

Abhidharmakośabhāṣyam (Kosa-karika from Pradhan Sanskrit edition)

《阿毘達磨俱舍論本頌》 阿毘達磨俱舍論本頌 (說一切有部) 世親菩薩造 三藏法師玄奘奉 詔譯 (CBETA, T29, no. 1560)

ABHIDHARMA KOŚA by Vasubandhu – TRANSLATION into FRENCH by LOUIS DE LA VALLEE POUSSIN, ENGLISH TRANSLATION BY LEO M. PRUDEN

H: = (CAPITALS) TRANSLATION BY BRUCE CAMERON HALL

N/C: = Notes and Commentary (Bhasya excerpts, etc.). P/P: = Poussin and Pruden. fn = footnote. K# = karika. AKB = *Abhidharmakosa*

om namo buddhāya

Om. Homage to the Buddha.

prathamam kośasthānam

分別界品第一 (四十四頌)

CHAPTER ONE – THE DHĀTUS

Basic outline of Chapter 1:

K1-3 Expository

K4-7 Basic categories: conditioned & unconditioned, pure & impure

K8-20 Skandhas, Ayatanas and Dhatus - Basic definitions

K21-28 Exceptions and additions

K29-48 Inclusion/Subsumption in terms of the dhatus

yah sarvathāsarvahatāndhakāraḥ saṃsārapaṅkāj jagaduḥjāhāra | tasmai namaskṛtya yathārthaśāstre śāstram pravakṣyāmyabhidharmakośam||1||

諸一切種諸冥滅 拔眾生出生死泥 敬禮如是如理師 對法藏論我當說

1. He has, in an absolute manner, destroyed all blindness; He has drawn out the world from the mire of transmigration: I render homage to Him, to this teacher of truth, before composing the treatise called the Abhidharmakośa.

H: HAVING, IN EVERY WAY, DESTROYED THE DARKNESS EVERYWHERE, HE RESCUED THE WORLD FROM THE MIRE OF SAMARA. BOWING TO HIM, THE GENUINE TEACHER, I SHALL PROPOUND THE TEXT, THE ABHIDHARMAKOSA.

N/C: "in every way" (in an absolute manner) distinguishes Buddha from sravaka & pratyekabuddha. First phrase is with regard Buddha's own complete accomplishment, second extols Buddha's complete accomplishment with regard to others (he drew out the world "as much as possible").

prajñā'malā sānucarā'bhidharmaḥ tatprāptaye yāpi ca yacca śāstram | tasyārthato'smin samanupraveśāt sa cā śrayo'syetyabhidharmakośam||2||

淨慧隨行名對法 及能得此諸慧論 攝彼勝義依彼故 此立對法俱舍名

2a. Abhidharma is pure prajñā with its following. 2b. It is also prajñā, and the Treatise which brings about the obtaining of pure prajñā. 2c-d. The present work is called the Abhidharmakośa because the Abhidharma enters into it through its meaning; or because the Abhidharma constitutes its foundation.

H: ABHIDHARMA IS FLAWLESS UNDERSTANDING, WITH ITS FOLLOWING. ALSO, IT IS BOTH THAT [UNDERSTANDING] AND THAT TEXT, WHICH ARE CONDUCIVE TO ATTAINING THIS [FLAWLESS UNDERSTANDING]. BECAUSE OF THE COMPLETE ENTRY, ESSENTIALLY, OF THAT [ABHIDHARMA CORPUS] INTO THIS [TEXT], OR [BECAUSE] THAT IS THE BASIS OF THIS: THUS [THIS IS] THE ABHIDHARMAKOSA.

N/C: Pure is amala which the Bhasya: explains as anasrava. "Following" is explained as "its escort, namely the five pure skandhas which coexist with prajna." This is the ultimate meaning of Abhidharma. Next is the conventional meaning: it is sasrava prajna and the Abhidharma texts which are conducive to developing pure prajna. Then there are two explanations of Kosa which can mean treasure-house or sheath. The Bhasya: "Thus this [present] text is suited to be the container (kosa) of that [Abhidharma corpus]."

dharmāṇām pravicayamantareṇa nāsti kleśānām yata upaśāntaye'bhyupāyaḥ | kleśaiśca bhramati bhavārṇave'tra loka-staddhetorata uditaḥ kilaiṣa śāstrā||3||

若離擇法定無餘 能滅諸惑勝方便 由惑世間漂有海 因此傳佛說對法

3. 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. So it is with a view to this discernment that the Abhidharma has been, they say, spoken [by the Master].

H: SINCE, APART FROM THE DISCERNMENT OF DHARMAS, THERE IS NO APPROACH FOR PACIFYING DEFILEMENTS, AND IT IS BECAUSE OF DEFILEMENTS THAT THE WORLD WANDERS IN THIS OCEAN OF BECOMING: HENCE, FOR THAT REASON, WAS THIS [ABHIDHARMA] UTTERED BY THE TEACHER, SO THEY SAY.

N/C: This karika expresses the salvific purpose of Abhidharma. The basic project of the Abhidharma, discerning the dharmas (through various categories of existents and attributes), is viewed as essential to liberation. The "so they say" here is *kila*, expressing the skepticism of the Sautrantika with regard to the notion that Abhidharma was taught by the Buddha (but rather by later disciples).

sāsravā'nāsravā dharmāḥ saṃskṛtā mārgavarjitāḥ| sāsravāḥ āsravāsteṣu yaśmātsamanuśerate||4||
有漏無漏法 除道餘有為 於彼漏隨增 故說名有漏

4a. The dharmas are impure, "in a relationship with the defilements", or pure, "with no relationship to the defilements". 4b-c. Conditioned dharmas, with the exception of the Path, are impure. 4d. They are impure because the defilements adhere to them.

H: DHARMAS ARE CONTAMINATED AND UNCONTAMINATED. THE CONTAMINATED [DHARMAS] ARE THE CONDITIONED [DHARMAS] EXCEPT FOR THE PATH: SINCE THE CONTAMINANTS ADHERE TO THOSE.

N/C: Here begins the exposition of dharmas starting with the fundamental category of *sasrava* (impure) and *anasrava* (pure), expressing the basic, practical orientation of this investigation as whole: liberation from suffering. P/P fn: "the defilements adhere to it, that is, grow in them or take their dwelling and support in them, as a foot can stand on earth." See the handout on "Basic Categories..." for more on *sasrava/anasrava* and *sanskṛta/asamskṛta*.

anāsravā mārgasatyam trividham cāpyasaṃskṛtam| akāśam dvau nirodhau ca tatrākāśamanāvṛtiḥ||5||
無漏謂道諦 及三種無為 謂虛空二滅 此中空無礙

5a-b. The undefiled truth of the Path and the three unconditioned things are pure. 5c. Space and the two types of extinctions. 5d. Space is "that which does not hinder."

H: THE UNCONTAMINATED [DHARMAS] ARE THE TRUTH OF THE PATH, AND ALSO THE THREE TYPES OF UNCONDITIONED [DHARMA]: SPACE AND TWO [TYPES OF] CESSATION. AMONG THOSE, SPACE IS NON-OBSTRUCTION.

N/C: P/P fn: "The Truth of the Path is the totality of the dharmas which constitute Seeing and Meditation on the Truths."

pratisaṃkhyānirodho yo viśamyogaḥ pṛthak pṛthak| utpādātyantaviḡhno'nyo nirodho'pratisaṃkhyayā||6||
擇滅謂離繫 隨繫事各別 畢竟礙當生 別得非擇滅

6a. Pratisaṃkhyānirodha is disjunction. 6b. Each [disjunction occurs] separately. 6c-d. A different type of extinction, which consists of the absolute hindering of arising, is called apratisaṃkhyānirodha.

H: THE CESSATION THROUGH REALIZATION IS THAT WHICH IS A DISCONNECTION, ONE BY ONE. ANOTHER CESSATION, NOT THROUGH REALIZATION, IS THE TOTAL PREVENTION OF ARISING.

N/C: There is not just one disjunction (*viśamyoga*), but one corresponding to disjunction from each defilement. Bhasya: "That is, there are as many things (*dravya*) subject to disconnection as there are subject to connection. Otherwise, actualizing the cessation of those defilements which can be removed by insight (*darsana*) into [the truth of] suffering (*dukkha*) would entail actualizing the cessation of all the defilements. And, if such were the case, then meditation, (*bhavana*) which is the antidote to the remainder [of the defilements], would be pointless." Extinction not through deliberation (*apratisaṃkhyānirodha*) is obtained simply by a deficiency of conditions. H fn: "the fact that, according to the Buddha, a "stream-entrant" will no longer be reborn in the 3 evil destinies (as animal, ghost, or hell-being)."

te punaḥ saṃskṛtā dharmā rūpādiskandhapañcakam| sa evādhvā kathāvastu sañḡsārāḥ savastukāḥ||7||
又諸有為法 謂色等五蘊 亦世路言依 有離有事等

7a-b. Conditioned things are the fivefold skandhas, matter, etc. 7c-d. Conditioned things are the paths; they are the foundations of discourse; they are "possessed of leaving"; they are possessed of causes".

H: THOSE CONDITIONED DHARMAS, ON THE OTHER HAND, ARE THE SET OF FIVE AGGREGATES: FORM AND SO ON. THOSE SAME [CONDITIONED DHARMAS] ARE (1) TEMPORAL, (2) GROUNDS OF DISCOURSE, (3) LIABLE TO EXPIRE, AND (4) GROUNDED [IN CAUSES].

N/C: "The paths" & "Temporal" translate: *adhva*n which are the paths or courses of the three times.

ye sāsravā upādānaskandhāste saraṇā api| dukkhaṃ samudayo loko drṣṭisthānam bhavaśca te||8||
有漏名取蘊 亦說為有諍 及苦集世間 見處三有等

8a-b. When they are impure, they are upādānaskandhas. 8c. They are called "of battle". 8c-d. They are also suffering, arising, the world, the locus of false opinions, existence.

H: THE CONTAMINATED ONES ARE THE APPROPRIATIVE AGGREGATES: [THEY ARE] ALSO HARMFUL. THOSE [CONTAMINATED DHARMAS] ARE: SUFFERING, ITS ORIGIN, THE WORLD, THE STATION OF VIEWS, AND BECOMING.

N/C: *Rana* is used to characterize *dukkha*: battle, conflict, harmful. H fn: AKB I.27 notes the 5 pure (*anasrava*) skandhas as: morality (*silā*), concentration (*samādhi*), understanding (*prajñā*), liberation (*vimukti*), and insight into the knowledge of liberation (*vimukti-jñāna-darsana*). The following table adapted from Hall summarizes the categorizations of K4-8:

All Dharmas		
Conditioned (samskrta)		Unconditioned (asamskrta)
Temporal (advan: paths), grounds of discourse, liable to expire (possessed of leaving), well-grounded [on causes] (possessed of causes) (AKI.7).		Space (akasa) and two types of cessation (nirodha) (AKI.5)
Contaminated (sasrava) “because the defilements adhere to them” (AKI.4)	Uncontaminated (anasrava)	Uncontaminated (anasrava)
<i>1st and 2nd Noble Truths of Suffering & Origination</i> (AKI.8)	<i>4th Noble Truth of the Path</i> (AKI.4)	<i>3rd Noble Truth of Cessation</i> (AKI.6)
Upadana-skandha: of conflict, the world, false opinions, existence (AKI.8)		
5 Skandha = All conditioned dharmas (AKI.7)		
12 Ayatanas = 18 Dhatus = All Dharmas		

rūpaṃ pañcendriyāṅyarthāḥ pañcāvijñaptireva ca | tadvijñānāśrayā rūpaprasādāścakṣurādayaḥ||9||

色者唯五根 五境及無表 彼識依淨色 名眼等五根

9a-b. Rūpa, or matter, is the five sense organs, five objects, and avijñapti. 9c-d. The points of support of the consciousness of these things, namely the subtle material elements, are the five organs, the organ of sight, etc.

H: FORM IS: FIVE ORGANS, FIVE OBJECTS, AND THE UNMANIFEST AS WELL. THE BASES FOR THE COGNITION OF THESE [OBJECTS] ARE THE "MATERIAL-TRANSPARENCIES" WHICH ARE [THE ORGANS OF] THE EYE AND SO ON.

N/C: The subtle material matter of the eye is distinct from the eyeball which is its physical seat. This subtle matter is derived from the primary elements (see below) and is invisible. P/P fn: “The five organs (indriya) are suprasensible, transparent, distinct from the object of the organs, distinct from visible things, from tangible things, etc. It is through reasoning or deduction that we cognize their existence. They have for their support what popular language calls the eye, etc.” Avijñapti, “the unmanifest” (non-informative matter) is merely mentioned here as being subsumed within rupa-skandha.

rūpaṃ dvividhā viṃśatidhā śabdastvaṣṭavidhaḥ rasaḥ | ṣoḍhā caturvidho gandhaḥ spṛśyamekādaśātmakam||10||

色二或二十 聲唯有八種 味六香四種 觸十一為性

10a. Visible matter is twofold. 10a. Or twentyfold. 10b. Sound is eightfold. 10b-c. Taste is of six types. 10c. Odor is fourfold. 10d. The tangible is of eleven types.

H: [VISIBLE] FORM IS OF TWO SORTS, OF TWENTY SORTS. SOUND, HOWEVER, IS OF EIGHT TYPES. FLAVOR IS OF SIX TYPES. THERE ARE FOUR KINDS OF ODOR. THE TANGIBLE HAS ELEVEN NATURES.

N/C: **Visible matter** is color and shape, or twenty-fold: four primary colors (blue, red, yellow, white), eight more colors (cloud, smoke, dust, mist, shade, glare, glow, darkness), and eight shapes (long, short, square, round, high, low, even, uneven). The Sautrantika only admit color, not shape or form, as a dharma. Note: the Sanskrit (rupa) and the Chinese (色) use the same term for material form (as in rupa-skandha) and visible matter (or color), as explained in AKB I.24.

Sound is eightfold: caused by (1) animate or (2) inanimate beings, (3) articulate speech and (4) non-articulate sound, and in all 4 cases, either agreeable or disagreeable.

Taste is sixfold: sweet, sour, salty, pungent, bitter, astringent.

Odor is fourfold: good and bad odors that are either excessive or non-excessive.

Tangibles are elevenfold: four primary elements (earth/solidity, water/humidity, fire/heat, wind/motion), softness, hardness, weight, lightness, cold, hunger, thirst.

vikṣiptācittakasyāpi yo'nubandhaḥ śubhāśubhaḥ | mahābhūtānyupādāya sa hyavijñaptirucyate||11||

亂心無心等 隨流淨不淨 大種所造性 由此說無表

11. There is a serial continuity also in a person whose mind is distracted, or who is without mind, pure or impure, in dependence on the primary elements: this is called the avijñapti.

H: EVEN FOR ONE WHOSE THOUGHT HAS SHIFTED OR IS NONEXISTENT, THERE IS A PURE OR IMPURE CONNECTING LINK WHICH HAS APPROPRIATED THE GREAT ELEMENTS. THAT, NOW, IS CALLED "THE UNMANIFEST" [FORM].

Dhammajoti: “That serial continuity - pure or impure - which exists even in one whose thought is distracted (vikṣipta) or who is without thought (acittaka), and which is dependent on the Great Elements, is called the non-informative [matter].”

N/C: Avijñapti is treated in depth in Ch 4. Samghabhadra had objections to this articulation of avijñapti. This is one of the few karika that he re-wrote in his *Nyayanusara* (critical commentary on the *Kosa*). Samghabhadra argued that it is not just a serial continuity, which are unreal. He thus re-writes this karika: “That [morally] defined, non-resistant matter, which exists in thought at the time of the action as well [as subsequently], which is of a dissimilar as well [as similar moral] species, and also in the thoughtless state - this is conceded as the non-informative [matter].” (Dhammajoti translation)

bhūtāni pṛthividhāturatejavāyudhātavaḥ| dhṛtyādikarmasamsiddhā kharasnehoṣṇaterāṇāḥ||12||

大種謂四界 即地水火風 能成持等業 堅濕煖動性

12a-b. The primary elements are the elementary substance "earth", and the elementary substances "water", "fire" and "wind". 12c. They are proven to exist by the actions of support, etc. 12d. They are solidity, humidity, heat and motion.

H: THE ELEMENTS ARE THE EARTH COMPONENT AND THE COMPONENTS OF WATER, FIRE, AND AIR. THEY ARE GENERALLY RECOGNIZED IN THE ACTIONS OF SUPPORTING AND SO ON. [THEY ARE] SOLIDITY, MOISTURE, HEAT, AND MOBILITY.

N/C:	Element:	Characteristic:	Function:
	Earth	Hardness/Solidity	Supporting
	Water	Humidity/moisture	Cohesion/collecting
	Fire	Heat	Ripening
	Air	Motion/mobility	Expanding/spreading

The characteristics and functions indicate that the names of the elements (maha-bhuta) should not be taken literally.

pṛthivī varṇasamssthānamucyate lokasamjñayā| āpastejaśca vāyustu dhātoreva tathāpi ca||13||

地謂顯形色 隨世想立名 水火亦復然 風即界亦爾

13a. In common usage, what is designated by the word "earth" is color and shape. 13b. The same for water and fire. 13c. Wind is either the wind element, 13d. Or else [color and shape].

H: AS A POPULAR CONCEPTION, "EARTH" SIGNIFIES [SOME] COLOR AND SHAPE; SO [DO] "WATER AND "FIRE." "AIR," HOWEVER, IS THE COMPONENT ITSELF, AND IS ALSO LIKE THOSE [OTHER THREE].

N/C: Bhasya: "That is, when people point at "earth," they are [really] pointing at [some] color and shape." However, the air component itself is popularly called "air" as well as air as color and shape. The Bhasya goes into a dispute here regarding the nature of rupa concluding that: "something is form (rupa) because of the 'striking' (rupana) of its [physical] basis (asraya)."

indriyārthāsta eveṣṭā daśāyatanaadhātavaḥ| vedanā' nubhavaḥ samjñā nimittodgrahaṇātmikā||14||

此中根與境 即說十處界 受領納隨觸 想取像為體

14a-b. These same organs and objects are regarded as ten āyatanas, ten dhātus. 14c. Sensation is painful impression, etc. 14c-d. Ideas consist of the grasping of characteristics.

H: THOSE SAME ORGANS AND OBJECTS ARE ACCEPTED AS TEN [OF THE] SPHERES AND COMPONENTS. FEELING IS AFFECT. AN IDEA IS, BY NATURE, THE APPREHENSION OF A MARK.

N/C: K9-16 define the Skandhas and K14-17 define the Ayatanas and Dhatus, partially in tandem with the Skandhas. The 1st skandha (rupa, material form) was defined in K9 and unfolded in K10-13. In K14, the 2nd (vedana, feeling) and 3rd (samjna, conception) skandhas are defined. In K15, the 4th (samskaras, formations) and in K16 the 5th (vijñana, consciousness).

Vedana is the basic discrimination of the basic affect in a moment as positive, negative or indeterminate and serves as a key condition for a grasping response. Bhasya: "The aggregate of feeling (vedana-skandha) comprises three types of affect: pleasure (sukha), suffering (dukhka), and neither-suffering-nor-pleasure (aduhkhasukha). Again, that [aggregate] can be divided into six groups of feeling (vedana-kaya): from feeling born of eye-contact through feeling born of mind-contact."

Samjna: "Characteristics"& "Mark" are nimatta (can also be translated as "sign"). Grahana, here "grasping" and "apprehension", can also be translated as "determining". Bhasya: "This is the aggregate of ideas, namely the apprehension of "marks" (nimitta) such as blue or yellow, long or short, female or male, friend or enemy, and so on."

caturbhyo'nye tu saṃskāraskandhaḥ ete punastrayaḥ| dharmāyatanadhātvākhyāḥ sahāvijñāptiyasamskr̥tai||15||

四餘名行蘊 如是受等三 及無表無為 名法處法界

15a-b. Saṃskāraskandha are the saṃskāras different from the other four skandhas. 15b-d. These three skandhas, with avijñāpti and unconditioned things, are the dharmāyatana, the dharmadhātu.

H: THE AGGREGATE OF DISPOSITIONS, HOWEVER, IS THOSE [DISPOSITIONS] OTHER THAN THE FOUR [REMAINING AGGREGATES]. ALONG WITH THE UNMANIFEST [FORM] AND THE [THREE] UNCONDITIONED [DHARMAS], ARE DESIGNATED AS THE SPHERE AND COMPONENT OF DHARMAS.

N/C: The Bhasya notes that a Sutra defines samskara-skandha as cetana (intention, volition) and makes no mention of other mental factors (or the viprayukta-samskara, the disjoined conditionings) and explains: "the Sutra expresses itself thus by reason of the capital importance of volition, which, being action by its nature, is by definition the factor which creates future existence." Vasubandhu goes on to argue that the other dharmas should be included as aspects of samsaric life that must be comprehended and abandoned, and are thus suitably included in samskara-skandha. The many mental factors and disjoined conditionings included in samskara-skandha are discussed in the 2nd chapter.

"These three" refers to the 2nd, 3rd and 4th skandhas. The chart in the handout maps out the relationships between the skandhas, ayatanas and dhatus (categories from the sutras) and the panca-vastuka and 75 dharmas (later Abhidharma developments). The justification for designating a dharmāyatana and dharmādhātu (all of the ayatanas and dhatus are dharmas) is given below in AKB I.24.

vijñānam pratavijñāptiḥ mana āyatanam ca tat| dhātavaḥ sapta ca matāḥ ṣaḍ vijñānānyatho mahaḥ||16||

識謂各了別 此即名意處 及七界應知 六識轉為意

16a. Consciousness is the impression relative to each object. 16b. It is the mental organ. 16c. It is seven dhātus. 16d. The six consciousnesses and the manas.

H: COGNITION IS A SPECIFIC MANIFESTATION AND IT IS THE MIND-SPHERE, AND IS IT SEVEN MENTAL COMPONENTS: SIX COGNITIONS AND ALSO THE MIND.

N/C: First this karika defines vijñana-skandha, and then relates it to the ayatanas and dhatus. H fn: “Compare AKB.II.34, where it is stated that vijñana (cognition), manas (mind), and citta (thought) mean the same, and each is ‘etymologized.’”

ṣaṇṇāmanantarātītaṃ vijñānaṃ yaddhi tanmanah| ṣaṣṭhāśrayaprasiddhayartham dhatavo’ṣṭādaśa smṛtāḥ||17||
由即六識身 無間滅為意 成第六依故 十八界應知

17a-b. Of these six consciousnesses, the one which continually passes away, is the manas. 17c-d. One counts eighteen dhātus with a view to assigning a point of support to the sixth consciousness.

H: WITH RESPECT TO THE SIX [GROUPS OF COGNITION], THE MIND IS THAT COGNITION WHICH IS IMMEDIATELY PAST. THE COMPONENTS ARE CONSIDERED TO BE EIGHTEEN, IN ORDER TO PROVIDE A BASIS FOR THE SIXTH [COGNITION].

N/C: Mind objects are immediately present to the mind-consciousness. It does not actually need a mediating organ, unlike the sense-consciousnesses. A mind organ is designated to preserve the tri-partate (object, faculty, consciousness) structure of the dhatus. The mental organ is thus defined as the just-deceased consciousness which is the immediately antecedent condition for the present consciousness. At least two Buddhist schools taught a mano-dhatu distinct from the 6 vijñana-dhatus: the Yogacara, who designate it as manas (see for example Vasubandhu’s Trimsika (Thirty Verses), verses 5-7), and the Theravada, who regard the hrdaya (heart) as the physical basis (asraya) of mental cognition.

sarvasaṃgraha ekena skandhenāyatanena ca dhātunā ca svabhāvena parabhāvaviyogataḥ||18||
總攝一切法 由一蘊處界 攝自性非餘 以離他性故

18a-b. All the dharmas are included in one skandha, one āyatana, and one dhātu. 18c. A dharma is included in its own nature. 18d. For it is distinct from the nature of others.

H: EVERYTHING IS INCLUDED IN ONE AGGREGATE, [ONE] SPHERE, AND [ONE] COMPONENT: [INCLUDED] BY WHAT HAS THE SAME NATURE, SINCE EXCLUSION IS FROM THAT WHICH HAS A DIFFERENT NATURE.

N/C: That is, rupaskandha (#1), mano-ayatana (#6) and dharmadhatu (#18) – indicated on the skandha-ayatana-dhatu chart. Inclusion is samgraha which is the basic method of establishing the svabhava (own-being) of dharmas. Inclusion means that the dharma, and the category (such as skandha, ayatana, dhatu, etc) within which it is subsumed, share the same nature.

jātigocaravijñānasāmānyādekadhātutā| dvitve’pi cakṣurādīnām śobhārtha tu dvayobhdavaḥ||19||
類境識同故 雖二界體一 然為令端嚴 眼等各生二

19a-c. The organs of sight, of hearing, and of smell, although twofold, form only, in pairs, one dhātu, for their nature, their sphere of activity, and their consciousness are common. 19d. It is for beauty’s sake that they are twofold.

H: EVEN THOUGH THERE ARE TWO EYES, ETC., THEY CONSTITUTE A SINGLE COMPONENT, SINCE THEY ARE THE SAME IN REGARD TO KIND, RANGE, AND COGNITION. THEY OCCUR IN PAIRS, HOWEVER, FOR THE SAKE OF BEAUTY.

N/C: The Bhasya leads into this karika with: “But, there are two organs of sight, of hearing, and of smell; consequently one should count twenty-one dhatus.” Yasomitra treats the objection: “What about animals, such as camels, cats, owls, which are not beautiful in spite of having two eyes,” by responding that they may be beautiful to their own kind. The Abhidharmikas do not seem to have been aware of stereopsis.

rāśyāyadvāragotrārthāḥ skandhāyatanadhātavaḥ| mohendriyarūcitraidhātīstraḥ skandhādideśanāḥ||20||
聚生門種族 是蘊處界義 愚根樂三故 說蘊處界三

20a-b. Skandha signifies “heap”, āyatana signifies “gate of entry”, “gate of arising”, and dhātu signifies “lineage”. 20c-d. The teachings of the skandhas, etc., because error, faculty, joy are threefold.

H: "AGGREGATE," "SPHERE," AND "COMPONENT" MEAN: "HEAP," "ACCESS-DOOR," AND "SOURCE." THE DELUSIONS, ORGANS, AND PREDILECTIONS HAVE A [TRIPLE] NATURE, THEREFORE THERE ARE THE THREE INSTRUCTIONS: ACCORDING TO AGGREGATES AND SO ON.

N/C:	Instruction by the category (signifying):	<i>Error/Delusion</i> (moha) finding a “self” (atman) in:	<i>Faculties/Organs</i> (indriya) are...	<i>Joy/Predilections</i> (ruci) of one predisposed to a teaching that is:
1	Skandha (heap, aggregate)	Caitta (thought concomitants) [SKANDHA: 1 RUPA/4 CITTA]	Sharp	Condensed (5 skandhas)
2	Ayatana (gate of entry, access-door)	Rupa (material Form) [AYATANA: 10 RUPA/2 CITTA]	Medium	Medium-length (12 ayatanas)
3	Dhatu (lineage, species,	Rupa-citta (form & thought) [DHATU: 10 RUPA/8 CITTA]	Dull	Extensive (18 dhatus)

source)			
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Some extensive argumentation in the Bhasya here regarding ways of defining the extent of rupaskandha and the nature of the skandhas as mere conventions or substantial entities.

Bhasya on the significance of dhatu as gotra (Hall trans): “The meaning of dhatu (component) is "source" (gotra). Just as the many sources [or "veins" (gotra)] of iron, copper, silver, gold, and so on, in a single mountain are [all] called "dhatus" (components, elements, etc.), so the eighteen sources (gotra) in a single [psycho-physical] basis (asraya) or continuum (santana) are called the eighteen components (dhatu). Those are "places of origin" (akara) which are called "sources" in that instance. Of what are these same [eighteen components,] the eye and so on, the "places of origin"? [These are the places of origin for subsequent components] of their own kind, since these are their homogeneous cause.”

vivādamūlasaṃsārahetutvāt kramakāraṇāt| caittebhyo vedanāsamjñe pṛthakskandhau niveśitau||21||
 諍根生死因 及次第因故 於諸心所法 受想別為蘊

21. The two mental states, sensation and ideas, are defined as distinct skandhas because they are the causes of the roots of dispute, because they are the causes of transmigration, and also by reason of the causes which justify the order of skandhas.

H: BECAUSE OF BEING CAUSES FOR THE ROOTS OF DISPUTE AND FOR SAMSARA, AND BECAUSE OF ORDER: FEELING AND IDEA ARE ASSIGNED TWO AGGREGATES SEPARATE FROM [OTHER] MENTAL DHARMAS.

N/C: This question arises because the 2nd and 3rd skandhas are actually samskaras (see for example the panca-vastuka scheme) and could have been subsumed under the 4th skandha. They are taught as distinct skandhas because of the key functions they carry out as conditions for cyclic suffering. This point is also expressed in teachings regarding the order of the skandhas which exemplify the special importance of vedana and samjna.

skandheṣva saṃskṛtaṃ noktamarthāyogāt kramah punaḥ| yathaudārikasamklesabhājanādyarthadhātutaḥ||22||
 蘊不攝無為 義不相應故 隨塵染器等 界別次第立

22a-b. Unconditioned things are not named with respect to the skandhas, because they do not correspond to the concept. 22b-d. The order of the skandhas is justified by their grossness, their defilement, the characteristic of the jug, etc., and also from the point of view of their spheres of influence.

H: THE "UNCONDITIONED" IS NOT MENTIONED AMONG THE AGGREGATES, BECAUSE THE MEANING IS UNSUITABLE. THE ORDER [OF THE AGGREGATES], AGAIN, IS ACCORDING TO GROSSNESS, DEFILEMENT, AND THE MEANING OF "BOWL," ETC.--OR BY REALM.

N/C: The unconditioned is not included in the skandhas and is not considered suitable to be regarded as a 6th skandha because unconditioned dharmas cannot be “heaped” together, the meaning of skandha. This was not viewed as a deficiency of the skandha scheme, but rather having the specific utility of delimited all conditioned dharmas, as the upadana-skandha have the purpose of delineating the impure (sasrava) dharmas and the ayatanas, dhatus and panca-vastuka delineate all dharmas. See the table above under karika 8.

Bhasya on the order of the skandhas (Hall trans):

Skandha	In terms of <i>grossness</i>	In terms of <i>defilement</i>	In terms of the <i>meaning of a bowl, etc</i>
Rupa (material form)	[material] form (rupa) is the grossest of all [the aggregates], since it possesses ‘impact’ (pratigha).	Or else, in beginningless Samsara, men and women are attracted to each other's forms,	the aggregates beginning with form, are [figuratively] the bowl [rupa],
Vedana (feeling)	feeling (vedana) is the grossest in its functioning, for people differentiate it thus: ‘a feeling in my hand,’ a ‘feeling in my foot.’	and they are so because of greed for the taste of feelings.	the food [vedana],
Samjna (conception)	’ Idea (samjna) is grosser than the next two,	That greed comes from perversion of ideas.	the condiment [samjna],
Samskara (formations)	and dispositions (samskara) are grosser than	That perversion is by defilements [which are certain dispositions],	the cook [samskara],
Vijnana (consciousness)	cognition (vijnana).	and it is thought [citta, vijnana, cognition] which is defiled by those.	and the eater [vijnana].

prāk pañca vārttamānārthyāt bhautikārthyāccatuṣṭayam| dūrāsutaravṛtṭyā’nyat yathāsthānaṃ kramo’thavā||23||
 前五境唯現 四境唯所造 餘用遠速明 或隨處次第

23a. The first five are the first because their object is present. 23b. The first four are the first because their object is solely derived or secondary matter. 23c. These four are arranged according to the range and speed of their activity. 23d. Or rather the organs are arranged according to their position.

H: FIVE [ORGANS] ARE PRIOR, BECAUSE THEIR OBJECTS ARE IN THE PRESENT. FOUR [OF THESE FIVE] ARE SO, BECAUSE THEIR OBJECTS ARE DERIVATIVE [MATTER]. THE REST ARE [IN SEQUENCE] ACCORDING TO THEIR FUNCTIONING AT A GREATER DISTANCE OR MORE RAPIDLY. OR ELSE, THE ORDER IS ACCORDING TO POSITION.

N/C: Next is the order six the organs. The five sense organs can only have objects of the present. The mind-object can be past, present or future (according to the Vaibhasika doctrine of sarvastiva; others hold that mind-objects are necessarily only of the present moment as well) and also not in time at all (the unconditioned dharmas).

Eye, ear, nose & tongue are only sensitive to derived or secondary matter. Touch is sensitive to the primary elements (see karika 10 and 12 above) as well as secondary matter.

Regarding these four (eye, ear, nose, tongue): we can see it before we can hear it and smell it before we taste it.

Regarding the order of the organs by their position: eyes are highest, than the ears, the nose, the tongue and finally the body as most of it is below the tongue.

viśeṣānārthaṃ prādhānyabudahdharmāgrasaṃgrahāt| ekamāyatanaṃ rūpamekaṃ dharmākhyamucyate||24||

為差別最勝 攝多增上法 故一處名色 一名為法處

24. A single āyatana is called rūpa-āyatana with a view to distinguishing it from the others, and by reason of its excellence. A single āyatana is called dharma-āyatana with a view to distinguishing it from the others, and because it includes many of the dharmas as well as the best dharma.

H: IN ORDER TO MAKE A DISTINCTION, FROM PREDOMINANCE, AND BECAUSE OF INCLUDING MANY DHARMAS AND THEIR SUMMIT: ONE FORM SPHERE IS SPOKEN OF, ONE DESIGNATED AS "DHARMA."

N/C: That is, rupa has two meanings that need to be carefully distinguished: material form in general as a skandha, and visible matter in particular, as rupa-ayatana and rupa-dhatu. Similarly, dharma is used in two ways that should be distinguished: the skandhas, ayatanas and dhatus are all dharmas, and objects of mind in particular are dharma-ayatana, dharma-dhatu. The best dharma, "their summit", is nirvana.

dharmaskandhasahasrāṇi yānyaśītiṃ jagau muniḥ| tāni vānnāma vetyeṣāṃ rūpasamskārasaṃgrahaḥ||25||

牟尼說法蘊 數有八十千 彼體語或名 此色行蘊攝

25. The eighty thousand dharmaskandhas that the Muni promulgated, depending on whether one regards them as "voice" or as "name", are included within the rūpaskandha or the saṃskāraskandha.

H: THE EIGHTY THOUSAND DHARMA AGGREGATES WHICH THE SAGE PROCLAIMED, BEING EITHER SPEECH OR NAME, ARE INCLUDED IN [THE AGGREGATES OF] FORM OR DISPOSITION.

N/C: The teachings of the Buddha are said to consist of 80,000 (more often 84,000) dharma-skandhas (teaching-heaps).

Regarding them as voice or speech (sound), the dharma-skandhas are included in rupa-skandha. Regarding them as name (their meaning), the dharma-skandhas are included in saṃskāra-skandha (under the viprayukta-saṃskāra namakaya, the name-group disjoined formation).

śāstrapramāṇā ityēke skandhādīnāṃ kathaikaśaḥ| caritapratipakṣastu dharmaskandho'nuvarṇitaḥ||26||

有言諸法蘊 量如彼論說 或隨蘊等言 如實行對治

26a. According to some, a dharmaskandha is of the dimension of the Treatise. 26b. The exposition of the skandhas, etc., constitutes so many dharmaskandhas. 26c-d. In fact, each dharmaskandha has been preached in order to heal a certain category of believer.

H: SOME SAY ITS MEASURE IS THAT OF THE TEXT. [OR THAT] IT IS THE DISCOURSE ON AGGREGATES AND SO ON, ONE BY ONE. BUT A DHARMA AGGREGATE IS RECOUNTED AS THE ANTIDOTE TO A BEHAVIOR.

N/C: The "Dharmaskandha" is one of the 7 Sarvastivada Abhidharma texts.

The Bhasya here mentions a number of other teachings to be regarded as dharma-skandhas: 4 truths, 4 nourishments, 4 dhyanas, 4 immeasurables, 4 arupyas, 8 liberations, 8 spheres of mastery, 37 wings of awakening, 6 supernormal powers, 4 analytical knowledges, etc. (all of which are treated in other parts of AKB - especially in Ch 7 and 8, but also 3 and 6, etc) As "antidotes" the Bhasya states (Halls tr): "there are eighty thousand behaviors (carita) of sentient beings (sattva): [arrived at] by classifying behavior according to attraction (raga), aversion (dvesa), delusion (moha), pride (mana), and so on. The eighty thousand Dharma aggregates were uttered by the Lord Buddha as the antidote to those [behaviors]."

tathā'nye'pi yathāyogaṃ skandhāyatanadhātavaḥ| pratipādyā yathokteṣu saṃpradhārya svalakṣaṇam||27||

如是餘蘊等 各隨其所應 攝在前說中 應審觀自相

27. In this same way the other skandhas, āyatanas and dhātus should be suitably arranged within the skandhas, āyatanas and dhātus as described above, by taking into account the characteristics that have been attributed to them.

H: SO, ALSO, OTHER "AGGREGATES," "SPHERES," AND "COMPONENTS" SHOULD BE ASSIGNED, AS APPROPRIATE, TO THOSE [FIVE AGGREGATES, ETC.] AS DISCUSSED [ABOVE], AFTER ONE HAS DETERMINED THEIR SPECIFIC CHARACTERISTICS.

N/C: Skandhas, ayatanas and dhatus refer to other teachings. For example, the 5 pure skandhas - morality (sila), concentration (samadhi), understanding (prajna), liberation (vimukti), and insight into the knowledge of liberation (vimukti-jnana-darsana). There are also other formulations of ayatanas and dhatus. In addition to the 18 dhatus above, there the 3 dhatus (realms of desire, form & non-form), 6 dhatus (elements: earth, water, fire, wind, space, consciousness – see the next karika), 62 dhatus (views), etc.

chidramākāśadhātuvākhyam ālokatamasī kila| vijñānadhāturvijñānam sāsraṇam janmaniśrayāḥ||28||

空界謂竅隙 傳說是明闇 識界有漏識 有情生所依

28a-b. Cavities are called the space element; it is, one says, light and darkness. 28c. The consciousness element is an impure consciousness. 28d. The support of arising.

H: A CAVITY IS CALLED THE SPACE COMPONENT. [IT IS] GLOW AND DARKNESS, SO THEY SAY. THE COGNITION-COMPONENT IS THE CONTAMINATED COGNITION. [THESE ARE] THE SUPPORT OF A BIRTH.

N/C: This is describing the space element (dhatu) which is regarded as a conditioned dharma and distinct from unconditioned dharma of space (the Sanskrit for both is akasa). This space is the patterns of light and dark formed in the spaces between things (“doors, windows, mouths, noses and so on”).

The consciousness element is not consciousness in general but only impure consciousness, because the 6 elements are understood here as providing the support of birth. Pure consciousness is not a support of birth.

The Bhasya then subsumes these 6 dhatus into the 18 dhatus. This is a basic Abhidharma endeavor: bringing together various teachings and demonstrating how they relate and are subsumed one within the other.

sanidarśana eko'tra rūpaṃ sapratighā daśa| rūpiṇaḥ avyākṛtā aṣṭau ta evārūpaśabdakāḥ||29||

一有見謂色 十有色有對 此餘色聲八 無記餘三種

29a-b. Only rūpadhātu is visible. 29b-c. The ten dhātus which are exclusively material are capable of being struck. 29c. Eight dhātus are morally neutral. 29d. Minus visible matter and sound.

H: AMONG THOSE [EIGHTEEN COMPONENTS] ONE [COMPONENT] IS VISIBLE, [NAMELY:] FORM. THE TEN MATERIAL [COMPONENTS] POSSESS "IMPACT." EIGHT [COMPONENTS ARE UNSPECIFIED [ONLY]: THOSE SAME [TEN], WITHOUT FORM AND SOUND.

N/C: Only visible matter is visible, the other 17 dhatus are invisible.

Extensive discussion in the Bhasya here regarding different senses and interpretations of pratigha (“impact”, “struck”).

tridhā'nye kāmādhātvāptāḥ sarve rūpe caturdaśa| vinā gandharasaghrāṇajivhāvijñānadhātubhiḥ||30||

欲界繫十八 色界繫十四 除香味二識 無色繫後三

30a. The others are of three types. 30a-b. All exist in Kāmādhātu. 30b. Fourteen exist in Rūpadhātu. 30c-d. With the exception of odor, taste, the consciousness of odor, and the consciousness of taste.

H: THE OTHERS ARE OF [ALL] THREE TYPES. ALL [EIGHTEEN] APPLY IN THE DESIRE REALM. FOURTEEN IN THAT OF FORM: WITHOUT ODOR, FLAVOR, OLFATORY COGNITION, AND GUSTATORY COGNITION.

N/C: In K29, 8 dhatus (eye, ear, nose, tongue, touch, smell, taste and tangible) are morally neutral. Here, the other 10 dhatus (visible matter, sound, mind, dharma-dhatu, and the 6 consciousnesses of eye, ear, nose, tongue, touch, smell, taste, tangible and mind) can be kusala, akusala and avyakṛta. Visible matter and sound are include humans acts and so they can be of the three types (depending upon the moral quality of the mind they have arisen from). The Bhasya explains that the dhatus are such by virtue of association with either the three kusala-mulas (skillful roots) or the three aksuala-mulas (unskillful roots).

Next, the dhatus are categorized in terms of the three realms of desire (kama), form (rupa) and non-form (arupya). These realms are described in detail in Ch 3. Note, the realms of form and non-form are realms of rebirth. There are also rupa and arupya dhyanas – meditative absorptions. A being in Kamadhātu can enter into the rupa and arupya dhyanas.

In rupa-dhatu (the realm of pure form), there is no desire for food, odor and sex (letting go of such desires in a sense creates these realms). The Bhasya explores the peculiar notion that although there is no odor, taste, consciousness of odor and consciousness of taste, in rupa-dhatu, the beings nevertheless, have organs of taste and smell. One reason explains that they have taste “for eloquation” and smell “for beauty”. Another is that beings of rupa-dhatu still have a desire for existence and in particular, existence as a six-ayatana (organ) being. Thus the Bhasya states (Hall tr): “That is, craving (trsna) operates in regard to the six [internal] sense spheres (ayatana) by means of [taking those organs as] being the self--not by means of the [external] sense fields (visaya).”

ārūpyāptā manodharmamanovijñānadhātavaḥ| sāsraṇānsraṇā ete trayāḥ śeṣāstu sāsraṇāḥ||31||

意法意識通 所餘唯有漏 五識唯尋伺 後三二餘無

31a-b. In Ārūpyādhātu, there is mental organ, an object of the mental consciousness, and the mental consciousness. 31c-d. The three dhātus which have just been named can be pure or impure. 31d. The others are impure.

H: THE COMPONENTS WHICH APPLY IN THE FORMLESS [REALM] ARE MIND, DHARMAS, AND MENTAL COGNITION. THESE THREE [CAN BE EITHER] CONTAMINATED OR UNCONTAMINATED. THE REST, HOWEVER, ARE CONTAMINATED [ONLY].

N/C: The arupya-dhatu (formless realm) is where beings who have let go of attachment to forms go for rebirth. Only the non-material dhatus of mind (mano-dhatu, dharmadhatu, mano-vijnana-dhatu) exist there.

These same three non-material dhatus of mind can be pure (anasrava) when they include the dharmas of the truth of the path and the unconditioned. Otherwise, these three dhatus, along with the remaining 15 dhatus, are impure (sasrava).

savitarkavicārā hi pañca vijñānadhātavaḥ| antyāstrayastriprakārāḥ śeṣā ubhayavarjitāḥ||32||

說五無分別 由計度隨念 以意地散慧 意諸念為體

32a-b. Five consciousnesses always include vitarka and vicāra. 32c. The last three dhātus are of the three types. 32d. The other dhātus are free from the one and the other.

H: THE [FIRST] FIVE COGNITION-COMPONENTS ARE INDEED DISTRACTED AND DISCURSIVE. THE LAST THREE [COMPONENTS] ARE OF THREE TYPES. THE REST ARE SEPARATE FROM BOTH.

N/C: The dhatus are classified in terms of two mental factors, vitarka and vicara, which are discussed in AKB II.31 & 33.

Vitarka is initial application of the mind to an object and is grosser than vicara which is sustained application of the mind.

Together, they basically constitute what we regard as thinking. The 5 sense-consciousness dhatus always include vitarka and vicara. The non-material dhatus of mind can include both, but also, in developing concentration from the 1st dhyana, vitarka can drop away (in the “contemplation interval”, dhayana-antara) and as concentration deepens into the 2nd dhyana, both drop away. The material dhatus include neither.

nirūpaṇānusmaraṇavikalpenāvikalpakāḥ| tau prajñāmānasī vyagrā smrṭiḥ sarvaiva mānasī||33||

[---]

33a-b. They are free from vikalpa to the extent that they are free from nirūpaṇāvikalpa and from anusmaraṇavikalpa. 33c-d. They are dispersed mental prajñā, mental memory whatever it may be.

H: THOSE [SENSORY COGNITIONS] ARE NON-CONCEPTUAL IN TERMS OF DISTINGUISHING AND RECOLLECTING. THOSE [LATTER] TWO ARE: THE UNDERSTANDING WHICH, IS MENTAL AND DISPERSED, AND EVERY SINGLE, MENTAL, MEMORY.

N/C: The question here is how, given that K32 just stated that the 5 sense-consciousness include vitarka and vicara, those same 5 sense consciousnesses are regarded as non-conceptual (avikalpaka). The Vaibhasika teach three types of vikalpa:

1. *svabhava-vikalpa*: of the nature of reasoning (vitarka) and investigation (vicara)
2. *anusmarana-vikalpa*: superimposition by way of recollecting (mental memory)
3. *abhinirupana-vikalpa*: superimposition by way of determining (dispersed mental prajna).

The 5 sense-consciousnesses are thus free from vikalpa (superimposition or conceptuality) to the extent that they are free from the 2nd and 3rd types above. Mind-consciousness is characterized by all three types of vikalpa.

sapta sālambanāścittadhātavaḥ ardham ca dharmataḥ| navānupāttā te cāṣṭau śabdaśca anye nava dvidhā||34||

七心法界半 有所緣餘無 前八界及聲 無執受餘二

34a-b. The seven dhātus which are mind have an object. 34b. And also one part of the dharmadhātu. 34c. Nine are non-appropriated. 34c. The eight that have been mentioned, and sound. 34d. The other nine are of two types.

H: SEVEN HAVE COGNITIVE OBJECTS: [NAMELY] THE [SEVEN] THOUGHT-COMPONENTS. AND [SO DOES] HALF OF THE DHARMA [COMPONENT]. NINE ARE UNAPPROPRIATED: THE ABOVE EIGHT AND ALSO SOUND. THE OTHER NINE ARE OF TWO SORTS.

N/C: The 7 dhatus which are mind are mano-dhatu, and the 6 consciousness dhatus. Those, along with the mental factors (caitta) subsumed under the dharmadhatu, have an object. The remainder of the dharmadhātu, and the other 10 material dhatus, do not have cognitive objects.

The 9 that are "unappropriated" are mano-dhatu, dharmadhatu, the 6 vijnana-dhatus, and the sound-dhatu.

The other 9 dhatus are appropriated and non-appropriated.

“Appropriated” means to be apprehended by thought and its concomitants as being their "physical seat" (adhithana).

spraṣṭavyam dvividham śeṣā rūpiṇo nava bhautikāḥ| dharmadhātvekaśeṣaśca saṃcitā daśa rūpiṇaḥ||35||

觸界中有二 餘九色所造 法一分亦然 十色可積集

35a. The tangible is of two types. 35b. The other nine material dhātus are solely secondary matter. 35c. As is the part of the dharmadhātu which is material. 35d. The ten material dhātus are agglomerations.

H: THE TANGIBLE IS OF TWO SORTS. THE REMAINING NINE MATERIAL [COMPONENTS] ARE DERIVATIVE [ONLY], AND [SO IS] ONE PART OF THE DHARMA-COMPONENT. THE TEN MATERIAL [COMPONENTS] ARE COMPOSITE.

N/C: The tangible consists of both primary (the four great elements) and derived (or secondary) matter (see AKBI.10-13 above). The part of the dharmadhātu that is material is the avijnapti (which is derived matter).

Bhāṣya here relates a dispute concluding that the sense objects other than the tangibles are solely secondary matter.

chinatti chidyate caiva bāhyam dhātu catuṣṭayam| dahyate tulayatyevam vivādo dagdhṛtulyayoḥ||36||
謂唯外四界 能斫及所斫 亦所燒能稱 能燒所稱諍

36a. Four external dhātus cut, are cut; 36b. The same are burned and weighed. 36c-d. There is no agreement with respect to that which is burned and weighed.

H: THE SAME SET OF FOUR EXTERNAL COMPONENTS CUTS AND IS CUT. SO [ALSO] IT IS BURNED AND IT WEIGHS. THERE IS DISAGREEMENT CONCERNING THE AGENT OF BURNING AND THE OBJECT OF WEIGHING.

N/C: The 4 dhatus here are visible matter, odor, flavor, and the tangible. H fn: The components of form, odor, flavor, and the tangible make up the fuel of combustion and the instruments of weighing. The organs, again, are not like this, but are clear or transparent. Sound neither cuts nor is cut, is not burned, and does not weigh, since it perishes momentarily and does not form a continuous series.

Bhasya: "The organs themselves do not cut, by reason of their translucidity, like the sparkle of a jewel."

Disagreement: Some say only the fire-component is the agent of burning, and only heaviness [weight] can be weighed.

vipākajaupacayikāḥ pañcādhyātman vipākajaḥ| na śabdah apratighā aṣṭau naiḥṣyandika vipākajāḥ||37||
內五有熟養 聲無異熟生 八無礙等流 亦異熟生性

37a. Five internal dhātus are of fruition and accumulation. 37b. Sound is not of retribution. 37c-d. The eight dhātus free from resistance are of outflowing and also of fruition.

H: ON THE INTERNAL SIDE, FIVE [COMPONENTS] ARE FRUITIONAL AND ADDITIVE. SOUND IS NOT FRUITIONAL. THE EIGHT [COMPONENTS] WITHOUT IMPACT ARE CONTINUING AND FRUITIONAL.

N/C: The Bhasya introduces K37-38 by asking which dhatus are:

Vipākaja: [karmically] "fruitional", "of fruition": born from a cause of [karmic] fruition.

Aupacayika: "additive", "accumulation": increased by certain kinds of nourishment (ahara), cleansing (samskara), sleep (svapna), and concentration (samadhi).

Naiḥṣyandika: "continuing", "outflowing": produced from homogeneous (sabhaga) and universal (sarvatraga) causes (hetu).

Dravyayukta: "containing substance", "real": here, substantial existence in terms of being permanent. (see K38 below)

Ksanika: "instantaneous", "momentary": this does not refer to the instantaneous arising and passing away of dharmas, but rather to the manner in which the pure dharmas that arise at the moment of insight (darsana-marga, the path of seeing) are effects (pure) not similar to the [immediately preceding] cause (impure). They are thus momentary in that they do not proceed from a heterogenous (sabhaga) cause (where the cause is similar to its effect). (see K38 below)

These terms relate to the Sarvastivada theory of causation discussed in Ch 2.

The 8 dhatus "free from resistance (or impact)" (apratigha) are the non-material dhatus: mano-dhatu, dharma-dhatu, and the 6 vijñana-dhatus. Since they are non-material, they are not subject to "accumulation" (aupacayika).

tridhā'nye dravyavānekaḥ kṣaṇikāḥ paścimāstrayaḥ| cakṣurviññānadhātvoḥ syāt pṛthak lābhaḥ sahāpi ca||38||
餘三實唯法 剎那唯後三 眼與眼識界 獨俱得非等

38a. The others are of three types. 38a. A single dhātu "is real". 38b. The last three dhātus are momentary. 38c-d. He can obtain the organ of sight and the visual consciousness either separately or together.

H: THE OTHERS ARE OF [ALL] THREE SORTS. ONE [COMPONENT] IS SUBSTANTIAL. THE LAST THREE [COMPONENTS] ARE INSTANTANEOUS. ACQUIRING THE COMPONENTS OF THE EYE AND THE VISUAL COGNITION MAY OCCUR SEPARATELY AND ALSO TOGETHER.

N/C: The remaining 4 dhatus of visible matter, taste, odor, and the tangible are "fruitional," "additive," & also "continuing." Only unconditioned dharmas, which are subsumed under the dharma-dhatu, are "real", in this context, permanent.

Only the 3 dhatus of mano, dharma & mano-vijñana are "momentary": they become pure at the path of seeing (see K37).

The Bhasya explores various specific circumstances, under which the different possibilities for the acquisition of the organ of sight and visual consciousness, can occur either separately or together.

dvādaśādhyātmikāḥ hitvā rūpādīn dharmasamjñakāḥ| sabhāgaḥ tatsabhāgāśca śeṣāḥ yo na svakarmakṛt||39||
內十二眼等 色等六為外 法同分餘二 作不作自業

39a. Twelve are personal. 39b. With the exception of visible matter, etc. 39b-c. The dhātu called dharmas is sabhāga. 39c-d. The other dhātus are also tatsabhāga. 39d. When they do not do their proper work.

H: THERE ARE TWELVE INTERNAL [COMPONENTS]: ASIDE FROM THOSE [SIX FIELDS] BEGINNING WITH FORM. THAT [COMPONENT] DESIGNATED "DHARMA" IS HOMOGENEOUS. THE REST ARE [THAT] AND [ALSO] QUASI-HOMOGENEOUS, WHICH [LATTER] DOES NOT PERFORM ITS OWN ACTION.

N/C: Regarding classifying the dhatus as personal/impersonal or internal/external, the Bhasya (H tr): "When there is no self, how is there anything internal or external? Thought (citta) is figuratively called the 'self,' because it is the support for the ego...It is for this reason, because of their proximity [to the "self"] in being the basis for thought [which is taken to be the self], that the eye and so on are internal, while form and so on are external because of being fields.

H fn: “for the abhidharmikas, there can be no real distinction between external and internal.”

The dharma-dhatu is designated as sabhaga (homogenous) in that by definition, the dharma it subsume, the objects of thought, has or will serve as the homogenous cause for a cognition or consciousness (of the object). The other 17 dhatus are also sabhaga and tatsabhaga (quasi-homogenous). H fn: “[Tatsabhaga, “quasi-homogenous”] is that which is of the same nature as a homogeneous cause, but does not happen to function as one.” Tatsabhaga indicates that the dhatu could give rise to an experience, but it is not so functioning at the present. The other 17 dhatus are sabhaga when they do their proper work. Extensive discussion in Bhasya here regarding object and organs as homogenous causes.

daśa bhāvanayā heyāḥ pañca ca antyāstrayastridhā| na drṣṭiheyamakliṣṭam na rūpaṁ nāpyaśaṣṭhajam||40||

十五唯修斷 後三界通三 不染非六生 色定非見斷

40a. Ten and five are abandoned through Meditation. 40b. The last three are of three types. 40c. Neither the “undefiled”, nor matter, are abandoned by Seeing the Truths. 40d. Nor that which has arisen from the non-sixth.

H: TEN [MATERIAL COMPONENTS] ARE TO BE REMOVED BY MEDITATION, AND SO ARE FIVE [OTHERS]. THE LAST THREE ARE OF [ALL] THREE SORTS. THE UNDEFILED CANNOT BE REMOVED BY INSIGHT, NOR CAN [MATERIAL] FORM, NOR CAN ANYTHING NOT BORN FROM THE "SIXTH" [SENSE ORGAN, MIND, BE REMOVED BY INSIGHT].

N/C: The Vaibhasika doctrine distinguishing two means for the removal or abandonment of defilements, the path of seeing (darsana-marga) and the path of cultivation (bhavana-marga), is discussed in Ch 5 & Ch 6. The last 3 dhatus (mano, dharma, mano-vijnana) are removed or abandoned by both the path of seeing and the path of cultivation. The other dhatus are removed only by the path of cultivation, with the exception pure (anasrava) dharmas, which are not abandoned.

caḥṣuśca dharmadhātośca pradeśau drṣṭiḥ aṣṭadhā| pañcavijñānasahajā dhīrna drṣṭiratīraṇāt||41||

眼法界一分 八種說名見 五識俱生慧 非見不度故

41a. The organ of sight and part of the dharmadhātu are view. 41b. Eight parts. 41c-d. The prajñā which arises with the five sense consciousnesses, is not “view” because it is not judgment after deliberation.

H: THE EYE AND ALSO A PORTION OF THE DHARMA-COMPONENT ARE VIEW: IT [VIEW] IS OF EIGHT SORTS. THE THINKING WHICH ACCOMPANIES THE FIVE [SENSORY] COGNITIONS IS NOT VIEW, SINCE IT IS WITHOUT JUDGEMENT.

N/C: The 8 views: The first 5 are wrong views, the 6th is conventional right view, the 7th and 8th are of the path:

1. satkaya-drsti: view that the 5 skandhas of grasping (upadana-skandha) are a real self.
2. antagraha-drsti: extreme views of eternal existence or complete annihilation at death.
3. mithya-drsti: false views denying causal efficacy, the four noble truths, etc.
4. drsti-paramarsa: obstinate attachment to one’s own views (especially views 1-3 above)
5. sila-vrata-paramarsa: irrational attachment to religious vows and observances as efficacious for liberation.
6. the mundane right view (wordly correct views) which is good but impure prajna.
7. the training-related view, of one undergoing training (saiksa).
8. the post-training view, of one who is beyond training (asaiksa).

The prajna that arises with the sense-consciousness is not based on reflection (see K33 above).

K41-45 explore various controversies involving perception interspersed with the ongoing analysis of the dhatus.

caḥṣuḥ paśyati rūpaṁ sabhāgaṁ na tadāśritam| vijñānaṁ drṣyate rūpaṁ na kilāntaritam yataḥ||42||

眼見色同分 非彼能依識 傳說不能觀 被障諸色故

42a. It is the organ of sight which sees visible matter. 42b. When it is sabhāga. 42c. It is not the consciousness of which this organ is the point of support. 42d. For obscured visible matter is not seen. Such is the opinion of the Vaibhāṣikas.

H: THE EYE SEES FORMS, [THAT IS] THE HOMOGENEOUS [EYE DOES]. NOT [SO] THE COGNITION BASED ON THAT: SINCE A CONCEALED FORM IS NOT SEEN, SO THEY SAY.

N/C: The Bhasya here relates a well-known debate regarding what sees: the eye organ (Sarvastivadin view) or the eye consciousness (opponent's view). After some back and forth, the Sautrantika breaks in (H tr): “What is this, are you trying to strike empty space?” Now, visual cognition arises in dependence on the eye and forms. In that, what ‘sees,’ or what ‘is seen’? Rather, without any ‘operation’ (nirvyapara), this is merely a dharma, merely a cause and an effect [P/P: only a play of cause and effect]. With regard to that, for the sake of communication (vyavahara), figurative usages (upacara) are employed at one's discretion (chandatah) such as “the eye sees, the cognition cognizes.”

Vasubandhu’s position on the matter is not completely clear as the Vaibhasika’s get the last word.

ubhābhyāmapī caḥṣurbhyām paśyati vyaktadarśanāt| caḥṣuḥśrotramano’prāptaviśayam trayamanyathā||43||

或二眼俱時 見色分明故 眼耳意根境 不至三相違

43a-b. Visible matter is seen by the two eyes also, as the clarity of sight demonstrates. 43c. The organ of sight, the organ of hearing, and the mental organ know their object without attaining it. 43d. For the other three organs, the opposite.

H: ONE SEES ALSO WITH BOTH EYES, BECAUSE OF SEEING DISTINCTLY [THEREBY]. EYE, EAR, AND MIND HAVE FIELDS NOT DIRECTLY TOUCHED. THE [OTHER] THREE ARE OTHERWISE.

N/C: Bhasya here also explores how come the eye, ear and mind then are not aware of everything.

The other three, nose, tongue and body, do "directly touch" their fields.

The Bhasya then explores the question of what constitutes this touching: Do the atoms touch one another, or not? H fn:

“what common sense regards as physical contact, the Abhidharmikas regard as the simultaneous presence of two atoms (or conglomerates) in adjacent "points," with nothing (not even "space") occupying any intermediate "point" between them.” Vasubandhu seems here to side with the Vaibhasikas and Vasumitra, whom he quotes favorably.

tribhirghrāṇādibhistulyaviṣayagrahaṇam matam | caramasyāśrayo'tītaḥ pañcānām sahajaśca taiḥ||44||

應知鼻等三 唯取等量境 後依唯過去 五識依或俱

44a-b. The three organs of which the organ of smell is the first, grasp an object of their dimension. 44c. Relative to consciousness, the point of support of the sixth consciousness is past. 44d. The point of support of the first five is also simultaneous.

H: THERE IS THOUGHT TO BE APPREHENSION OF COMMENSURATE FIELDS BY THOSE THREE [ORGANS] BEGINNING WITH THE NOSE. THE BASIS OF THE LAST [COGNITION] IS PAST [ONLY]. THAT OF THE [FIRST] FIVE [COGNITIONS] IS ALSO SIMULTANEOUS WITH THEM.

N/C: “Grasp an object of their dimension” means there is basically a one-to-one meeting of atoms of object and organ for the senses of smell, taste and touch. The eye and the ear however, are not so limited and thus capable of perceiving the very small to the very large. The mind is formless, with no division according to size being sensible.

The Bhasya describes the organs (H tr): “The atoms which compose the organ of the eye, to begin with, are situated on the pupil of the eye, like cumin flowers, but, being covered by a transparent membrane, they are not dispersed...The atoms composing the organ of the ear are situated within the "birch leaf" of the [inner] ear. The atoms composing the organ of the nose are within the [nasal] cavity, like quills (salaka). The first three organs are located like a garland [around the head]. The atoms composing the organ of the tongue are [situated] like a half moon...The atoms composing the organ of the body are situated [allover] like the body [itself]. The atoms composing the female organ are [situated] like the bowl of a drum. The atoms composing the male organ are [situated] like a thumb.”

Regarding the point of the 6th consciousness, mano-vijnana, see K17 above.

The Bhasya explores other issues related to viewing the organs as collections of atoms.

tadvikāravikāritvādāśrayāścaṣurādayaḥ | ato'sādhāraṇatvāddhi vijñānam tairnirucyate||45||

隨根變識異 故眼等名依 彼及不共因 故隨根說識

45a-b. The point of support of a consciousness is its organ, for consciousness changes according to the modality of the organ. 45c-d. For this reason, and also because it is “its own”, it is the organ which gives its name to the consciousness.

H: THE ORGANS OF THE EYE AND SO ON ARE THE BASES [OF COGNITION,] BECAUSE IT CHANGES AS THEY CHANGE. FOR THIS REASON, AND ALSO BECAUSE THEY ARE NOT HELD IN COMMON, THE COGNITION IS DEFINED BY THOSE [ORGANS].

N/C: “Because they are not held in common” refers to one’s organs (which are the basis for one’s own perceptions, not others) in contrast to objects (which can be the basis for one’s and another’s perception). This is clarifying why it is the organ, rather than the object, which gives its name to the consciousness. Pruden’s translation, “because it is ‘its own’” seems dubious here.

na kāyasyādharam cakṣuḥ ūrdhvaṁ rūpaṁ na cakṣuṣaḥ | vijñānam ca asya rūpaṁ tu kāyasyobhe ca sarvataḥ||46||

眼不下於身 色識非上眼 色於識一切 二於身亦然

46a. The organ of sight is not inferior to the body. 46b. Visible matter is not higher than the organ. 46c. Nor consciousness. 46d. Visible matter, in relation to consciousness, and visible matter as well as consciousness, through relation to the body, is of all types.

H: THERE IS NO [SEEING WITH AN] EYE LOWER THAN THE BODY. THE FORM IS NOT LOWER THAN THE EYE. LIKEWISE THE COGNITION. BUT OF THIS [COGNITION] THE FORM, AND OF THE BODY BOTH [FORM AND COGNITION] MAY BE OF ALL [THREE] TYPES.

N/C: The Bhasya in K45, leading into K46, explores the four dhatus of body, eye, visible matter and consciousness, in terms of the level or stage (that is, kama-dhatu and the 4 rupa-dhatus) that sees and is seen, depending upon depending upon what one is looking at, which realm one has been born into, and which (if any) dhyana-contemplation one has entered upon. These four dhatus can belong to different stages in one moment, but only in certain configurations.

Lower and higher, inferior, etc. here refer to the hierarchy of kamadhatu, 1st dhyana, 2nd dhyana, etc.

H Footnote: “The following may be generalized from this. With relation to the "level" of the body: (1) the eye may pertain to the same or a higher level; (2) the forms seen may belong to a lower, the same, or a higher level; (3) the visual cognition belongs to only the form realm and the first contemplation, but may be the same as or higher than the body.”

tathā śrotraṃ trayāṇāṃ tu sarvameva svabhūmikam| kāyavijñānamadharasvabhūmi aniyataṃ manaḥ||47||

如眼耳亦然 次三皆自地 身識自下地 意不定應知

47a. The same holds for the organ of hearing. 47a-b. Three organs belong to their own stage. 47c-d. The consciousness of touch is of its own stage or of a lower stage. 47d. There is no restriction with respect to the mental organ.

H: SO [ALSO] THE [ORGAN OF THE] EAR. BUT FOR THE THREE [ORGANS OF SMELL, TASTE, AND TOUCH] EVERY SINGLE [ITEM] BELONGS TO THE [BEING'S] OWN LEVEL. THE TACTILE COGNITION BELONGS TO ONE'S OWN OR A LOWER LEVEL. THE MIND IS NON-RESTRICTED.

N/C: Bhasya replicates the formulations of K46 replacing ear/sound etc for eye/visible matter etc.

Bhasya (H tr): In the case of the [organs of] nose, tongue, and body, the body, sense field, and cognition belong to the [being's] own level only. Having made that specification of the general rule (utsarga), however, the exceptions (apavada) begin, for the sake of making distinctions.”

The exception is touch consciousness.

Regarding the mind, the Bhasya states (H tr): Sometimes the mind belongs to the same level as the body, the mental cognition, and [mental objects,] the dharmas. Sometimes it belongs to a higher or a lower level.

pañca bāhyā divijñeyāḥ nityā dharmā asaṃskṛtāḥ| dharmārdhamindriyaṃ ye ca dvādaśādhyātmikāḥ smṛtāḥ||48||

五外二所識 常法界無為 法一分是根 并內界十二

48a. Five external dhātus are discerned by two types of consciousness. 48b. Unconditioned things are eternal. 48c-d. The twelve internal dhātus and one part of the dharmadhātu are indriyas.

H: THE FIVE EXTERNAL [COMPONENTS] ARE COGNIZABLE BY TWO [COGNITIONS]. THE UNCONDITIONED DHARMAS ARE PERMANENT. HALF OF THE DHARMA [COMPONENT], AND THE TWELVE [COMPONENTS] WHICH ARE CONSIDERED INTERNAL, ARE FACULTIES.

N/C: Five external dhatus are discerned by the corresponding sense consciousness and a mind consciousness. The remaining 13 dhatus are discerned by mind consciousness only.

Only the unconditioned dharmas of the dharma-dhatu are permanent. The rest are impermanent.

The indriya (faculties or organs) are discussed in Ch 2. Here the 22 indriya are subsumed into the dhatus, H fn:

"Faculties 9-19, and part of faculties 20-22 belong to the dharma-component. Faculties 1-5 are themselves components. Faculty 6 is the mind-sphere (that is, the seven thought-components). Faculties 7-8 are part of the body-component. The five sense-fields and the remainder of the dharma-component are not organs or faculties.”

abhidharmakośabhāṣye dhātunirdeśo nāma prathamam kośasthānam samāptamiti| ye dharmā hetuprabhavā hetusteṣāṃ tathāgato hyavadat| teṣāṃ ca yo nirodha evaṃvādī mahāśramaṇaḥ||

likhāpitamidam śrīlāmāvākeneti|