Abhidharmakosa Study

Introductory:

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Compiled by Korin
Abhidharma Historical Overview

The teachings given by Shakyamuni Buddha appear to have still been in a process of collection and elaboration when different sects and schools started to form. In the midst of this process, Abhidharma teachings started to develop. Once the discourse collections were established, Abhidharma became the primary medium through which the teachings of Buddhism developed for hundreds of years. The main schools of Mahayana Buddhism in India were both a reaction to (Madhyamaka), and a continued development of (Yogacara), Abhidharma teachings (particularly the Abhidharma teachings of the Sarvastivada and other schools of Buddhism in North India).

Forces driving the Abhidharma approach:
- developing an authoritative formulation of teachings (to prevent schism and dispute)
- formulating a self-consistent interpretation (from the conflicting & variant teachings amassed in the Sutras)
- consolidating the unwieldy Sutra & Abhidharma literature into manageable summaries (easier to learn, transmit, teach)
- working out unresolved, unanswered & unanticipated questions and problems (filling the doctrinal void)
- developing a comprehensive approach to doctrine (towards a unified, coherent, all-encompassing system)
- incorporating new insights & discoveries spinning off from the Abhidharma approach itself and from meditation
- encyclopedic tendency to gather all perspectives, approaches, controversies, etc.
- staying current with Indian religious developments (increasing scholasticism tested in public debate)
- resolving disputes as variant resolutions to the above forces led to divergent positions within Buddhism
- and at a micro-level: collecting, classifying, elucidating, elaborating, abstracting, unifying, explaining, etc.

Origins of the Abhidharma approach: the Samyutta Nikaya (Pali)/Samyukta Agama (Sanskrit) in particular organizes the discourses in terms of doctrinal categories. Many of the categories developed in this collection would continue as fundamental organizing principles in Abhidharma explications. Also, discourses such as the Samgiti Sutta (DN 33) and the Dasuttara Sutta (DN 34), are seen as proto-Abhidharma in their attempts at a comprehensive and organized collection of all the significant teachings of the Buddha.

Meaning of Abhidharma: Abhi has two basic meanings: firstly, “higher”, “supreme”, “excellent” (this meaning is favored in the Theravadin tradition), and secondly, “facing”, “envisaging”, “regarding” (this meaning is favored in the North Indian tradition including the Sarvastivada). Dharma in this context usually refers to the teachings or doctrine, but can also refer to truth, law, precept, nirvana, and in terms of “dharma theory”, a truly real event or force. Abhidharma appears infrequently in the discourses. In one instance, it appears to refer to a one-on-one conversation or debate on a point of doctrine. The early appearances of the term Abhidharma are sometimes paired with Abhivinaya. See Abhidharmakosa Chapter 1 karika 2 for Vasubandhu’s definition of Abhidharma.

Three broad phases in the development of Abhidharma literature: (covers a wide range of development)

I. Mainly involves sutra commentary and arrangement of sutra quotations according to a set of categories (texts including Sarvastivada Sangiti-Paryaya & Dharma-Skandha & Theravada Vibhanga & Puggala-Pannatti). The collection of teachings enumerated in the Samgiti Sutta were somewhat indiscriminate collections of teaching lists arranged numerically – that is, a wide variety of teachings were combined and organized superficially based on the number of terms in each list. This was an important aid to memorization but not conducive to substantive explication of doctrine.

II. A more abstract approach develops which incorporates new categories (texts here include the remaining Sarvastivada and Theravada canonical texts). Lists of terms drawn from the sutras are formed and combined with each other through various modes of analysis. There were two basic kinds of lists: first a list of dharmas classifying phenomena (skandhas, ayatanas, dhatus, etc), and second, a list of attributes usually formulated in dyads and triads and sometimes quads (samskrtas/asaamskrtas, kusala/akusala/avyakrtas, etc). Also, especially in the Sarvastivada Vijnanakaya and the Theravada Kathavattha, there is extensive presentation of divergent views. Polemic stances impel the development of new interpretive approaches and techniques of refutation. These texts were compiled ~4th – 1st c. B.C.E.

III. Development of commentaries on canonical Abhidhama texts and the development of summary digest or exegetical manuals (sometimes in reaction to the excesses of the commentaries). The approach becomes increasingly systematic aiming at a comprehensive and coherent formulation encapsulating the entire teaching. In the Theravada, this includes the Athasalini (commentary on the Dhamma-Sangani), Visuddhimagga and the Abhidhammattta-Sangaha. In the Sarvastivada, this includes the Maha-Vibhasa (a massive compilation of teachings structured as a commentary on the Jnana-Prasthanas), Abhidharma-Bhedaya texts, Abhidharmakosabhasyam, and commentaries on the Kosa. In this stage, the sutra teachings are viewed as needing definitive interpretation, which only the Abhidharma texts can provide.

Of the early schools (there were over 20), only the Abhidhama literatures of the Theravadins and the Sarvastivadins have been preserved. Only the Theravadins preserved a complete discourse literature. Isolated Agamas of multiple schools survive in Chinese translation and some Sanskrit fragments. The two Abhidharma traditions appear to have some common roots but developed quite differently with geographic separation. There is one further major Abhidharma text that has been preserved in Chinese translation which is neither Theravada nor Sarvastivada: the Sariputtarabhiddharmalu (believed by some scholars to be Dharmagupta). The Sarvastivada usually attribute authors to their canonical Abhidharma texts.
North India – Sarvastivada

In Sanskrit (mostly preserved in Chinese translation).
Four-part Canon: Agama, Abhidharma, Vinaya & Kusadraka. Discourses consist of 4 Agama (transmissions)

**Phases I & II:**

1. **Sangiti-Paryaya** – “Discourse on the Sangiti” (Sariputra, Mahamaudgalyayana) (T1536)
2. **Dharma-Skandha** – “Aggregation of Factors” (Mahakausthila, Sariputra) (T1537)
3. **Prajnapti-Sastra** – “Treatise on Designations” (Maha-Maudgalyayana, Mahakatayayana) (T1538)
4. **Vijnanakaya** – “Collection on Consciousness” (Devasraman) (T1539)
5. **Dhatukaya** – “Collection on the Elements” (Purna, Vasumitra) (T1540)
6. **Prakaranapada** – “Exposition” (Vasumitra) (T1541, T1542)
7. **Jnana-Prasthanā** – “Foundations of Knowledge” (Katyayaniputra) (T1543, T1544) (1st c. BCE?)

(7. **Jnana-prasthana** is regarded by the Vaibhasikas as the primary text, “the body”, and the other six as its “feet” (pada.).
(Where there are two authorship ascriptions above: the first is from the Sanskrit & Tibetan tradition, the second from the Chinese)

* = part or all of the text has been translated into English – see below. T# = Taisho Number. The Sarvastivada texts above were translated by Xuanzang (& his team) except for: T1538: Fa-hu & Wei-chung (incomplete, the Tibetan canon also contains a partial translation, complete text has not been found); T1541: Gunabhadra & Bodhiyasas; T1543: Sanghadeva, Chu Fo-nien & Dharmapiya

Note: the Abhidharma complete text by Xuanzang (& his team) except for: T1538: Fa-hu & Wei-chung

(Differences between the two canons:

In Accordance with the Truth

Note that the Abhidharma canon in Theravada (partially translated) and the Sarvastivada canon (fully translated) are quite different.

**Phase III** Sarvastivada post-canonical:

- **Mahavibhosa** – “The Great Compendium” (T1545) (2nd c. CE, a massive compendium)
- **Abhidharmamrta-rama** – “Essence of Abhidharma” by Ghosaka (T1553)
- **Abhidharmahṛdaya** – “Heart of Abhidharma” by Dharmasri (T1550) (1st-2nd c. CE)
- **Abhidharmahṛdaya-sastra** – “Heart of Abhidharma Treatise” by Upasanta (T1551)
- **Samyuktahṛdaya-hṛdaya** – “Heart of Abhidharma with Miscellaneous Additions” (AKA Abhidharmahrdayayavakyaya) by Dharmatara (4th c CE) (T1552)
- **Nyayamanusara** – “In Accordance with the Truth” by Samghabhadra (5th c) (a commentary on the Kosa defending the Vaibhasika positions the Kosas refutes) (T1562) (5th c. CE)
- **Abhidharmavatara** – “Entry into Abhidharma” by Skandhila (T1554) (5th c. CE)
- **Abhidharmadipa** – “Lamp of Abhidharma” (anonymous) (another commentary on the Kosa defending the orthodox Vaibhasika position)
- **Tattvartha-tika** - by Sthiramati (Vasubandhu’s disciple) (6th c. CE) (T1561)

Abhidharmakosa-vasakhyā – “Commentary on the Abhidharmakosa” by Yasomitra (AKA Sphutarthapa Commentary) (the only commentary that survives in Sanskrit) (6th c. CE?)

Many significant commentaries further composed in India, China, Tibet and Japan.

To some extent, the Abhidharmakosa and its commentaries come at the end of the Abhidharma period. In the 6th c., Indian Buddhism took a strong turn away from many of the tendencies of the Abhidharma approach and towards logic and epistemology in the work of Dignaga and Dhamakirti.

In China, Abhidharma studies were active from the first translation of Sarvastivadin Abhidharma texts ~380-400 CE. Xuanzang’s translation of the Abhidharmakosa completed in 654 rejuvenated Abhidharma studies (and supplanted Paramartha’s translation of the Kosa made in 564) which from that point on were primarily occupied with composing commentaries on the Kosa. Abhidharmakosa studies declined in China in 10th and 11th c. Most Abhidharma activity in China, Japan and Tibet consists of commentaries on the Kosa. The Kosa basically became synonymous with Abhidharma for the later Buddhist tradition.

South India & Sri Lanka – Theravada

In Pali.
Three-part Canon: Nikaya, Abhidhamma, Vinaya Discourses consist of 5 Nikaya (collections)

**Phases I & II:**

- **Dhamma-Sangani** – “Enumeration of Factors”
- **Vibhandha** – “Analysis”
- **Dhutukatha** – “Discussion of Elements”
- **Puggala-Pannati** – “Designation of Persons”
- **Katha-Vatthu** – “Points of Discussion” (compiled by Moggaliputta Tissa) (3rd-2nd c. BCE)

6. **Yamaka** – “Pairs”
7. **Pathanna** – “Foundational Conditions”

(Theravada holds that Shakyamuni taught the Abhidharma to his mother Queen Maya and other Devas in the Heaven of the Thirty-Three and then repeated these teachings to Shariputra.)

**Phase III Theravada post-canonical:**

- **Athaśalini** – “The Expositor” (very important commentary on the Dhamma-Sangani – attributed spuriously to Buddhaghosa)
- **Vimuttimaggā** – “The Path of Freedom” by Upatissa
- **Visuddhimagga** – “The Path of Purification” by Buddhaghosa
- **Abhidhammattha-Sangaha** – “Compendium of Abhidharma” by Anuruddha (10th-11th c.)

Many significant commentaries further composed in India, China, Tibet and Japan.

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Abhidharma Bibliography (with some annotations)

Texts in Translation

**Sarvastivada Canonical Abhidharma Texts**

**Sarvastivada Post-canonical Abhidharma Texts**


**Contemporary Sarvastivada and General Abhidharma Studies**
“A Map of Consciousness, the 75 Dharmas of the Sarvastivadins,” S. Bevan, Gesar, Fall, 1977


A Study Of The "Abhidharmahrdaya": The Historical Development Of The Concept Of Karma In The Sarvastivada Thought (Buddhism, India) by Ryose, Wataru S. Ph.D., The University of Wisconsin - Madison, 1987.


*Buddhist Thought in India*, Edward Conze,1962.


Encyclopedia of Indian Philosophies, ed Karl Potter, Volumes VII, VIII & IX (covering Buddhist Philosophy to 600 CE).

(Includes many entries on Abhidharma texts along with relevant introductory essays.)

From Category To Ontology: The Changing Role Of Dharma In Sarvastivada Abhidharma, Collett Cox, 2010 article.

Nagarjuna’s “Seventy Stanzas”, David Komito, Snow Lion Publications, 1987 (overview of Buddhist psychology in intro).

Sarvastivada Abhidharma, by Bhikkhu KL Dhammajoti, 2009. (An excellent and ground-breaking treatment of Sarvastivada Abhidharma doctrine. I found this the most helpful in studying especially Ch 2, 4, 5, 6 & 7 of the Abhidharmakosa.)

Sarvastivada Buddhist Scholasticism by Charles Willemen, Bart Dessein & Collett Cox, 1998. (Good scholarly overview of Sarvastivada history, doctrine and texts.)


Studies in Abhidharma Literature and the Origins of Buddhist Philosophical Systems by Erich Frauwallner, 1995. (A very good overview of Abhidharma literature in general, with some illuminating analysis of Sarvastivada teachings (including Abhidharmakosabhasya) but a bit disparaging of Theravada Abhidharma texts.)

Systems of Buddhist Thought, S. Yamakami, University of Calcutta, 1912. Online at:
http://www.archive.org/details/buddhistitcthough00yamauoft

The development of prajna in Buddhism from early Buddhism to the Prajnaparamita system: With special reference to the Sarvastivada tradition by Qing, Fa Ph.D., University of Calgary (Canada), 2001.


*The Psychological Attitude of Early Buddhist Philosophy*, Lama Govinda, 1937.


**Abhidharmakosa Editions & Translations**
阿毘達磨俱舍論 (A-p’i-ta-mo chu-shu-lun: Abhidharmakosabhasya) trans 玄奘 (Xuanzang), 654. Taisho 1558. Just the karika is T1560. (Xuanzang had a very solid understanding of Abhidharma. His translations are highly regarded. However, they do include many inserted clarifications, which while often being quite correct, are not in the original.)

Online at: http://www.cbeta.org/result/T29/T29n1558.htm


L’Abhidharmakosa de Vasubandhu, French trans. Louis de la Vallée Poussin, 1923 (Poussin’s scholarship is very highly regarded. He made this translation before the Sanskrit was discovered. It is based on Xuanzang’s Chinese translation and the Tibetan. Like Xuanzang, he seems at times to have taken some liberties in his translation to help the reader.) All but Vol 3 (of 6) are online at: http://www.archive.org/details/labhidharmakosat01vasuuoft

Complete text in Sanskrit & 2 Chinese translations (Paramartha & Xuanzang): http://www.mldc.cn/sanskritweb/etext.htm

(These pages appeared a bit mangled in Firefox, but looked fine in Chrome & Internet Explorer, 4/23/10)

Abhidharma Kosa Bhasyam, Eng trans. Leo M. Pruden, 1991. (Scholars have pointed out a number of problems with Pruden’s work: 1) He states that he has referred to the Sanskrit, but he seems to have actually relied almost completely on Poussin’s French translation of the Chinese. 2) He changes some of Poussin’s interpretations (eg of rupa) incorrectly. 3) He sometimes mistranslates Poussin’s French (specifically misinterpreting double negatives as single negatives). 4) The publication contains a number of typos. [Reviewing Pruden’s manuscript copy in the library of Green Dragon Temple, a number of the errors of 2), 3) & 4) appear to have been introduced in the subsequent editing and copying process to the published version.] 5) Pruden’s introduction introduces a number of historical and interpretive inaccuracies (as reviewed by Collett Cox in the Journal of the American Academy of Religion, 1990, LVIII pp 137-141). However, by and large, it is quite usable (handled with caution) even if not completely reliable.)


Abhidharmakosa Chapter 1:
Vasubandhu On "Aggregates, Spheres, And Components": Being Chapter One Of The "Abhidharmakosa" by Hall, Bruce Cameron Ph.D., Harvard University, 1983. (Good translation of Ch 1 from the Sanskrit with some helpful footnotes) "Abhidharmakosakarika," by Aiyaswami Sastri, Indian Historical Quarterly, IHQ 29 (1953). 29.2, pp. 111-120 and 29.3, pp. 242-259 (A translation of just the karika with notes from Yasomitra’s commentary.)

“Abhidharmakosha” at http://abhidharmakosha.blogspot.com/ by Namdrol Malcolm Smith. (Translation from the Tibetan, karika 1-29, with audio commentary podcasts, which may not be online anymore)

Abhidharmakosa Chapters 1 & 2:
The Abhidharmakosa of Vasubandhu trans Subhadra Jha, 1983. (Translation of both the Sanskrit and Poussin’s French of just chapters 1 & 2. Valuable piece of scholarship.)

Abhidharmakosa Chapter Ch 2:
Disputed Dharmas: Early Buddhist Theories of Existence, by Collett Cox, 1995.(Includes a study and translation of Sanghabhadra’s assault (from the Nyayanusara) on Vasubandhu’s refutations of the Viprayukta-samskaras in Ch 2)

Abhidharmakosa Chapter Ch 3:


(Also of interest: Myriad Worlds: Buddhist Cosmology in Abhidharma, Kalacakra, and Dzog-Chen by Jamgon Kongtrul Lodro Taye, 1995.)

Abhidharmakosa Chapter 4:


Vasubandhu On The "Avijnapti-Rupa": A Study In Fifth-Century Abhidharma Buddhism By Dowling, Thomas Lee Ph.D., Columbia University, 1976. (Includes translation of karika & bhasya of K1-22 from Sanskrit)

Abhidharmakosa Chapter 9:
Indian Buddhist Theories of Persons, Vasubandhu’s “Refutation of the Theory of Self”, trans & study by James Duerlinger, 2003. (Translation of Ch 9 from the Sanskrit, with extensive commentary.)

Reason’s Traces: Identity and Interpretation in Indian & Tibetan Buddhist Thought, Matthew Kapstein, 2001 (Translation of Ch 9: pp.347-375, from the Sanskrit)

Soul Theory of the Buddhists, trans Th Stcherbatsky, 1920. (Translation of Ch. 9 from the Tibetan)

(Also of interest: The Literature of the Personalists of Early Buddhism, Bhikkhu Thich Thien Chau, 1996.)
Abhidharmakosa – Commentary, Analysis, Etc.
"Elucidating the Path to Liberation": A study of the commentary on the "Abhidharmakosa" by the first Dalai Lama by Patt, David Ph.D., The University of Wisconsin - Madison, 1993. (Includes translation of the First Dalai Lama’s commentary on Ch 1-5 of the Abhidharmakosa. Good introduction also. I checked with the author and he had not undertaken the translation of the last three chapters.)


Abhidharmakosa (A Study with a New Perspective), by Lata Bapat, 1994. (Not recommended)

Analytical Study of the Abhidharmakosa, by Sukomal Chaudhury, 1976. (Comprehensive overview of the contents but does not go deep into the teachings in terms of their significance or their extensive interrelationships as a system.)


Early Buddhist Philosophy by Verdu, Alfonso, 1985

Frogs in the Custard: An Exploration of the View and Practice of Abhidharma, Steven Goodman, 2010? (forthcoming, based on the Abhidharmakosa). A set of lectures (30 hours) with the same author and title is available for purchase here: http://zamericana.stores.yahoo.net/trincuexofvi.html

Index to the Abhidharmakosabhasya, A. Hirakawa, 1973. (The introduction is very good.)

Indian Buddhism, A Survey with Bibliographical Notes, by Hajime Nakamura, 1980, pp 104-112 and see index.


Philosophy and Psychology of the Abhidharma, H. Guenther, 1957. (references to Yasomitra’s commentary on the Kosha)

Some Psychological Aspects of Early Buddhist Philosophy based on Abhidharmakosa of Vasubandhu by Aruna Halda Summary of the Abhidharmadipika, Padmanabh Jaini (Undated photocopy in Tassajara library, 142 pages, w/ related articles).

The Central Conception of Buddhism and the Meaning of the Word Dharma, by Th Stcherbatsky, 1923 (Makes a number of excellent points in its analysis of dharmas using the Abhidharmakosa as its basic source text.)

The role of intention in perception according to Vasubandhu's "Abhidharmakosabhasya": The background to Buddhist soteriology by Steenburg, David John Frederick M.A., The University of Manitoba (Canada), 1987.

The Universe in a Single Atom, H.H. the Dalai Lama, 2005 (pg 55 & 80 mention the atomic theory & cosmology of AKB Ch. 3 and state that these presentations should be “modified” in light of modern scientific discoveries & understanding.)


Abhidharmakosa and Yogacara:

Abhidharma Samuccaya: The Compendium of Higher Teaching (Philosophy), by Asanga, French trans by Walpola Rahula, English trans by Sara Boin-Webb, 2001. (This Yogacara Abhidharma text is much studied in Tibetan Buddhism. Major portions of it can be viewed as a Yogacara adaptation of Sarvastivadin Abhidharma and the Abhidharmakosa.)

Buddhist Phenomenology: (Yogacara Buddhism and the Ch'eng Wei-shih lun) by Dan Lusthaus, 2002.

Shastra on the Door to Understanding the Hundred Dharmas, trans by BTTS, commentary by Hsuan Hua, 1983.

The Sautrantika theory of seeds (bijia) revisited: With special reference to the ideological continuity between Vasubandhu's theory of seeds and its Srilata/Darstantika precedents by Park, Changhwan Ph.D., University of California, Berkeley, 2007. (Along with Dhammajoti, this work refutes Kritzer's position by finding Darstantika precedents for the Sautrantika views expressed in the Abhidharmakosa.)

The Yogacara Dharma List: A Study Of The Abhidharmasamuccaya And Its Commentary, Abhidharmasamuccayagabhasya by Oliver, Curtis Forrest Ph.D., University of Toronto (Canada), 1982. (Includes some discussion as well of the 75-dharm list attributed to the Abhidharmakosa.)

Vasubandhu and the Yogacarabhumi: Yogacara Elements in the Abhidharmakosabhasya, by Robert Kritzer, 2005 (Argues that Vasubandhu draws what he calls “Sautrantika” positions from the seminal Yogacara compilation, the Yogacarabhumi. Lays out all the positions in the Abhidharmakosa Samghabhadra identifies as Sautrantika.)


Vasubandhu


Karmasiddhi Prakarana: The Treatise on Action by Vasubandhu, Etienne Lamotte, English translation by Leo Pruden, Asian Humanities Press, 1988. (This work can be seen as Vasubandhu’s response to some of the Vaibhasika criticisms of the...
seed theory. It is notable as a development of the theories put forth in the *Abhidharmakosa* with the addition of introducing Alaya-vijnana (quoting the Mahayana Samdhinirmocana Sutra).

**Seven Works of Vasubandhu**, Stefan Anacker, Motilal Banarsidass, 1984. (Works by Vasubandhu particularly relevant to Kosa study are the *Pancasankhanda-Prakarana, Karmasiddhi-prakarana, Vimsatika-karika & Trimsika-karika*, the first two as transitional works between the Vasubandhu the Sarvastivadin/Sautrantika and Vasubandhu the Yogacarin. The latter two full-blown Yogacara works also show Vasubandhu attending to themes or points that he also brings up in *Abhidharmakosa*. The introduction includes a nice piece on Vasubandhu’s life.)


**Theravada Canonical Abhidharma Texts:**


**Theravada Post-canonical Abhidharma Texts:**


**Contemporary Theravada Abhidharma Studies:**


Abhidhamma Studies, Nyanaponika Thera, 1965 Edition. (Good essays but it’s view of Sarvastivada is a bit thin).


Guide Through the Abhidhammapitaka, Nyanatiloka Mahathera, 1971. (Good overview of the main teachings and analytical methodologies of the 7 canonical Theravada Abhidharma texts.)

Map of the Mind by Norman Fischer (and more…) online at: http://www.everydayzen.org/index.php?option=com_teaching&task=studyguide&topic=Buddhist%20Psychology&Itemid=27


Swallowing the River Ganges, by Matthew Flickstein, 2001 (Good epitome of the main practice points of Buddhaghosa’s *Visuddhimagga*).

Tree of Enlightenment by Peter Santina (Part 4), online at: http://www.ecst.csuchico.edu/~dsantina/tree/


**Tibetan Abhidharma** (mostly Yogacara, Dignaga and Dhammakirti):

Buddhist Psychology, by Tashi Tsering, 2006. (Good overview of mind and mental factors and Buddhist epistemology with some innovative constructions.)

Gateway to Knowledge by Mipham Rinpoche Vol I, trans Erik Pema Kunsang1997 (Concise exposition of Abhidharma emphasizing the *Abhidharmasamuccaya* presentation but making reference to the *Abhidharmakosa*.)

Glimpses of Abhidharma, by Chogyam Trungpa, 1975. (An informal study structured around the five skandhas)

In presentations of the four tenet systems, the first presents a kind of generic interpretation of Vaibhasika Sarvastivada. See: Cutting ThroughAppearances, Maps of the Profound, Appearance and Reality, Relative Truth Ultimate Truth, etc.


Two Views of Mind: Abhidharm and Neuroscience, by Christopher deCharms, 1997. (What Abhidharma and brain science have to offer each other from the Gelugpa presentation of the Sautrantika tenet system (Dignaga & Dhammakirti).)
Note: There are other books, many articles and sections of books, dissertations, etc. not included here. See the massive bibliography from Karl Potter, ed. Encyclopedia of Indian Philosophies, Vol I at: http://faculty.washington.edu/kpotter/ckeyt/b.htm (Theravada [AB] at the top, Sarvastivada below at {SV})

**Sanskrit / Pali / Chinese Resources:**

Monier-Williams Sanskrit Dictionary:  
http://doc.thanshiang.org/Online_Dic/MW_Sanskrit/index1.html

Buddhist Hybrid Sanskrit Dictionary (Franklin Edgerton):  
http://doc.thanshiang.org/Online_Dic/Buddhist_Hybrid_Sanskrit_Dictionary/index1.html

Pali-English Dictionary (T. W. Rhys Davids):  

A Dictionary of Chinese Buddhist Terms by William Edward Soothill:  
http://www.acmuller.net/soothill/soothill-hodous.html

Digital Dictionary of Buddhism:  
http://www.buddhism-dict.net/ddb/

Cologne Digital Sanskrit Lexicon:  
http://webapps.uni-koeln.de/tamil/

Buddhist Dictionary: Manual of Buddhist Terms and Doctrines (Nyanatiloka):  
http://www.kusala.org/udharm2/dictionary/bdindex.html  
http://www.buddhanet.net/pdf_file/palidict.pdf

English-Vietnamese (with Sanskrit) Buddhist Dictionary:  
Regarding Vasubandhu

There is not full agreement, but Vasubandhu probably lived around 400-480 C.E.; some scholars place him in the 4th c. Paramartha’s (499-569) biography of Vasubandhu is the earliest source for information (and myth) regarding Vasubandhu. Frauwallner famously argued for two Vasubandhu’s: one the author of the Abhidharmakosa who lived in the 5th c., and the other the Yogacarin who lived in the 4th c. After much debate and consideration of evidence, the general consensus now seems to be that there actually was just one Vasubandhu who composed both the Abhidharmakosa and the Yogacara texts. Frauwallner has apparently withdrawn his proposal.

Vasubandhu was born in Purusapura, present-day Peshawar, in what was then the Kingdom of Gandhara. His older brother was Asanga (regarded, with Vasubandhu, as a founder of Yogacara). According to the Tibetan tradition, they were half-brothers. Apparently Vasubandhu was his given name which he kept through his life as a monk. Vasubandhu entered the Sarvastivadin order prominent in Gandhara at that time. He was a bright student and made an extensive study of the Vaibhasika teaching. His teachers in Gandhara were Buddhamitra and Manoratha. He started to have doubts about the Vaibhasika system and decided to travel to Kasmir, the center of Vaibhasika learning, to work deeper into this system. In Kasmir for four years, he studied under Sanghabhadra’s teacher, Skandhila. He frequently voiced refutations of key points of the Vaibhasika doctrine. Skandhila apparently saw into Vasubandhu’s potential and advised him to return to Gandhara for his own safety.

Upon his return, Vasubandhu lived in a small private house in the middle of Purusapura, supporting himself by giving public lectures on the Vaibhasika system. At the close of each day’s lecture, Vasubandhu composed a summary verse. Paramartha states: “Each verse was engraved on a copper plate. This he hung on the head of an intoxicated elephant, and, beating a drum made the following proclamation: ‘Is there anyone who can refute the principles set forth in this treatise? Let him who is competent to do so come forth!’” In time, Vasubandhu composed around 600 verses giving a comprehensive outline of the entire Vaibhasika doctrine. This was the karika of the Abhidharmakosa. Vasubandhu sent this text to his old teachers in Kasmir. The Kasmirian masters were quite pleased with Vasubandhu’s brilliant epitome, but they were some questions about the frequent use of terms such as “kila” (“it is claimed” or “according to them”) and “ity ahuh” (“so they say”) which seemed to express some skepticism towards the doctrines quoted and thus asked him to write a commentary on the verses. When the Kasmirians received the Abhidharmakosabhāṣya, in which Vasubandhu criticizes a number of pivotal Vaibhasika positions, they were enraged, as attested by the original title of Samghabhadrā’s commentary on the Abhidharmakosa, “Hailstones on the Kosa,” venting: “that man whose theories have the coherence of the cries of a mad deaf-mute in a fever-dream.” The Abhidharmakosa however prevailed and was very highly regarded, even by the Mahayana schools (which regarded the Sarvastivada and the Abhidharmakosa as Hinayana). In the first half of the 7th c., the Kosasāstra was so widely studied in India that one commentator noted, “even parrots recited the Kosa to one another.”

Vasubandhu thus achieved notoriety as a fairly young man. He travelled some and settled for sometime in Ayodhya. He was for some time uninterested in, and perhaps even repelled by, the Mahayana pursuits of his brother Asanga. Asanga decided to try and convert his brother. There are differing accounts of this event. In one version, Asanga sent a letter to Vasubandhu requesting his company as he was sick and close to end. When Vasubandhu arrived, Asanga asked him to recite Mahayana sutras to him for comfort. By the time Vasubandhu finished reciting the sutras for Asanga, he was converted. However, Vasubandhu’s Pancaśakandha-Prakarana, and Karmasiddhi-prakarana suggest a more gradual transformation. (A completely different notion of the intent of the Abhidharmakosa places it after Vasubandhu’s conversion to the Mahayana as a kind of confession in atonement for denigrating the Hinayana.)
Vasubandhu participated part in a number of major debates, both against Buddhists of other schools and non-Buddhists. Losing a major debate could involve forced conversions or banishment. Victory could bring great wealth and Vasubandhu was said to have used his winnings for building monasteries, hospitals, and schools. Late in life, he wrote the important Yogacara treatises, \textit{Vimsatika} (Twenty Verses) and \textit{Trimsika} (Thirty Verses). At some point in his later years, it is said that Sanghabhadra sought him out and challenged Vasubandhu to defend the \textit{Abhidharmakosa}. He declined pleading lack of interest (he had evolved quite a bit since the Kosa) and old age (this account consistently appears very near the end of Vasubandhu’s life). In some accounts, Vasubandhu, hearing that Sanghabhadra was coming to debate him, fled, excusing himself in one version by saying there was no-one in the area who could adequately judge the debate, and in another version, because he thought it was unwise to confront Sanghabhadra (who in this last account had been his Vaibhasika teacher).

The Tibetan scholar Buston reports that while Vasubandhu was in the north, he went to visit a monk named Handu. Handu was inebriated, and carrying an immense pot of wine on his shoulder. Vasubandhu upon seeing this cried, "Alas! The Doctrine will go to ruin", recited the Usnisa-vijaya-dhārani in reverse order, and died. According to Taranatha, however, Vasubandhu was prompted to recite the dharani in reverse order when he saw a monk ploughing in his monastic robes.

Reflection on the composition of the Abhidharmakosabhāsya:

The story above explains a striking feature of the \textit{Abhidharmakosa} – whereas the verses expound the Vaibhasika system, the commentary often refutes it. However, it seems doubtful that the verses were composed as a stand-alone work. Certain verses are incoherent without interlinear commentary. Also, Vasubandhu is clearly basing his work on the earlier Hrdaya texts which consisted of verse and auto-commentary. The verses in these works seem to be offered as a mnemonic device to help students retain the essential points and structure of the system as a whole. As such, the verses are like a skeleton or rough frame of the text. The actual system is explicated by the verses and commentary together. The verses hint at dissension from the Vaibhasika orthodoxy. Perhaps as Vasubandhu composed the text, his own hesitations regarding the Vaibhasika system deepened until the commentary took a turn from explication to actually refuting some of the essential Sarvastivadin tenets. Such a process may have unfolded over the course of a number of years.
Dharma Theory

Dharma is a term with wide-ranging meanings and as Abhidharma developed, its function was expanded with meanings and connotations which were to some extent unprecedented. The notion of the dharmas, and thus the dharma theory itself, evolved with the development of new analytical approaches and innovative doctrines. In the course of these developments, lists of dharmas tended to consolidate as stricter methods of analysis weeded out repetition and redundancy, while the development of new teachings led them also to expand as they accommodated new concepts (e.g. viprayukta-samskaras).

Abhidharmakosa I.3 expresses the central role of dharma-pravicara (discernment of dharmas) in the process of liberation from suffering: “Apart from the discernment of the dharmas, there is no means to extinguish the defilements, and it is by reason of the defilements that the world wanders in the ocean of existence.” The study and clear discernment of the dharmas is the Abhidharma way of studying the self and forgetting the self. Dharma theory is essentially a form of meditation. The discernment of dharmas has two basic modes. One is an evaluative analysis clearly distinguishing what is conducive to awakening and thus to be cultivated and what is conducive to cyclic suffering and thus to be abandoned. The second is a descriptive analysis of ordinary experience in order to reveal its true structure and thereby release all attachment to the supposition of a self. Conze states: “[Dharmas are] elementary constituents of emancipating cognition.”

In the fully developed form of the later Sarvastivada, dharmas are real distinct types of forces (in and of experience).

a) Dharmas are distinct – they cannot be reduced to each other. Note however that they are not separate as they do not function in isolation. The samskrta dharmas are conditioned so they have parts and aspects. Many conditions give rise to one dharma which functions in various ways. They are irreducible only in the sense that reducing them further strips them of their distinct quality. AKB I.18: “A dharma is included in its own nature because it is distinct from the nature of others.”

b) Dharma are forces, functions or efficacies – Dharmas are not things or substances. They are dynamic events rather than static entities. The only way samskrta dharmas exist is as conditioned and conditioning forces. To exist is to cause and be caused. No dharma has only one cause and all dharmas have multiple causal functions within the Sarvastivada analysis of causation. Dharmas have no existence aside from their causal role. For the Sarvastivadins, denying the reality of the dharmas amounts to denying the reality of dependent co-arising. Collett Cox: “They [dharmas] represent causally significant points within the complex web of experienced activities, but points that can only be determined relationally and that can only be defined dynamically. These relational distinctions that define dharmas are not considered arbitrary, but rather are ‘true’ or express ‘the way things really are’ in the sense that they articulate the fundamental causal structures implicit within all experience.” Note: strictly speaking, unconditioned (asamskrta) dharmas have neither cause nor result, nevertheless, they do have a function which is their characteristic nature establishing their existence as distinct dharmas.

c) Dharmas are tendencies or classes or abstractions or types – A dharma subsumes a plurality of phenomena. The phenomena that can be classed under a given dharma can vary in degree or intensity as well as quality or kind. Dharmas in some pure form do not appear as such. They are types: a given dharma is “typical” of an array of many different phenomena all of the same type. Dharmas constitute fundamental regularities underlying and structuring what is happening.

d) Dharmas are real – Real in the sense that dharmas are established by their own nature as being truly distinct force-tendencies. Dharmas are real in that they have ultimate existence in contrast to composite entities, such as the self, a pot, common-sense things, etc. which only have conventional existence. Conventional entities depend on designation for their existence, dharmas do not. AKB I.2: “Dharma is that which bears (dharana) self-(or unique) characteristics.” Intrinsic nature is able to “uphold” or “bear” its own identity. These definitions play on the root of dharma: dhr – “to hold”.

MOMENTARINESS (KSANIKA): A close corollary of dharma theory and an important factor in its development is “momentariness”, a radical interpretation of impermanence by which dharmas flash into existence for a single instant (ksana) and then immediately pass away. Nothing about anything is substantial, fixed & unchanging from one moment to the next. An individual person, in such a context, not possessing self-existence, but still evincing some form of continuity, is referred to as a “series” (santati or santana), that is, a flux or continuum of dharmas, “an unceasing flow of simple ultimates, called ‘dharmas’, which can be defined as (1) multiple, (2) momentary, (3) impersonal, (4) mutually conditioned events” (Conze). There are various attempts to define the extent of these instants: 6,499,099,980 per day (or 75,211 per second) in the Mahavihvasa, and in the Abhidharmakosa, 6,480,000 per day (or 75 per second, see AKB III.88). Regardless of their duration, instants were universally held to be discrete and uniform, which leads to a number of problems.

A set of significant related terms arises in dharma theory:

**Svabhava** – “own-being” or “intrinsic nature”: true distinct classes/categories of events established by inclusion (samgraha).

**Dravya** – “substance”: the ontological status of manifesting dharmas as real & discrete, established by their function.

**Svalakshana** – “specific or own-characteristic”: the feature which uniquely distinguishes a dharma.

**Samanya-lakshana** – “common characteristic”: features shared by multiple dharmas (especially, impermanence, not-self, etc.)

**Samgraha** – “subsumption or inclusion”: study of intrinsic nature, analytic tool by which dharmas are classified and established as truly distinct. (The basic mode of using the skandhas, etc. in practice to study and be intimate with one’s life.)

**Samprayoga** – “association or conjunction”: studying the dynamic interaction of dharmas by analysis of which mental factors are conascent: which dharmas always, sometimes, never, etc. arise with such-and-such dharmas, in various conditions.
**Sarvastiva: Everything Exists**

At its basis, the doctrine of Sarvastiva, that everything exists, seems to have been a simple affirmation of cause and effect: past dharmas exist, as present dharmas arise based on them, and future dharmas exist, as the present dharmas will give rise to them. However, as this position came to be examined in Abhidharma disputation, a set implications and elaborations unfolded as to what it really meant. Opposed to the Sarvāstivāda was a group of schools collected under the designation, Vibhajyavāda (including the Mahasasakī, Dharmagupta, and later, the Sautrāntika). The Vibhajyavāda held that only present dharmas exist. Past dharmas have existed, futures dharmas will come into existence, but only present dharmas really exist. Vibhajyavāda positions sometimes also include the position that past karma that has not yet come to fruition exists.

Sarvastiva eventually came to be articulated as affirming that past, present and future dharmas all truly exist. Some of the main arguments for Sarvastiva include (from Cox): (1) when a cause precedes its effect as in Karmic causation, the past cause must exist in order to provide an existent cause for the arising of a present effect; (2) the existence of past causes or future effects can be inferred from the occurrence of their effects or causes in the present; and (3) perceptual consciousness, meditative states, memory, and so forth, require an existent object-support. Vasubandhu quotes and then refutes four arguments for Sarvastiva in chapter 5 of the Kosa.

But what does it really mean to assert that everything exists? How is it that everything does not all happen at once? The Sarvastivāda response basically confirms the above dharma theory notion that existence is causal efficacy. There is then a distinction of a specific kind of causal efficacy which dharmas only exert when they are presently manifesting, “karitra” (activity). Other forms of efficacy can be exerted by a dharma in the three times, in concert with other cooperating causes and conditions. Sarvastiva, and other Sarvastivadin doctrines (such as the notion of acquisition (prapti)), can also be seen as a practical attempt to insert some non-momentary reality into the relentless momentariness of the dharma theory.

Sarvastiva seems to have been based in a responsible attitude toward the past and future that some practitioner’s may have obscured in emphasizing the reality of present moment. The Sarvastivāda denied the existence of time as a separate container that dharmas happen within. The past is past dharmas and the future is future dharmas. As Sarvastiva came to be developed as a doctrine of existence, however, it became problematic. Vasubandhu and others had substantial objections to Sarvastiva and associated resolutions to a number of key questions and problems. The Sautrāntika (and Yogacara) resolution to many of these problems with a “seed (bijā) theory” would prove to be far more influential in the long run.

**Some Basic Categories of Abhidharma Thought**

**Sasrava** – With-outflow, impure, stained, conducive to the growth of the defilements, influenced by ignorance.

**Anasrava** – Outflow-free, pure, unstained, tending toward appeasement of the defilements under the influence of wisdom.

This is the first category introduced in the Abhidharmakosa. It is pivotal and can be hard to understand. *Abhidharmakosa*: “Dharmas are either with-outflow or outflow-free. The conditioned, with the exception of the noble path, are with-outflows, for therein the outflows grow concordantly. It is true that the outflows are born taking the nirodha- and marga-satyas as objects, but they do not grow concordantly therein; thus it does not follow that the two are of the nature of being with-outflow.” In other words, everything in our life, with the exception of the path, is sasrava, meaning that it either is produced by, produces, or is itself, ignorance and the defilements based on ignorance. This is then one of the fundamental undertakings of the discernment of dharmas: clearly discerning sasrava (and anasrava) dharmas.

**Samskrta** – Conditioned, compounded, made, constructed. With the exception of the path, impure (sasrava). A dharma is said to be conditioned if it has arising and ceasing, cause and effect, and acquires the characteristics of the conditioned.

Conditioned dharmas are momentary.

**Asamskrta** – Unconditioned, uncompounded, unmade, unconstructed. Always pure (anasrava). A dharma is said to be unconditioned if it has no arising and ceasing, no cause and effect, and acquires the characteristics of the unconditioned. Unconditioned dharmas have no activity. They are totally beyond temporal process, but they do have a function.

**Kusala** – Skillful, tending towards integration and balance, beneficial, good, wholesome.

**Akusala** – Unskillful, tending towards disintegration and imbalance, detrimental, evil, unwholesome.

**Avyakra** – (Morally) non-defined, neither beneficial nor unbeneficial, neutral, indeterminate, of indistinct nature.

This classification concerns the moral causal order in terms of karma (action) of body, speech and mind (discussed in Ch 4) as well as the collections of mental factors (discussed in Ch 2).

<table>
<thead>
<tr>
<th>Category</th>
<th>Sasrava (impure – has karmic result)</th>
<th>Anasrava (pure – no karmic result)</th>
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</thead>
<tbody>
<tr>
<td>Kusala (skillful)</td>
<td>Leads to higher birth, conducive to liberation</td>
<td>Leads to liberation</td>
</tr>
<tr>
<td>Akusala (unskillful)</td>
<td>Leads to bondage and lower birth</td>
<td>N/A</td>
</tr>
<tr>
<td>Avyakra (undefined)</td>
<td>Leads to bondage</td>
<td>Does not obstruct liberation</td>
</tr>
</tbody>
</table>

Kusala karma is helpful and necessary but in itself not fundamentally liberating as long as it is sasrava. In addition to kusala action, there needs to be realization: the development of “pure prajna” (=Abhidharma, AKI.2). Sasrava thus has a greater scope than akusala.

**Samprayukta** – Conjoined, associated. Refers to the collections of mental factors that arise with any given mind.

**Viprayukta** – Disjoined, disassociated. Refers to formations (samskara) not strictly material or mental.
Abhidharmakosa – Basic Structure, Outline, etc.

**BASIC STRUCTURE and CONTENT:**
The *Abhidharmakosa* consists of nine chapters. The first eight chapters are built around 598 root-verses (karika) embedded in auto-commentary (bhasya). The Pradhana Sanskrit edition has 598 slokas whereas the Gokhale Sanskrit edition has 600 slokas (adding one each to Ch 5 (71 sloka) and Ch 6 (80 sloka)). The 2 karikas added in the Gokhale edition appear to be karikas composed as part of the Bhasya clarification. A sloka is a Sanskrit verse consisting of two sixteen-syllable lines of two eight-syllable padas each. In Xuanzang’s Chinese translation, typically 1 sloka = four 5-character phrases (except for the opening 3 & closing 4 slokas, which are in a different meter: the Chinese here consists of four 7-kanji phrases). Xuanzang’s translation of just the Karika (T1560), totals 608 sloka (see table). Xuanzang’s Kosabhasya translation (T1558) has a still different total.

This structure is based on the *Samprayuktabhidharma-hrdaya* by Dharmatrata, which consists 596 karika with auto-commentary. The *Kosa* barrows phrases, and at times, entire verses, from the *Samprayuktabhidharma-hrdaya*. The *Samprayuktabhidharma-hrdaya* is itself based on two earlier *Hrdaya* (heart or essence) texts by Dharmasri and Upasanta (which were smaller works both containing around 250 verses). Vasubandhu adapted the overall organization from the *Samprayuktabhidharma-hrdaya* as well which consists of 11 chapters. Vasubandhu kept the first 7 chapters of this work, inserted a new chapter after chapter 2 (renamed Indriya (faculties) from Samskara (formations)) on the World (which has no corresponding chapter in Dharmatrata), and integrated the content of Dharmatrata’s final 4 chapters (Sutra, Miscellany, Investigations, Discussion) into the other 8 chapters. Chapter 9 of the *Abhidharmakosa* appears to have been added later as an appendix. Of this series of comprehensive manuals of doctrine, the *Kosa* is regarded as the most organized & coherent.

**Karika (Chapters 1-8):**
- Based mostly on the *Mahavibhasa*, the karika present the Vaibhasika system (condensing ~10,000 pages into 600 verses).
- The verses aim at an organized encapsulation of a comprehensive approach to the entire teaching.
- The verses are very concise and apparently designed to be memorized. (Composed for Abhidharmikas, basically in code.)
- The verses hint at some dissension from the Vaibhasika position (kila: “according to the school”)

**Bhasya (Chapters 1-8):**
- The bhasya explains and expands upon the teachings expressed in a very concise form, or merely referred to, in the karika.
- The bhasya also quotes and discusses arrays divergent positions on certain points (and often presumes that the relevance and significance of the debate is clear to its audience).
- The bhasya presents arguments (and counter-arguments, etc) on many controversial points of doctrine.
- The bhasya refutes key Vaibhasika doctrines, sometimes aligning itself as Sarvastntika, but not always.

**Chapter 9:**
- The karika at the end of chapter 8 formally close the *Abhidharmakosa*. Chapter 9 appears to have been added later.
- It is not clear if it was written before, during or after the composition of the *Kosa*.
- It differs from the rest of the text both in terms of its structure: it does not consist of verses with commentary,
- and content: it does not present, explicate or refute Vaibhasika views, but rather, refutes views of a person and soul.

**SCHOOLS:**

**Sarvastivada:**
One of the earliest and most important Abhidharma schools. Sarva means “all” & asti means “exist”. They held that all dharmsas, past, present and future, exist (see below). Across North India.

**Vaibhasika:**

**Darstantika:**
Heterodox Sarvastivada teachings centered in Gandhara. Sautrantika evolved from the Darstantika.

**Sautrantika:**
Their name is interpreted by some as indicating they upheld the Sutras against the Abhidharma. However, they did engage in Abhidharma, but did not necessarily recognize an Abhidharma-pitaka. They may have simply been a force of criticism. Only a few references to Sautrantika before the *Kosa*.
<table>
<thead>
<tr>
<th>Ch #</th>
<th>Chapter Titles</th>
<th># of karika: Sanskrit (Xuanzang)</th>
<th>Traditional Analysis</th>
<th>Overview of Contents by Chapter</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Dhatu-nirdesa Elements / Components</td>
<td>48 (47) [76 pgs (=karika + bhasya in Pruden)]</td>
<td>Foundation Dharmas: The Reals (General Presentation of pure and impure dharmas)</td>
<td>1. Basic classifications of the Dharmas: Skandhas, Ayatanas, Dhatus. Definition of terms. Key categories introduced: conditioned/ unconditioned, pure/impure, etc. The various categorizations of the dhatus in K29-48 can be seen as a kind of integral summary of all the subjects to be discussed in terms of how they subsume the dhatus.</td>
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<tr>
<td>2</td>
<td>Indriya-nirdesa Faculties / Organs</td>
<td>73 (74) [173 pgs]</td>
<td>Function. Showing the function (kriya) of the dharmas (emphasizing how dharmas function and arise)</td>
<td>2. Psychology of Samsara and Nirvana: continues the analysis of Ch 1 with the faculties, and then moving to the caitta (mental factors). The Pancavastuka scheme is covertly completed with the inclusion of the Viprayukta-samkaras (disjoined conditionings). Also includes the Sarvastivadin theory of causation based on 6 causes, 4 conditions &amp; 5 results.</td>
</tr>
<tr>
<td>3</td>
<td>Loka-nirdesa World / Cosmos</td>
<td>102 (100) [131 pgs]</td>
<td>Effect. Manifestation. The World and transmigration as the outcome of sasrava dharmas (the who, where and how of affliction)</td>
<td>3. Cosmology. Describes a) worlds or realms of sentient beings (sattva-loka) and b) world as container or receptacle in which beings live (bhajana-loka). Different classifications of the realms of beings, mechanism of rebirth, modes of birth, differences in beings, the measurement of matter and time, kalpas and the creation &amp; destruction of worlds. Also includes an analysis of 12-fold dependent co-arising.</td>
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<tr>
<td>4</td>
<td>Karma-nirdesa Action</td>
<td>127 (131) [154 pgs]</td>
<td>Cause. Immediate Cause. Action as the cause of the world and repeated existences (what makes affliction part a)</td>
<td>4. Defines and enumerates many classifications of karma: in terms of body, speech &amp; mind, informative &amp; non-informative (avijnapti – treated extensively in terms of discipline, non-discipline, etc), determinate &amp; indeterminate, karmic result, etc. Includes discussions of the 10 karmapatha (courses of action), bodhisattva practices, etc.</td>
</tr>
<tr>
<td>5</td>
<td>Anusaya-nirdesa (Latent) Defilements</td>
<td>70 (69) [102 pgs]</td>
<td>Condition. Underlying Condition. Defilements as the condition for repeated existences (what makes affliction part b)</td>
<td>5. Extensive analysis of the defilements in terms of their varieties, functions and abandonment. Focuses on the anusayas (lists of 6,7,10,98) &amp; klesa (defilements), and then goes on to discuss: fetters (samyojana), bondages (bandhana), envelopments (paryavasthana), outflows (asrava), floods (oghya), yokes (yoga), clingleings (upadana), corporeal ties (kaya-grantha) and hindrances (nivarana).</td>
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<tr>
<td>6</td>
<td>Pudgala-marga-nirdesa Noble Ones / The Paths and the Saints</td>
<td>79 (83) [146 pgs]</td>
<td>Effect. Manifestation. The path and the Noble Ones as an effect of anasrava or Nirvana (the who, where and how of purification)</td>
<td>6. Discusses the Four Noble Truths and describes the stages of the Path of Preparation, the Path of Seeing, the Path of Cultivation &amp; the Path Beyond Training. Different classifications of trainees and arhats are discussed and the 37 bodhipaksha (limbs or wings of awakening).</td>
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<tr>
<td>7</td>
<td>Jnana-nirdesa Knowledges</td>
<td>56 (61) [94 pgs]</td>
<td>Cause. Immediate Cause. The knowledges as the cause of anasrava or Nirvana (what makes for purification)</td>
<td>7. 10 Knowledges are analyzed in terms of their characteristics, aspects, classifications. Also discusses: 18 qualities unique to a Buddha (10 powers, 4 assurances, 3 applications of mindfulness &amp; great compassion), 6 supernormal knowledges, etc.</td>
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<tr>
<td>8</td>
<td>Samapatti-nirdesa Attainments / Absorptions</td>
<td>43 (43) [68 pgs]</td>
<td>Condition. Underlying Condition. Meditative equipoise as the condition of anasrava or Nirvana (what provides a basis for the knowledges)</td>
<td>8. Analyzes 4 rupa-dhyanas &amp; 4 arupya-dhyanas, preparatory absorb-tions, 3 samadhis (emptiness, signless, wishless), 4 immeasurables (goodwill, compassion, joy, equanimity), 8 deliverances, etc.</td>
</tr>
<tr>
<td>9</td>
<td>Pudgala-viniscaya Refutation of the Person</td>
<td>n/a [some say 16] [43 pgs]</td>
<td>Appendix</td>
<td>9. Using arguments by reason and citation of Sutras, and responding to counter-arguments, the text refute theories of a person (pudgala) and soul (atman) attributed to the Vatsiputriya (Buddhist school of the Pudgalavadinis), as well as Samkhya and Vaisesika (significant non-Buddhist schools of Indian thought).</td>
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</tbody>
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