CHAPTER V

TECHNICAL AND PHILOSOPHICAL TERMS IN THE
ABHIDHARMAKOŚA AND THE ABHIDHARMA TREATISES

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An attempt has been made in this chapter to interpret the technical and philosophical terms occurring in the Abhidharmakośa and the other Abhidharma treatises. We of course find the terms lying scattered in different Abhidharma texts in Pali, Sanskrit and Buddhist Sanskrit. Their study in a systematic way is a long desideratum. In the following pages I have explained a few of the important terms on the basis of the above text.

Akanistha\(^1\) (= Pa akanittha) - (a) name of the fifth and highest heaven of the Suddhavāsa class. This is the highest heaven of the Rūpāvācara. A class of Amāgāmins, called Urdvamrotsas, obtain their Nirvāṇa in this heaven. \(^2\) (b) name of the divine beings living in the akanistha heaven. Their duration of life is 16,000 kalpas. The conception of the akanistha heaven and the akanistha gods is almost similar to that of the Pāli Abhidhamma texts as well as the other Sanskrit Abhidharma texts.

1. Kośa, III/2; Poussin, III 168; Kvu, 207; Pug., 17, Vibh-A, 521; Vism, 634, 710; Mvy, 3106
2. Kośa, VI/38; Akb, 359; Poussin, VI 213
unwholesome, evil or sinful course of action. In all the Abhidharma texts the akuṣālakarmapathas are ten in number, viz. (i) three of body (Prānātipāta, adattādana, and kāmamithyācara), (ii) four of speech (mrṣāvāda, paśūnya, pāruṣya and sambhinnalāpa), and (iii) three of mind (abhidhyā, vyāpāda and mithyādrṣṭi). According to Vasubandhu, the bodily and vocal akuṣālakarmapathas, excepting kāmamithyācara, are avijnapti by nature, as these may be performed by others. But the Vaibhāṣikas argue that when these will be performed by others, there will be the presence of ājnāpana-vijnapti. Lobha, dveṣa and moha - these three akuṣālamūlas are in the root of all the akuṣālakarmapathas. Vasubandhu, in his Bhāṣya, describes these things in detail, and quotes passages from the sūtras and śāstras in support of his statement.

1. Kosā, IV/66, Akb 238, adv.151; Poussin IV 137; M. Sutta No.114 ; Nett 43
2. Pareṇa Kārayato maulavijnāpyabhāvāt - Akb 238
3. ājnāpana-vijnaptistasti prayoga-sangrhiteti vaibhāṣika-siddhāntah - Akv 401
4. Kosā IV/68
5. Akb 240-41; Adv 154-55
Akopyadharman\(^1\) (= Pa akuppa-dhamma) - name of one of the 6 kinds of Arhats who has obtained an unshakeable and secured state in the path of salvation,\(^2\) i.e. an arhat who has attained full mastery over the absorptions, especially the 8 absorptions (samapatti) of the Rūpāvacara and Arūpāvacara.\(^3\) He is so called as his cetovimukti is unshakeable i.e. there is no possibility of his retrogression from this stage.\(^4\) Yasomitra, is, however, of the opinion that the arhats of the akopyadharma-class are of two kinds, one whose faculty is sharp by nature and the other whose faculty is sharp due to indriya-sāncāra.\(^5\)

1. Kosa VI/50, 56; Akb 369; Adv. 419
2. akopyadharmanas tv akopyā vimuktih - Akb 373
3. "akuppadhammo" ti idam pana atthasamāpattilabhino anāgāmissa c'eva khīnasāvassa cā'iti dvinam
   Puggatānaṃ nāmam" - Pug-A 22
4. Rāhul, 182
5. Akv 582-83
Agra (or Laukikāgrya - )-dharma\(^1\) - It is translated as "prime-in-the-world conditions,"\(^2\) i.e., the highest worldly experience.\(^3\) This is the fourth and highest state of the nirvedhabhāgīva, i.e., the path which decided/pierces and destroys doubt. Both the Mahāyānasūtraśāntakāra and the Abhisamayālankāraloka, identify it with anantaryā-samādhi the 5th of the Achimukticaryābhūmi.\(^4\) The Abhidhammasamuccaya, however calls the Laukikāgradharma as anantaryacittasamādhi and prajñāsamyoga.\(^5\) Ghoṣaka in his Abhidharmāmrīta observes that the Laukikāgradharma concerns with the sixteen aspects (śoḍasākāra) in the comprehension of the truths (satyābhīsamaya).\(^6\) Some scholars further regard it as nothing but the five higher faculties, viz.

\(^1\) Kośa VI/19, 21, 25, 27, 70; Akb 345-352, 384-85; 536; Poussin, VI 167
\(^2\) BHSD 466
\(^3\) Sarvalaukikāśreṣṭhatvād iti laukikāgradharmaḥ -Akb 345
\(^4\) Sūtra, XIV/26 comm.; Aaa 64
\(^5\) 'Pratyātmaṁ satyesvānantaryacittasamādhiḥ prajñāsam-
yogaśca' -Asm 66
\(^6\) Aam. 83-84
śraddhā, vīrya, smṛti, samādhi and prajñā. But really speaking, the citta-caitasika dharmas arising in the time of 'one-pointedness of mind' are (citta-ekāgratā) are called Laukikāgradharmas.¹ With the attainment of this state, however, the darsanamārga starts immediately, and in this stage the seven members of enlightenment (apta bodhyāngas) are present and effective. They are: Smṛti, dharmapravicaya, vīrya, prīti, and prāśrabdhi, Samādhi and upeksā.²

This term is however, wanting in the Pāli Abhidharma texts,

advēsa (= Pa adosa)³ - hatelessness, or absence of ill-will. It is one of the three wholesome roots (Kuśalamūlas). It stands for kindness or goodwill (maitrī). This is to be developed in order to overcome hate (dvesa). Its meaning does not differ in any of the Abhidharma texts.

1. Ibid 83-84 : Paramārthatas tu ekāgracittākale citta-caitasikā dharmā Laukikāgrakusalamūlam iti.
2. H. V. Guenther, 366-367
3. Kośā II/25 ; Ṭkb 55 ; Poussin II 160
Adhimukti (= Pa adhimutti) or adhimoksa¹ - firm resolve, zealous application, strong inclination and determination. Yaśomitra very rightly explains that 'adhimukti is the determination or adherence to an object as regards its merits.'² According to others it is rucih or liking. According to Yogācāras, it is adherence to an object that has been decided upon.³ Haribhadra also explains the term likewise.⁴ Buddhaghosa, however, has defined the term as "having the nature of determination (Sannitthāna), the function of not dawdling along, the actuality of decidedness, and the basis on which it functions is the object that has been decided upon. Owing to its unshakeableness as regards this object it should be regarded as a stone pillar called 'indakhila' imbedded in the ground."⁵

¹, Kosa 11/24; Akb 54; Poussin II 154
², Adhimuktis, tad-ālambanasya guṇato vadhāraṇam - Akv 128
³, niścīte vastuni yathāniścayam dhāraṇā - Asm 6
⁴, Aaa 353
⁵, 'adhimuccanam adhimokkho. so sannitṭhānalakkhaṇo, asamsappanaraso, micaṭapaccupāṭṭhāno..... ārammaṇe niyaḷabhāvena indakhilo viya datṭhabbo' As III 254
anapaträpya (= Pa anottappam) - indecency, want of tact, indiscretion, recklessness, lack of modesty and delicacy. It is generally associated with āhrikya.

Both āhrikya and anapatrāpya belong to the Akuśala-mahābhūmi. In the Pali Abhidhamma, the former has been explained as 'the absence of shame in the commission of an evil act' while the latter has been explained as 'the absence of fear of its consequences.' But Vasubandhu in his Bhāṣya defines āhrikya as 'not seeing danger at offences done by self' and anapatrāpya as 'not seeing danger at offences done by others'. We find the identical definitions of the terms in the Abhidharmadīpa, Abhidharmasamuccaya and its commentary by Sthiramati. But Dr. Guenther however holds that āhrikya and anapatrāpya are not mere reverse of hṛi and apatrāpya, but the counteragents of all that self-respect and decorum stand for, instead of keeping men more at peace with each

1. Kosā II/26, 32; Akb 57, 59-60; Akv 136-137; Poussin II 164, 170
2. Compendium of Philosophy, 18
3. ātmāpekṣaya doṣair alajjanam āhrikyam, parāpeksayā anapatrāpyam iti. - Akb 59
4. Dipta 75; Asm 9; Asm. Bhāṣya 31
5. Philosophy and Psychology in the Abhidhamma 116-117
other, these two forces send them off on wild, impulsive, ill-considered and ill-grounded aggressive acts of either a personal, nationalistic, or religious character.

\[ \text{anabhisaṃskāraparinirvāyin (=} \text{Pa asaṅkhāra = parinibbāyī)} \] - the third in rank of the five kinds of Anāgāmins who attain parinirvāṇa by destroying all impurities without effort (abhisamskara) as they are not energetic.\(^2\) This view of Vasubandhu, attributed to Sautrāntikas\(^3\), agrees fairly with the Theravādins' definition of this kind of Anāgāmin,\(^4\) though the Anguttara-nikāya gives a different interpretation. According to it, the asaṅkhārāparinibbāyī is one who completes the fourth dhyāna, develop the five powers (balas) and five dominant faculties (śraddhā etc) and attain nirvāṇa in this

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\begin{align*}
1. & \text{ Kośa III/12; A kb 122; 359; Akv 559} \\
2. & \text{ anabhisaṃskāraparinirvāyī tvā nabhisaṃskārenaḥbhī - yogavāhimārgābhāvāt - Akb 359} \\
3. & \text{ Poussin, 212 n} \\
4. & \text{ asaṃkhārena appadukkhena adhimatta - ppayogam} \\
   & \text{ akatvā va ........ asaṃkhārāparinibbāyī - Pug-a 199}
\end{align*}
\]
life 1. Yasomitra, in his Sphutartha, quotes the Saptasatpurusagatisutra delivered by Buddha, at Sravasti in the connection of antarabhava wherefrom we come to know that the state of anabhisamskaraparinirvayi is to be obtained by destroying five lower fetters (avarabhaglya-samyojanas), viz. satkayadrsti, silavrataparamara, vicikitsa, kamacchanda, and vyapada, and that this state is the fifth satpurusagati. 2. Yasomitra gives a clear idea of this state by an illustration. Suppose a burning shoot of iron falls on a small heap of grass and wood, produces smoke and fire and burns that heap of grass and wood, and when the fuel becomes exhausted, the shoot automatically becomes extinguished. In like manner, a being destroys five lower fetters, as mentioned above, and without exertion attains the holy path for the overcoming of the higher fetters (urdhavabhagya Samyojanas).

1. A II 156
2. Yavat pauscanaṃ avarabhagiyānāṃ samyojanānāṃ
   prahānād anabhisamskaraparinirvayi bhavati.
   iyam pauscami satpurusagatih =- Akv 271
Such a being is called anabhisamkāraparinirvāyvin.\textsuperscript{1}

\textbf{Anāgāmin} - a non-returner, so called as he is destined no more to return to this world i.e. Kamadhatu.\textsuperscript{3} He is a noble disciple (āryapudgala) on the 3rd stage of sanctification. Such a being is born only in one of the highest Suddhāvasa heavens where he obtains Arhat-ship and enters into final Nirvāṇa.

An anāgāmin gets rid of the five lower fetters\textsuperscript{4} (avarabhāgiya-Samyojanāni) viz. Satkāyadrsti, śilavrataparāmarśa etc. and completely destroy the three akuśalamūlas (rāga, dveṣa and moha).\textsuperscript{5} Of course the

\begin{itemize}
  \item \textsuperscript{1} Akv. 271
  \item \textsuperscript{2} Kosā VI/36-41; Akb 358-362; Akv 557-564; adv 337-343; poussin VI 209, 220, 223-226
  \item \textsuperscript{3} Kamadhatvanagamanat - Akb 358; oram virociti kamadhatu-Pug-A 198
  \item \textsuperscript{4} Pāñcānāmavarabhāgiyānām samyojanānām prahāṇad - Akb 3f
  \item \textsuperscript{5} ragadveśamohānām ca tanutvāt - ibid
\end{itemize}
first two or three Samyojanas an already destroyed in the Srotapatti and Sakradagami stages.

Vasubandhu gives a list of five kinds of anagamins, viz. antarapatparinirvayin, upapadayaparinirvayin, sabhisamskara-parinirvayin, anabhisamskara-parinirvayin and urdhvasrotas. Urdhvasrotas is again of two categories, viz. Akanisthaga i.e, one who goes up to akanistha heaven and obtains nirvana, and Bhavagra i.e. one who goes up to Bhavagra i.e. Naivasamjnahsamjñayatanas. Akanisthaga, again is of three categories viz. Pluta, Ardhapluta and Sarvacyuta.

The anagamins who are antarapatparinirvayin, upapadayaparinirvayin and urdhvasrotas are called Rupyaga as they take birth in the Rupadhatu. The Antarapatparinirvayin is, again, of three classes - aśu (speedy), anāśu (unspeedy) and cira (long-enduring); the Upapadayaparinirvayin is of three classes, viz. upapadya, abhisamskara and anabhisamskara; and the urdhvasrotas too, is of three classes viz. Pluta, Ardhapluta, and Sarvacyuta, each of which again is of three categories, so far as the Parinirvāna is concerned

1. āvasyam eva triṇa va pūrvaṃ prahāmāni bhavanti- 42352
viz. asu, anasu and cira.  

Again, these three kinds of anāgāmins may be classified into nine categories due to the difference of acts (Karma), of passions (Klesa) and of moral faculties (indriya).

Apart from these Vasubandhu enumerates other three kinds of anāgāmins viz, Ārupyaga, Drstādharmaparinirvāyin and Kayasāksin. The Ārupyaga anāgāmin is one who takes birth in the Ārupyadhātu. This type of anāgāmin too has four categories viz. Upapadyaparinirvāyin, Sābhīsāmākāraparinirvāyin, Anabhisāmākāraparinirvāyin and Urdhvamsrotas. The Drstādharmaparinirvāyin is one who obtains nirvāna in this very existence. The Kayasāksin is one who has obtained the stage of samjñāve-dayitanirodha-samāpatti (the trance of cessation of

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1. antarāparinirvāyinās tāvad āśvaṇāsucirparinirvānāt dṛṣṭāntatrayeṇa. Upapadyaparinirvāyina upapadyabhisāmākāraparinirvānāt. Sarve hyete trayo' pyupapannaparinirvānād upapadyaparinirvānāh. Urdhvamsrotasaḥ plutādibhedāt sarveṣām vā trayānām āśvaṇāsucir=parinirvānād iti tritvam.

- Akb 360
consciousness and sensation) and who immediately witness bodily a tranquil state similar to Nirvāṇa. According to Vasubandhu the conception of Anāgāmin agrees closely with that of the Pāli texts. But he however, holds that there are few other types of Anāgāmins which are not found in the Pāli Aṭṭidharma texts.

anāsrava\(^2\) (= Pa anāsava) - free from passions, intoxicants, depravities, influences or evil; free from 4 biases, viz. sensuous bias (kāmasrava), bias for external existence (bhavāsrava), bias of views (dṛṣṭyarāva) and bias of ignorance (avidyāsrava). Prof. Stcherbatsky translates this term in two ways: 'uninfluenced by passions' and 'influenced by prajñā\(^3\)', while E, Conze translates it as "without outflows."\(^4\)

\(^1\) Yo hi kaścid anāgāmi nirodhasamāpattilābhī sa kāyasākṣityucyate. nirvāṇasadṛśasya dharmasya kāyena sākṣātkaranāt. Katham punāḥ kāyena sākṣātkarotī. cittabhāvāt kāyasrayotpatteh. ... Akb 3,289; Akv 12-12,63

\(^2\) Kosa I/5, 31, IV/13, V/18; Akb 3,289; Akv 12-12,63

\(^3\) The Central conception of Buddhism, 3rd ed, 80-81

\(^4\) Abhisamayālaṃkāra (Trans), 19
It, therefore, means 'Pure'. It is equivalent to lokottara (supramundane or transcendental) knowledge and Nirvāṇa.¹ The Abhidharma texts, in Pali and Sanskrit, possess identical conception of the term. But so far as the anāsrava dharmas are concerned they possess different views.

According to Sarvāstivadins,² the following are to be termed as anāsrava dharmas: mārgasatya (i.e., the Noble Eight-fold Path) and the three asāmskārhas³ (Pratisamkhya-nirodha, apratisamkhya-nirodha and ākāśa.⁴ But in his Abhisamayālaṅkāra, Nātreyanātha writes that the anāsravādharmas are subdivided into conditioned (Bodhipakṣādi dharmas) and unconditioned dharmas, (10 Balas etc.) which are special to the Buddha.⁵

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1. Kāhul 135
2. anāsravā mārgasatyām trividhām cāpyasāmskṛtam - Kosa - I/5
3. see 'asamsktta' for detail
4. The Dipakāra also gives the same statement - Adv 18
5. Sāsravānāsrava dharāmāḥ saṁskṛtāsāmskṛtaśca ye / śiṣyasādharaṇā dharṣāye cāsādharaṇā muneḥ // Abhisamayālaṅkāra, I/42 : also its com. by Haribhadra, P. 76
anāsravajñāna - knowledge free from passions, i.e. pure knowledge. This knowledge is supramundane, transcendent and spiritual. This is of two kinds: Dharmajñāna and Anvayajñāna.

anāsravadhyāna - meditation free from passions, i.e. Suddhaḥhyāna (pure meditation). Through anāsravadhyānas one can get rid of all sorts of mental defilements. This dhyāna is Supramundane. By anāsravadhyānas, here, of course Maula (principal of fundamental) and Śāmantakadhyānas are meant.

anāsravasamvara - pure supramundane restraint possessed by those who are in possession of one of the points of sanctification. This is one of the three Saumvaras mentioned by Vasubandhu. The other two Saumvaras (restraints) are prātimokṣasamvara and dhyānasamvara. The anāsravasamvara is developed in the Ānāgāmi stage. It produces pure practices like four noble truths.

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1. Kośa VII/2
2. See "Jñāna" for detail
3. anāsravena hiyante klesāh - Kośa VIII/21
4. saumvarah prātimokṣākhyo dhyānajonāṣravastathā - Kośa IV/13
5. anāsravasamvaro viśudhaśīlasya (mārgasya) utpādakah - Rāhul, 89
The anāśravāsamvāra concerns with the principal Karmapathas, and it is obtained from all objects—skandhas, āyatanas and dhātus of the past, present and the future.¹

This Samvara is terminated when an Ārya obtains a fruit (Sakrīdāgāmīphla etc.), when he improves the faculties by abandoning the feeble faculties and also when he fails by losing the fruit or the path (mārga) of some superior fruit.²

This term is wanting in the Pali Abhidharma books.

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¹. Akb 219; Cf. Adv 129
². Because by obtaining a fruit and Ārya abandons the good dharmas of the path of candidate (Pratipannaka-mārga- Prayoga, anantarya, vimukti). 

Cf. Poussin. A.K. IV/100 : "En obtenant un fruit l' Ārya & abandonne les bons dharmas du chemin de candidat."
anitya ( = Pa anicca) - impermanence; one of the three characteristics of existence, the other two being duḥkha (suffering) and anātma (impersonality). It rather denotes evanescence of phenomenal objects which though abide more or less constant for various periods and these propagates the theory of pessimism. Buddha used to remind his disciples of this fact, now and then, by saying 'anityā vata saṃskāra utpādavayadharmāmiṇah' i.e. the composite dharmas in the world have no real existence. They are momentary. They are changing ceaselessly and therefore they remain static even not for a single moment. They disappear as soon as they appear, in order to be followed the next moment by another momentary existence.

The term 'anitya' is synonymous with Ksanika. According to Stcherbatsky, anitya is the earlier one which has been replaced in the sequel by Ksanika.²

1. It has been discussed with all details of the issue between Sautrāntikas and Vaibhāṣikas by Vasubandhu - Akb 76-80
2. The Central Conception of Buddhism, 3rd ed. 32n.

Cf. anityāṃ kṣanikātyatāyā - Aaa - 322.
The Buddhists believe that the constituted objects (Sanskritadharmanas) are subject to change every moment (Ksana) and within one moment take place their origin, duration, decay and destruction. Thus every element at every moment of its existence is effected by four forces, viz. origin, duration, decay and destruction which are regarded as the most universal forces, the characteristic features or the manifesting forces of phenomenal existence. The elements affected by these forces are, therefore, called constituted or manifested elements (sanskritadharmanas) and the elements unaffected by them are called unmanifested elements, (asamskrtadharmanas). The term Saṃskṛta is, therefore, synonymous with anitya or Ksanika i.e. impermanent or momentary.

1. 'Laksanāni punar jātir jārāsthitir anityatā'
   - Kośa II /45; Akb 75-76; Asm 11,4; Poussin II 227 ff; Adv 104-105

2. In the sūtra (Anguttara I,152) however we find that the characteristic features of the Saṃskṛta (asamskṛta) are three in number viz. uppāda (utpāda), Vaya (Vāya (Vyayā) and thitassa aśnāthattam (Sthityanyathatva). But the Vaibhāsikas contend that Sthitī (duration) is to be considered as the fourth force - Akv 171-179.

   cf. saṃskṛtanāma yadabhūtvā bhavati bhūtvā ca punar na bhavati, yasāsya Sthitisonānākaḥ prabadhaḥ so nyathā ca nyathā ca bhavati' ti-Akb 78
The Sarvāstivādins make an attempts to determine mathematically the duration of moment. They hold that a moment can be sub-divided into smallest particle of time imaginable.

It disappears at the same moment when it appears, there is no time for it to move. Thus existence becomes converted into non-existence. In the later period, i.e. when Logic had taken the place of Abhidharma, this theory has been proved by logical agreement saying that every moment being a different determin, must be a separate entity. By the conversion of the preparation 'Yat sat tat Ksanikam', it has been proved that, what does not disappear does not exist. Ratnakirti (A.D. 950) in his Ksanabhāṅgasiddhi has fully expounded the doctrine.

Many non Buddhist philosophers, however, have criticised this contention of the Buddhists. They have argued that Ksanikatva cannot be directly perceived and further it leads to the admission of the absence of any

1. Yatraiva jātam tatraiva dhvamsyate -Akb 193
2. Viruddha -dharma-samsargāddhyanyad vastu Cf. Nyāyavindutikā, 5 (Bib Ind)
cause (ahetukatva) for the origin of the second moment, because the first momentary existence disappears then and there and cannot be effective in producing the second momentary state. The Buddhists, however, have given a counter argument saying that Ksanikatwa is the characteristic nature of effectiveness (Arthakriyakārītvā) and by momentary disappearance of an object is meant the absence of immediately preceding state. A cause for them is not the real cause but a preceding moment, which likewise arises out of nothing (nirāsvayavairāsāḥ).

anunāya - attachment, affection, inclination. It is very often contrasted with Pratīgha (Pa Paṭīgha) meaning repugnance. This is the first of the nine fetters (Navasāmyojanāni). In the Pali Abhidharma, we have seven fetters.

anusāya-proclivity, persistence of a latent disposition of mind leading to all kinds of evil volitions. It is synonymous with Klēśa. The whole

1. Dutt, N. Early monastic Buddhism,(revised Ed.) P. 243
of the 5th Kośasthāna of the Abhidharmakośa deals with Anuśayas. Basically there are six anusayas, viz. Rāga, Pratigha, Māṇa Avidyā, Drśti and Vicikitsā. 1

If the two Rāgas (Kāmarāga and Bhavarāga) are taken separately, we get seven anusayas. If drśti is divided into five (i.e. Satkāyadrśti, Mithya, anātagrāha, drśtiparāmarśa and Śīlavrataparāmarśa), we get ten anusayas. By further classification of the anusayas in the three different spheres - Kāma, Rūpa and Ārūpyadhatu, we get fifteen anusayas. The Pali Abhidharma, however, enumerates seven anusayas, viz. Kāmarāga, patigha, ditthi, vicikicchā, māṇa, bhavarāga and avijjā. 2 In the Abhidharmadīpa however, the anusayas have been enumerated as in the Kośa. 3

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1. The Dharmasāngraha also enumerates the same 6 classes of Klēsas. But instead of 'drśti' it mentions Kudrśti. - BST (No. 17) P. 333

2. The Kathāvatthu, however, contains various controversies on Anuśaya: KV (PTS), IX/4, XIV/5-6.

3. rāgadvedhāt mataḥ sapta, drśtibhedad dasā smṛtāh bhūyo'stānavatir jūeyā dhatvākārādi-bhedataḥ //

Adv - 225
In his Bhāṣya, again, Vasubandhu himself says that only according to the Abhidharma classification the anusayas are ten and ninety eight in number, but according to the Sūtra classification they are only six.\textsuperscript{1} The Vījnānavādins also enumerate the anusayas as six, but they call them 'Klesas' instead of anusayas.\textsuperscript{2}

Asaṅga, in his Abhidharmasamcāgaya\textsuperscript{3}, enumerates and explains 7 anusayas, viz. Kāmarāga, pratīgha, māna, avidyā, vicikitsā, bhavarāga and drṣṭi. The 9th Bindu (chapter) of the Abhidharmāmrta of Cāṇaka deals with Anusayas only. The chapter begins with the words that there are 98 anusayas which may be abandoned in two ways: by satyadarsāna and by bhāvanā (meditation).

\begin{itemize}
\item 1. "Punārate Saḍanuṣayā Abhidharme daśa kriyante" - Akb 279\textsuperscript{r}
\quad Punarate daśānuṣayā Abhidharme aṣṭānavatīh kriyante - ibid.
\item 2. Klesa ragapratīghamudhayaṁ mana-drgrvicikitsas ca-
\quad Trimśikā // 11-12-
\item 3. Pradhan, P. Asm p. 46
\item 4. "aṣṭānavatīr anusayā dvīdhā prahiṇante, satyadarśanena
\quad prahiṇante, bhāvanayā ca prahiṇante" Cāṇaka, Asm, p. 77
\end{itemize}
But these 98 ānūśayas may be reduced to ten as mentioned above.¹

We therefore, find that the number of ānūśayas varies in different schools of Buddhist thought. Vasubandhu's enumeration is, to some extent, identical with that in the other Sanskrit Abhidharma texts. But it widely differs from that of the Pali Abhidharma texts which enumerate only seven ānūśayas.

In the Kosabhāṣya and the Sphuṭārthā, there is a long discussion about the real conception of the term ānūśaya. Vasubandhu says that the dormant or latent passion is ānūśaya. It is comparable to an inherent power of yielding rice found in a seed which is also born of rice.² The Sautrāntikas also consider it a seed (bīja). The Vaibhāsikas, however, objected to this theory of 'seed' and said that a seed is neither identical with, nor different from thought. According

1. "Saṃkṣepād vastuto dasatot dasānūśayāḥ" Ghosaka, Aam, P. 77

2. "Prasupto hi kleśo 'nuśaya ucyate" - Akb P. 278
"yathā caṃkurādīnām pūrvotpanna sāliphalajā sāliphalāntarotpādaṇāya saktir na dravyāntara-bhūtā, tadvat" - Akv P. 444
to them Anuṣaya means "Paryavasthāna". The Vātsiputriyas, again hold it to be Prāpti. Yasomitra, therefore, safely concludes that by the term "anuṣaya" somewhere it means "seed (bijā) and somewhere it means "the state of possession by vice or depravity".

antarāparinirvāyin (- Pa antarāparinibbāyi) - one who attains Nirvāṇa in the antarābhava state, i.e., and intermediate state between death and rebirth or one who in first half of the life attains the holy path for overcoming the five higher fetters (Samyojanas), viz., rūparāga, arūparāga, māna, auddhatya and avidyā.

1. "Vaibhāṣikanayena paryavasthānam eva-anuṣayaḥ Vātsiputriya-nayena prāptir anuṣayaḥ, sautrāntikanayena bijam". = Akb P.442
2. "Kvacit anuṣaya - sabdena bijam ucyate Kvacit Paryavasthānam iti" - Akv. P.444

In the Introduction (P.101-110) of his Abhidharmadiṇa /discusses "anuṣayas" in detail.
This refers to one of the five kinds of Anāgāmins who passes away in the middle of his term of life in some particular heaven especially in one of the Suddhāvāsa heavens. Antarāparinirvāyī is the first in the list of the seven satpuruṣas as mentioned in the Sapta-Satpuruṣa-gati-sūtra.¹

According to the various degree of heaviness and intensity of kleśas, Antarāparinirvāyī becomes of three classes; viz. i) Antarāparinirvāyī of weak-weak (mṛdu-mṛdu) kleśas, (ii) Antarāparinirvāyī of weak-medium (mṛdu-madhya kleśas) and (iii) Antarāparinirvāyī of weak-strong (mṛdu adhimatra) kleśas. In the Sapta-Satpuruṣa-gati-sūtra there are other classifications of Antarāparinirvāyins.²

The conception of Antarāparinirvāyī is identical with other Abhidharma texts.

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1. Akv., P.270
Antarābhava = an intermediate existence or existence between death and rebirth. It bridges the gulf between death in one life and birth in the other. It maintains the continuity of life without break until the attainment of final emancipation. It is a philosophical concept of later school of Buddhist thought. Among the early Buddhist schools, only the Sammātiyas and Pubbaseliyas adopted the view of antarābhava.¹

Later on, the Vaibhāṣikas and the Viśuddhavādins or Idealists² believed in the existence of antarābhava-being and antarābhava. Ghoṣaka, however, gives a different view. According to him antarābhava is synonymous with the Pāncaskandhas which arise after death and which help maintaining the continuity of any existence after death.³ The Sarvāstivādins however, do not believe in the antarābhava with such a notion as the Sammātiyas, pubbaseliyas and others did. They of course, believe in an Intermediary-being which is identified with Gandharva.

¹ Kathāvatthu (P.T.S.), P. 319 ff., 493 ff.
² Lankavatārā, P. 177, 370
³ Cūter anantaram sarvagati-prapakah pāncaskandhah antarābhavah - Aam P.133
In the Abhidharmakośa, Vasubandhu gives various descriptive epithets for anatārābhava. It is said that the anatārābhava-beings deliberately search for the world in which it is destined to be born. They possess certain supernatural powers. They have divine eyes, complete sense-organs and the like. They can pass through the sky. They have got a fixed destiny. For instance, the anatārābhava beings destined for human birth never take their birth into other existences. They partake of no solid food (sthūlāhāra) but live on smell (gandha) only. Perhaps for this reason they are called 'gandharvas'. There is no fixity of their duration of life in a particular existence. They remain in an existence so long as the necessary causes for rebirth in another existence are not united. According to Vasumitra they exist in a particular existence only for seven days, while according to others they exist for seven weeks.

2. Gandham arvati gacchati bhoktum iti Gandharvah
   - Akv. P. 279.
3. Saptāhāṁ tiśṭhati 'ti Bhadanta-Vasumitraḥ. Yadi
tāvata sāmāgṛīm na labhate kṛma tatraiva punācyutvā
tāvata sāmāgṛīm napāto tatraiva punācyutvā
ejanto. sapta saptāhāntītī samāgṛīm napāto tatraiva punācyutvā
ejanto. sapta saptāhāntītī samāgṛīm napāto tatraiva punācyutvā
jejanto.
It is also said that the antarābhava-beings possess a subtle body. Its figure resembles that of the beings of the existence where it is desired to be born (Pūrvakālabhava). For example, the figure of an antarābhava being in the Kāmadhātu resembles that of a child of five or six, but with perfectly developed organs. If the antarābhava being is male it enters the right side of the mother's womb and remains there facing back (prsthābhimukha), while if it is female, it enters the left side of the mother's womb and remains there facing front (udārābhimukhaḥ), and if it is neuter, its position depends on the amorous condition of the parents. Again if the antarābhava being is destined to be born in heaven, it travels upwards keeping its head straight, while if it is destined to be born in hell it travels with its head downwards and its feet up. If it is destined to be born in other yonis it acts according to its respective yoni. The antarābhava-beings of the Rūpa-heavens are possessed of clothes. In the Kāmadhātu, they are

1. Akb, P. 126-127; Poussin, Ak III, P. 51
   Napumsakaṁ tad yena rāgenāślistam tathā tisthati
   - Akb, P. 127
generally nude with the exception of the Bodhisattvas and a few others. They are not, however born in the Arūpa-heavens.

**apaksāla (Pa avakkhāla)** - fault, sin, defect, obstruction, offence, hindrance.

Apaksālas have been enumerated as eight in almost all the Sanskrit Abhidharmā texts. These are: Vitarka, Vicāra, Sukha, duhkha, Saumanasya, Daurmanasya, Śvāsa, and Praśvāsa. The fourth Dhyāna is called āneida (immovable, unobstructed, unshaken) as it is free from these apaksālas.¹

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¹ "aṣṭāpaksālavādāntavādānīṇjām tā caturthakām" - Kośa viii/11

- "vitarka-vicāra-śvāsa-prāśvāsau sukha-duhkha-saumanasya-daurmanasyānīty aṣṭāpaksālāḥ taiścaturthām
dhyānam akampayam ityuktam abhidharme"-adv, P.410

cf. apakṣāla=doṣa=pratidvandī - Rāhul, A.K., P.84
apakṣāla=Kuṭṭaka=Rāhul, A.K. P.224
Apatrāpya (= Pa ottappoa, otappa) = modesty, sense of shame; shrinking back from committing even a slightest offence. Ghoṣaka explains this term as "to be ashamed of performing evil and unwholesome deeds in the world." It is one of the links of the ten Kuśala-mahābhūmiṇīkas. The word is generally used with hri (=Pa hiri) or conscientiousness. In the Atthasālinī Buddhaghosa explains the words in detail showing the difference between the two. He observes that "ajjhattasamuṭṭhānā hi hiri nāma, bahiddhā samuṭṭhānam ottappām nāma, attādhipati hiri nāma, locādhipati ottappām nāma, lajja-sabhāva-saṇṭhitā hiri nāma, bhayasabhāva - saṇṭhitam ottappam, sappatissāvakkhaṇā hiri nāma, Vajja-bhīruka-bhaya-dassāvī-lakkhaṇam ottappām nāma." "Conscientiousness has a subjective origin, fear of blame has an external cause. Conscientiousness is influenced by the self, fear of blame is influenced by the world. Conscientiousness is rooted in the intrinsic nature of shame, fear of blame in the intrinsic nature of fear, Conscientiousness has the characteristic of respectful obedience, fear of blame that of viewing a fault with timidity and fear." 

1. anumāṭresvavadayeṣu bhayadhīṣṭā apatrapā = Rahul, A., K., p. 30
2. lokesu akaraṇīyakaraṇe (tajjanā)apatrapā = Aam, p. 68
cf. apatrapā lokapavādabhirupudgalānām manasi Vartamanā lajja-ibid, foot note.
3. Dhs-A, p. 125
apranihita-samādhi (Pa appanihita samādhi) - a state of concentration free from earnest desire or longing. It is associated with two aspects of duḥkhasatya - viz., anitya (excepting sūnya and anātma) and duḥkha, four aspects of samudaya-satya (hetu, samudaya, prabhava and pratyaya) and four aspects of mārgasatya (mārga, nyāya, pratipad and nairyaṇika). This samādhi is pure and immaculated and it has Nirvāṇa as its object.

apratisamkhyanirodha - The word pratisamkhya means "Knowledge" (Prajñā). So apratisamkhya-nirodha means suppression or cessation of becoming by means other than knowledge. When cessation of dharmas without the prospect of future appearance happens on account of the absence of causes or conditions (Pratyaya-vaiśalyāt), it is called apratisamkhyanirodha as distinguished from Pratisamkhyanirodha. Ghosaka also gives an identical explanation of the term. The Vaiśeṣikins also possess the same view. But they add something more. According

1. anāgatānāṁ dharmānāṁ upādasyātyanta-viśnabhūto
   visamāyogād yo'nyo nirodhaḥ sa'pratisamkhya-
   nirodhaḥ - Akb. P. 4

2. anāgatasya hetubhir upādasyānupatī apratisamkhya-
   nirodhaḥ - Aam. P. 131
to them Apratisamkhya - nirodha "indicates that the essential nature of Suchness (Tathatā) is pure by itself and does not stand in need of the assistance of agency. It also implies that suchness (Tathatā) manifests itself when the conditions which obscure it are absent."¹ Thus apratisamkhyanirdha is the cessation, produced not through knowledge, but in a natural way, through the absolute extinction of the productive causes. It is like the extinction of the fire where there is no more fuel.²

It is one of the asaṃskṛta (unconditioned) dharmas. The conception of apratisamkhya-nirodha is identical with that of the other Abhidharma books.

apramāṇāṇi³ (Pa appamāṇā) - infinitude, boundless states. It is a name for the four Brahmavihāras (viz. Maitri, Karuṇā, Muditā and Upeksā). The Brahmavihāras are so called as they are developed

¹. Sogen, Y, Systems of Buddhistic Thought, P. 228-229
². Stcherbatsky, The central conception of Buddhism, 3rd ed. P. 92
³. Kosā VII/35, VIII/29, 31; Poussin, vii, P. 196-203
without limit in space and as they pervade innumerable human beings of the Kamadhatu. We find the identical enumeration of the apramāṇas in other Abhidharma books too.¹

apramāṇa² (≡Pa appamāda) = zeal, earnestness, diligence, vigilance etc. Vasubandhu has explained it as the meditation of wholesome dharmas.³

In Buddhism, it is considered as the foundation of all progress. It is one of the ten universally good moral forces (Kuśala-mahābhūmika).

In the Anguttaranikāya it has been explained with a simile, which is as follows:—

Just as all the footprints of living beings are surpassed by the footprint of the elephant and the footprint of the elephant is considered as the mightiest amongst them, just so have all the meritorious qualities

¹ Adv, P. 427; Aam P. 99, Yogasūtra, I, P. 33; III P. 23
2. Kośa ii/25
3. apramādaḥ kuśalānām dharmānām bhāvanā
   - Akb., P. 55
zeal (apramāda) as their foundation, and zeal is considered as the mightiest of these qualities.¹

In the commentary (Vṛtti) of the Abhidharmadīpa, it has been compared with the store-keeper of virya (effort).²

aprāpti and Prāpti - These are two forces which are supposed to control the collection of elements composing a personal life or to prevent the appearance in it of an element that is not in agreement with its general character. According to the Sarvastivādins Prāpti (possession) and aprāpti (Dispossession) are in opposition - one is distinct from the other. But what is susceptible of prāpti is also susceptible of aprāpti. Of the two, "Prāpti" is an actual fact (dravyadharma), an ultimately real entity, a definite causal agent, and not, as in the other schools, a mere designation (Prajñāpti-dharma).³

¹. A X,15, quoted in "Buddhist Dictionary" by Nyanatiloka, P. 16
². aprāmadastavād viryasya bhāndāgārika - sthāniyah - Adv P. 51
³. Conze, E. Buddhist thought in India, P. 139
Prāpti of the past, present and the future becomes three-fold in each case according to the three periods of time past, present and future. According to the various qualities of the dharmas, viz. Kuśala, akuśala, and avyākṛta, prāpti also varies accordingly. In like manner it varies according to the three spheres, Kāma, Rūpa and Arūpāvacara. Only the Anāsrava-dharmas have four kinds of prāpti. In the case of a Śaikṣa there is a prāpti for Śaikṣa-dharmas; in the case of an aŚaikṣa (Arhat), there is a prāpti for aŚaikṣa-dharmas. But in the case of the Naiva-ŚaikṣanāŚaikṣa dharmas, there are three kinds of Prāpti.

Again, Prāpti of an Anivṛtāvyākṛta dharma, excepting the two abhiṣejas (divyacakṣu and divyaśrotra) and Nirmāṇcitta (mind of creation) is simultaneous with the dharma itself. Similarly Prāpti of a Nivṛtāvyākṛta-rūpa is also simultaneous with the rūpa. The aprāpti is the opposite. It is a force which prevents Prāpti; as for instance in the case of a prthagjana there is dispossession of the āryadharmas.

1. Kośa II/36 - 40
2. "Prthagjanatvam katamat. ārydharmaṇām alābha" iti Sastrapātha - Akb. P. 66
Prāpti and aprāpti apply to both sāmskṛta and asām-
kṛta dharmas.

The Sautrāntikas and Vasubandhu however, deny the reality of these forces (Prāpti and aprāpti); for them these are nothing but mere designations (prajñāpti).

The Vijnānavādins, however, maintain that from Prāpti, animate and inanimate objects are produced and differentiated while the Yogācāra theory is that it is merely a temporary manifestation of the energy which radiates from the germs deposited in the Ālaya-Vijnāna.

*abhiṣā (Pa abhīṣa) - higher knowledge or intuition or higher spiritual powers. Generally, it is of six kinds which consist of five mundane (lokiya) powers attainable even by Prthagjana through the utmost perfection in mental concentration (Samādhi) and one supramundane (lokottara) power attainable by āryapudgalas only through penetrating insight i.e. āsravakṣaaya, in other words, realization of Arhatship. According to

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1. Stcherbatsky, The central etc. 3rd ed. P. 20
   - Poussin discusses in detail the Sautrāntika and the Sarvāstivāda views - A.K. II. P. 179-194

2. Sogen, Y., systems etc. P. 227
Vasubandhu's enumeration the six abhijñās are as follows: ārddhi, divyasrotra, cetaḥparyāya-jñāna, purvanivasanāṃśrtijñāna, cyutypapadajñāna and asravaksaya-jñāna. The Abhidharmadīpa, the Mahāvyutpatti, the Abhidharmaśāstra and the Pali Abhidharma texts agree fairly with Vasubandhu. Only in the place of cyutypapadajñāna they have mentioned divyacaksu (= Paddabacakku). One more kind of abhijñā is referred to in the Abhidharmāvatāra, the additional one being knowledge of the future (i.e. anāgataḥsa abhijñā). In his sphutārthā Yāsomitra has elaborately dealt with this term. There are however, five abhijñās enumerated in the Dharmaśāstra and the Sadharmapuṇḍarīka. From the above it is seen that the abhijñās agree, closely in essence, but differ a little in the order of enumeration in all the Sanskrit and Pali Abhidharma texts.

1. Kośa, VII/42-48
2. P. 395
3. Sec.201-209 Ṛṛ.
4. P. 108
5. Akv. P. 654
6. Sec - 20
7. P. 134
Abhidhāvā (= Pa abhiṭhā) - covetousness, a more advanced state of greed (lobha). It is the root of all evils. Vasubandhu¹ defines the word as unreasonable inclination towards another's property. It has also been likewise explained by Ghoṣaka². It is a synonym of lobha and trṣṇā. As a specific act of immortality abhidhāvā is mentioned among the three unwholesome ways of acting (akusala-karmapathas) of the mind. On the basis of the Sārva-cetānasutra, the Dārṣṭāntikas (Sautrantikas) ³ are of opinion that Abhidhāvā is an evil mental act.⁴ Ghoṣaka also bears the same view. But the Vaibhāṣikas do not regard abhidhāvā as an evil mental act, because if it is so klesa and karma become identical.

1. abhidhāvā ya paraśve viśamā spṛha-Kośa IV/77
2. paresāṁ dhanavastuyataṁ madhyam bhavatvī abhidhāyati
tadetādṛṣṭi abhidhāvā nāma - Aam P. 31
3. Dārṣṭāntikā Sautrāntikaviśeṣā ity arthāḥ - Akv. P. 400
4. abhidhāvādaya eva manaskarma'ti dārṣṭāntikāḥ
   - Akb. P. 237
abhibhvāyatana ( = Pa abhibhāyatana) - Positions or stages of sovereignty over the senses. There are eight such stages which are to be obtained by means of the Kṛtsna - exercises, which are as follows:

I) **Perceiving forms on one's own body, one sees external forms**, small ones, beautiful or ugly ones; and having mastered all these, one understands; "I know, I understand" - (abhibhūya jānāmi, abhībhūya paśyāmi).

This is the first stage of sovereignty.

II) **One sees forms externally immeasurable ones** (apramāṇāni). This is the second stage of sovereignty.

III) Not perceiving forms on one's own body, **one sees forms externally small ones**............. This is the third stage of sovereignty.

IV) ........**One sees forms externally, immeasurable ones** (apramāṇāni). This is the fourth stage of sovereignty.

V) ........**One sees forms externally, blue forms**......

This is the fifth stage of sovereignty.

1. Kṛṣṇa VIII/35; "adhyātmāḥ rūpasamjñāḥ bahirdhā rūpāni paśyati parittāṃ suvarṇāni suvarṇāni duvarṇāni, tāni khalu rūpāni abhibhūya jānāti paśyatity evam samjñāḥ bhavatidam prathāṃm abhibhvāyatanaṃ." etc. etc. Akb, P. 457
VI) ........... one sees forms externally, yellow forms.
This is the sixth stage of sovereignty.

VII) ........... one sees forms externally, red forms ...
This is the seventh stage of sovereignty.

VIII) ........... one sees forms externally white forms.
This is the ninth stage of sovereignty.

These are identical with those of Pali and other Sanskrit Abhidharma texts.¹

abhisaṃaya—comprehension, clear understanding, spiritual realization (of the Path), intuitive grasp of the religious truths. In Pali and the Sanskrit Abhidharma texts, the word has been used especially to denote comprehension or realization of the four Noble truths, and the Dharma (Norm). But so far as the abhisamaya theory is concerned, the Buddhist schools maintain different opinions. They advocate two different theories—(i) theory of gradual understanding (anupūrva-abhisamaya) and (ii) the theory of instant understanding (ekākṣaṇā-abhisamaya).

¹ Dīgha, II, P.110; III, P.260; M.II, P.13; Vism, P.175; Dhs A. P. 187-190; Aam, P.103-104; Asm. P.96; Adv.P.431-432.
The followers of the former maintain that the four Noble truths are to be realized separately in a gradual order of sixteen moments (8 cognitions and 8 comprehensions of the truths), while those of the latter maintain that the four Noble truths should be understood instantly (i.e. in one single moment). The former theory is maintained by the Sarvāstivādins, Andhakas, Sommātiyās, Bhadrāyānikas, Yogācārins etc. while the latter is maintained by the Mahāsākās, Dharmaguptakas, Kāyapiyās, Vibhajyavādins, and the like.

Let us give here a classification of the Abhisamayas as found in the Abhidharma texts of the various schools of Buddhist thought.

Sarvāstivādins - Satyābhisamaya

(i) darśanābhisamaya

(ii) alambanābhisamaya

and (iii) Kāryābhisamaya

1. Kathāvatthu-Comm. P. 58; Vism. (Nānadassana-Vāsuddhinīdesa); Kośa VI/2.
3. Poussin, A.K. VI, P. 186
Vijnanavadins - 6 kinds of abhisamaya as given in the Yogacarabhumi-Sastras:

i) abhisamaya of thought
ii) faith
iii) discipline
iv) wisdom
v) wisdom of ending in abhisamaya
vi) abhisamaya of the ultimate path

Vijnanavadins - 8 kinds of abhisamaya as given in the Abhisamayalankara:

i) The wisdom of all aspects (Sarvakarajnata)
ii) the paths (margajnata)
iii) all things (Sarvajnata)
iv) The realisation of the wisdom of all aspects (Sarvakara-abhisambodha)
v) The summit of the full understanding (murdha-abhisamaya)
vi) The gradual understanding (anupurva-abhisamaya)
vii) The instant understanding (ekaksana-abhisamaya)
viii) The realisation of Dharma-body (Dharmakaya=abhisamaya)

1. E.B., P. 112
2. The first three abhisamayas are almost identical with the Karyabhisamaya of the Sarvastivada-list.
3. E.B., P. 113
Yogacārins (According to Asaṅga):

10 abhisamaya as given in the Abhidharmasamuccaya of Asaṅga are as follows: Dharmabhisamaya, Arthabhūta, Prastha-, Ratna-, Asamudācara-, Niṣṭha-, Śrāvaka-, Pratyekabuddha-, and Bodhisattvabhīṣamaya.

Arhat (= Pa arahā)—the noble one par excellence; the ideal personage in Buddhism who has obtained the 4th and last stage of sanctification in religious development.

"Etymologically, Arhat means one who is worthy, deserving of honour and offerings, but Buddhist etymology also interprets the term as meaning one who has slain (han) the enemies (ari) i.e. the defilements or one who is qualified to help others." In the Pali texts the stereotype expression for Arhat is thus; "idha bhikkhu āsavaṇāṁ khāyā anāsavaṇāṁ cetovimuttīṁ paṁśavimuttīṁ diṭṭhe va dharmāśayam abhiṁśā sacchikatvā upasampajja viharati." -

1. Asm, P. 92-94
2. Conze, E. Buddhist thought in India. P 166
3. Puggalapannatti defines 'arahā' as follows: "Yassa puggalassa rūparāgo arūparāgo mano uddhaceam sājjā anavasesā pahiṅā-ayam...arahā...P. 180.

Cf. Sakharu trayāṇāṁ āsравāṇāṁ niravaṃṣaprahaṇāt tisρāṁ ca sīkṣāgam pragamanāt sabrahmakasyāpi lokasya pūjam arhatīti arhan nirucyte" - Abhidharmadīpa, P. 360
Here a monk, through the extinction of all biases realises himself in this very life, through his higher attainments, deliverance of both mind and wisdom. In the Pali texts, therefore, we find two categories of Arhats, ubhato-bhāga-vimutta and Paññāvimutta. But in the opinion of Vasubandhu there are six types of Arhats, viz. Parihānadharman (who is susceptible of regaining feeble causes of fall), cetanādharman (who is susceptible of putting an end to his existence), anurakṣanādharman (who is susceptible of guarding the fruit or path what he has acquired), Sthitākamoyya (who remains unshaken in the deliverance what he has obtained), pratīvedhāna-bhayya (who is susceptible of penetrating without effort in the stage of Akopyadharman), and akopyadharman (who remains unshaken in the Deliverance obtained by him).

Ghoṣaka adds three more in addition to the six mentioned above. They are aparīhiṇa-dharman (who is not susceptible of fall from his path), prajñāvimukta (who has become delivered through wisdom but has not yet obtained Nirodha-samāpatti) and Sarva-Vimukta (who has obtained Nirodha-Samāpatti). But Asaṅga's enumeration quite agrees, in all respects, with that of Vasubandhu.

1. See Ārya-pudgalas
2. Akb, P. 372-374, Akv. P. 582
3. Asm, P. 87
4. Abhidharmasamuccaya, P. 91
**avacara** - Sphere, realm, scope, plane of existence.

All the schools of Buddhist thought believe that in the universe there are three such **avacaras** (spheres of existence), viz. kaśāvacara (the sensuous sphere), Rūpāvacara (the fine material sphere) and Arūpāvacara (the immaterial sphere). The first plane of existence is bounded by the Āvīci-hell beneath and the Paranirmita-vasāvarī=heaven above; the second is bounded by the Brahma-world beneath and the Akanisṭha-heaven above, while the third i.e. Arūpāvacara is bounded by the sphere of unbounded space (ākāṣāṇātāyatanā) beneath and the sphere of neither-perception-nor-non-perception (naivasāṇātā-nāsāṇātāyatanā).

In the Rūpāvacara and the Arūpāvacara, life is characterised by different degrees of perpetual dhyāna. Ordinary people (prthigjānas) can be transferred into these higher regions of Dhyāna either through being born in them, or through an effort of transic meditation (samapatti).¹

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¹. Stcherbatsky, The central conception of Buddhism 3rd ed. p. 9
In all the Abhidharma texts preserved in Pali and Sanskrit the conception of these avacaras is identical. These are otherwise called *Lokas* and *Dhātus*, viz. *Kāmaloka*, *Rūpaloka* and *Arūpaloka*, *Kāmadhātu*, *Rūpadhātu* and *Arūpadhātu*. Opinions differ as to the true connotation of the term among the Buddhist scholars.

**avijñāpati** - Opinions differ as to the true connotation of the term among the Buddhist scholars. It is therefore a disputed term. Literally, the term means 'unmanifested' or 'not expressed'. According to the Buddhists, every mental, vocal and physical deed should have some corresponding result. In many cases, of course, the result is open and obvious. Sometimes, however, we do not observe such manifested result. But to the Buddhists, an action without a result, direct or indirect, is impossible. Therefore, they have invented the category of *avijñāpati*. It is entered by the *Śarvāstivādins* in their physical group (*Rūpaskandha*), but other schools include its mind. In the *Āyatana* and *Dhātu* classifications however, it is included in the general class, i.e. *Dharmāyatana* and *Dharmadātu*.

Vasubandhu has given a suitable definition of *avijñāpati*. According to him, it is a dharma which automatically takes its own course on account of being
dependent on the four great elements (mahābhūtas) without any reference to mind (citta), either distracted (vikṣipta) or inactive (acittaka).

Yaśomitra again explains the terms vikṣiptacitta and acittaka. According to him, vikṣiptacitta is that mental state in which vocal and physical communicating function has ceased, while acittaka is that mental state in which all mental functions including the mind itself are at absolute rest as in the case with a meditator who has reached the stage of Āsāṃjñā-samāpatti and nirodha-samāpatti which are otherwise called samājñāvedayita-nirodha-samāpatti.

So, according to the Vaibhāṣikas, avijñāpti is a rūpa, good or bad, produced of vijñāpti or of samādhi. It is a rūpa as the mahābhūtas which constitute its

1. *Vikṣipta-cittakasyāpi yo'nuṇbandhaḥ śubhāśubhāḥ / mahabhūtāny upādāya sa hy avijñāptir ucyate // kośa 1/11
   But Sanghabhadra in his Samayapradīpika gives a different kārikā which is quoted by Yaśomitra in his Sphuṭārthā as follows: *Kṛteḥ pi visabhāgeḥ pit citte cītāt-taye ca yat/ vyaṅktāpratigham rūpam sa hy avijñāptir isyate // - Akv. p.32

2. Poussin, A.K. I. P. 21
supports are rūpas. Ghoṣaka also consists avijñapti as Rūpa and defines it thus: "Avijñapti-rūpa arises either in a kusala-citta or in an akusala-citta, but not in an avyākṛta-citta, as the avyākṛta-citta is very feeble in nature." The Yogācārins also have accepted the avijñapti and have included it in the Dharmāvatana. The Sthaviravādins, however, did not accept the avijñapti though they accepted some rūpa which is subtle (sahuma rūpa).

Avijñapti is quite subconscious and a latent energy which is bound to blossom forth into its future retribution, sooner or later. "If a novice has taken the vows he has committed a physical vocal action which is viñapti, but the lasting result is some moral excellence hidden in consciousness, and this is avijñapti."

2. 'kusālākusālācittajam bhavat avijñaptirūpam na tvavyākṛtacittajam. tatkasya hetoh. avyākṛta-cittasya-tūtā-durbalat'. - Aam, P. 47
4. Stcherbatsky, the Central etc. 3rd ed. p. 85
Thus avijnapti is the only link which connects the cause and the effect of karma, good or bad, manifested only by bodily or vocal door.\(^1\) But it is not physical as it lacks the general characteristics of matter which is resistiveness or impenetrability (sapratighatva). Yet the Sarvastivadins have included it in the category of Rūpa, which is rather contradictory. But "the apparent contradiction disappears when we come to consider that avijnapti-karma is a result out of vijnaptikarma which is produced by body or speech both of which come under the category of Rūpa-dharma; thus the effect avijnapti partakes of the nature of its cause vijnapti which comes under rūpa-dharma and is, therefore, classed among the latter."\(^2\)

Avidya\(^3\) (= pa avijñā) - ignorance, infatuation, delusion, illusion or nescience. It is synonymous with moha and kleśas or passions, and may be defined as a mental function which gives rise to all the kleśas.\(^4\) It is the

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1. *Sutra* of Śāntarakṣita, p. 47
2. *Sutra* of Śāntarakṣita, p. 150
3. *Sutra* of Śāntarakṣita, p. 150
4. *Sutra* of Śāntarakṣita, p. 150
primary root condition underlying all moral defilement and depravity, veiling man's mental eyes and preventing him from viewing the true nature of things. It is the delusion tricking beings by making life appear to them as something permanent, happy, personal and beautiful, and preventing them from seeing that everything in reality is impermanent (anitya), subject to sorrow, (duhkha), and devoid of a real "Ego" (anatma) and impure. It is the most obstinate of the three roots of evil and binds beings to the cycle of existences, though in a very refined way, until the attainment of final emancipation. In the Pali Abhidharma books, therefore, it has been explained as the ignorance or non-knowing of duhkha, samudaya, nirodha and marga. As it is the foundation of all life-affirming actions, of all evil and suffering, therefore in the formula of the Dependent Origination (PratityasamPādanīta) it has been inserted at the very beginning. All the evil states of mind, greed, hatred, conceit, envy etc., are inseparably bound up with avidyā. They find their footing and nourishment in avidyā. So, if avidyā continues to exist, cravings will be formed which will generate new actions as the cause of rebirth, and so on ad infinitum.
avetyaprasādā (= Pa aveccappasādā) - serenity based on faith. Vasubandhu has defined the term avetyaprasādā as the consecutive faith in the exact comprehension of the four Noble Truths. There are four sorts of avetyaprasādas, viz. avetyaprasādā in the Buddha, in the Dharma, in the saṃgha and in the pure morality of the Āryas (Āryasīla). With the comprehension of the three Truths, namely duḥkha, samudaya and nirodha, one obtains avetyaprasādā in the Dharma and the sīla. With the comprehension of the Mārgasatya, one obtains avetyaprasādā in the Buddha and the Saṅgha. Again by the word "Dharma" here is meant the first three truths and the Path of the Pratyekabuddha and Bodhisattva. Accordingly, with the comprehension of — —

1. avetyaprasādā it ko'ṛthaḥ, yathābhūtasatyāny avabudhya sampratayayō vetyaprasādāḥ - Akb. 387 cf. Haribhadra's definition - "avagamyā guṇasambhāvanāpūrvākāḥ prasādo' vetya-prasādo vicikitsāprahāpāt".
- Abhisamayā-vaṇkārālokaḥ (G.O.S. LXII), P.182
the four truths one obtains avetyaprasāda in the Dharma. Avetyaprasādas are always pure (nirmalāḥ).

avyākṛta (= Pa avyākata) - Literally, it means indeterminate, indetermined, inexpressed or undeclared. According to the sūtra - definition, it denotes some problems that are said to have been left unanswered (avyākṛta) by the Buddha. These problems are: Is the world eternal or not: Is the world infinite or not: Is the soul the same as the body or different from it: Does the Tathāgata exist after death, or not? These questions are inexpressible in worldly language, and at the same time these have nothing to do with the highest truth. So, the Buddha gave neither an affirmative nor a negative answer to them. But in the Abhidharma, the term 'avyākṛta' has some ethical significance. In Ethics, the term means an action in which there is no intention. It denotes the neutral class of consciousness which is not accompanied by any of the good or bad tendencies, which is neither determined as Karmically wholesome (Kuṣāla) nor as unwholesome (akuṣāla). "The types of 'resultant' (vipāka') consciousness are ethically

1. Dharmasaṅgraha also gives a list of 14 such avyakṛtavastus. - Dharmas 137
non-moral (avyākṛta), as, they being the passive side of our mind, there is no activity in them. The actions of the Arhat are also non-moral (avyākṛta), as they are Krivā or barren, yielding no 'resultant' to effect birth after death. ¹

In the Abhidharma, two asaṁskṛtas viz. ākāśa and apratisaṁkhyānirodha are avyākṛtas.² Ghosakas, however, says that the indeterminate vedanā, saṁjñā, saṁskāraskandha, ākāśānātyayatana and apratisaṁkhyā- nirodha are avyākṛtas.³ According to the Kāśmira-Vaibhāṣikas, avyākṛta trṣnā, avidyā, and mati (=Prajnā-dhī) are the roots of avyākṛta.⁴ The Abhidharmadīpa also agrees with this enumeration.⁵ The Aparāntakas, however, give four roots of avyākṛta, viz. avyākṛta trṣnā, drṣṭi, māna and avyākṛta-moha.⁶

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¹ Kashyap, Bhikkhu, J. The Abhidhamma philosophy, Vol. 1, P. 4
² Kośa IV 19.
³ Aam, P. 56
⁴ Kośa V/20-21 Here mati (prajñā) indicates anivṛtāvyākṛta prajñā.
⁵ Ād, p. 246
⁶ Instead of Aparāntakas Vasubandhu writes Bāhyakas, - Akb P. 292.
Ghosaka also agrees with them, but instead of *trṣṇā* and *moha* he says *rāga* and *avidyā*.

**āśāikṣa** (= Pasāekha) - the one perfected in training.

It is a name for the Arhat, the Holy one. He is so called as he no longer needs religious training, being in the 8th and final stage of sanctification. He has reached the perfection in higher moral training (*adhiśīlāśīkṣā*) higher mind training (*adhicitta śikṣa*) and higher wisdom training (*adhiprajñāśīkṣā*).

Vasubandhu enumerates 6 kinds of Āśāikṣas, viz. *parihāpa-dharman*, *cetanādharman*, *anurākṣanādharman*, *sthitākampya*, *prativedhanābhavya* and *akopyadharman*. Ghosaka however, adds three more in the list of the Āśāikṣas. They are *aparihāpa-dharman*, *prajñāvimukta* and *sarpavimukta*.

Āśāikṣa supports himself on 9 bhūmis:

*anāgāmya*, *dhyānāntara*, 4 *Dhyānas* and three *Ārūpyas*.

1. Aam, P. 50
2. Kośa VI/56
3. Aam, P. 87
He is perfect or complete in two points of view: faculties (indriyas) and meditation (samāpatti). For instance, prajñāvimukta is complete in the point of view of faculties; ubhayato-bhāṣavimukta, who is samayavimukta, is complete in the point of view of meditation; while ubhayato-bhāga-vimukta who is asamayavimukta is complete in the points of view of both faculties and meditation.

**astānga-mārga (= Pa. atthangikamaggo) — The noble eight-fold path leading to the release from misery. This is the last of the four noble truths (catur āyasatya). It is divided into three sections, viz. Prajñā (wisdom), sīla (morality), and samādhi or citta (concentration).**

Of these, Prajñā includes samyagdrsti (right view) and samyak sankalpa (right thought), sīla includes samyagvāk (right speech), samyak-karmānta (right action) and samyagājīva (right livelihood), and samādhi includes the last three noble paths viz. samyagvyāyāma (right effort), samyak-smṛti (right mindfulness) and samyak-samādhi (right concentration). The order of enumeration of these paths is quite justifiable. Because, it is true that a really unshakeable and safe foundation to the path

1. Abhidharmāmaṭṭha of Ghoṣaka, p. 116; Dharmas, 50
is provided only by samyag-dṛṣṭi which, starting from
the tiniest germ of faith and knowledge, gradually step
by step develops into the highest state of enlightenment,
and the realisation of Nirvāṇa. Thus the remaining
seven constituents (paths) are nothing but the outcome
and the attendant symptoms of samyag-dṛṣṭi.

Bhadanta ghoṣaka, however, states that the
‘Noble Eight-fold’ path quite resembles a wheel (cakra)
as it has got similarity with spoke etc. of a wheel.
Thus, samyag-dṛṣṭi, samyak-sāmkṛpa, samyag-vyāyāma
and samyak-smṛti may be compared with spoke (ara),
samyag-vāk, samyak-karmānta and samyag-ajīva may be
compared with nave (of a wheel) and samyak-samādhi may
be compared with rim (of a wheel). So, dārśana-mārga
has been designated as Dharmacakra (wheel of the Law). ¹

¹ Asāṃnīsattva (=Pa asaṃnasatta) - unconscious beings. It is a class of Rūpāvacara gods of the fourth
Dhyānabhūmi. This class of gods, however, is missing
in the other standard list of gods in various Buddhist

1. Akb, P. 371; Poussin, VI, P. 246
literature. Prof. Edgerton, is of opinion that this
class of gods is required perhaps to make up the
standard count of 18 classes of gods in Buddhist Hybrid
Sanskrit literature or 16 in Pali. This class of gods
dwells in the 5th Sattvāvāsa (abode of beings). 3 The
Mahāvyutpatti,4 however, mentions that these gods are
the dwellers of the 9th and the highest Sattvāvāsa,
which is wrong. Vasubandhu, again, maintains that these
gods dwell in a specially high part of the Brhatphala (Pa.
Behapphala) heaven.5 But this is not the fact that the
inhabitants of the Brhatphala heaven are always uncon-
cious. They are conscious too during the time of their
birth and death.6 But according to the Dīghanikāyas,
as soon as consciousness arises in them, they will
vanish from that world. It may happen that after
vanishing from that world they may reappear in this
sensuous world (Kāmadhātu).7

1. BHSD, P. 83
2. Dharmasāgraha 128; Lalitavistara (Lefmann ),P.150;
Divyāvadāna (Cowell and Neil),P.505
3. Dīgha, III, P.263
4. No.2297.
6. Brhatphāla na ma devā yesām kecid asamjñāsattvāh pradesē
bhavanti dhyānāntarikavāt. Kim punastenaśīva kadācit
samjñāṇābhavanti. bhavanty upapattikāle cyutikāle ca.
   - Akb. P. 68
7. Dīgha, Sutta No. 24; Akb, P. 68
asamjñi-samāpatti (≡Pa asammi-samāpatti) - unconscious state of attainment, or ecstasy with loss of consciousness. It is an attainment in which the ascetic becomes unconscious or it is an attainment which is exempt of consciousness. It denotes the extinction of the mind and mental states. It is one of the two forces supposed to be active in producing the highest degrees of trance. It is a stage in which an ascetic tries to suspend all passions through meditation. The Vijñānavādins, however, maintain that this is also a temporary stage, and is a mere manifestation of the germ of pessimism impressed on the Ālaya-vijñāna.

asamvara- indiscipline, misconduct (duṣcaritam), immortality (dauḥṣītyam). Indisciiplined physical and vocal acts and the course of action (karmapatha) are

1. asamjñā samāpattir asamjñā vety asamjñi- samāpattih, sa pi citta-caittānām nirodhāḥ - Akb. P. 69

2. In the Prakaraṇapāda however, it has been mentioned that the asamjñi-Samāpatti is obtained by a person, who is free from passions of the Subhakṛṣṇas only, and not from passions of any other superior bhūmis - Foussin, II, P. 200 n

3. Sogen, Y., Systems of Buddhistic thought, P. 226
regarded as asamvara=karmas. These are so called due to non-restraint of the body and speech-doors. The indisciplined persons (asamvarastha) are always possessed of avijnāpti of the present so long as they do not give up indiscipline and they possess avijnāpti of the past after the second moment of indiscipline (asamvara).¹

One acquires asamvara in respect of all beings as well as of all courses of action (karmapatha), but not in respect of all the causes. The Sanskrit Abhidharma texts² (including the Abhidharmakosābhāṣya) give a list of the indisciplined persons (asamvarikaḥ), viz.,

aurabhrikāḥ (slaughterers of sheep), Kaukkutikāḥ (bind-catchers), Sāukarikāḥ (slaughterers of pigs), Sākunikāḥ or Sākuntikāḥ (fowlers), Mātsikāḥ (fishermen), mrgalubdhakāḥ (huntsmen), gaurāḥ (bandits), bhadhyaghatakāḥ (executioners), bandhanapālakaḥ (jailors), nāgabandhakaḥ or nāgabandhāḥ (elephant tamers), Śvapākāḥ (butchers of poultry), Vāgurikāḥ (hunters),² and the like.

¹ Akb., P. 221; Asām., P. 58, Adv., P. 130-131
² Slaughterers of a class of animals called "Pampa" - "pampa nama prāṇi-jātir vāgurākhyā. tām ghnahtī ti Vāgurikāḥ" - Yasomitra, Akv., P. 384
asamskṛta (P Pa asamkhata) - unconditioned, unconstituted, imcomposite. The asamskṛtadharma are self-existent and exempt from change. No cause can produce them, and as inactive they can produce no effect. So as they are unproduced, they are indestructible and immutable, and hence they are permanent and eternal.

According to the Sarvāstivādins, asamskṛtadharma is of three kinds, viz., ākāśa, aratisamkhyaṇīnirodha, and aratisamkhyaṇīnirodha.¹ According to the Vijnānavādins, however, asamskṛtadharma is of six types viz., ākāśa, aratisamkhyaṇīnirodha, aratisamkhyaṇīnirodha, scalanīrodha, samjñā-vedana- nirodha, and tathatā.² The Sthaviravādins and the Vātsiputra-trīyas however admit only one asamskṛtadharma i.e., Nirvāṇa. Vaiśeṣikas on the other hand, admit several asamskṛtas, viz., atoms etc.

ākāśa - Space. According to Vasubandhu ākāśa is that which does not create any obstruction.³ It has no real existence. But the Vaibhāṣikas admit the positive existence of ākāśa. According to them it is a permanent and omnipresent substance. It is neither fixed (apratiṣṭhitā) nor supported (anālambana) by anything, but it supports all other primary elements. It does not obstruct material

¹ "anāśrayaṁ mārgasyaṁ trividhaṁ ca yā asamskṛtam ākāśam dvau nirodhaḥ ca - Kośa 1/5; Aam,P.131
² Lankāvatāra, 177, 197; Dharmas 32
³ Sogen, Y., System of Buddhistic thought, P. 228-229

3. tatrākṣasam anāvrtih - Kośa 1/5
things and it itself is not obstructed or dislodged by them. Innumerable things may be simultaneously produced or destroyed in ākāśa without thereby bringing any change to it.\(^1\)

The fact that ākāśa is always considered a substance and an eternal and unchanging unity shows that it is not merely an empty space, or lack of matters, but a positive entity having many attributes common to the old idea of Ether. But the main difference between the Sthāvira-vādins and the Sarvāstivādins is that with the former, ākāśa is a material substance produced by the four great elements, while with the latter it is an asamskṛta (unconstituted) dharma. We thus have two distinct concepts of ākāśa: the first is the eternal and omnipresent Ether, while the other is the empty space with which is frequently associated the sky. The former is immaterial, invisible, non-resident and unconditioned, while the latter is a part of the material universe. Therefore, by asamskṛta ākāśa, Vasubandhu means here the eternal and omnipresent Ether.

\(^1\) Sogen, Y., System etc. P. 161
and not the empty space. The Buddhist sects like Sarvastivadins, Mahasaaghika, Mahisasakas, Uttarapathakas, Sautrantikas, Satyasiddhi and Yogacarins reckon it among the asamskrtadharmas. But the Sthaviravadins, Vatsiputriyas and Sariputra—Abhidharma sect do not reckon it as such.1 According to them, it is a material substance produced of the four great elements and, therefore, it is conditioned.

Agama - traditional canonical texts. This term is especially applied to the four collections (pali: Nikayas) of Buddhist Sanskrit texts, namely, Dīrghagama, Madhyamagama, Saṃyuktāgama and Ekottarāgama, which consist of the Sūtra-discourses of the Buddha. But Vasubandhu uses the term in some different sense. According to him Agama is a part of the Saddharma (good Law or Doctrine) of the Buddha. It consists of Sūtra, Vinaya and Abhidharma.2 According to the Abhisamayālaṃkārāloka however, Agama consists of the

1. Conze, E, Buddhist thought in India, P. 163,284
2. Kosā VIII/ 39
tatrāgamaḥ sūtra-vinayābhidharmā - Akb. P. 459
twelve members (āṅgas) which have been enumerated as follows: Sūtra, Geya, Vyākaraṇa, Gāthā, Udāna, Awadāna, Itivṛttaka, Nidāna, Vaipulya, Jātaka, Upadeśa and Abhūtadharma.¹

According to Vasubandhu Āgama will be preserved by those who will preach and bear the same, and it will last in the world for a long time.²

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1. Sūtram geyam vyākaraṇam gāthānānavadānākam / itivṛttakam nidanam vaipulaṁ ca sajātakam / upadesādbhutadharman dvādaśāṅgam idam vacah //
   - Abhisamayālāṅkārāloka,
   Tucci (G.O.S. LXII), P. 35

N. B. In Pali we have 9 Āṅgas (i.e. Nidāna, Vaipulya and Upadeśa are excluded).
   - But Yosomitra refers to 12 Āṅgas - Akb, P. 721

2. Akb, P. 459
ātman (= Pa attā) - self, ego, personality, an individual, a living being, a conscious agent, etc. In Buddhism it is mere a conventional expression and no designation for anything really existing. Vasubandhu has admirably dealt with the issue with every detail in the 9th Kośasthāna, called "pudgalaviniscaya" of the Abhidharmakosā. In order to refute the Sāmkhya and Vaiśeṣika theory regarding the existence of soul (ātman) Vasubandhu writes:

"nātmāsti skandhamātram tu
   Karmaklesābhisaṁskrtam
   antarābhava-santatyā-kukṣim eti
   pradīpavat"

The soul does not exist. The Skandhas only, being conditioned by passions and actions, reincarnate, as a lamp, by means of the endless series of the intermediate existences (antarābhavasantatyā). A being is composed of five skandhas or aggregates (rūpa, vedanā, saṁjñā, saṁskāra and vijñāna). So ātman should be identical with these skandhas or with any one of them, or something

1. Madhyamika-vrtti, Pr-434
other than the skandhas. But none of these alternatives is applicable to ātman. Nagarjuna also has observed.

"skandhesv ātmā vidyate naiva oṃī
sasti skandhātmanīha yasmāt /
saty anyatve syādiyam kalpanā vai
taccā'nyatvam nāsty atah kalpanaisā" //

The ātma is not in the Skandhas, nor are the skandhas in the ātma; had they (skandhas and ātma) been separate, then one holding the other could have been imagined; but as there is no separateness between the ātma and the skandhas, the statement that one holds the other is pure imagination (i.e. false). There were, however, some who wanted to identify vijñāna (the 5th skandha) with ātma, but this was also not tenable in view of the fact that vijñāna also is subject to origin and decay. The Buddhists therefore hold that there is no permanent entity called "ātma" apart from the five Skandhas. Though there is no ātma, yet the stream of skandhas being conditioned by karma (acts) and klesā (passions) enters

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1. Madhyamika-Vārttika, p. 434
2. Dutt, N. Early monastic Buddhism, (revised editions), p. 234
In the womb the subtle skandhas become gradually developed through the successive stages, viz., kalala, arbuda, pesi, ghana, prasakha etc., etc. After birth these become grown up by means of liquid and solid food, and simultaneously the sense-organs become matured and the passions come into activity. Thus actions are performed. Hence after death the subtle pañcaskandhas forsake the present body and pass to the next existence, through the gradual succession (santati) of the antarābhava stages. Vasubandhu, therefore, agrees with the established Buddhist belief that the wheel of existence is without beginning (anādi-Bhavacakram) and that there is no interior agent or Puruṣa or God who may be regarded as the creator. In the Paramārtha-śūnyatā-sūtra Buddha himself said thus: 'iti hi bhikṣavo' 'sti karmāsti vipākaḥ kārakastu nopalabhyate. Ya imāmś ca skandhān nikṣipati anyāmśo ca skandhān pratisandadhāty anyatra dharmasamketād 'iti' - "There is no monks, action, 

1. tasmat siddham etad asaty apy ītmani klesakarmābhisamāskṛtah skandhānāṃ santāno mātuḥ kuṃśim āpadyata iti - Akb. P.129.
3. Akb, P. 468; Poussin, A.K. IX, P.260
   Cf. Visuddhimagga, 602 : "Kammassa kārako śatthi vipākassa ca vedako".
and there is fruit; but there is no agent or doer
who is supposed to abandon the skandhas here and take
the skandhas there. Everything in the world is
happened by the causal relation of the dharmas -
the law of Dependent origination (pratītyasamutpādanīti).

The underlying idea therefore, is that in the
ultimate sense (paramarthaḥ). There exist only
ever changing physical and mental phenomena, otherwise
known as Pañcaskandha, flashing up and dying every
moment as the flame of a lamp. The soul or individual,
therefore, is nothing but a fiction. The Vātsīputrīyas,
known as the Pudgalavādins (but not ātma-avādins) and
the like maintained that there might not exist an
eternal soul or ātma, but there must be "a limited,
very shady, reality of pudgala" which is neither identi-
cal with the Pañcaskandhas, 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 This

¹ Yathendhanam upādāyagnih praṇāpyata
   iti dravyasan pudgalah, nānyo
   nananya iti svam upādānam
   upādāya praṇāpyamānatvāt - Akv., P., 700
Pudgala, according to them, maintains the identity and continuation of one life and another. But this new viewpoint of the Vātsīputrīyas was vehemently opposed by the orthodox Buddhist schools like the Sthaviravādins, Sarvāstivāda-Vaibhāṣikas, Sautrāntikas, and the like. They believe in the fact that "neither within these bodily and mental phenomena of existence, nor outside of them, can be found anything that in the ultimate sense could be regarded as a self-reliant real Ego-entity, personality or any other abiding substance."¹ Thus they propound the doctrine of soullessness (Nirātmatā) which is the essence of all Buddhist teaching ² and which alone can enlighten the path leading to the final emancipation. This is the only specific Buddhist doctrine which is not found in other philosophical systems and religions and which has been clearly explained only by the Buddha. This is why the Buddha is known as the Nairātmyavādī

¹. Buddhist Dictionary, P. 11
². Pravacana-dharmatā punar atra
   nairātmyam buddhānusāsanī vā
   - Akv., P. 721.
or the only teacher establishing the theory of non-
self or soullessness in the world.1

\( \text{ānātarya-karma (Pa ānātariya-kamma or ānantarika kamma) - heinous actions of deadly sin bringing immediate retribution. The ānātaryakarmas are so called as they cannot be thwarted or prevented from their effect by the acts to be effective in the next existence or birth.} \)

According to the Vibhāsā these karmas become effective neither to this life-nor in the ulterior existence but only in the next existence. Because these karmas are retributed only in the hell and not in any other destiny.3

1. anyāḥ śaṣṭā jagati ca yato nāsti nairatmaśayavādi - Akv., p. 697
2. nāntarāyitum śakyāni vipākam prati janmāntaraphalena karmāntarenesty śaṇantaryāni - Akb., p. 259.
3. Poussin, A.K. IV, p. 204 n
   Dhs A. p. 358. KV, XIII, 3
   Cf. Aam, p. 124
Both the Pali and Sanskrit Abhidharma texts enumerate ānantarya-karmas as five, namely, matricide (mātṛghāta), parricide (pitrghāta), killing an Arhat (arhadghāta), creating schism in the monks' Order (saṃghabheda) and deliberately causing the Buddha's bloodshed.

The Pali literature tells us that five persons were born in the Avīci hell as a punishment for their heinous crimes against their wrong done to the Buddha and his disciples. They are: Suprabuddha, Devadatta, the youth Nanda, the Yaksha Nandaka, and Cīṇcā.

According to Vasubandhu, the ānantarya-karmas are committed only in the three continents viz. Jambudvīpa, Pūrvavideha and Avaragodānīya.

1. Akb, p. 259; Aam p. 124; Mv, 2323;
   Dharmas 60; Mv. 1/p. 243, 244.
anapanasrarti (=Pa anapana-sati) - mindfulness on inhalation and exhalation. It is one of the most important exercises for reaching mental concentration and 4 Dhyānas. This corresponds partly to the Prānāyāma of the Brāhmaṇic Yogaśāstra. In the Pali Majjhimanikāya its 16 methods are given in detail. In Pali commentaries, however, this term has been replaced by assāsa-passāsa (=āsvāsa-prasvāsa). The Buddhist Hybrid Sanskrit Texts have supported this interpretation. Anāpānasrarti is rooted in Prajñā. It is produced in the five bhūmis, viz. first three sāmantakadhyānas, Dhyānāntara and Kāmadhātu. It takes its object from air (vāyu) and it is practised by the beings of the kāmadhātu. The anāpānasrarti is perfect when it is provided with six operations; viz.

1. M.Suttas, 62 and 118
   Aam, p.96-97: samāhitāḥ samkhyaṭy anāpānam ekaṁ dvē yāvat dāsa kṣaṇān ānāpāna-praveṣa-nirgamaṁ-avaṣṭabhya yathā dvārapālakaḥ paśyati sarvadharma udayavyayā iti.
3. Poussin A.K.VI, pp.154-156
   Akb, p. 340: gaṇanānugamaḥ sthānam 1aśaṇārtha vivartanaḥ/ parisuddhiḥ ca śodheyam ānāpānasrtrir mātā
viz.

1. **gaṇāna** - to count from one to ten to fix the mind on inspiration and expiration without effort or contention (abhisamśkāra).

2. **anugama** - without contention to follow the march of the air which enters in the heart and exits.

3. **Sthāna** - to fix the mind in the tip of the nose, or in the eye-brows, or in any other place up to the toe.

4. **Upalaksana** - to observe or analyse (these breathes are not only wind, but they are the four great elements, and even rūpa derived of the four elements, and the mind with the mental dharma).

5. **Vivartana** - to modify (i.e. the meditator modifies the mind which has air as its object, and which engages the mind in the subha-dharma, especially lokottara-dharma).
6. Pariśuddhi - to purify (i.e. Entry in the darsānamārga, in the āhavanāmārga).

āyatana - base, source. Both the Pali and Sanskrit texts enumerate 12 āyatana on which depend the mental processes, consisting of 6 sense-organs and their 6 objects. Āyatana are so called as they spread (tanvanti) the door of arrival (āyadvara) of the mind and mental states (citta-caitta). They are also called the means of operation and reception. Out of 12 āyatana the manāyatana is the arena for the action of the eight kinds of consciousness. Even the Asamskritadharmas are comprised in the 12 āyatana; for they become objects of the mind, in as much as they become objects of mental speculation.¹

According to the Vaibhaṣikas, āyatana are real (dravyasat) while according to the Sastrīntikas they are prajñaptisat, and Vasubandhu himself agrees with the Vaibhaṣika viewpoint.²

āryanudgalas - (= Pa āriyapuggalas) - the noble persons. They generally refer to the holy persons in the eight supermundane stages of religious development in

¹. Sogen, P. 231
². Poussin, AK. 1, P. 38 ff.
Buddhism specially in Hīnayāna Buddhism. There are eight such persons: four in the four supermundane Paths, (Srotāpatti-mārga, Sakṛdāgāmi-mārga, Anāgāmi-mārga, and Arhatva-mārga), and four in the four supermundane Fruitions (Srotāpatti-phala, Sakṛdāgāmīphala, Anāgāmi-phala and Arhatva-phala). In the Pali and Sanskrit Abhidharma texts the number of āryapudgalas is identical. There are of course various sub-classes of these āryapudgalas which will be discussed in detail in their respective cases.

In the Abhidharmakośa, Vasubandhu gives another list of āryapudgalas of seven categories. They are: Śraddhāpārisini (who meditates for the realisation of the Truth through faith being incited by others), Śraddhāśādhiṃkta (who becomes established in the Srotāpatti-phala stage being a Śraddhāpārisini), Dharmānusārīn (who meditates for the realisation of the Truth through the study of the 12-fold doctrine - Sūtra, Geya etc. - of the Buddha), Drṣṭiprāpta (who becomes established in the Srotāpatti-phala stage being a Dharmānusārīn),

1. Akb, p. 353
2. ibid, p. 354
3. ibid, p. 353
4. ibid, p. 354
Kāvasāksin (who obtains Nirodha-samāpatti being an Anāgāmin), Prajñāvimukta (who becomes released from klesāvaraṇa with the help of Prajñā or knowledge being an Arhat) and Udbhavato-bhāgāvimukta (who becomes released from Klesāvaraṇa with the help of Prajñā and unveils the Vimokṣāvaraṇa or the obstruction of Vimokṣa being an Arhat).

An identical list of the seven Āryapudgalas is found also in the Pali Visuddhimagga.

The Dharmasāṅgraha also gives a list of some distinct personalities (pratipudgalas) where we find the names of the first five Āryapudgalas of the above list.

Āryavaṁsa (=Pa arivavaṁsa) - attitudes or traditional usages of the Āryas, i.e. the Buddhist Holy ones. These are of four types, viz. contentment with any robe, contentment with food, contentment with any seat-and-bed, and attachment or devotion to the meditation for release (prahāṇa-bhāvanārāmatā). These four conducts

1. ibid, p.363
2. ibid, p.381
3. ibid, p.381.
4. XXI/74-76
5. Dhammas, 103; cf. Mvy, 1008-28; Pug,p.3
6. Akb, p.336
are called āryavamśas as the āryas (Noble ones) are born out of them.1 Alobha or Greedlessness is their nature. In Pali texts also we find similar conception of Āryavamśa.2

Āvenikadharmaś - special and exceptional qualities. There are 18 such special qualities, which are traditionally acquired (āvenika) by the Buddhas only. These are: 10 forces (balas), 4 kinds of confidences (vaśāradās), 3 kinds of applications of mindfulness (smṛtyupasthāna).

The ten Forces (balas) are as follows:

1. Sthanasthānajñānabala the force or power, which consists in the understanding of that which is possible and impossible, comprises the ten Jñānas.

2. Karmavipakajñānabala - the force, which consists in the understanding of the retribution of acts, comprises the eight jñānas (i.e. Mārgajñāna and nirodhajñāna are excluded).

3. Dhyāna-vimoksa-samādhi-samāpatti-jñānabala - the force of the understanding of the Dhyānas, vimokṣas, samādhis and samāpatti.

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1. Āryānām ebhyaḥ prasavād āryavaṃśāḥ - Akb, p.336
2. A. 11, p. 27-28; Dīgha, Sutta 33
4. indriyaparāpara jñānabala - the force of understanding the moral faculties of beings.

5. nānādhimukti jñānabala - the force of understanding of the various aspirations of beings.

6. nānādhātu jñānabala - the force of the understanding of the various dispositions acquired by beings.

7. Sarvatragāmini pratipajjñānabala - the force of the understanding of the paths which lead to the various destinies and in the Nirvāṇa. This force comprises 9 or 10 jñānas.

8. Pūrvanivasajñānabala - the force of the understanding of the past existences. This comprises saṃvṛti jñāna.

9. cyutypadajñānabala - the force of the understanding of the death and rebirth of beings. This too comprises saṃvṛti jñāna.

10. asravakṣaya jñānabala - the force of the understanding of the destruction of vices.

Among the ten balas, Pūrvanivasā-jñānabala and cyutypadajñānabala arise in the dhyānabhūmis only.

The other eight balas arise in the Kāmadhātu, four dhyānas, anāgāmya, dhyānāntara and the four ārūpyas.
The four Viśārādyas are as follows:

1. sarvadharmabhīsambodhivaiśāradya - it is similar to the first force (bala) as mentioned above. It consists of ten jñānas and it concerns with all the bhūmis.

2. sarvāravāksayajñānavaibhāsāradya - it is similar to the tenth force (bala) as mentioned above. It consists of six or ten jñānas, and it concerns with six bhūmis.

3. antarāyikadharmavyākaraṇavaiśāradya - it is similar to the second force (bala) as mentioned above. It consists of eight jñānas and it concerns with all the bhūmis.

4. Nāiryānikapratipadvyākaraṇavaiśāradya - it is similar to the seventh force (bala) as mentioned above. It consists of 9 or 10 jñānas and it concerns with all the bhūmis.

The three smṛtyupasthānas are as follows:

1. When the unanimous disciples listen respectfully, accept and practise his (Buddha's) teaching, he (Buddha)
feels neither joy nor satisfaction, but he remains indifferent right in the middle of mindfulness and conscience.

2. When the unanimous disciples neither listen to him, nor accept and practise his (Buddha's) teaching, he feels neither displeasure nor impatience, but he remains indifferent right in the middle of mindfulness and conscience.

3. When among his disciples, some listen, accept and practise his teaching, while others do not listen, nor accept, nor practise his teaching, he feels neither joy nor displeasure, but he remains indifferent right in the middle of mindfulness and conscience.

These three smṛtyupasthanaś belong to the Buddha's only Mahākarunā (Great compassion);

Buddha's karuṇā or compassion is great for the following causes:

1. factors (sambhāra) - Buddha's karuṇā is produced indeed, by a great provision (sambhāra) of merit (punya) and of knowledge (jñāna).

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1. Poussin, A.K. VII, pp. 77-79
2. aspects (ākarā) - as it considers the painful things with the view point of triple duḥkha - duḥkha-duḥkhatā, pariṇāmaduḥkhatā and saṃskāraduḥkhatā.

3. objects (ālambana) = as it has for its objects the beings of the three spheres.

4. equality (samatva) - as it brings happiness and good equally for all beings.

5. excellence (adhimātratva) - as no other compassion can surpass it.

Buddha's Mahākaruṇā differs from karuṇā for the following eight reasons:—

1. Karuṇā is advesa (absence of hatred), while mahākaruṇā is amoha (absence of ignorance).

2. Karuṇā takes the shape of one duḥkha while mahākaruṇā takes the form of triple duḥkha as mentioned above.

3. Karuṇā gets on the beings of one sphere, while mahākaruṇā gets on the beings of the three spheres.

4. Karuṇā is of the domain of the four dhyānas, while mahākaruṇā is of the domain of the fourth dhyāna.

5. Karuṇā arises in the line of the śrāvakas, while mahākaruṇā arises in the line of the Buddhas.
Karuna is obtained by the detachment from the Kamadhatu, while mahakaruna is obtained by the detachment from the Bhavagra (Naivasamjñāna-samjñāyatana).

Karuna does not protect, while mahakaruna protects (paritrāyate).

Karuna is "unequal compassion" as it sympathizes with the suffering beings only; but mahakaruna is "equal compassion", as it pours out for all beings equally.

In the Arthaviniścaya-sūtra\textsuperscript{1} and the Dharmasamgraha\textsuperscript{2} the 18 Āveśika-Buddhadharmas have been enumerated as follows: nasti tathāgatasya skhalitam, nasti ravitam, nasti muṣitasmrṭitā, nasti asamāhitacittam, nasti chandasya hāniḥ, nasti vīryasya hāniḥ, nasti smṛter hāniḥ, nasti vimukter hāniḥ, nasti prajñāhāniḥ, nasti vimukti-jñāna-darśana-parihāniḥ, atite dhvany asaṅgama-pratihataṁ jñānadarśanam, anāgatēdhvanyasaṅgamapratiḥataṁ Jñānadarśanam, pratyutpanne, dhvanyasaṅgamapratiḥataṁ Jñānadarśanam, sarvakāyakarmajñānapūrvaṅgamaṁ saṁjñāparivartakaṁ, sarva-vākkarmajñānapūrvaṅgamaṁ saṁjñāparivartakaṁ and sarva-manah-karma-jñānapūrvaṅgamaṁ jñānaparivartakaṁ.

\textsuperscript{1} Vaidya, Mahāyāna-sūtra-samgraha, Vol. p.325-326
\textsuperscript{2} Dharmas 79
These are, in essence more or less similar to the list given in the Abhidharmakośa as mentioned above. The list given in the Abhidharmasamuccaya also quite agrees with the list given in the Abhidharmakośa.  

**āsrava ( =Pa āsava) - depravities, influxes or ideas which intoxicate the Mind.** It is a figurative name for the three "Biases", namely, Kāmāsrava (sensuous bias) Bhavāsrava (bias for eternal existences), and Avidyāsrava (bias of ignorance). The Pali and the Buddhist Sanskrit texts add one more āsrava - which is known as dṛṣṭyāsrava (bias of views).  

The four Biases are called āsravas, they bind the beings and cause the beings to come into repeated existences (sāṁśāre āsāyanti) as they flow (āsravanti) with six sense organs (which may be compared with wounds) from Bhavāgra, the supreme heaven, down to the Avīci, the lowest hell.  

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1. Asm, p. 98-99  
2. But in Pali also sometimes it is excluded - Majjh, sutta 9; Dīgha, sutta 33.  
3. āsāyanti sāṁśāre āsravanti bhavāgraḥ yāvadavāciṁ satāhir āyatanavāraṇair iti āsravāḥ -Akb.p.308  
   cf. Adv, p.18 : 'āsravā hi ābhavāgraḥ yāvad avāciṁ upādāya cittasāntatiṁ sravayanti svam ca sravantīty āsravāh.'  
   cf. also śubhāśubhā-oh karmaṇo āsravanād āsravaḥ, sarasāḥ salilāvāhinirvāhārotvāt.  
   - Tattvārtha Bhāṣya VI. 2
The āsravas can be given up with the help of insight (Prajñā), sense-control (Indriya-saṁvara), avoidance (Prahāna), wise use of the necessities of life, and the like. Those in whom the āsravas are extinguished are called Kṣīnasravas or Arhats. The extinction of āsravas therefore is identical with the fruition of holiness (arhatva-phala-prāpti).

The 4 āsravas, as mentioned above, are also called "Floods" (ogha) and "Yokes" (yoga), "Grasps" (upādānas). They are called Oghas as they are too much violent. They in fact like a torrent along in uncontrollable fury carry off those beings who are bound with them and who, out of ignorance, surrender to their impulsion. They are called Yogas as they, in a subtler way, fetter or embrace (śleṣayanti) beings to mere worldliness. They are called Upādānas as they induce beings to ascribe to themselves all that which actually does not belong to them.1

1. Kosā V/40; Akb, P. 308; Dhs-Ā.P. 48
āhāra - food, nutriment. In the concrete sense it is used as material food, while in the figurative sense it is used as foundation or condition. Knowing the true nature of the things of the world the Bhagavat proclaimed one Dharma or truth that all beings in the world depend on food. There are four kinds of nutriments viz. Kavādikāra-āhāra, sparsā-āhāra, manahsañcetana-āhāra and viñjana-āhāra.¹

Kavādikāra āhāra or material food may be gross or subtle. Beings of the Kāmadhātu, other than the beings of the intermediate existence, gods of the kāmadhātu and the Prāthamakalpika man, depend on gross material food taken by mouth or nose. The material food is of three kinds - gandha, rasa, and spraṣṭavya - which are always impure (sāṣrava). But the question is as to how gandha (Odour) etc. found in shadow (chāyā), sunlight (ātapa), flame (jvālā) and radiance (of gems etc.) (Prabhā) may be considered as food, though they have not the qualities of material food (kavādikāra āhāra) and swallowing (abhyavaharaṇa = gilāna). Vasubandhu

1. sarve sattvā āhārasthitikāḥ - Akb, P.152
2. Kośa III/39-40; Aam, P.40.
argues that though they have got no such qualities, yet they contribute to the subsistence and duration of beings (sthitim āharanti, yāpanam āharanti) and thus they may be considered as subtle food (sūkṣma āhāra) like bath and ointments (snānābhyāṅgavat).

Kavadikāra āhāra of the intermediate beings (antarābhava), food of the gods and food of the prāthama-kalpika men are also subtle (sūkṣma) as these foods entirely penetrate in the body and give no excrement (mūtrapurīṣādi). Food of the subtle beings like, beings born in moisture (Yūka etc.), new-born babe (bālaka), being in the embryo etc. is also subtle.¹ Kavadikāra ahara exists in the five destinies: hellish and human beings, spirits, animals and gods.

Sparśa-āhāra is that which arises out of contact with the three sense-objects and vijnāna. Manaḥsaṃcetanāhāra is mental act and Vijnānahara is the Vijnānaskandha. These three kinds of food are taken by the intermediate beings (antarābhava) only which are produced out of mind (manomaya) and which always seeks for fresh existence.

¹. Poussin A.K. III 119.
(sambhavaisi), which nourish itself by odour (Gandharva) and which has its nirvṛtti (janman) with a view to the properly called birth (Upapatti). These foods are impure (Sāsrava).

Of the four kinds of food Kavaḍīkāra āhāra serves to grow and maintain the body whereas sparśa-āhāra maintains the mind. The last two i.e. manahsañcetana and vijñāna nourish the cause for future existence.

indriya - faculty, senses, predominating factor.

According to Vasubandhu the word "indriya" comes from the root "id" signifying supreme power (paramaiśvarye), and indriya, therefore, is that which exercises supreme power. It signifies the sovereign or predominating factor (ādhipatyam). It is a name for twenty-two partly physical and partly mental phenomena often treated in the sūtras as well as in the Abhidharma texts (both in Pali and Sanskrit). They are as follows :-

1. "idi paramaiśvarye", tasya indanti" ti indriyāṇi.asta ādhipatyārtha indriyārthaḥ - Akb, p.38
   "balavatvam paṭutvaṁ c'eti indriyārthaḥ"
   - Aam, p. 75
cakṣu, śrotra, ghrāga, jihvā, kāya, mana, stri, puruṣa, jīvita, sukha, Duhkhā, saumanasā, Daurmanasya, upekṣā, śraddhā, vīrya, smṛti, samādhi, prajñā, Ajñātāmājñāsyāmi, Ājñā and Ājñātāvī. Of them, the first six indriyas are called āyatanendriyas or faculties of basis which are predominant in their respective spheres. They are followed by two indriyas in sex-distinction. The ninth indriya is vitality which sustains the body. This is followed by five Vedanendriyas or feeling-faculties (sukha, duhkha etc.) which entangle beings in worldly affairs i.e. samsāra. The next group of five indriyas are called suddendriyas or spiritual or moralfaculties which lead to the cessation of suffering and help beings to attain spiritual uplift. The last three indriyas are called anāsravendriyas or passionless or supermundane faculties.

upapāduka or aupapāduka ( = Pa apaśātika) - spontaneously or apparitionally born beings, i.e. beings born without the instrumentality of parents. This applies to all Nāgas, Gāruḍas, all heavenly and infernal beings, and also the intermediary beings, and also the intermediary beings (antarābhavasattva).
Human beings just in the period of commencement of the cosmic world (Prathamakalpi) are also known as upapādakas.

This refers to the fourth of the four kinds of beings classified as to manner of birth: andaja, jaryuja, samsvedya and upapādaka.

According to Vasubandhu, these beings are so called as they are skillful in the act of appearing in the world. They take their birth all at once with organs neither missed nor deficient.

Upādāna - grasping, attachment, clinging, addiction etc. It is formed with two words "upa" (indicating excess) and "ādāna" (means acceptance). The derivative meaning of the term "upādāna" therefore, is the firm addiction or attachment to "pleasures". Vasubandhu

1. upapādane sādhukāritvād upapādakā - Akb, p. 119
2. "Ye sattvāḥ avikalā ahīnendriyāḥ sarvāṅgapratyāṅgotāḥ " - Akb, p. 119
3. "Vasyām avasthāyām viṣayapṛāptaye paryesto am anah sarvato dhāvaty asāvavasthā upādānam ity ucyate" - Akb, p.132
also says that upādāna is so called as it pursues everywhere to acquire the objects of pleasures, while Yasomitra says that upādāna is so called as it clings (upadiyate) to the objects of personality or individuality. It is an intensified degree of passions (kleśa) due to craving (trsṇā). Its function is not to release, and its proximate causes are craving (trsṇā) and false view (mithyā-drṣṭi).

There are four kinds of upādāna, viz. kāma, drṣṭi, śīlaprata and ātmavāda. When these four passions are in activity, they go by the name of upādāna.

Kāmopadāna is the firm grasping of the worldly objects of pleasure. It is accompanied by Avidyā. It denotes 34 evils, viz. 5 rāgas, 5 pratighas, 5 mānas, 5 avidyās, 4 vicikitsās and 10 paryavasthānas. Drṣṭyupādāna is the firm adherence to wrong views. It denotes 30 evils, viz. 36 drṣṭiyoga minus śīlavrataparamarṣa.

Śīlavratopadāna is the strong attachment to rituals and ascetic practices. It denotes the 6 evils known as śīlavrataparamarṣa. Ātmavādopadāna is the strong attachment

1. "upadiyate viṣaya ātmabhavo nenety upādānam" - Akv, p. 28
2. "trsṇayāḥ kleśenaodyama ity upādānam" - Aam, p. 70

 Cf. Vism. XVII/51.
to a belief in self or personality. It denotes 38 evils (Bhavayoga plus avidyās), viz. 10 rāgas 10 mānas, 10 avidyās and 8 vicikitsās.  

**Upādānaskandha** (पुपादानाक्कंडह) — Groups of clinging. The upādānas are nothing but passions (kesas). The Upādānaskandhas therefore are so called, i) as they arise from passions, ii) as they are governed by passions and iii) as they give rise to passions.  

The upādānaskandha consists of the "5 aspects in which the Buddha has summed up all the physical and mental phenomena of existence and which appear to the ignorant man as his Ego, or personality." They are Rūpaskandha, vedanāskandha, sammūsectha, saṃskāraskandha and vijñānakandha.  

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1. Akb, p. 307  
2. tatsambhūtatvāt... tadvidheyatvāt... upādānānī vā tadbhāvānti tā... upādānaskandhah = Akb, p. 5  
3. Hyanatiloka, Buddhist dictionary, p. 76  
4. We have already discussed these Skandhas in the previous chapter.
The upādanaśāṅkhaś has are always impure (sāsraṇa). In the sanskrit as well as pali Abhidharma texts the conception and classification of the upādanaśāṅkhaś has are identical.

ṛddhi (Pa iḍḍhi) - potency, supernatural or magic power. According to the Vibhaśa, the word 'ṛddhi' designates samādhi (meditation). Samādhi is so called as it is realised and made successful by ṛddhi (ṛddhyati, sampadyate).

There are many kinds of ṛddhis. In Pali we have ten, viz. (a) adhiṭṭhāna iḍḍhi which refers to the performance of wonders by exercising will-power; (b) viṅcubhaṇa iḍḍhi which refers to the power of assuming various forms; (c) manomaya iḍḍhi which refers to the power of creating a mental body resembling the meditator's own physical body; (d) nāga-vipphāra iḍḍhi or the power of inherent insight to remain unagitated in danger; (e) samādhi-vipphāra iḍḍhi or the power of meditation to overcome the hindrances (nivarani); (f) ariyā iḍḍhi or miraculous power which refers to the ability of the noble ones to change their attitude at will; (g) viṅkajā-īḍḍhi or the miraculous power born with
the result of kamma; it refers to the power of traversing the sky by birds, deities, and so on; (h) puṇṇavatto iddhi or the miraculous power of the meritorious ones; it refers to the fortunate position of a universal monarch and a few others endowed with special gifts; (i) vijjāsavā iḍdhi or the power of the magical arts by which one can travel through the air and do other wonderful deeds; and (j) samma-payogā-iddhi or the power of right efforts by which one can overcome the unwholesome states of mind and develop the wholesome ones.¹

In the Sanskrit Abhidharma text however rddhi is of five kinds, viz. 1) bhāvanāja or produced by bhavana (meditation), (ii) upapattilābhika or inborn, (iii) vidyākṛta (or mantrākṛta) or produced by the power of magical arts, (iv) oṣadhikṛta or magical power produced by plants and (v) karmaja or produced by the result of karma.²

¹ patisambhidāmagga 11, p. 306
² Dhs. A, p. 91; Vism P./373,766

2. Kośa, VII/53
rūdhīpāda (= Pa ṭīdhīpāda) - element of supernatural power. It refers to the four qualities for the attainment of miraculous powers. They are: chanda (strong desire), vīrya (energy), citta (concentration of mind) and mīmāṃsā (concentration of investigation and discrimination).

By developing and practising these rūdhīpādas (roads to potency) one enjoys various magical powers (rūḍḍhi) and the higher spiritual powers called 'ābhiṣjñās'.

All the Pali and Sanskrit Abhidharma texts agree with the total number of rūḍḍhi pādas. ¹

Kāmādhūtā - sensuous sphere which comprises 6 kāma-heavens (cāṭurmāhārājika, trayaṣtriṃśa etc.), the human world consisting of the four continents (Jambudvīpa, uttarakura etc.), 8 hells (avīci, pratāpana etc.) the spirits (asura, preta etc.) and the animal kingdom (birds, beasts, reptiles etc.).

Kāmādhūtā has got two other synonyms; viz. kāmāvācara and kāmaloka.

Kṛṣṇāyatana (-Pa kasiṇāyatana) - objects in their entirety. There are 10 such kṛṣṇāyatanas, viz.

¹ Adv, P. 359; Asm P. 73; Dharmas 46; Arthaviniṣca (B.S.T. No. 17), p. 321
Pṛthivī (earth) Kṛṣṇa, Ap (water), Tejah (fire), Vāyu (air), Nīla (blue), Pīta (yellow), Lohita (red), Avadāta (white), Ākāśa (space), and Vījñāna (consciousness)—Kṛṣṇa. These are so named as they embrace their object in its totality and exclusively.\(^1\) In Pali and Sanskrit Abhidharma texts the number of Kṛṣṇayatanas is identical.\(^2\) In the Visuddhamagga, however, the last two Kṛṣṇas (kasiṇas) are Āloka-kasiṇa and paricchinnakasiṇa.\(^3\) The Pali texts throw a flood of light on the subject. What we come to know from them is that 'Kasiṇa' or Kṛṣṇa is the name given to a purely external device to produce and develop concentration and attain the Dhyānas or absorptions. First of all it consists in concentrating one's full and undivided attention to one visible object (say, earth, water, and the like) as "preparatory sign" (parikamma nimitta). This sign must be viewed hundreds of

1. nirantaraṁ kṛṣṇāṁ pṛthivy ādīnāṁ
   sphāraṇāvād vyāpanāṁ tasmāt
   kṛṣṇāyaṁ kṛṣṇāṁ ānitya ucyante - Akb, p.692
   cf. Asm, p. 96

2. Akb, p. 457; Asm, p. 103; Adv, p. 9n; Āṅguttara, V, P. 46, 60; Majjhima I, p.423;

3. Visuddhi, P. 110
thousands of times, until at last one perceives, even with the eyes closed, a mental reflex, the so-called "grasped or acquired sign" (uggaha-nimitta). After the perception of this sign the meditator should no longer sit in that place; he should return to his own quarters and go on developing it sitting there. Then there may arise the spotless and immovable so-called "counterpart sign" (yatibhāga-nimitta), and together with it the "neighbourhood concentration" (upacāra samādhi) which have been reached. While still persevering in the concentration on the subject, the meditator will finally reach a state of mind where all sense-activity is suspended, where there is no more seeing and hearing, no more perception of bodily impression and feeling, i.e. state of the First mental Absorption (dhyāna).

Klesa (=Pa kilesa) - In its general sense the word means fatigue or pain or trouble. But in Buddhist philosophy, it means defilements, 'delusions' or 'mind-defiling passions.'

1. In the 4th and 5th chapters of the Vāsudhīmagga, Buddhaghosa gives a full description of all the Kṛṣṇa-Exercises.

Cf. Conz., E. Buddhist meditation, P. 103-107
Kleśas are generally of two categories, viz., intellectual kleśas and emotional kleśas. Of them, the former group of kleśas are due to errors of judgment or want of discrimination, while the latter group are produced by the habits of our emotional nature and are very difficult to eradicate than the former. The former group comprises five kleśas, viz., kāyadrṣṭi (egoism), antagrāhadṛṣṭi (eternalism or nihilism), mithyādṛṣṭi (wrong views), drṣṭiparāmarṣa (attachment to the previous three kleśas), and śīlavrataparāmarṣa (attachment to self mortification and superstitions rituals). The second group also comprises five kleśas, viz., lobha, dveṣa, moha, māna and vicikitsā.

In the Pali Abhidharma, however, we have ten kleśas (kilesas) viz., lobha, dosa, moha, māna, diṭṭhi, vicikicchā, thīnam, uddhaccam, dhīrikam and anottappam. Vasubandhu,

2. Dhammasaṅgani, sections 1229-1239; Vibhaṅga, XII

N.B. 10 defilements in group are nowhere to be found in the suttas.
however, enumerates six klesas and ten upaklesas (minor klesas). The six klesas are: māyā, mada, upanāha, vihimsā, pradāsa and śāthya. Of these, māyā and mada originate from rāga, upanāha and vihimsā arise from pratigha, pradāsa arises from drṣṭiparāmarśa and śāthya arises from drṣṭi. The ten upaklesas are: kaukṛtya, īrṣyā, krodha, vihimsā, mātsarya, śāthya, māyā, mīḍḍha, mṛakṣa and mada.

In pali also we have sixteen upakkilesas, viz., abhijjha, vyāpada, kodha, upanāha, makkha, palāsa, issā, maccariya, māyā, sātheyya, thambha, sārembha, māna, atimāna, mada and pamāda.

citta - means 'Mind'. It is synonymous with manah, and vijnāna. According to Vasubandhu, Mind is called 'Citta' as it observes (cinoṭīti); it is called 'Manah' as it considers (manute iti), and it is called vijnāna

2. Majjhimanikāya, sutta 7  

Elsewhere the 5 niśvaraṇas (kāmacchanda, vyāpada, uddhacca-kukkucca, thīnamiḍḍha and vicikicchā) are also called upakkilesas.
as it discriminates \( (vijñānatī' ti) \).\(^1\) Buddhaghosa also bears the conception of citta. According to him citta is so called as it thinks of its object and discriminates; \( \text{Or, it is so called as it is common to all states of consciousness, worldly, moral, immoral or great inoperative (in the case of Arhat), } \text{Or as it accumulates (cinoti) its own series (atano santānam) by way of the process of perception (javanavīthivasena).} \) The resultant (vipāka) is also termed as citta as it is accumulated by karma and defilements. It is also called citta as it is variegated (cittatā) according to circumstances, and as it is capable of producing a variety of operations or resultants.\(^2\)

Cittas are generally of three classes, viz. kuṣala (wholesome), akuṣala (unwholesome) and avyākṛta (neutral or indeterminate). The kuṣala-cittas are accompanied by alobha, adveṣa and amoha, while the akuṣala-cittas

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1. cinoti' ti cittam. manuta iti manah.
   vijñānatī' ti vijñānam - Akb, p. 61
2. Dhas A, p. 63
are accompanied by lobha, dvega and moha. But the 
avyākṛta cittas are not accompanied by any of the good 
or bad tendencies (Hetus). They are therefore called 
āhetukas and avyākṛtas. According to the Abhidharma 
treatises cittas are further subdivided according 
to different spheres - viz., kāmavacara, rūpavacara, 
arūpavacara and Lokottara. Thus the Pali Abhidharma 
enumerates 54 kāmavacara-cittas, 15 Rūpavacara-cittas, 
12 Arūpavacara-cittas and 40 Lokottara-cittas, while 
Vasubandhu enumerates only 20 cittas (8 kama + 6 rupa + 4 
ārūpya + 2 Anāsrava). But the Sarvāstivādins view cittas 
as vijñānas which are of six kinds, viz., caksur 
vijñāna, ĺrotra-vijñāna, Ghrana-vijñānam, Jihvā-vijñāna, 
Kāya-vijñāna and Mano-vijñāna. These vijñānas respectively 
depend upon their respective sense-organs (viz., caksu, 
śrotra etc.) and also discriminate their respect objects, 
(viz. rūpa, śabda etc.). Only the manovijñāna, being 
the chief, discriminates also rūpa, śabda, gandha etc., 
in addition to its own function.

1. Kośa II/72.
Citta-viprayukta Samskaras (=Pa Citta-Vippayutta-samkāras) - composite energies or dynamic factors apart from the matter and mind. These energies though quite independent of both matter and mind, cannot become active unless they are joined to a mental or material basis. According to Yaśomitra the Viprayukta Samskaras are distinct from rūpa, citta, caitta and asamskrta dharmas. Vasubandhu enumerates 14 citta-viprayukta samskaras as the Sarvāstivādins did. They are, prāpti (attainment), aprāpti (non-attainment), sabhāgata (common characteristics) asamānika (absence of perception) asamānīsamāpatti (state of meditation producing cessation of perception), nirodha-samāpatti (state of meditation producing cessation of mental activity), ājīvita (life), jāti (origination), jara (decay), sthiti (continuance), anityatā (impermanence) nāmakāya (words), padakāya (sentence) and vyanjanakāya (letters). Dr.P.S.Jaini however, wrongly observes that Vasubandhu enumerates

1. ime samskāra na cittena samprayuktā na ca rūpasvabhavā iti citta-viprayuktā ucyante - Akb,P.92
2. Akv, P. 142
3. Kośa II/35 -47
only 13 citta-viprayuktadhammas. According to his opinion, Vasubandhu has included asaṃjñī-samāpatti in asaṃjñika. This is wrong. Because Vasubandhu clearly mentions about asaṃjñika-samāpatti. In his kārikā, (Kośa II/35) the word 'Samāpatti' is given in the dual number and in his Bhāṣya, Vasubandhu enumerates two samapattis, viz. asaṃjñīsamāpatti and Nirodhasamāpatti. Moreover he himself defines asaṃjñīsamāpatti in Kārikā 42.

The author of the Abhidharmadīpa also closely follows the list of Vasubandhu. In Kārikā No. 128 the author, however, mentions that the viprayuktasamāskāras are 13. But the Vṛtī remains silent about the number. Dr. P.S. Jaini therefore lists the Viprayuktasamāskāras as 13 and he excludes asaṃjñīsamāpatti from the list. But one thing we should not overlook that while explaining the citta-viprayuktadhammas, the author has explained the 'asaṃjñī-samāpatti too.

1. Bhāṣya, P. 68
2. Kośa II/42
3. Adv, P.65 n
4. Abhidharmadīpa, Kārikā 135
My opinion therefore is that the author of the Abhidharmadīpa has actually enumerated 14 Citta-viprayukta-saṃskāras and in Kārikā No.128 of the same treatise, the word 'trāvāda' will be 'gatūda'.

Ghoṣaka however enumerates 15 Citta-viprayukta saṃskāras. Aprāpti, jīvita and saṃbhāgata of the above list are not found in his enumeration. On the other hand he adds the following three bringing his total to 15: desāprāpti, vastuprāpti and āyatanaprāpti.

Asaṅga, again in his Abhidharma-samuccaya enumerates 23 citta-viprayuktadhammas. He adds the following ten in addition to the list of 14 (minus aprāpti) given above by Vasubandhu: prthajñanatva, pramāṇa, pravṛtti, pratiniyama, yoga, java, anukrama, kāla, desa, saṃkhyā and saṃgrāḥ. Nagarjuna in his Dharmasamgraha, enumerates 13 such saṃskāras which are quite identical with those of Vasubandhu's list. Only difference is that Nāgārjuna drops two Saṃpattis and adesa saṃskāra called 'Saṃpattī'.

1. Aam, P. 61
2. Asm, P. 10
3. Dharmas 31
also we find 16 Saṃskārasā which is identical with those of Vasubandhu's list. Difference is that aprākti has been dropped and three other praptis are added as we find in the list of Ghoṣaka. The three praptis are as follows: - ṛṣrayaprāpti, dravyaprāpti and ṕvatanaprāpti.1

The cittā-Viprayukta dharmas, however are not unknown to the pali Abhidharma texts. In the Dharmasaṅgraha and the Visuddhimagga this category of dharmas are enumerated which however refer only to the rūpaskandha and Nirvāṇa. In the Dhammasaṅgani, 23 such dharmas have been enumerated which are as follows:- Cakkhu, Sota, ghāṇa, jīvā, kāya, rūpa, sadda, gandha, rasa, itthindriya purisindriya, jīvindriya, kāyaviññatti, vāciviññatti, ākāsadhātu, rūppasa lahutā, mudutā, kamaśaṭatā, upacayo santati, jaratā, aniccatā and kavālīkāra-āhāra.2 Buddhaghosa adds hadavayatttu

1. Poussin, A.K. II, P. 178-179 n
2. Dhammasaṅgani, 1192
to the list of Dhammasaṅgani bringing his total to 24. In the Kathavatthu also there is a controversy if the anusayas and pariyutthanas (outburst or pre-possession of anusayas) are to be designated as citta-vippayutta dhammas. Because the Mahāsāṅghikas, Sammitiyas, Andhakas and Uttarāpathakas and Vātsiputrīyas held anusayas to be Citta-Vippayuttadhammas. Even the Jīvitindriya was considered as a Citta-vippayuttadhamma by the Pubbaseliyas and the Sammitiyas.

Thus we find that the category of the Citta-Viprayukta-charmas was not an invention of the Sarvastivādins. It was accepted even by some early schools of Buddhist thought.

Caittas or Caitasikas ( = Pa Cetasikas), mental properties, mental states which are bound up with the simultaneously arising Citta (mind), and conditioned

1. Visu, XIV /36
2. Kv.XIV/5-6
3. Kv. A IX/14, X/1, XIV/3; Akv.P.442
4. Kv. A. VIII/10
by its presence. The difference between the Citta and the Caittas is that the Citta (Mind) concerns with generalities while the caittas deal with particularities. "For example when we see a human form at a distance, it is 'Citta' which enables us to find out whether it is that of a man or a woman; whereas the Caittadharmas help us to make out whether the person is one-eyed or two-eyed, tall or short, fair or dark, etc."¹

There are however differences in the enumeration of the Caittas or Cetasikas as found in the Abhidharma-kośa, Abhidharmasamuccaya, Abhidharmāṁṛta and the Pali Abhidharma texts. In the Abhidharmakośa the number of Caittas is 46 which we have discussed in the previous chapter,² in the Abhidharmasamuccaya³ 54, in the Abhidharmāṁṛta⁴ 40 and in the Pali Abhidhamma texts, especially in the Abhidhammatthasaṅgaha⁵ 52. But from

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¹ Sōgen, Y., Systems of Buddhistic thought, p.155
² Vide P.198; Kośa II/24 - 34
³ Asm P. 5
⁴ Aam P. 66-69
⁵ Abhidhammatthasaṅgaha, Chapter II
the lists of the Caittas are common to all. They are cetanā, chanda, manaskāra, vedanā, saujñā, samādhi, sparśa, smṛti, adhimokṣa, prajñā, aloha, adveda, amoha, apatṛpya, upekṣā, prāśrabdhi, ārtha, hṛt, īṣyā, suddhatya, kaukṛtya, moha, mātsarya and māna.

Jñāna (= Paññā) = knowledge. Properly speaking Jñāna is analytical and appreciative understanding. Its function is to analyse and penetrate into the real or true nature of things. Like a lamp it spreads its light over the objects. It has a double aspect. The one is to know and the other is to make known. It knows the true implication of the four Noble truths. It makes known the verifiable fact of transitoriness (anitya-lakṣaṇa), miserableness (duḥkha-lakṣaṇa) and egolessness (Anātma-lakṣaṇa). It brings about the four stages of Buddhist Holiness (Srotāpatti, Anāgāmi etc.) and the realization of Nirvāṇa.

The Abhidharma treatises explain different kinds of Jñānas with their various aspects. In the Sanskrit Abhidharma texts principally ten Jñānas are enumerated namely, Dharma Jñāna, anāvaya-, lokasaṃvṛti-, paracitta-, duḥkha-, samudaya-, nirodha-, maṅgakṣaya-, and anutpāda Jñāna.

1. Kosā, 7th chapter (Kośasthāna);
   Dharmas 29, Aṣam P. 89;
   Adv, 7th chapter; Vibhaṅga, P. 306-344
These Jñānas have been explained as follows:

a) Dharmajñāna - a pure knowledge relative to the Kāmadhātu of the four noble truths.

b) AnAvgyajñāna - a pure knowledge relative to the Rūpa and Ārūpyadhātus of the four noble truths.

d) Loka-samvṛtijñāna - a knowledge which has all the Samskrta and asamskrta-dharmas as its objects.

e) Dukkha-jñāna - knowledge about transitoriness, miserableness and voidness of the Pañcaskandhas.

f) Samudaya-jñāna - knowledge about the fact that the Pañcaskandhas are conditioned by the relation of cause and effect.

g) Nirodhajñāna - a pure knowledge about cessation (nirodha), proper (samyak), excellent (praṇīta) and salvation (niḥsaraṇa).

h) Mārgajñāna - a pure knowledge about the fact that the Noble Eight-fold path leads to salvation.

i) Kṣayajñāna - a pure knowledge about the four successive stages in realizing the four Noble truths.¹

¹ Kṣaya-jñānam katamad duhkham me prajñatam iti jānati, samudayo pārahīno, nirodhaḥ sākṣātkṛto, margo bhāvīto iti jānati. - Akb. P. 394
j) Anutpādajñāna - a pure knowledge after realisation of the four Noble truths.¹

The ten jñānas are differentiated due to nature (Svabhāva), opposition (Pratipakṣa), aspect (Ākāra), aspect and object (Gocara), preparatory exercise (Prayoga), achievement of task (Kṛtakṛtya) and extension of causes (Hetuvistara). As for example, the Saṃvṛti-jñāna is not absolute knowledge (aparamārthajñāna) by nature (Svabhāva). The dharmajñāna and the anvayajñāna are differentiated by opposition, because the former is concerned with the Kāmadhātu, whereas the latter is concerned with the +Rūpa and Ārupyadhatus. The duhkha-jñāna and samudayajñāna are differentiated by aspect (ākāra), because though they have the same object (i.e. Pañcopādānaskandha), their aspect is different. The nirodhajñāna and the mārgajñāna are differentiated both by object and aspect. The Paracittajñāna is differentiated by the preparatory exercise (prayoga). The Kṣaya-jñāna arises in a series of kṛtakṛtya or the

¹. Poussin, A.K. VII. P. 12-14
achievement of task. The anutpādajñāna is differentiated by the extension of causes (hetuvistāra) because it has for its causes all the pure (anāsrava) jñānas.\(^1\)

Among the ten jñānas the four i.e. duḥkhā, samudaya, nirodha and mārgajñāna have sixteen aspects (ākāras). In the previous chapter we have enumerated those sixteen aspects. Here we will discuss them in detail.\(^1\)

1. In the Dukhasatya -

\begin{itemize}
  \item [i)] It is anitya (impermanent) as its origination is dependent of causes (Pratyayprati-baddhajñanmatvāt);
  \item [ii)] it is duḥkhā (suffering) as it is of painful nature (Pidanātmatvāt);
  \item [iii)] it is Śūnya (Void) as it is contradicted with the view of 'myness' (ātmīyadṛṣṭi-vipakṣatvāt), and
  \item [iv)] it is anātma (impersonal) as it is contradicted with the view of 'self' (ātmadṛṣṭivipakṣatvāt).
\end{itemize}

\(^1\) Poussin A.K. VII. P. 31-32.
2. In the Samudayasatya -

i) it is hetu (cause) having the character of seed (bījadharmayogena);

ii) it is samudaya (origin) having the nature of producing (prādurbhāvayogena);

iii) it is Prabhava (Successive causation), as constituting series (Santatiyogena);

iv) it is pratyaya as realising an effect in conjugated causation (abhinispādanayogena).

3. In the Nirodhasatya -

i) it is nirodha (cessation) for the causes of the abolition of the impure Skandhas (anāsravaskandhakṣayat);

ii) Śānta (calm) for the extinction of the three evils = Rāga, Dvege and Moha;

iii) Praṇīta (excellent), for the absence of all pains (nirupadravatvāt-duḥkhabhāvāt); and

iv) niḥsaraṇa (salvation) because dissociated from all the causes of pain (Sarvaduḥkhaḥaraṇavimuktatvat).
4. In the Mārgasatya —

1) mārga (path) because one goes through it towards Nirvāṇa;
2) nyaya (reasonable or practical) i.e., provided with evidence, resources (upānyuktatvāt);
3) pratīpād (obtaining), for it makes to obtain Nirvāṇa correctly;
(Nirvāṇasya samyak pratīpādanārthena); and
4) Nairyaṇika (final departure), for it makes to pass beyond a definitive way (atyantaṁ nityāṇa-prabhūtvāt).

All these sixteen aspects are regarded as Prajñā and these are perceived by all the dharma which have an object (sālambana).

The Lokasaṃvṛti jñāna is of three characteristics viz. good (kuśala), bad (akuśala) and indefinite (avyākṛta). But the other nine Jñānas are always good (kuśala).

trans (Pa tanhā), craving, desire.

It is regarded as the second of the four noble truths in Buddhist philosophy. In the first Sermon of the Buddha
at Sarnath the Buddha said to his first disciples thus—

"Idam kho pana bhikkhave, duḥchasamudayam ariyasaccam. yayam taṇhā ponabbhavikā nandīrāga-sahagatā tatra tatrā-bhinandiniḥ: seyyathiddam, kāmataṇhā, bhavataṇhā, vibhavataṇhā" ti - "Now this O bhikkhus, is the Noble truth concerning the origin of suffering. Verily it is that craving which gives rise to ever fresh rebirth and bound up with pleasure and lust, now here and now there, finds ever fresh delight. It is the sensual craving, the craving for existence and the craving for self-annihilation." From these words of the Buddha we can easily realise the true implication of the term "tṛṣṇā". It is a direct outcome of avidyā (ignorance) and so it is the prime cause of all our calamities and of the ever-continuing cycle of rebirths.

Corresponding to the six sense objects, there are six kinds of tṛṣṇā, namely, rūpa-tṛṣṇā, śābdā-tṛṣṇā, gandhā-tṛṣṇā, rasa-tṛṣṇā, sprastavya-tṛṣṇā and dharma-tṛṣṇā. Corresponding to the three-fold existences, again there are three kinds of Tṛṣṇā, viz, kāmatṛṣṇā (craving for sensual existence), rūpa-tṛṣṇā (craving for fine-material existence) and arūpa-tṛṣṇā (craving for immaterial existence)."
Trsna again is the 8th link in the formula of the Law of Dependent Origination (Pratītya-samutpādanīti).

Dukkha (Pa dukkha), suffering, misery, evil, unsatisfactoriness. It is the first of the 4 Noble truths. In its ordinary meaning it means the woes of the world which have been enumerated by the Buddha in the Mahāvagga as follows:

Birth is suffering, old-age is suffering, so are disease, death, grief and lamentation, union with uncongenial persons, separation from dear ones, disappointment due to failure to obtain the desired objects, and lastly the whole mass of aggregates constituting the body is sufferings.

But in the Buddhist philosophical sense the implication of 'dukkha' is different. It means really the existence in the world with concomitant pain and pleasures which are impermanent and which have got no real entity.

1. Vīn I, P. 10.
2. Dutt, N. Early monastic Buddhism (Revised Ed.), P.137.
It is divided into three, viz. duhkha-dukhata i.e. mental and physical pain, viparinama-dukhata i.e. pleasure transforming into pain and sanskaradukhata i.e. pain which arises and disappears due to change.

**devagati** - heavenly being who are invisible to human beings. Like all other beings they are also subject to repeated birth, old age and death. They are born in different heavens on account of their meritorious deeds in this world. They enjoy bliss so long as the fruit of their meritorious deeds lasts, and as soon as the fruit of their meritorious deeds becomes exhausted they again take birth in this world.

Heavenly beings are of many classes. In the Kâma-vacara (the sensuous sphere), there are six Kâma-heavens, viz. Caturmâhârajika, Trayastriṃśa, Yama, Tuṣita, Nîrmanarati and Paranirmita-Vaśavartin.

a) Caturmâhârajika - This is the lowest of the six heavens. This heaven is placed on the mount Meru. The inhabitants of this heaven are called Caturmâhârajikas.

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1. kosa VI/3, Vism. P.475, Madhyamika vṛtti P. 475vi
2. Poussin A.K., III PP, 159-160
as they inhabit the abodes of the four guardian-kings of the four quarters, namely, (1) Dhrta^fetra of the East, (ii) Virūḍhaka of the South (iii) Virūpākṣa of the West and (iv) Vaisravaṇa (Kuvera) of the North. The inhabitants of east are called Gandharvas, of the south Kumbhāṇḍas, of the west Nāgas and of the north Yakṣas. The gods of this heaven are most numerous.

b) Trayāstrīmsā — The heaven of the thirty-three gods, namely, eight Vāsavas, ten Asvins, eleven Rudras and twelve Ādityas. This is the second heaven of the Devas-lokas. This is also placed on the Summit of Meru. Its four corners are guarded by Vajrapāni-Yakṣa. In the middle of this heaven there is Sudarśana, the royal city of Śakra. Vaijayanta, the place of Śakra is situated in the middle of the city. Around the city there are four pleasure-gardens, viz. Caitraratha (on the east), Pārūṣyaka (on the south), Miśraka (on the west), and Nandana (on the north).

c) Yāma — This heaven is situated above the Trayāstrīmsā heaven. Yāsumitra states that due to their demerits

1. Poussin, A.K.,
   III PP. 160-162
a particular type of gods are placed in this heaven. According to the Stāvīravādins the persons of high merits and the persons like - Grotāpannas, Sakṛdāgāmins, Anāgāmins and Arhats are placed in this heaven. In this heaven there is no division of day and night, it being of eternal day-time.

(d) Tuṣīta - This is situated above the Yāma heaven. The gods of high merits, especially the Bodhisattvas reside in this heaven and pass their days with pleasure (tuṣṭyā) only. Hence this heaven goes by the name of Tuṣīta. According to the Buddhists, Maitreya, the next Buddha, resides at present in this heaven.

(e) Nirmāṇarāti - This is situated above the Tuṣīta heaven. It is the heaven of transforming pleasures. It is called because subjective desires are at once transformed here into objective pleasures.

(f) Paranirmitavasāvatī - According to Yaśomitra the gods of this heaven are so called as they enjoy the pleasures earned by others (Parānirmita). This is the highest

1. Akv., P. 254
2. Akv. P. 254
of the Kāma-heavens. This is placed above the Nirmāṇarati-heaven. This is the heaven of the freedom of transformations.

All the gods of these six kinds of Kāma-heavens enjoy sensual pleasure. It is said that in five ways they satisfy their sensual desire: by copulation, by embracing, by the contact of the hands by smiling and by the looking at one another. The Cāturmāhārājikāyika and the Trayastriṃśa gods unite by copulation. The gods of the Yāma heaven unite by embracing whereas the gods of the Tuṣita heaven unite by the mutual holding of hands. The gods of the Nirmāṇarati heaven unite by smiling and those of the Paranirmitavasāvartī unite by looking at one another.

But in all these Kāma-heavens birth takes place apparitionally. The new born babes appear suddenly on the knees of the goddesses and at the time of their birth they seem to be the children of five to ten years of age. But in all these Kāma-heavens birth takes place apparitionally. The new born babes appear suddenly on the knees of the goddesses and at the time of their birth they seem to be the children of five to ten years of age.

In all the Pali and Sanskrit Abhidharma texts the number of these six Kāma-heavens is identical.

2. Kosa III/70
The heavens of the Rūpadhātu are situated above the heavens of the Kāmadhātu. The beings of the Rūpadhātu are physically and mentally superior to those of the Kāmadhātu. They have only bodies (Rūpa), but they are free from Kāma (desire). According to Vasubandhu there are seventeen such classes of heavens, viz:

1st Dhyāna. 1) Brahmakāyika - The heaven of the Brahma's retainers.
2) Brahma-purushita - The heaven of Brahma's ministers.
3) Mahābrahman - The heaven of Brahman himself.

2nd Dhyāna 2) Parīttābha - The heaven of lesser light.
5) Apramāgābha - The heaven of infinite light.
6) Ābhāsvara - The heaven of universal light.

3rd Dhyāna. 7) Parīttasūbha - The heaven of lesser purity.
8) Apramānāsūbha - The heaven of infinite purity.
9) Subhākṛtśna - The heaven of universal purity.

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1. Kośa III/2; Akv., P. 254-255; Cf. Aam, P.34
4th Dhyāna -

10) Anabhraka - The Cloudless heaven
11) Puṇyaprāsava - The heaven of fortunate birth.
12) Vṛhatphala - The heaven of great results.
13) Avṛhā - The passionless heaven.
14) Atapa - The heaven without heat.
15) Sudrā - The heaven of perfect form.
16) Sudarśana - The heaven of perfect vision.

and

17) Akanīṣṭha - The highest heaven

The first group of Rūpa-heavens, 1, 2, and 3 are gained as the result of the practice of the first dhyāna.

The second group of Rūpa-heavens, 4, 5, and 6 are gained as the result of the practice of the Second dhyāna.

The third group of Rūpa-heavens, viz, 7, 8, and 9 are gained as the result of the practice of the third dhyāna.

The last group of Rūpa-heavens, viz, 10 to 17 are gained as the result of the practice of the fourth dhyāna.

According to the Kāśmirī-Vaibhāṣikas and the Sthāvira-vādins, the number of Rūpa - heavens is sixteen.¹

¹. The Kāśmirī-Vaibhāṣikas include Mahābrahmā-Gods in the heavens of the Brahmāpurohitas - Akb, P, III

The Pali list omits Brahmakāyikas, Anabhrakas and Puṇyaprāsavas and adds two, viz. Brahmāpārisaīja (Brahma-pārisadaya) and Asaṅhasatīha (Asaṅja-sattvās). - Abhidhammattha-saṅgha, V/6; Vibhaṅga, P, 570-572
The heavens of the Arūpadhātu are situated above the heavens of the Rūpadhātu. 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 a body, only consciousness remaining there. Almost all the schools of Buddhism enumerate the Arūpa heavens as follows:

1. Ākāsa-nantyāyatana - The heaven of boundless space.
2. Vijnānānantarīyatana - The heaven of infinite consciousness.
3. Ākīncanayāyatana - The heaven of absolute non-existence.

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1. As for instance, Dharmasaṅgraha omits Apramāṇasubhas and adds two more, viz. Brahmāpārṣadaya and Asamjñisattvas like the Pali list. - Dharmas 128

2. These are variously enumerated in the different Buddhist Sanskrit Texts:

See B H S D, P. 270
Megovern, A manual of Buddhist Philosophy, I, P.67-69
dhvana (Pa Jhana), absorption, concentration, trance, meditation. The word comes from the root of "dhyai" which according to Vasubandhu, is employed in the sense of 'upanidhyāna' (Pa Upanijjhāna) meaning reflection. So dhvāna is that by which one reflects on, meditate upon a thing. It properly understands the concentrated mind in its reality.\(^1\)

There are four dhyanas, viz. prathama-dhyāna, dvitiya-dhyāna, tertiya-dhyāna and caturtha, - dhyāna. Whenever a person enters into the 1st dhyāna he becomes free from 5 nīvaraṇas (hindrances), viz. kāmacchanda (sensuous) desire, Vyāpāda (ill-will), styāna-middha (torpor and languor), auddhatya-kaukrtya (restlessness and scruples) and vicikitsā (doubt). According to Vasubandhu, the 1st Dhyāna is provided with Vicāra (which includes vitarka also), prīti and sukha, and when it is pure and anāsrava it possesses 5 constituents of absorption (Dhyānāgas) present in him, viz. Vitarka (thought-conception), Vicāra (discursive thinking), Prīti (rapture), Sukha (joy) and cittaikāgratā (concentration).\(^2\)

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1. "dhvānam iti ko'rthah. dhyāyantī anene'ti, prajānanti'tyarthah samāhitacittasya yathābhūtaprajānāt." - Akb - P. 433

2. Kośa VIII/7.
It covers three heavenly spheres, viz, the sphere of Brahmakṣyika, the sphere of Brahmapurohitā and the sphere of Mahābrahma.\footnote{Kosa III/2, Bhāṣyas, P. III} The Pali sources give some further details. It is mentioned that the adept in the 1st Dhyāna should repeat the same dhyāna and should constantly practise adverting to trance (āvajjana), entering into trance (samāpajjana), maintaining the trance (adhitthāna), rising from the trance (Vutthāna) and introspection (Paccavekkhāna).

The 2nd Dhyāna is provided with pṛiti and sukha, and there are 4 constituents of absorption (dhyānāṅgas) in the 2nd Dhyāna viz. adhyātmiprasāda, Pṛiti, Sukha and cittākāgṛata.\footnote{Dhs A., P. 169 f; Vism, P. 154} It covers three heavenly spheres viz. the sphere of Abhasvaraloka. The adept in the 2nd Dhyāna should repeat the same dhyāna and he will gradually realise pṛiti (rapture) which is also a source of disturbance to mental tranquillity. The adept, therefore should try to get rid of Pṛiti in onder to reach the 3rd Dhyāna.

\footnote{Prityādayah, Prasādaśca dvitiyeṅga - catuṣṭayam - Kosa VIII/7}
The 3rd Dhyāna is provided with sukha and they are five constituents of absorption (Dhyānāṅgas) in the 3rd Dhyāna, viz. upeksā, smṛti, samprajñāna, sukha and samadhi (– Cittāikāgratā).\textsuperscript{1} It covers three heavenly spheres viz. Parīttaśubha, Apramāgasūbha, and Subhakṣaṇa.\textsuperscript{2} In this Dhyāna the adept should be Upekṣaka (–Pa upekkhaka) i.e. he should be unaffected either by pleasure or displeasure.\textsuperscript{3} The adept should be Smṛtimān (–Pa satimā) i.e. he should closely observe with full concentration and alertness what is passing within and outside his mind and body. The adept should be sukhavihārī i.e. when he arises from this Dhyāna he realises that his body has become pervaded by a feeling of ease (sukha).

The 4th Dhyāna is free from vicāra, Prīti and Sukha, and it possesses four constituents, viz. adukhāsukha vedanā, upeksā-pārisuddhih, smṛtipārisuddhih, and samādhi. It covers eight heavenly spheres viz. Anabhraka, puṇyaprasava, Vṛhatphala, Avr̥hā, Ātapa, sudr̥ṣa, sudarsana and Akanistha.

\textsuperscript{1} Kosa VIII/8;
\textsuperscript{2} Kosa III/2; Bhāṣya, P. III
\textsuperscript{3} In the Pali texts 10 kinds of Upeksās have been described – Vism, P. 160, Dhs A.P. 172
Thus we find that in the four Dhyānas there are eighteen constituents of absorption (Dhyānāṅgas).
Each of the four Dhyānas again in two-fold: Upapattika
(or kāryadhyāna or Dhyāna-effect) and samāpattika (or kāraṇadhyāna or Dhyāna-cause).

These four Dhyānas are induced by meditating on the forty Karmasthānas (=Pa Kammaṭṭhānas) or subjects of mental training, viz. 10 Kṛṣṇāyatanas¹ (=Pa Kasināya-
tanās), 10 asubhas² i.e. ten states through which a neglected corpse passes before it is completely destroyed,

10 anusmṛtis³ or recollections, 4 brahmavihāras or lofty behaviour of mind,⁴ 4 ārūyas,⁵ one Samjñā i.e.

1. Prthivi, āpa, teja, vāyu, ātīta, pīta, lohita, sveta, ākāśānāntyāyatana and vijñānānāntyāyatana-Kosa YIII/40.
2. Uddhumātaka (swollen corpse), vinīlaka (when its colour becomes blue), Vipubbaka (corpse full of pus), Vicchiddaka (corpse with limbs torn asunder), vikkhīyita (corpse mangled by dogs, jackals etc.), vikkhītaka (Corpse with dismembered limbs) hatavikkhītaka (corpse partly destroyed and partly scattered) lohītaka (corpse with blood), puluvaka (corpse full of worms) and attīta (the Skeleton) - Vism, 6th chapter.

3. Buddhānusmṛti, Dharmaṇusmṛti, Saṅghānusmṛti, Sīlanusmṛti, Vājānusmṛti, Devānusmṛti, Maraṇasmrī, Kāyagata-smṛti, Anāpāna-smṛti, and Upāsamānusmṛti. N.B. In the Dharmasaṅgraha 6 anusmṛtis are given-Dharmas 54
4. Maitrī, Karuṇā, muditā and upēkṣā
meditation to develop aversion to food, and one
vyavasthāna i.e. meditation to determine the four elements
of the body (earth, water, air and fire).

After the 4th Dhyāna the adept attains emancipation
through mental purification (cetovimukti).

After the 4th Dhyāna, the adept tries to reach the
four higher Dhyānas called "Arūpyadhyānas". These Dhyānas
are included by the cogitation of the four Immaterial
spheres, viz. ākāśānāntyāyatana, vijñānānāntyāyatana,
ākiṅcanyāyatana and neva-samjña-nāsamaññāyatana. The
first of these Arūpadhyānas arises from the separation
of the 4th dhyāna, the Second arises from the separation
of the ākāśānāntyāyatana, the third arises from the
separation of the vijñānānāntyāyatana, and the 4th
arises from the separation of the ākiṅcanyāyatana. These
Arūpadhyānas are accompanied by 4 skandhas only, viz.
Vedana, samjña, Saṃskāra and Vijñāna. There is no rūpa in the

1. unlimited space, unlimited consciousness, nothingness,
   and neither-perception nor-non-perception.

* In the Abhidhammatthasaṅgha the description
  of the dhyānas are to some extent different.
  - Abhidhammattha-saṅgha I/17 - 23
The Arūpyas. In the Pali Abhidhamma treatises, generally a fivefold division of the Rūpadhyānas is used instead of a four-fold as mentioned above. There the 2nd Dhyāna still possesses vicāra (without vitarka), and the 3rd, 4th and 5th dhyanas correspond to the 2nd, 3rd and 4th respectively of the four-fold division as mentioned above.

*narakagati* (-Pa nirayagati) the infernal world. It is usually translated as 'Hell'*. It is one of the four lower existences of the Kāmadhātu. According to the Buddhists, beings are born in hells on account of their demeritorious and sinful deeds and after the exhaustion of the effect of their sinful deeds they again take birth in some other destinies according to their accumulated Karma.

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1. From the Kathāvatthu (VIII/8, XVI/9) we come to know that the Andhakas believe in the existence of a subtle rūpa in the Ārūpyas. The Mahāsaṅghikas and the Mahīśāsakas also believe in the existence, of rūpa in the Ārūpyas. The Sāriputrābhidharma also says that in the Ārūpyas, there is a rūpa which is a part of the Dharmāyatana. Though rūpa is present yet the sphere is called Ārūpyadhatu, because a subtle rūpa is found therein not a grosser rūpa.* Poussin AK. VIII, P. 135 n.
Just as the heavens are of different categories, the hells too are of different classes, some are hot hells and some are cold hells.

Vasubandhu enumerates the eight great hot hells as follows:-

a) Avīci - This hell is situated twenty-thousand Yojanas beneath the southern continent i.e. Jambudvīpa. It is so called because there is no intermission (Vīci) in the suffering of beings constantly burning in extreme heat and because the suffering is unmixed with any form of pleasure (Vīci). Due to the most serious offences the beings are born in this hell; and here the beings have to suffer most dreadful calamities.

b) Pratāpana - It is situated above the Avīci. Here the victims are burnt in a lake of fire of extreme burning heat.

c) Tāpana - It is situated above the Pratāpana. Here the Victims are burnt in iron ovens of burning heat.

d) Mahāraurava - It is situated above the Tāpana. This is so called as the victims here lament bitterly when burning into fiery cauldrons.
e) **Raurava** - It is situated above the Maharaurava. It is the hell of lamentations where murderers and poisoners are thrown into fiery iron cauldrons.

f) **Samghāta** - It is situated above the Raurava. It is a hell of collected misery where big slabs of stones are thrown upon the victims.

g) **Kālasūtra** - It is situated above the Samghāta. It is so called because in this hell, black fiery chains are thrown upon the victims.

h) **Samjīva** - This is situated above the Samghāta. This is so called as the victims here, being destroyed by fire, are revived again by a cool wind in order to undergo further torture.

According to some other schools of Buddhism all these hells are situated on the same level of Avīci.¹

Furthermore, each of these eight hells possesses sixteen annexes (utsadas).² The four principal utsadas are:

1) Kukūla, (2) Kuṇapa (3) Kṣurāṁrga (4) Vaitaraṇī. Kṣurāṁrga again has got three classes viz. i) Asipatравana

ii) Ayah Sālmālīvana.

iii) Śyāmasābala-Svā-sthānam.

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¹ Poussin, A.K. III, p. 149
² 'adhika-yātana-sthānatvāt utsadāḥ - Bāhul, A.K., p. 71
'narakāvaraḥdhat ūrdhvaṃ esu kūkūlaṁ disu sīdanti. atas tad utsada iti - Akv. p. 326
These 4 utsadas become sixteen as they exist in each of the four doors of every great hell. Thus the total number of hot hells is 136 (1 + 16 x 8). There are again 8 kinds of cold hells viz.,


These cold hells also are situated near the hot hells underneath the Jambudvīpa.

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1. Kośa, III/58-59; Dharma, 121, 122; Aam, P. 33; Adv, P. 209; A.I., P. 141; M. III, P. 182; Kathāvatthu, XX, 3; B.C.Law "Heaven and Hell in Buddhist Perspective"; Megovern, A manual of Pūrṇa, Phil. Vol. I, P. 61-63

-City ete, narākā aṣṭāvaḥkhyātā duratikramah / raudrakarmabhir ākīrṇā pratyekam śodasaotsadān // Catuskandhāś caturdvāra vibhaktā bhāgaso 'Sitā / ayaḥ prākāraparyantā ayasā prativarjitaḥ // tapā caivaṣa bhūmir jvalīta tejasā yuta / anekayojanaśatā sāhuṭa tiṣṭhati arccise" //

-Akb, P. 163

Cf. Vīrhāgama, 19: 19;
A.I., P. 141; M. III, P. 182;
MV. I, P. 9, III, P. 454;
Nīvarana - hindrance, obstacle. There are 5 Nīvaraṇas, viz. Kāmacchanda (sensuous desire), Vyāpāda (ill-will) Sātyānāmiddha (sloth and torpor), Auddhatya-Kaukṛtya (restlessness and and scruples) and Vicikitsā (sceptical doubt). These are called Nīvaraṇas as they obstacle and envelope the mind and blind our mental vision. In the presence of these Nīvaraṇas one cannot discern clearly the truth. In the Sūtra also it has been said that the Nīvaraṇas are exclusively unwholesome. These are applicable only to the Kāmadhātu.

Of the 5 Nīvaraṇas, Kāmacchanda and Vyāpāda destroy the element of Morality (Śīlaśāṅkha), Sātyānāmiddha destroys the element of discrimination (Prajñāśāṅkha), Auddhatya-Kaukṛtya destroys the element of absorption or concentration; and in absence of Prajñā and Samādhi Vicikitsā arises regarding the truths.

1. Cittam nīvaranti pariyonandhantI - ti nīvaranāni" - D. Kosambi, Abhidhammattha-saṅgaha, P. 128
2. 'Kevalo'yaṃ pariśūrṇo' Kuśalarāśīr yad uta pañca nīvaraṇāni' - compare Saṃyuttanikāya, V, P. 146
3. Akb, P. 319
It is however very difficult to overcome these nīvaraṇas for good. One can temporarily overcome these by means of the Dhyānas, and that suspension is known as 'Viskambhana - prahāna' (overcoming through suppression). These nīvaraṇas disappear forever only when one enters into any of the four supramundane paths (Lokottara-mārgas).

Thus Vicikitsā disappears on reaching the Srotāpatti stage, Vyāpāda and Kaukṛtya reaching the Añāgāmi stage and Middha and Auddhatya on reaching the Arhat-Stage.

The Pali Anguttaranikāya and Saññuttanikāya describe in detail about the origination and overcoming of the Nivaraṇas.

pāramitā - (Pali Pāramī/Pārami) perfection, supremacy, mastery. This generally refers to the six often virtues which a Bodhisattva must acquire before he can become a Buddha.

Vasubandhu speaks of six such pāramitās, viz. dānapāramitā (to give away everything as alms), sīla-pāramitā (to observe morality at the cost of even life),

1. A.I., P. 2, VI, P. 21; S. XLVI, P. 51
2. Kosa IV/111-112
ksāntipāramitā (patience or forbearance), vīryapāramitā (to exert energy for the welfare and happiness of beings), dhyāna-pāramitā (perfection in meditation) and ādra-jñāna-pāramitā (intelligence or to purify wisdom in order to understand clearly what is beneficial and what is injurious, to beings). But the Pali texts speak of ten pāramis. They omitted dhyāna from the above list and added to it nekkhāna (training for renunciation in order to bring morality to perfection), saccā (truthfulness i.e. not to break promise at any cost), adhipatihāna (to work for the good of other with resolution), mettā (to show unshakeable kindness to all) and upakkha (equanimity). Later on in the Mahāyāna works also ten pāramitās were described adding the following four with the six given by Vasubandhu: Upāya (cleverness in expedient), pranidhi (determination or aspiration), and ṇāla (power) jñāna (wisdom).

It is very difficult to determine which of the lists, as given above is the oldest. It seems however that the Pali list of ten is more authentic than the others. Because every pāramitā discussed in this list is purposeful and it has got its own sovereignty.
For the attainment of Buddhahood all these pāramitās are unavoidable factors. But in the later period there had been a tendency to reduce the pāramitās into six and so "throughout the Sanskrit literature whether Hīnayāna or Mahāyāna, earlier or later, the pāramitās are mentioned as six." And the Mahāyānists added four to the list of six "when there was growing interest in the activities of the celestial Bodhisattvas". Haribhadra however gives a different explanation for the Mahāyānists' addition of the four new pāramitās. He is of opinion that the pāramitās are ten in number only by name. They are actually six, and due to the different categories of the Prajñāpāramitā they have been enumerated as ten. The Abhidharmadīpa-Vyrtti records

1. Dutta, M., Aspect of Mahāyāna Buddhism etc., P.12;
   Dharmas 17; Satasāhasrika, P. 342;
   Divyāvadāna, P. 95, 127, 490;
   Lalitavistara, P. 345, 474; Aaa, P. 227, 461
2. Conze, B. Buddhist thought in India, P. 211 n.
3. "Dravyatāg aṣṭa pāramitā, nāmatas tu dasa bhavanti, Prajñāpāramitā pra-bhedatvāc catasrūnam pāramitānām" -
   Aaa, P. 227
that the Vinaya-Vaibhāṣikas believed in four Pāramītas only, Viz. dāna, śīla, kṣānti and prajñā.

prajñā (- Pa Pāñña) = knowledge, wisdom, understanding, insight. In Buddhism it is insight or that intuitive knowledge which brings about the stages of Holiness like the Srotāpatti, Sakṛdāgāmi etc. and the realisation of Nirvāṇa. It dispels the darkness of the mind, drives out the evils and impurities from it and makes the wholesome dharmas appear in it.

Prajñā is of three kinds according to the condition of its arising, viz. śrutamayū i.e. knowledge based on learning, cintāmayū i.e. knowledge based on thinking and bhavānāmayū i.e. knowledge based on mental development.

According to the Vaibhāṣikas śrutamayū prajñā has for its object the name (nāman), cintāmayū prajñā has for its object both name and matter. But the Sautrāntikas maintain that śrutamayū prajñā is a certainty

1. Adv. P. 195
2. nāmālambanā kila śrutamayū prajñā.
   nāmārthālambanā cintāmayū......
   arthālambanaiva bhāvanāmayū -
   - Akb, P. 334
which proceeds by means of the understanding called "words of a qualified person" (āptavacana);
Srutamayī prajñā is a certainty produced of rational scrutiny (yukti-nidhyāna); and Bhāvanāmayī prajñā is a certainty produced of meditation (bhāvanā).

In the list of the five spiritual faculties (Balas), viz Śraddhā, vīrya etc., Prajñā is the fifth faculty and in the list of the three kinds of Higher training (śikṣā) viz. adhisīlasikṣā, adhicitta-śikṣā etc., prajñā is the third training.

Praṭītyasamutpādamāti (= Paṇiccasamuppādamāti) — the Law of Dependent Origination, or more precisely, the Law of combined Dependent Origination which is regarded as the chief jewel of Buddhist Philosophy.

It is a great contribution of Buddhism to the philosophical thoughts of the whole world. This Buddhist Law of causation proves that the constituted world is neither a creation of some Interior Agent nor a creation of Supreme Purusa, nor a creation of God. It shows that the constituted things of the world have only a combined dependent origination and hence are impermanent

1. Akb. P. 335
2. N. Dutta, Aspects of Mahāyāna Buddhism etc. p. 208
and productive of suffering and that there is nothing except Nirvāṇa and Ākāśa that is not originated by cause and condition.\(^1\) They Key-note of the Pratītya-
samutpāda is as follows: - "This having been, that arises, by the arising of this that comes to be.\(^2\)

Pratītyasamutpāda is composed of the following twelve links: (1) Avidyā, (2) Samskāra, (3) Vijñāna, (4) Nāma-rūpa, (5) Sadāyatana, (6) sparsa, (7) Vedanā, (8) Trāṇā, (9) Upādāna, (10) Bhava, (11) Jāti and (12) Jarā-maraṇa. This is again divided into three sections: Of them, the first two links are made to refer to the past life; the next eight links to the present life and the last two links to the future life. Again the first two links (1-2) are the causes of Vijñāna, Nāma-rūpa, Sadāyatana, Sparsa and Vedanā (3-7), while the last two (11-12) are the effects of Trāṇa, upādāna and Bhava (8-10). Thus we see that the first seven links are of the past existence (pūrvvānta) and the last five are of the future existence (Aparānta).

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1. Poussin A.K. III, P. 57
2. Kośa III/20
Vasubandhu explains the twelve links as follows:

Avidyā or ignorance is the state of passions in the past life. It is a wrong view and it is neither absence of Vidyā (knowledge), nor wrong Knowledge (Ku-Prajñā). Avidyā is not wrong Prajñā, because wrong prajñā tathā is 'view' (darsana). It is associated with drṣṭi and it corrupts the prajñā (knowledge). What is the cause of Avidyā? It is said in the sūtra that ayonisomanasikāra is the cause of Avidyā; again Avidyā (improper thoughts) also is the cause of ayonisomanasikāra.

Sāṁskāra or conformations comprise the actions, good or bad or static— as the result of āvidyā— in the past life.

Vijnāna or consciousness means the reincarnative skandhas which enter into mother's womb at the moment of conception. This comprises the six vijnānas of the six sense-organs.

Nāmarūpa— The four immaterial skandhas (i.e. vedanā, samjñā, sāṁskāra and vijnāna) are called names and all material things are called Rūpa— these two together

1. Akv, P. 290
2. Akv, P, 299
3. Poussin A.K. III, 63, 85, 94-95
are named as Nāmarūpa. This is the position where the sense organs are formed in the Mother's womb. Nāma and Rūpa together mean the mental and physical states of an embryo which has passed about four weeks in the maternal womb after conception.

Śadāyatana - or the six sense organs. This is the position where the six sense-organs (cākṣu, śrotā, ghrāṇa, jīhva, Kāya and Mana) are perfectly formed and the being comes out of the womb. But the contact (sparśa) of the sense organs, the objects of the sense and the vijñānas has not yet taken place.

Sparśa - or contact or sensation - this is the position where the six sense organs come in contact with their respective objects and vijñānas. Thus there are six sparśas—cākṣusamsparśa, śrotasamsparśa, ghrāṇasamsparśa, jīhvāsamsparśa, Kāyasamsparśa and manasamsparśa. This is the stage of a child during the first two or three years after its birth where it cannot distinguish the happy, unhappy or neutral feelings. The first five sparśas are called pratighasamsparśa as they have got the sapratigha organs.

1. McGovern, A manual of Buddhist Philosophy, p. 173
2. Ibid.; A. Bhattacharyya, Vaiśeṣika Darśana, p. 254.
as their support. The *Manahsamsparsa* is called *Adhivacana-* *Samsparsa* as it properly designates the object (ālambana) of sparsā associated with manovijñāna.¹

Manahsamsparsa may also be of three kinds - pure when associated with vidyā (knowledge), impure when associated with ignorance (avidyā) and indifferent when associated with good but impure knowledge (śārava prajña) or indeterminate prajña (anivṛtāvyākṛta prajña).

Again, sparsā may be associated with antipathy (vyāpāda) and sympathy (anunaya).

Again sparsā may be pleasant (sukhavedya), unpleasant (duḥkhavedya) and indifferent (asukhāduḥkhavedya).

Vedāṇā or feeling² - As there are six sense organs there are six vedāṇās too-five are physical and one mental.

There is a controversy again, whether vedāṇā is simultaneous (sahābhū) or posterior (Uttara) to sparsā. The Vaibhāṣīkas hold that vedāṇā and sparsā are simultaneous, whereas the Sautrāntikas hold that vedāṇā is posterior to sparsā because producer (Janaka) and the produced

1. Adhyucyate’ nenty adhivacanam ; vān nāmni pravartate
nāmārtham dyotayatity adhivacanam nāma. - Akv. P. 305
2. Poussin, A.K. III, P. 64, 85, 107-109
(Janya) cannot arise simultaneously.

Vedana is of eighteen classes for the reason of Manopavicaras (i.e. the base on which mind roam about)—six upavicaras of satisfaction (saumanasya), six of dissatisfaction (daurmaṇasya) and six of indifference (upekṣā): these upavicaras are relative to Rūpa, Śabda, Gandha, Kasa, Spraṣṭavya and Dharma.

In the vedana-stage the child gradually becomes grown up, up to the age of fifteen or sixteen and realises the subjective pains and pleasure as well as other mental feelings, but its feelings for more sensual desires like sexual union is not yet developed.

Trṣna or Desire — This is the next position of denoting the stage of boyhood or girlhood from the age of fifteen or sixteen and upwards, where he or she comes under full control of passions and desires, begins to covet consciously but without striving to obtain things for the body, and to feel desires of the flesh without coveting their fulfilment.

1. Puṇaścāstādāśavidhā sā manopavicārataḥ - Kosa III/32.
3. Poussin A.K. III, 64, 85–87
Trṣṇā is of three kinds - Kāmāṭṭha (of the Kāmadhātu), Rūpatṛṣṇa (Desire for the happy feelings of the first three Dhyānas and neutral feelings of the fourth Dhyāna and neutral feelings of the fourth Dhyāna) and Ārūpyatṛṣṇa (of the Ārūpya-dhātu).

upādāna - grasping or attachment - This is the next position where a man or a woman reaches the age of twenty to thirty where not only the various desires are produced in his or her mind but he or she seeks also for the fulfilment of those desires in spite of all dangers and difficulties. This is really nothing but a developed and intensified form of craving (Trṣṇā). We have a fourfold division of upādāna into the contaminations of attachment: to the pleasure of the senses (kāmopādāna), to evil views (drṣṭyupādāna), to rituals and ascetic practices (āśīlabrato-pādāna) and to the belief in the existence of soul (ātmavādopādāna).

Bhava - or Existence - This is the next position where the fully matured individual, under the influence of his or her strong desires, collects good or evil actions capable

of producing future existences. This is two-fold: 
**originating existence** (utpattibhava) and **karma existence** (Karmabhava).

**Jāti** or Birth - This is re-incarnations i.e. to enter into mother's womb again and to reappear in the world to experience meritorious and demeritorious actions. The causal factor which receives the name of vijñāna in relation to the present existence is regarded as 'Jāti' in relation to the future existence.

**Jarāmaraṇa** or old age and Death -

The four factors of the present existence i.e. Nāmarūpa, śadāyatana, sparsa and vedāna are designated by the expression 'Jarāmaraṇa' concerning the future existence.²

Again it has been said that the pratītyasamutpāda is quadruple:

1) It is momentary (Kṣanika). As for example where a man, out of passion, commits a murder, these twelve factors of the Pratītyasamutpāda are realised in the same moment:

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1. Poussin A-K-III, 64, 88
2. Jarāmaraṇaṁ nāmarūpādi-caturaṅgasvabhāvam. 
   vineyajano đvejanaṁ rtham Bhagavatā Jarāmaraṇa-
   sābdeno catvāryāṅgānyuktāni" - Akv, P.285

(1) his aberration (moha) is Avidya (ii) his volition (cetanā) is Samskara, (iii) his distinct consciousness of the object is Viññāna, (iv) his four skandhas co-existent with Viññāna are Nāmarūpas; (v) the sense-organs in relation to Nāmarūpas are Sadavetenas; (vi) the application of the sadāyatanas is Sparśā; (vii) his feeling of sparśā is Vedāna; (viii) his desire is Trṣṇā; (ix) his paryavasthānas (Shamelessness etc) associated with Trṣṇā are Upādānas; (x) his bodily or vocal action originating from vedāna or Trṣṇā is Bhava; (xi) his immersion (umajjana-utpāda=production) of all these dharmas is Jāti; (xii) their maturity (paripāka) is Jarā and their rupture (bhaṅga) is Marana.

(2) It is prolonged (Prākarsika) as it extends to the three consecutive existences.

(3) It is serial (sāmbandhika) as it is related to the relation of causes and effects.

(4) It is static (āvasthika) as it comprises the twelve states or periods of the five skandhas.¹ Out of these four Bhagavat intended to preach the 'āvasthika' sort of pratītyasamutpāda.


2. Sri Ananta Kumar Bhattacharyya however, in his Vaibhāṣikadarsana (p.253) did not mention that Pratītyasamutpāda may be 'static' āvasthika also.
The Pratītyasamutpāda may be classified again into three ways\footnote{Poussin A.K. 68-69:} - passion (Kleśa), act (karma) and base (vastu). Avidyā, trāna and upādāna may be regarded as passions (kleśa); samskāra and bhava may be regarded as acts (Karma). The rest seven factors are called bases (vastu) as they are regarded as the support (adhisthāna) of Kleśa and Karma. Vasubandhu compares passions (kleśa) with seed (bija), root (mūla), tree (vrksa) and husk (tusa), while acts (Karma) with husked rice, herbs and flowers and bases (vastu) with cooked rice and drinks.\footnote{Kosa 111/36-37.}

Again the pratītyasamutpāda is twofold: cause (hetu) and fruit (phala). Avidyā, samskāra, upādāna, bhava, and trāna - these five are causes (Hetu) and the rest seven i.e. viśīna, nāma-rūpa, saḍāyatana, sparśa, vedasā, jāti and jāra-marana are called effects (Phala). According to Yāsomitra, viśīna, nāmarūpa, saḍāyatana, sparśa and vedasā are the Fruits of Avidyā.
and Śaṁskāra, whereas Jāti and Jarāmaraṇa etc. are the fruits of Trāṇa, upādāna and Bhava.

What is the difference between the Pratītya-

samutpāda and the Pratītyasamutpanna Dharma? According to the Abhidharma Literature there is no such difference. Because both have the same characteristics - i.e. all the conditional dharmas of past, present and future are regarded as the pratītyasamutpāda as well as the Pratītyasamutpanna dharmas. But one may ask as to how the dharmas of the future may be called 'conditioned' and Pratītyasamutpanna. The answer is: they may be so called as they are intended by a volition called 'abhisamśkarika'. Again, if both have the same characteristics, what is then the intention of the sutra in distinguishing Pratītyasamutpāda and Pratītyasamutpanna Dharmas? The answer is: the Pratītyasamutpāda is the cause and the Pratītyasamutpanna is the effect. The member which is cause is pratītyasamutpāda, because something is born out of it (samutpadyate śmat).

1. traiyādhaṅkāḥ sarve saṁskṛtā dharmāh
   pratītyasamutpādah - ata eva ca pratītyasamutpannā
   iti na kasci visēsah. - Akv. P. 291
The member which is effect is Pratyayasamutpanna because it is born; but it is Pratyayasamutpada also, because something again may be born out of it. Thus all the members of the Pratyayasamutpada-niti are related by the relation of cause and effect, and thus they are simultaneously Pratyayasamutpada and Pratyayasamutpanna.

Prathamakalpi - referring to men at the beginning of the cosmic period. At the beginning of the aeon men resembled the gods of the Rupaloka and had mind-made bodies (manomaya-kaya). They were visible beings having all the members and organs of the body complete and intact. They had good figure and colour. They were luminous by themselves. They could move in the air. They were long-lived having joy as their only food.

But when the juice of the earth (Prthivirasa) appeared, it became as tasteful as honey. One of the Prathamakalpi men, out of greed, tasted it. Others too did the same. This was the commencement of material food (kavagika-ahara) in the world. Due to this material food their bodies became gross and heavy, and thereby luminosity of their body disappeared. Darkness came in the world. But, then the sun and the moon appeared to dispel the darkness of the world.
Gradually the juice of the earth became exhausted. Then prthiviparpaṭaka (a species of medicinal plant grown on the earth) and vanalatā (herb) appeared one after another. Gradually these also became exhausted and then uncultivated and unsown rice (śāli) appeared on the earth. As it was gross material food, it generated excretions in the body and thus appeared the organs of excretion as well as the male and female sexual organs. According to the different sexes the shape of the bodies too differed. Therefore, the beings of different sexes, on account of their ancient habit and on account of maljudgment (ayonisomanasikāra), became passionate and enjoyed sexual pleasure. Thus the beings became careless and idle regarding their food. As a result the growth of śāli rice deteriorated. For the betterment, they divided the fields and distributed among themselves. Thus the idea of individual proprietorship originated. But this was followed by some unhappy results like theft etc. For everybody tries to possess others' property unlawfully. In order to check this, they became reunited and selected an excellent person among themselves to protect the fields as their guardian.
They gave him the sixth share of their crop and named him 'kṣetrapa' (guardian of the fields). Later on this 'Kṣetrapa' came to be known as 'kṣatriya'. As this 'Kṣatriya' became very much estimated (sammata) by the multitude (Mahājana) and as he could please and charm (rañj) his subjects, he ultimately came to be known as Mahāsamāta-Rājā. This is the origin of the 'Kingship' and Royal dynasties.¹

Gradually these prāthinakalpika beings committed many other offences like falsehood, killing etc. as a result of which their life became very short.

bodhi - awakening, knowledge, enlightenment. The word comes from the root ābudh (to awake, to become conscious, to understand). According to Vasubandhu 'Bodhi' consists of two Jñānas, viz. Kṣayajñāna i.e. knowledge of the annihilation of āsravas or vices, and Anutpādajñāna i.e. knowledge of the future non-production of āsravas.² Bodhi may be of three kinds. Śrāvakabodhi

¹ Poussin. A. K. III, p. 205-206
² anutpāda-ksayajñāne bodhiḥ - Kosa VI/67
(=Pa Savaka-bodhi) i.e. enlightenment of the noble disciples, Pratyekabuddha-bodhi (Pa \textit{paceka}-buddha-bodhi) i.e. enlightenment of a silent Buddha who becomes enlightened but does not preach the Truth to the world, and Anuttara-Samyak-sambodhi (Pa \textit{anuttara}-Sammā-Sambodhi) i.e. enlightenment of a perfect Buddha or Omniscient one.

\textbf{bodhipakṣya or bodhipāksika (Pa \textit{bodhipakṣhiya})}\n
\textit{dharmas} things pertaining, favourable and auxiliary to Enlightenment (Bodhi). The \textit{Bodhipakṣya-dharma}s includes the entire doctrines of the Buddha. But according to Vasubandhu, these comprise the \textit{Adhigama} section of the \textit{Saddhāma} (of Good Law) of the Buddha.\(^2\)

There are thirty seven \textit{Bodhipakṣya-dharma}s, viz. 4 śrāvyapasthānas (as discussed above), 4 samyak pradhānas, 4 rūdhīpādas (chanda, citta, viśya and mīmāṁsā), 5 faculties (śraddhā, viśya, smṛti, samādhi and prajñā), 5 forces (śraddhā, viśya, smṛti, samādhi and prajñā), 8 bodhyaṅgas (smṛti, dharma-pravicaya, viśya, prīti, praśrabdhi, samādhi and upekṣā) and 8 Mārgaṅgas

\begin{enumerate}
\item \textit{bodher anulomatvād bodhipakṣyā} \(\text{\textsuperscript{1}}\)
\item \textit{adhigamo bodhipakṣyā} \(\text{\textsuperscript{2}}\)
\end{enumerate}

\(\text{\textsuperscript{1}}\) \textit{bodher anulomatvād bodhipakṣyā} \(\text{\textsuperscript{1}}\) – Akb, P. 383
\(\text{\textsuperscript{2}}\) \textit{adhigamo bodhipakṣyā} – Akb, P. 459
(samyag drṣṭi, Samyak Saṁkalpa, Samyag Vāk, Samyak Kārmāṇta, Samyagājīva, Samyag Vyāyāma, Samyag Smṛti, and Samyak Saṁādhi). But in the real sense of the term these 37 Bodhipakṣya dharmas constitute only 10 things, viz,

1) Prajñā - which also constitutes 4 Smṛtyupsathānas, dharmaprabhāvayasaṁbodhyaṅga, and samyag drṣṭi.

2) Viśva - which also constitutes 4 samyak pradhānas, viśvasaṁbodhyaṅga and Samyag Vyāyāma.

3) Saṁādhi - which also constitutes 4 rddhipādas, saṁādhi-saṁbodhyaṅga and Saṁyak Saṁādhi.

4) Smṛti - which also constitutes Smṛti Saṁbodhyaṅga, and Samyak Smṛti.

5) Prītisambodhyaṅga -

6) Praśrabdhi sambodhyaṅga -

7) Upekṣā Sambodhyaṅga -

8) Śraddhā -

9) Saṁyak Saṁkalpa -

19) Saṁānga - which constitutes samyag Vāk, Samyak kārmāṇta and Saṁyag ājīva.

Again the 37 Bodhipakṣya dharmas for seven groups distributed in the following order:

1. Kosā VI/70
1. In the stage of commencement (Adikarmika) -
   4 Smṛtyupasthānas.
2. In the fire of intuition (uṣmāgata) -
   4 Samyak pradhānas.
3. In the superior stage (Mūrdhan)
   4 - rddhipādas.
4. In the stage of Patience (ksānti) Śraddhā, Vīrya etc.
   5 indriyas.
5. In the Laukikāgradharma - Śraddhā, vīrya etc.
   5 forces (balāni)
6. In the stage of Bhūvanamārga - Seven Bodhyaṅgas.
   and 7. In the Darśanamārga - Eight Mārgāngas.

Among the 37 Bodhipakṣya-dharmas the 7 Bodhyaṅgas and
the 8 Mārgāngas are pure (anāsrava) and the rest are both
pure and impure (Sāsrava).

vijñānaasthiti ( = Pa Vinnatthiti) - stages of sentient
beings, or the stations of consciousness.

The seven Vijñānaasthitis or bases of consciousness
are as follows :

a) Nāṇātvakāyasamjña - That sphere in which the bodies and
   the thoughts of the inhabitants differ from one another;
e.g. bodies differ according to their colour, dress and ornaments etc. and shape; and thoughts differ according to happy or unhappy or neither-happy-nor-unhappy perceptions. Human beings, gods of six kāma-heavens and the gods of the first dhyāna (with the exception of those born during the very beginning of the creation) come to this group.

b) Naṁakṣaikasamjñī - That sphere in which the bodies differ from one another but the thoughts are uniform. All the gods of the first dhyāna and the beings born at the period of the beginning of the creation (Prāthamābhinirvṛttas) come to this group. This comprises especially the spheres of the Brahma-kāyikas.

c) Viparyāsa (-Ekāya naṁasamjñī) - That sphere in which the bodies are the same but the thoughts differ from one another. All the gods of the second dhyāna especially the Ābhāsvara - gods come to this group.

d) Ekāyaikasamjñī - That sphere in which the bodies as well as the thoughts of the inhabitants are uniform. All the gods of the 3rd dhyāna come to
(e) & (f) and (g) i.e. the last three Vijnānasthitis consist of the first three Arūpa-heavens, viz., Ākāśanāntyāyatanā, Vijnānanantyāyatanā and Ākiṃcanyāyatanā

The three evil destinies (Naraka, Tiryak and preta), the heavens of the 4th Dhyana of the 4th Dhyāna (of the Rupadhatu) and Bhavagra i.e. the heaven of the 4th Arūpa dhyāna (Naivasamjñānasamjñāyatanā) are not included in the list of Vijnānasthitis as in these cases consciousness breaks (paribheda) now and then.²

According to Vasubandhu there are four other Vijnānasthitis, viz, vijnānasthiti associated with Rūpa, with Vedanā with Samjñā and with Samskāra.

Vimukti (= Pa Vimukti) - emancipation, deliverance.

It is two-fold: conditioned (Samskṛta) and unconditioned (asamskṛta). Abandonment of the passions (i.e. Pratisamkhyānirodha) is the unconditioned (asamskṛta)

1. According to Vasubandhu and the Pali texts only Subhakṛtsna gods are included in this group - Poussin A.K. III P, 20; Dīgha, III, P. 253

2. Poussin A.K. III, P. 21
vimukti, and the Adhimoksa of the Asaiksas is the conditioned (Samskrta) Vimukti. It is called Samiskra because the members samyag drsti etc. by which the Asaiksa obtains vimukti are conditioned. The conditioned (Samskrta) vimukti are conditioned. The conditioned (Samskrta) vimukti again is two-fold: cetovimukti and Prajna vimukti. By the liberation of desire (ragaviragat) one obtains cetovimukti and by the liberation of ignorance (avidyaviragat) one obtains Prajnya vimukti.}

Vimoksa (= Pa vimokkha) - deliverance.
The vimoksa are eight in number. They are as follows.2

1) Ruupi rupani pasyati - when remaining in the material sphere one perceives corporeal forms - this is the first Deliverance.

2) Adhyatma anupasamjani bahirdha rupani pasyati - without perceiving the interior corporeal forms one perceives corporeal forms externally - This is the second Deliverance.

3) Subham Vimoksaam kayena Sakshatkrtaa upasampada viharati. By thinking of the agreeable Vimoksa, one remains in concentration - This is the third Deliverance.

1. Kosha VI/75-76; Poussin, A.K. VI P.296-297
2. Kosha VIII/32-34
iv) **Akāśanantyāyatanam upasampadya viharti** - One reaches the sphere of "Boundless space" and abides therein. This is the fourth Deliverance.

v) **Vijñāṇanāntyāyatanam upasampadya viharati** - one reaches the sphere of "Boundless consciousness" and abides therein. This is the fifth Deliverance.

vi) **Ākiṃcaṇāyatanam upasampadya viharati** - one reaches the sphere of 'Nothingness' and abides therein. This is the sixth Deliverance.

vii) **Naivasāṃjñā-nāsāṃjñāyatanam upasampadya viharati** - one reaches the sphere of Neither - Perception-nor-Non-perception and abides therein. This is the seventh Deliverance.

viii) **Sāṃjñāveditanirodhasamāpattim upasampadya viharati** - one reaches the stage of extinction of perception and feeling and abides therein. This is the eighth Deliverance.

**Samskṛtadharma** (=Pa Saṅkhata-dhamma) - conditioned or constituted dharmas, which comprise all phenomena of existence. According to the canonical texts, the samskṛtadharms have three characteristics, viz. coming into being (jāti or uppāda), decay (jāra) and annihilation
(thitassa aţñathàttam - sthityanyathàtva). The Vaibhāṣikas, however, have made a distinct change on this doctrine saying that the formula of the three Samskṛta-dharmas is incomplete as it does not mention 'duration' or 'moment of existence' (sthiti). According to them the Buddha has suppressed this thing because of the danger which is involved in the doctrine of impermanence (anitya), but which he has implicitly included in the term 'sthityanyathàtva'. But the Sautrāntikas and the Vijñānavādins do not agree with the Vaibhāṣikas. According to them the Buddha has used the term 'Sthiti' in Sthityanyathàtva to denote that the series of moments is not ever-lasting and it will come to an end sooner or later. They also hold that as the characteristic "sthiti" can only be applied to the asamskrta dharmas (ākāsa and two Nirodhas), it cannot be a characteristic of the Samkṛtadharmas.

The result, therefore is that the Vaibhāṣikas and others count four characteristics of Samskṛtadharmas while Sautrāntikas and some others count three.


2. Cf. Kv. I. 61 Asangaha, IV.8 - This doctrine is defended in the kathāvattthu (xxii.8) against the momentary doctrine of the Pubba-Aparasetiyanas.

2. Akb 75-76; Bodhisattvabhumi, I xvii 15. Sec. (Mādhyamakavṛtti P. 546)
Yasubandhu, however, has given a synoptic view of the Vaibhasikas' ideas, and therefore has enumerated four—origin (jāti), decay (jara), duration (sthiti) and annihilation (anityata).

sattvāvāsa ( = Pa sattivāsa), abodes of beings, or sentiency. According to Buddhist conception, the universe consists of Nine sattvāvasas. These consist of the seven Vijñānaparisthitas, as mentioned above, together with the Naiva-samjñā-nāsamjñāyatana (otherwise called Bhāvagra) and the abode of the unconscious beings (Asamjñāśīttvas).

The evil realms (Naraka, Tiryak, Preta and Asura) are not included in these categories as these are but 'prisons' not abodes in the truest sense of the term.

Samādhi - Concentration, contemplation. This refers to one-pointedness of the mind, i.e. fixing of the mind on a single object.

1. "asau sthitiḥ saṃskṛtalaksanam na Vyavasthāpitā sthitir hi asamskrtaṃvasthāvisealakṣaṇanavā
sthityā sadṛśītī tasya saṃskṛtasya saṃskṛtatvaprasāga-parijhārṣayā na lakṣaṇamuktam ity abhirāyo bhavato Dharmasvāminah" - Akv.172.

2. see "Vijñānaparisthitas".
There are three kinds of samādhis viz., *śūnyatāsamādhi*, *animittasamādhi* and *apraṇīhitasamādhi*.

i) *Śūnyatāsamādhi* - contemplation on Essencelessness.
   It has two aspects viz., void (*śunya*) and non-personality (*anatman*).

ii) *Animittasamādhi* - contemplation on conditionlessness to make oneself free from the ten conditions (nimittas), viz., external sources of sensible knowledge, *rūpa*, *śabda* etc.; male, female; and 3

   *Samskr̥ta-lakṣaṇas* - *jātī*, *kṣaṇikasthiti* and *nirodha* (death).

and iii) *Apraṇīhitasamādhi* - contemplation on Desirelessness. It is free from Praṇabhāna (aspiration or determination) and it is associated with the two aspects of Duḥkhasatya - *anītya* and *duḥkha*, four aspects of samudāyasatya - *hetu*, *samudaya*, *prabhava* and *pratyaya*, and four aspects of Mārgasatya - *mārga*, *nyāya*, *pratipād* and *nairṛtya-ṇika*. The three kinds of Samādhis are pure (*śuddha*) and immaculated (*amala*). These samādhis have Nirvāṇa as the object which is considered to be void, unconditioned and desireless. These three samādhis are also called *Vimokṣaṁamukha* (gates to Deliverance) - viz., *śūnyatāvimokṣaṁamukha*, *animittavimokṣaṁamukha* and *apraṇīhitavimokṣaṁamukha*.

1. Kośa VIII/24-28