayaṁ
e Kutārkikaih sāsanam ākulam kṛtām //
e Gate hi sāṣṭim paramām svayaṁbhuvi
Svayaṁbhuvah sāsanadhārakesu ca /
Jagaty anāthe guṇaghātakaikair malair
Nirāmkusāiḥ svairam ihādy ca caryate //
Evaṁ Kanṭhagataprāṇam viditvā munīsāsanam /
Malanām balakālaṁ ca na pramādyam mumukṣubhiḥ //
- Kośa, viii/41-43

2. "Sāhamkare manasi nā śaṁśaṁ yāti jaṁma-prabandho
nāhamkāraś ca lati hṛdayād ātmāraś ca satyāṁ
anyah sāstā jagati ca yato nāśi nairātmyavādi
nāyaṁ tasmād upāsaṁ-vidhes tvan-matād asti mārga" iti.
- Vyākhyā, P. 637
called Pudgalvādins (not Atmavādins), advocated the doctrine of the existence of a person (Pudgala) against the orthodox denial of any such person or Pudgala. They believed that 'the person can be got at as a reality in the ultimate sense, and it can become an object of true experience.' According to them the person (Pudgala) is neither identical with the Skandhas (or aggregates - Rūpa, Vedanā, Samjñā, Samskāra and Vijñāna) forming the fundamental elements of a personal life, nor different from them, just as fire is neither the same, as nor different from the fuel, and yet is something more than it.¹ The person is not identical with the Skandhas as it is subject to annihilation (učcheda) i.e. it would appear and disappear along with the appearance and disappearance of the Skandhas. It is not different from them because, if it is so, it could also be without them and it would be eternal (Sāśvata) and (therefore) unconditioned.² The relationship of the Person and the Skandhas is therefore ineffable (avācyya).³

1. "Yathendhanam upādāyāgniḥ prajñāpyata iti dravyasaṁ
   Pudgalah : nānyo nānyāpya iti svam upādānam
   upādāya prajñāpyamāñatvāt." - Vyākhya, P.700
2. Conze. Edward, Buddhist thought in India - P.128
3. Keith - Buddhist Philosophy etc. P.83
The Vatsiputriyas however, argued that even the Master (Buddha) himself admitted some reality of the Pudgala, and as a proof they invoked the famous Bhārahārasūtra\(^1\) where the Pudgala is compared with the bearer and the Skandhas with the burden.\(^2\) This Sūtra, therefore, maintains that the Pudgala (Person) is quite different from the Skandhas. To elucidate their statement, the Vatsiputriyas gave many such evidences from the Scriptures.\(^3\)

The Second point of argument of the Pudgalavādins is the question of transmigration. Accordingly to them transmigration is impossible without a person. But, if there is no person, who then transmigrates? So, the Person is the only Dharma which transmigrates from this world to the other. It is the Person who links two consecutive lives.

Their third point of argument is the question of memory. If there is no person, who then memorises, and who remembers? So, it is the person who acts as an

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1. Samyutta, iii, P. 25
2. Stcherbatsky, Soul theory etc. P. 242; Poussin, A.K. IX, P. 256
agent in functions like *thinking, remembering, memorising* and the like.

But the orthodox Buddhist Schools, like the Sthaviravāda (Theravāda), the Sarvāstivāda, Viśhāśika, the Sautrāntika etc. have refuted the Pudgala-theories advocated by the Vātsiputriyas. ¹ They do not believe in the existence of a substantial and autonomous entity like Pudgala or soul or self in the ultimate sense of the term. ² According to them the *Upādānaskandhasantāna* ³ or the Stream of interconnected elements is the Buddhist counterpart of the soul or Pudgala or other systems (including the Buddhist Pudgalavādins = Vātsiputriyas).

1. The Sthaviravādin in the Kathavatthu and the Milindaपान्ह, the Sarvāstivāda-Viśhāśika in the Vijñānakāya and the Viśhāśāśāstra, the Sautrāntika in the Abhidharmakosā.

2. Self, soul, ego, Person and individual (Pudgala), Jīva, Sattva etc. are all synonymous in Buddhism - Soul theory etc. P. 838

3. The Upādānaskandhasantāna includes the 5 Skandhas, 12 Āyatanas and 18 Dhātus which, as a whole, comprise the Dharmatā of the Buddha.
This 'Stream' includes both the mental and physical elements. There is, of course, a special force, called Präti, which holds these elements combined and which operates only within the limits of a single 'stream' and not beyond. The soul or individual is therefore, nothing but a fiction and a conglomeration of so many constantly changing psycho-physical elements. "Just as milk and water are conventional names (for a set of independent elements) for some colours, smell, taste and touch taken together, so is the designation individual but a common name for the different elements of which it is composed." It is the 'Stream' which maintains transmigration and links the two consecutive births of a being. As so far as the problems of memory is concerned the orthodox Buddhist Schools argued that the Stream of Consciousness being one throughout, it produces its recollections when connected with a previous knowledge of the remembered object under certain conditions of attention. No agent is, therefore, required in the phenomena of memory too.