

Chapter 2: dvitīyam kośasthānam

分別根品第二 (七十四頌)

CHAPTER TWO – THE INDRIYAS

J: = (CAPITALS) TRANSLATION BY SUBADRA JHA (FROM THE SANSKRIT)

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

N/C: Basic outline of Chapter 2:

K1-8 Indriyas (Faculties)

K9-22 Inclusion/Subsumption and other exposition in terms of the Indriyas

K23-34 Citta-Samprayukta Dharmas: Mental Factors associated with mind

K35-48 Viprayukta-Samskaras: Mental Factors disassociated from mind

K49-65 Hetu, Phala, Pratyaya: Causes, Results, Conditions

K66-73 Enumeration and succession of cittas

caturṣvartheṣu pañcānāmādhipatyam dvayoḥ kila| caturṅṅām pañcakāṣṭhānām saṅkleśavyavadānayoḥ||1||

傳說五於四 四根於二種 五八染淨中 各別為增上

1a. According to the School, five are predominate with regard to things; 1b. Four predominate with regard to two things; 1c. Five and eight with regard to defilement and to purification.

J: FIVE EXERCISE SOVEREIGNTY IN RESPECT OF FOUR OBJECTS: FOUR ARE SAID TO HAVE (SOVEREIGNTY) IN RESPECT OF TWO (OBJECTS) : FIVE AND EIGHT HAVE (SOVEREIGNTY) IN RESPECT OF DIRT AND PURIFICATION.

N/C: Bhasya before K1: “What is the meaning of the word *indriya*? The root *idi* signifies *paramaisvarya* or supreme authority (*Dhatupdtha*). Whatever exercises supreme power or authority is called an *indriya*. Thus, in general, *indriya* signifies *adhipati* or ruler. What is the object of the predominating influence of each *indriya*?”

The five sense consciousnesses, indriyas 1-5, predominate with regard to 4 objects: (1) beauty of the person (by the physical appearance of the sense-organs); (2) protection of the person (by avoiding injury, eating, etc); (3) production of a consciousness and mental states (as sense-organs); (4) their special mode of activity (by their particular sensory modalities).

The next 4 indriyas (6-9), the mind-organ, male organ, female organ & vital organ, predominate with regard to 2 objects.

The sexual organs with regard to: (1) the formation of distinct categories of male and female; (2) the differences between male and female. The vital organ with regard to: (1) the arising of a being; (2) the prolongation of a being. The mind-organ with regard to (1) rebirth; (2) all dharmas, the world.

The 5 indriyas of sensation (10-14) predominate with regard to defilement as the defilements attach to the sensations. The 5 spiritual faculties (15-19) and the 3 pure faculties (20-22) predominate with regard to purification as the practice leading to and actualization of abandoning the defilements.

In the Bhasya, the Sautrantikas criticize this presentation, stating: “That which you understand as the ‘proper activity of the organ,’ namely the seeing of visible things, etc., belongs to the consciousness and not to the organ.”

svārthopalabdhyādhipatyāt sarvasya ca ṣaḍindriyam| strītvapurīṣtvādhipatyāttu kāyāt strīpuruṣendriye||2||

了自境增上 總立於六根 從身立二根 女男性增上

2a-b. By reason of their predominance (1) with regard to the perception of their special object, (2) with regard to all objects, six organs. 2c-d. It is by reason of their predominance in masculinity and femininity that one must distinguish two sexual organs within the body.

J: ON ACCOUNT OF SOVEREIGNTY WITH REGARD TO PERCEPTION OF ALL (OBJECTS), THE SIX ORGANS AND IN RESPECT OF SOVEREIGNTY CONCERNING FEMALITY AND MASCULINITY, THE FEMALE AND MALE ORGANS (ARE DISTINCT) FROM THE BODY.

N/C: P/P’s rendition seems to suggest that K2-4 present an alternate view of the definition of the indriyas in contrast to the Vaibhasika position of K1 (it is not clear if this apparent explanatory insertion is based in Xuanzang’s Chinese translation, Poussin or Pruden or some combination). The predominance of the sense-organs and mind-organ is here stated to be in respect of the object. It is also noted that although the sexual organs are not distinct from the *kaya*-indriya (faculty of body or touch), they are regarded as indriyas as they exercise predominance over femininity and masculinity.*nikāyasthitisamkleśavyavadānādhipatyataḥ| jīvitam vedanāḥ pañca śraddhādyāścendriyam matāḥ||3||*

於同住雜染 清淨增上故 應知命五受 信等立為根

3. It is by reason of their predominance with regard to the duration of existence, to defilement, to purification, that one considers the vital organ, the sensations, and the five the first of which is faith, as indriyas.

J: ON ACCOUNT OF THEIR SOVEREIGNTY OVER THE DURATION OF THE EXISTENCE, OVER DIRT, OVER PURIFICATION, THE VITAL ORGAN, THE FIVE SENSATION, OF WHICH FAITH IS THE FIRST, ARE ADMITTED TO BE THE INDRIYAS.

N/C: Following the P/P rendition, in contrast to the Vaibhasika view in K1 above: the mind-organ predominates with regard to the duration or prolongation of existence, but not to the arising (re-birth) of a being. The Sautrantikas agree with the Vaibhasika's regarding the 5 sensations, which provide "shelter" for the defilements, and the 5 spiritual faculties.

ājñāsyaṃyākhyamājñākhyamājñātāvīndriyaṃ tathā| uttarottarasamprāptinirvāṇādyādhipatyataḥ||4||

未當知已知 具知根亦爾 於得後後道 涅槃等增上

4. By reason of their predominance with regard to ascending acquisitions, with regard to Nirvāṇa, etc., the anājñātamaññāsyaṃindriya, the ajñēndriya, and the ajñātāvīndriya, are likewise.

J: AND THE *AJNASYAMI*, THE *AJNA*, AND THE *AJNATAVINDRIYA* ARE CONSIDERED (SOVEREIGNS) ON ACCOUNT OF EXERCISING SUPREME POWER OVER THEIR SUCCEEDING ONES AND ACQUISITION IN RESPECT OF NIRVANA, ETC.

N/C: The Bhasya states with regard to the 3 pure indriyas: "The first is predominant through the acquisition of the second. The second is predominant through the acquisition of the third. The third is predominant through the acquisition of Nirvana... The word "et cetera" indicates that there is another explanation: The first is predominant with regard to the extinctions of the defilements which are abandoned through Seeing the Truths. The second, with regard to the extinction of the defilements which are abandoned through Meditation on the Truths. The third, with regard to blessedness-in-this-life, that is, the experience of the satisfaction and the well-being that comes from deliverance from the defilements."

cittāśrayastadvikalpaḥ sthitiḥ samkleśa eva ca| sambhāro vyavadānaṃ ca yāvatā tāvadindriyam||5||

心所依此別 此住此雜染 此資糧此淨 由此量立根

5. The support of the mind; that which subdivides, prolongs, and defiles this support; that which prepares the purification and which does purify it: these are all the indriyas.

J: THE POINT OF SUPPORT OF THE MIND-STUFF, ITS DIVISION, EXISTENCE AND ALSO *SAMKLESA* (DIRT), PREPARATION AND PURIFICATION ONLY CONSTITUTE THE *INDRIYAS*.

N/C: The Bhasya asks if, for example, "the voice, hands, feet, the anus, and the penis are predominant with regard to words, grasping, walking, excretion, and pleasure", why are they not indriyas as well? K5 thus states the basis for what are regarded as indriyas: the sense organs & the mind organ (1-6) are support of mind, the two sexual organs (7-8) differentiate, the vital organ (9) prolongs, the sensations (10-14) defile, the spiritual faculties (15-19) prepare for purification and the 3 pure faculties (20-22) do actually purify. As voice, hands, etc. do not support, differentiate, prolong, defile, prepare or purify, they are not indriyas.

pravṛtterāśrayotpatisthitipratyupabhogataḥ| caturdaśa tathā'nyāni nivrṭterindriyāṇi vā||6||

或流轉所依 及生住受用 建立前十四 還滅後亦然

6. Or rather there are fourteen indriyas, support of transmigration, origin, duration, enjoyment of this support; the other indriyas have the same function with regard to Nirvāṇa.

J: SUPPORT, ORIGIN, EXISTENCE AND ENJOYMENT OF *PRAVṚTTI* (TRANSMIGRATION) ARE THE FOURTEEN *INDRIYAS* AND THE OTHERS ARE *INDRIYAS* OF *NIVṚTTI* CESSATION (NIRVANA).

N/C: An alternative formulation of the indriyas which also justifies their order: On one hand, the 6 organs (sadatana, 5 sense organs and the mind organ, 1-6), are the support of transmigration. It is through the sexual organs (7-8) that the saddyatanas arise. It is through the vital organ (9) that the saddyatanas last. It is through the 5 sensations (10-14) that the saddyatanas enjoy. On the other hand, the 5 spiritual faculties (15-19) are the support of Nirvana. Nirvana appears for the first time through the 1st pure faculty, it lasts and is developed through the 2nd pure faculty and it is "experienced" through the 3rd pure faculty. Bhasya clarifies that the indriyas are a subset of causal forces defined by virtue of predominance.

duḥkhendriyamaśātā yā kāyikī vedanā sukham| śātā dhyāne tṛtīye tu caitasī sā sukhendriyam||7||

身不悅名苦 即此悅名樂 及三定心悅 餘處此名喜

7a-b. Disagreeable bodily sensation is the indriya of pain. 7b-c. Agreeable is the indriya of pleasure. 7c-d. In the Third Dhyāna, agreeable mental sensation is also an indriya of pleasure.

J: THE CORPORAL SENSATION THAT IS DISAGREEABLE IS THE ORGAN (*INDRIYA*) OF AFFLICTION : THE ONE THAT IS AGREEABLE IS (THE *INDRIYA*) OF PLEASURE : IN THE THIRD *DHYANA*, THE AGREEABLE MENTAL (SENSATION) IS ALSO THE (*INDRIYA*) OF PLEASURE.

N/C: Here begins an explanation of the indriyas. The Bhasya explains that the 6 organs and the sexual organs were defined in Ch 1 and the vital organ and the 5 spiritual faculties will be discussed later in Ch 2 (the vital organ under the viprayuktasamskaras, K40, and the spiritual faculties under the mental factors, K25). Thus, the 5 sensations and 3 pure faculties are explained here (K7-9).

Disagreeable does harm. Agreeable comforts and benefits. In the 3rd dhyana, bodily sensation drops away. Sukhendriya thus regards what is actually an agreeable mental sensation.

anyatra sā saumanasyaṃ aśātā caitasī punaḥ| daurmanasyamupekṣā tu madhyā ubhayī avikalpanāt||8||

心不悅名憂 中捨二無別 見修無學道 依九立三根

8a. Moreover, it is satisfaction. 8b-c. Disagreeable mental sensation is dissatisfaction. 8c. Intermediate bodily or mental sensation is equanimity. 8d. It is both. 8e. For it has no vikalpana.

J: ELSEWHERE THAT IS SATISFACTION : AGAIN THE MENTAL DISAGREEABLE (SENSATION) IS DISSATISFACTION (*DAURMANASYAM*) : THE (SENSATION OF) INDIFFERENCE (*UPEKSA*) IS CALLED NEUTRAL, BECAUSE THERE IS NO DIFFERENCE (*AVIKALPANAT*).

N/C: Below the 3rd dhyana, agreeable mental sensation is satisfaction (which is absent above the 3rd dhyana).

Two senses of Vikalpana:

1. referring to intellectual functioning: indifference subsumes both bodily and mental non-agreeable-non-disagreeable sensation because the indifferent mental sensation is without ideation (no vikalpana).
2. referring to a lack of difference between bodily and mental indifferent sensation – they are felt in the same way (no difference, avikalpanat), unlike agreeable & disagreeable bodily and mental sensation which are felt in quite distinct ways.

ḍṛgbhāvanā'saikṣapathe nava trīṇi amalāṃ trayam | rūpīni jīvitaṃ duḥkhe sāsraṇāni dvidhā nava||9||

唯無漏後三 有色命憂苦 當知唯有漏 通二餘九根

9a-b. Nine indriyas, in the Paths of Seeing, of Meditation and of the Aśaikṣa, constitute three indriyas. 9b. Three are clean. 9c. The material organs, the vital organ and the two painful sensations are impure. 9d. Nine are of two types.

J: THE NINE (*INDRIYAS*) IN THE PATH OF THE VIEW, IN THAT OF THE MEDITATION AND OF THE ASAİKSA FORM THREE : THREE ARE IMMACULATE; THE MATERIAL (ORGANS), THE VITAL (ORGAN) AND THE TWO PAINFUL (SENSATIONS) ARE IMPURE : THE NINE ARE OF TWO KINDS.

N/C: The “nine indriyas” are the mental organ, the sensations of pleasure, satisfaction & indifference, the 5 spiritual faculties (faith, energy, mindfulness, absorption, discernment), which constitute the 1st pure indriya in the path of seeing, the 2nd in the path of meditation, and the 3rd in the path of the asaiksa (one beyond learning) (see K4).

The indriyas have thus been (or will be later) explained. The exposition now turns to an analysis of the indriyas in relation to a set of attributes which have some overlap with the attributes applied to the dhatus in Ch 1. First is pure (anasrava) and impure (sasrava), in terms of the dhatus, this was explained in K31 of Ch 1. The 3 pure indriyas (20-22) are anasrava (clean is amala which the Bhasya explains as a synonym for anasrava). The material organs (5 sense organs & 2 sexual organs), vital organ & two painful sensations (pain and dissatisfaction) (indriyas 1-5, 7-9, 10 & 12) are impure. The remaining 9 (mind-organ, sensations of pleasure, satisfaction & indifference, and spiritual faculties) (indriyas 6, 11, 13, 14-19) can be pure or impure. After quoting a dissenting view, Vasubandhu affirms that the spiritual faculties can be impure.

vipāko jīvitaṃ dvedhā dvādaśa antyāṣṭakādṛte | daurmanasyācca tattvekaṃ savipākāṃ daśa dvidhā||10||

命唯是異熟 憂及後八非 色意餘四受 一一皆通二 憂定有異熟 前八後三無 意餘受信等 一一皆通二

10a. The vital organ is always retribution. 10a-b. Twelve are of two types. 10b-c. With the exception of the last eight and dissatisfaction. 10c. Only one (i.e., dissatisfaction) has retribution; 10d. Ten are twofold (i.e., admit of retribution, as well as being without retribution).

J: THE VITAL ORGAN IS ALWAYS RETRIBUTION : THE TWELVE ARE OF TWO KINDS, WITH THE EXCEPTION OF THE LAST EIGHT AND DISSATISFACTION : THAT ALONE IS WITH RETRIBUTION : THE TEN ARE OF BOTH THE TYPES.

N/C: Retribution (vipaka) is karmic result (examined in relation to the dhatus in Ch 1, K37-38). Bhasya quotes a set of passages on how (and why) the Arhat and Buddha “stabilizes” (prolongs) / “casts-off” (cuts-off) the “vital energies” (life). “The twelve” are the 5 sense organs, mind-organ, sexual organs & sensations (except dissatisfaction) (1-8, 10, 11, 13, 14) are either retribution or non-retribution: the 7 material organs may of accumulation (and thus non-retribution) or retribution, the mind organ and 4 sensations may be retribution when they are neutral, but they are not retribution when they are good or defiled. The last 8 (5 spiritual & 3 pure faculties) are good and thus not retribution. The Bhasya contains a debate in which the Vaibhasikas conclude that the indriya of dissatisfaction is not retribution (its from ideas, not actions). At K10c. the question changes to what has and does not have retribution (savipaka), that is, which are karmic causes. Dissatisfaction always has retribution because it is never neutral and never pure. Ten (specified in K11 as the mental organ, 4 sensations (missing dissatisfaction), and 5 spiritual faculties either have retribution (when they are good-impure or bad) or, do not have retribution (when they are neutral or pure). 8 indriyas (5 sense organs, sexual organs, vital organ) are neutral and thus do not have retribution. 3 pure faculties do not have retribution because they are pure.

mano'nyavittīśraddhādīni aṣṭakāṃ kuśalāṃ dvidhā | daurmanasyāṃ mano'nyā ca vittistredhā anyadekadhā||11||

唯善後八根 憂通善不善 意餘受三種 前八唯無記

11a-b. The mental organ (the four sensations, with the exception of dissatisfaction), and faith and its following; 11c. Eight are good; 11d. Dissatisfaction is of two types; 11e. The mental organ, and the sensations, – with the exception of dissatisfaction, – are of three types. 11f. The others, of one type.

J: THE MENTAL ORGAN, THE OTHER PERCEPTIONS FAITH ETC : AND THE EIGHT GOOD ONES; DISSATISFACTION ARE OF TWO KINDS : THE MENTAL ORGAN AND THE OTHER SENSATIONS ARE OF THREE KINDS : THE OTHER ONE IS OF A SINGLE KIND.

N/C: K11a-b specify the 10 indriyas referenced in K10. Next: which are kusala (good), akusala (bad) & avyakṛta (neutral)? 8 indriyas (5 spiritual & 3 pure faculties) are good. Dissatisfaction is never neutral so it is always either good or bad. The mental organ and 4 sensations are good, bad or neutral. The remaining 8 indriyas (5 sense organs, sexual organs & vital organ) are neutral. (Ch 1 K29-30 studies these attributes with regard to the dhatus.)

kāmāptamamalaṃ hitvā rūpāptam strīpumindriye| duḥkhe ca hitvā ārūpyāptam sukhe cāpohya rūpi ca||12||
欲色無色繫 如次除後三 兼女男憂苦 并餘色喜樂

12. The pure indriyas are absent from Kāmadhātu; 12b-c. The sexual organs and the two disagreeable sensations are absent from Rūpadhātu. 12d. And all the material organs and the two agreeable sensations are absent from Ārūpyadhātu.

J: IN KAMADHATU THERE ARE (*INDRIYAS*), ALL EXCEPT THE PURE ONES; IN RUPADHATU ARE FOUND *INDRIYAS*, ALL EXCEPTING THE FEMININE AND MASCULINE *INDRIYAS* AND THE TWO DISAGREEABLE (*DUHKHA*) (SENSATIONS) : IN ARUPYADHATU, THE ORGANS OTHER THAN THE TWO AGREEABLE SENSATION AND THE MATERIAL ORGANS.

N/C: The indriyas are now discussed in terms of the three realms (as the dhatus were in Ch 1, K30-31). The 3 pure indriyas are not connected to the spheres of existence, they transcend the three spheres. So, there are 19 indriyas in Kamadhatu, further excluding sexual organs and painful sensations, there are 15 indriyas in Rupadhatu, and further excluding the material organs and agreeable sensations, there are 8 indriyas in Arupyadhātu (mind-organ, vital-organ, sensation of indifference, 5 spiritual faculties). There is no disagreeable sensation in Rupadhatu “(1) because of the ‘fluidity’ or transparency of the body, from whence there is absence of pain produced by hurt; and (2) because of the absence of bad actions liable to retribution, from whence the absence of suffering ‘arisen from retribution.’”

manovittitrayaṃ tredhā dviheyā durmanaskatā| nava bhavanayā pañca tvaheyānyapi na trayam||13||
意三受通三 憂見修所斷 九唯修所斷 五修非三非

13a. The mental organ and three sensations belong to three categories; 13b. Dissatisfaction is abandoned (through Seeing and Meditation); 13c. Nine are abandoned through Meditation alone; 13d. Five are either abandoned through Meditation or are not abandoned; 13e. Three are not abandoned.

J: THE MENTAL (ORGAN) AND THREE PERCEPTIONS ARE OF ALL THE THREE KINDS : THE (SENSATION) OF DISSATISFACTION IS TO BE ABANDONED BY TWO : NINE (ARE TO BE ABANDONED BY MEDITATION), FIVE ARE ALSO NOT TO BE ABANDONED : THREE ARE NOT TO BE ABANDONED.

N/C: The indriyas are discussed in terms of how (through seeing or meditation) and if they are abandoned (same as with the dhatus in Ch 1, K40). The mental organ and the sensations of pleasure, satisfaction & equanimity are of three types: abandoned through seeing, through meditation, and no to be abandoned. Dissatisfaction is always impure and thus to be abandoned, through seeing and through meditation. 9 indriyas (5 sense organs, sexual organs, vital-organ & painful sensation [mistakenly identified as dissatisfaction in Pruden]) are solely abandoned by meditation, being impure and free from affliction (klista, for the first 8) or mind (for the last, pain). 5 spiritual faculties, free from affliction, are not abandoned through seeing. When impure, they are abandoned through meditation. When pure, they are not abandoned. The 3 pure faculties are not abandoned.

kāmeṣvādau vipāko dve labhyate nopapādukaiḥ| teḥ ṣaḍ vā sapta vā aṣṭau vā ṣaḍ rūpeṣu ekamuttare||14||
欲胎卵濕生 初得二異熟 化生六七八 色六上唯命

14a. In the Kāmas, beings possess from their origins two indriyas that are from retribution, 14b. With the exception of apparitional beings. 14c. Some possess six; 14d. Or seven. 14e. Or eight. 14f. In Rūpadhātu, six; 14d. Above, one.

J: IN THE KAMAS, TWO (*INDRIYAS*) ARE REQUIRED AS RETRIBUTION IN THE BEGINNING, BUT NOT BE THE APPARITIONAL BEINGS : BY THEM ARE ACQUIRED SIX OR SEVEN OR EIGHT (*INDRIYAS*) : IN THE RUPAS SIX AND ONE ABOVE.

N/C: This karika addresses the question: “How many *indriyas*, having retribution for their nature, do beings in the different spheres of existence possess from their origins?” Beings in Kamadhatu, from their origin, possess the organ of touch and the vital-organ, and gradually the other indriyas appear, except beings who are born through apparition who can possess 6 (5 sense-organs & vital-organ, namely, beings at the beginning of the cosmic age), 7 (add a sexual organ, such as gods), and 8 (bisexuals). Beings in Rupadhatu possess 6 as they are born through apparition and do not possess sexual organs. Beings in Arupyadhātu (“above”) possess 1, the vital organ. Arupyadhātu is not a place and thus not literally “above” Rupadhatu. It is regarded as “above” in terms of its superiority.

nirodhayatyuparamānārūpe jīvitaṃ manaḥ| upekṣāṃ caiva rūpe ṣṭau kāme daśa navāṣṭau vā||15||

正死滅諸根 無色三色八 欲頓十九八 漸四善增五

15a. In Ārūpyadhātu, dying destroys the vital organ, the mental organ, and the sensation of indifference; in Rūpadhātu, it destroys eight indriyas. 15b. In Kāmadhātu, ten, nine, eight;

J: BY DEATH IN THE ARUPYADHATU, A DYING BEING DESTROYS THE VITAL AND MENTAL ORGANS : HE (DESTROYS) THE (SENSATION OF) INDIFFERENCE : IN THE RUPADHATU, EIGHT AND IN THE KAMADHATU, TEN OR NINE OR EIGHT.

N/C: From conception in K14, to death in K15: In Arupyadhātu, 3 indriyas are destroyed at death. In Rupadhātu, 8 by adding the 5 sense-organs, as apparitional beings are born and die with all of their organs. In Kamadhātu, when death is sudden, “at one stroke”, 10 (bisexuals – add two sexual organs), 9 (add one sexual organ) or 8 (beings without sex).

kramamṛtyau tu catvāri śubhe sarvatra pañca ca| navāptirantyaphalayoḥ saptāṣṭānavabhirdivayoḥ||16||

九得邊二果 七八九中二 十一阿羅漢 依一容有說

16a. Or four when death is gradual. 16b. In the case of a good death, add all five indriyas. 16c. One obtains the two highest results through nine indriyas. 16d. The two intermediary results through seven, eight or nine.

J: IN THE CASE OF GRADUAL DEATH, THE (NUMBER OF *INDRIYAS* THAT A DYING BEING) DESTROYS IS FOUR : WHEN DEATH IS GOOD, ADD FIVE IN ALL CASES; THE TWO ULTIMATE FRUITS ARE OBTAINED WITH NINE ORGANS; THE TWO INTERMEDIATE (FRUITS) BY SEVEN, EIGHT OR NINE (ORGANS).

N/C: Continuing from K14, in Kamadhātu, when death is gradual, “four *indriyas* die lastly and together; the organ of touch, the vital organ, the mental organ and the organ of indifference.” To the above, when a being possesses the 5 spiritual faculties, these 5 are added in all 3 spheres, Kamadhātu, Rupadhātu (13 total) & Arupyadhātu (8 total).

K16c. turns to the indriyas in attaining of the 4 fruits. Bhasya: “The highest results are the results of Srota-apanna and Arhat, for these two results are the first and last. The intermediary fruits are found between the first and the last.” The Sroata-apanna (“stream-winner”), the 1st fruit, is obtained through 9 indriyas: mental organ, equanimity, 5 spiritual faculties, anajnatamajnyamindriya (as anantarya-marga) & ajnendriya (as vimukti-marga). The result of Arhat is obtained through 9 indriyas: mental organ, either satisfaction, pleasure or equanimity (depending on the dhyana-stage), 5 spiritual faculties, ajnendriya (as anantarya-marga) & ajnatavindriya (as vimukti-marga). Lengthy exposition in the Bhasya explains various possibilities (7, 8 or 9 indriyas) with regard to the 2nd and 3rd fruits, the Sakrdagamin (“once-returner”) and Anagamin (“never-returner”), depending on the course of practice (“worldly” path or “supra-mundane” path) and other distinctions.

ekādaśabhirarhattvamuktāṃ tvekasya sambhavāt| upekṣajīvitamanoyukto'vaśyaṃ trayānvitah||17||

成就命意捨 各定成就三 若成就樂身 各定成就四

17a-b. It is said that the quality of Arhat is obtained through eleven indriyas, because a determined person can so obtain them. 17c-d. He who possesses the mental organ or the vital organ or the organ of equanimity necessarily possesses three indriyas.

J: THE QUALITY OF AN ARHAT IS SAID TO BE OBTAINABLE WITH ELEVEN (*INDRIYAS*), BECAUSE ONE INDIVIDUAL CAN POSSIBLY OBTAIN IT : THE INDIVIDUAL WHO HAS EITHER THE ORGAN OF INDIFFERENCE OR THE VITAL ORGAN OR THE MENTAL ORGAN HAS CERTAINLY ALL THE THREE.

N/C: In K16, it was explained the result of Arhat is obtained through 9 indriyas. This karika quotes a position in the *Jnanaprasthana* and comments: A saint can fall many times from the quality of Arhat (see Ch Vi, K58) and re-obtain it by means of diverse absorptions, sometimes with the indriyas of pleasure (Third Dhyana), sometimes with that of satisfaction (First and Second Dhyana), or sometimes with that of equanimity (*anagamya*, etc). But the three *indriyas* never coexist.”

K17c-d – K19 examine how many indriyas are possessed by one who possesses each indriya. The 3 indriyas, the vital-organ, mental organ & sensation of equanimity, go together: if one possesses one, one also possesses the other two; if one is absent, all three are absent. The Bhasya then enumerates 11 categories of beings who possess these 3 indriyas but do not possess one or more of the other indriyas.

caturbhiḥ sukhakāyābhyām pañcabhiścakṣurādīmān| saumanasyī ca duḥkhī tu saptabhiḥ strīndriyādīmān||18||

成眼等及喜 各定成五根 若成就苦根 彼定成就七

18a. He who possesses the organ of pleasure or the organ of touch certainly possesses four organs. 18b. He who possesses one of the organs of sense consciousness necessarily possesses five organs. 18c. The same for him who possesses the organ of satisfaction. 18. He who possesses the organ of displeasure certainly possesses seven organs.

J: ONE, WHO IS IN POSSESSION OF THE ORGANS OF PLEASURE AND (THE ORGAN OF) TOUCH, HAS FOUR (ORGANS) : HE WHO HAS EYE, ETC. HAS FIVE (ORGANS) : AND ALSO THE ONE WHO HAS THE (ORGAN OF) SATISFACTION : AND THE ONE WHO HAS (THE ORGAN OF) DISPLEASURE IS POSSESSED OF SEVEN (ORGANS) :

N/C: If one possesses the organ of pleasure or the organ of touch, one also possesses the 3 indriyas above for a total of 4.

If one possesses an organ of sight, hearing, smell or taste, one possesses the 3 from above, the organ of touch and the

additional sense-organ for a total of 5. If one possesses the sensation of satisfaction, one possesses the 3 from above, the organ of pleasure and the organ of satisfaction for a total of 5. If one possesses the organ of displeasure (pain), one possesses the 3 from above, the organ of touch, and 3 more sensations (displeasure, pleasure and satisfaction – dissatisfaction is not included for one who is “detached”, equanimity is already included from above) for a total of 7.

aṣṭābhiḥ ekādaśabhistvājñāñāte ndriyānvitaiḥ| ājñāsyāmīndriyopetastrayodaśabhiranvitaiḥ||19||

若成女男憂 信等各成八 二無漏十一 初無漏十三

18d-19a. Whoever possesses the female organ, etc., necessarily possesses eight organs. 19b. He who possesses ājñendriya or ājñatavīndriya necessarily possesses eleven organs. 19c. He who possesses ājñāsyāmīndriya necessarily possesses thirteen organs.

J: THE ONE WHO POSSESSES THE FEMININE ORGAN, ETC HAS EIGHT ORGANS; HE WHO HAS EITHER THE *AJNENDRIYA* OR *AJNATAVINDRIYA* HAS ELEVEN (ORGANS); HE WHO HAS THE *AJNASYAMINDRIYA* IS ENDOWED WITH THIRTEEN (ORGANS).

N/C: Bhasya: “One should understand: Whoever possesses the female organ, or the male organ, or the organ of dissatisfaction, or one of the moral faculties,—faith, force, memory, absorption, and discernment.” If one possesses a sexual organ or the indriya of dissatisfaction, one also necessarily possesses the 7 from above (K18cd) for a total of 8. If one possesses one of the 5 spiritual faculties, one necessarily possesses the 3 from above (vital organ, mental organ, equanimity), and the 5 spiritual faculties (which arise together), for a total of 8. If one possesses *ajnendriya* or *ajnatavindriya*, one also necessarily possesses the vital organ, mental organ, sensations of pleasure, satisfaction & equanimity and the 5 spiritual faculties, for a total of 11. If one possesses *ajnasyamindriya*, one is in Kamadhātu as that is where one cultivates the path of seeing, and so one also necessarily possesses the vital organ, mental organ, organ of touch (one could be blind, etc), 4 organs of sensation (dissatisfaction is not necessary for one who is detached) and 5 spiritual faculties, for a total of 13.

sarvālpairniḥśubho’ṣṭābhirvinmanahkāyajīvitaiḥ| yuktaḥ bālastathārūpye upekṣāyurmanahśubhaiḥ||20||

極少八無善 成受身命意 愚生無色界 成善命意捨

20a-b. A being who is lacking any good at all possesses a minimum of eight organs, the organ of touch, sensations, the vital organ, and the mental organ. 20c. It is the same with an ignorant person who is born in Ārūpyadhātu; 20d. He possesses eight organs, namely, equanimity, life, the mental organ, and the good organs.

J: ONE, WITH THE GOOD (*NIH SUBHA*), IS ENDOWED WITH A MINIMUM OF EIGHT ORGANS; THE FIVE ORGANS OF SENSATION (*VID*), THE MENTAL ORGAN, THE ORGAN OF TOUCH, AND THE VITAL ORGAN. AND AN IGNORANT PERSON IN ARUPYADHATU IS ENDOWED WITH THE GOOD ORGANS, THE ORGAN OF INDIFFERENCE, THE VITAL ORGAN AND THE MENTAL ORGAN.

N/C: K21-22 examines the minimum (K21) and maximum (K22) indriyas a being may possess. Ignorant, that is, not possessing one of the 3 pure indriyas.

bahubhiryukta ekānnavimśatyā’malavarjitaiḥ| dvilingaḥ āryo rāgī ekaliṅgadvayamalavarjitaiḥ||21||

極多成十九 二形除三淨 聖者未離欲 除二淨一形

21a-b. At the maximum, nineteen: [a bisexual being], with the exception of the immaculate organs. 21c. The Āryan, not detached, can possess all the organs, 21d. With the exception of a sexual organ and two pure organs.

J: THE BEING WITH A MAXIMUM NUMBER OF ORGANS HAS NINETEEN, THAT IS ALL EXCLUDING THE PURE ONES : A BISEXUAL BEING AND A NOT-DETACHED ARYA (HAVE ALL THESE ORGANS) WITHOUT THE ONE SEX-ORGAN AND TWO IMMACULATE ORGANS.

N/C: A bisexual being in Kamadhātu. “The Āryan, not detached” indicates a practitioner in the path of training, a saiksa, who is not an Arhat, possessing one sexual organ (Abhidharma claims that bisexual beings cannot realize the way) and either the *ajnendriya* or *ajnasyamindriya*.

kāme’ṣṭadravyako’śabdaḥ paramāñuranindriyaḥ| kāyendriyī navadravyaḥ daśadravyo’parendriyaḥ||22||

欲微聚無聲 無根有八事 有身根九事 十事有餘根

22. In Kāmadhātu, an atom into which there is no entry of sound, and into which there is no entry of any organ, is made up of eight substances; 22b. When the organ of touch enters into it, it is made up of nine substances; 22c. When any other organ enters into it, it is made up of ten substances.

J: IN KAMADHATU, THE *PARAMANU* (MOLECULE), WITHOUT THE SOUND (*ASABDAKAH*) AND THE ORGAN (ANINDRIYA) IS CONSTITUTED OF EIGHT SUBSTANCES (*ASTADRAVYAKA*); IT IS CONSTITUTED OF NINE SUBSTANCES, WHEN IT HAS THE ORGAN OF TOUCH : WHEN THERE COMES IN YET ANOTHER ORGAN, IT IS CONSTITUTED OF TEN SUBSTANCES.

N/C: The Bhasya before this *karika* introduces a major shift in direction: “The conditioned *dharmas* are, as we have seen, of different natures—physical matter, sensation, ideas, etc.[5 *skandha* discussed in Ch 1] One asks if, in the same way, they arise independently one from another; or rather if, in certain cases, they necessarily arise together. Certain conditioned *dharmas* are divided into five categories: *rupa* or physical matter; *citta* or the mind; *caittas*, mental states or *dharmas* associated with the mind (ii.23-34); *cittaviprayuktas*, i.e., *samskdras* not associated with the mind (ii.35-48); and the *asamskrtas* or unconditioned *dharmas*... We shall first study the simultaneous arising of the material *dharmas*.” Regarding *paramanu*, “atom”, the Bhasya states: “By *paramanu*, we do not understand here a *paramanu* in its proper sense, a *dravyaparamanu*, an atom or monad which is a thing, a substance (*dravya*, i.13), but a *samghataparamdnu*, a molecule, i.e., the most subtle among the aggregates of matter, for there is nothing, among the aggregates of matter, which is more subtle.”

The 8 substances are: 4 primary elements (*mahabhuta*, see Ch I, K12) and 4 derived elements (visible, odors, tastes, tangibles (see Ch II, K50 & 65). The 10 substances are those 8 plus the organ of touch and the other sense-organ that has been added. The organs of seeing, hearing, smelling and tasting do not exist apart from the organ of touch. When sound enters, there are then 9, 10 or 11 substances.

An array of positions are discussed in the Bhasya.

cittam caittāḥ sahāvaśyaṃ sarva saṃskrtalakṣaṇaiḥ| prāptyā vā pañcadhā caittā mahābhūmyādibhedataḥ||23||
心心所必俱 諸行相或得 心所且有五 大地法等異

23a. The mind and its mental states are necessarily generated together. 23b. All things are necessarily generated with their characteristics. 23c. Sometimes with possession. 23c-d. The mental states are of five types, mahābhūmikas, etc.

J: THE MIND-STUFF AND THE MENTALS ARE NECESSARILY BORN TOGETHER; EVERYTHING (IS BORN) WITH ITS CONDITIONED CHARACTERISTICS : OR WITH ITS ACQUISITION : THE MENTALS ARE OF FIVE KINDS, ON ACCOUNT OF DIFFERENTIATION AS MAHABHUMI, ETC.

N/C: As indicated in the *karika* leading into K22, here begins a discussion of the simultaneous arising of non-material *dharmas*. The Bhasya states: “All conditioned *dharmas*, physical matter, the mind (ii.34), its mental states, and the *samskaras* disassociated from the mind (ii.35), are necessarily generated with their *samskrtalakṣanas*—arising, duration, old age, and impermanence (ii.46a)...Among the conditioned *dharmas*, those that are integral to living beings (*sattvakhya*, i.10) are necessarily generated with the *prapti* relative to each one of them (ii.37b). There is no *prapti* for the others.”

The “five types” are: *mahabhumika* (K24), *kusala-mahabhumika* (K25), *klesa-mahabhumika* (K26), *akusala-mahabhumika* (K26) and *paritta-klesa-bhumika* (K27). A 6th type, *aniyata* (indeterminate, introduced in the Bhasya of K27) is often included in classifications of the *caitta* (K28-33).

vedanā cetanā sañjñā cchandaḥ sparśo matiḥ smṛtiḥ| manaskāro’dhimokṣaśca samādhiḥ sarvacetasi||24||
受想思觸欲 慧念與作意 勝解三摩地 遍於一切心

24. Sensation, volition, motion, desire for action, contact, discernment, memory, the act of attention, approval, and absorption or concentration coexist in every mind.

J: SENSATION, VOLITION, NOTION, DESIRE, CONTACT, DISCERNMENT, MEMORY, ATTENTION, APPROPBATION AND CONCENTRATION ARE (PRESENT) IN EVERY MIND.

N/C: The Bhasya: “*Bhumi* or sphere signifies ‘place of origin.’ The place of origin of a *dharma* is the *bhumi* of this *dharma*. The ‘great sphere’ or *mahabhumika* is so called because it is the sphere, the place of origin, of great *dharmas* (that is, of *dharmas* of great extension, that are found everywhere). The *dharmas* that are inherent in the *mahabhumika* are called *mahdbhumika*, that is, the *dharmas* that are always found in all minds...All the ten *dharmas* exist in every moment of mind.”

See “75 *Dharmas* of the *Abhidharmakosa*” for descriptions of these *dharmas*.

Regarding these *dharmas*, the Bhasya: “How do we know that these ten mental states, distinct in nature, coexist in one and the same mind? Subtle, unquestionably, are the specific characteristics of the mind and its mental states. One discerns them, only with difficulty even when one is content to consider each of the mental states as developing in a homogeneous series; how much more so when one envisions them in the (psychological) moment (*ksana*) in which they all exist. If the differences of the taste of vegetables, tastes that we know through a material organ, are difficult to distinguish, how much more so is this true with non-material *dharmas* that are perceived through the mental consciousness.”

śraddhā’pramādaḥ praśrabdhirupekṣā hrīrapatrapā| mūladvayamahimsā ca vīryam ca kuśale sadā||25||
信及不放逸 輕安捨慚愧 二根及不害 勤唯遍善心

25. Faith, diligence, aptitude, indifference, respect, fear, two roots, non-violence, and energy are found only in a good mind, and are found in all good minds.

J: FAITH, ABSENCE OF CARELESSNESS, APTITUDE, INDIFFERENCE, BASHFULNESS, FEAR, THE TWO ROOTS, ABSENCE OF INJURY, AND ENERGY ARE ALWAYS FOUND IN GOOD (MIND-STUFF).

N/C: See “75 *Dharmas* of the *Abhidharmakosa*” for descriptions of these *dharmas*. The Bhasya discusses and debates variant positions regarding diligence (*apramada*), aptitude (*prasrabdhi*) and equanimity (*upekṣa*). The *Sautrantikas* claim

that manaskara (a modification or application of the mind to an object) and upekṣa (equanimity in which the mind is free from modification) are contradictory, and thus do not exist simultaneously, but successively. The same point is also made with reference to vitarka and vicāra.

mohaḥ pramādaḥ kauṣīdyamāśraddhayaṁ styānamuddhavaḥ| kliṣṭe sadaiva akuśale tvāhrikyamanapatrapā||26||

癡逸怠不信 惛掉恒唯染 唯遍不善心 無慚及無愧

26a-c. Error, non-diligence, idleness, disbelief, torpor, and dissipation are always and exclusively in soiled minds. 26c-d. Disrespect and the absence of fear are always and exclusively found in bad minds.

J: ERROR, CARELESSNESS, IDLENESS, ABSENCE OF FAITH, ABSENCE OF ENERGY, AUDACITY (EXIST) ALWAYS IN A SULLIED MIND-STUFF ALSO; IN A MIND-STUFF, THAT IS NOT GOOD, ALSO DISRESPECT AND ABSENCE OF FEAR.

N/C: See “75 Dharmas of the Abhidharmakosa” for descriptions of these dharmas. The Bhasya quotes an objection: there is a list of 10 klesā-mahā-bhūmikas which does not include torpor. The Bhasya responds: “How foolish you are grasping the letter of the text and ignoring its intention! What is its intention? Five of the *dharmas* mentioned in the Abhidharma as *klesamāhā-bhūmikas*, namely default of memory, distraction, non-observation, wrong judgment, and wrong resolution, have already been mentioned as *mahābhūmikas*: there is no reason to name them again as *klesamāhābhūmikas*. In fact default of memory *is* nothing other than defiled memory (*smṛti*). Distraction (iv.58) is defiled *samādhi*. Non-observation is defiled *prajna*. Wrong judgment is defiled judgment. And wrong resolution is defiled resolution.” Argument continues in Bhasya. Torpor is viewed as conducive to meditation in contrast to dissipation (restlessness), still, they always go together.

krodhohanāhasāṭhyerṣyāpradāsamrakṣamatsarāḥ| māyāmadavihiṁsāsca parittakleśabhūmikāḥ||27||

忿覆慳嫉惱 害恨諂誑憍 如是類名為 小煩惱地法

27. Anger, enmity, dissimulation, jealousy, stubbornness, hypocrisy, greed, the spirit of deception, pride-intoxication, the spirit of violence, etc., are the parittakleśabhūmikas.

J: ANGER, ENMITY, DISSIMULATION, JEALOUSY, OBSTINACY, HYPOCRISY, AVARICE, SPIRIT OF DECEPTION, INTOXICATION OF PRIDE AND VIOLENCE ARE *PARITTAKLESABHUMIKAS*.

N/C: See “75 Dharmas of the Abhidharmakosa” for discussion of these dharmas. They are discussed in Ch 5 Anusaya.

savitarkavicāratvāt kuśale kāmācetasī| dvāṁvīmśatīścaitasikāḥ kaukrtyamadhikam kvacit||28||

欲有尋伺故 於善心品中 二十二心所 有時增惡作

28a. The mind in Kāmadhātu, when it is good, always consists of twenty-two mental states, as it is always associated with vitarka and vicāra.

J: IN A GOOD MIND-STUFF OF KAMA(DHATU), AS IT IS ACCOMPANIED WITH *VITARKA* AND *VICARA*, THERE ARE TWENTY TWO MENTALS : SOMETIME SUPERFLUOUS *KAUKRTYA* TOO.

N/C: K28-31 examine the number of mental states (caitta) associated with kusala, akusala & avyakṛta cittas, first in Kama-dhatu (K28-30), then in dhyana (K31). Bhasya: “There are five classes of minds in Kamadhatu: 1) the good mind constitutes one class; 2-3) the bad mind constitutes two classes, accordingly as it is ‘independent,’ that is, associated only with ignorance, or associated with the other defilements, lust, etc.; and 4-5) the neutral mind that is free of retribution constitutes two classes according as it is soiled, that is, associated with *satkāyadrsti* or with *antagrahadrsti* (v.3), or not defiled.”

22 mental states: “ten *mahābhūmikas*, ten *kusalāmāhābhūmikas*, plus two *anīyatas*, namely *vitarka* and *vicāra*.”

The Bhasya adds: “When the good mind includes regret (*kaukrtya*), the total rises to twenty-three.”

āveṇike tvakuśale drṣṭiyukte ca vīmśatiḥ| kleśaiścaturbhiḥ krodhādyaīḥ kaukrtyenaikavīmśatiḥ||29||

於不善不共 見俱唯二十 四類惱忿等 惡作二十一

29a. A bad mind consists of twenty mental states when it is independent of, or associated with views (drṣṭi); 29b. Twenty-one, when it is associated with one of the four defilements, with anger, etc., with regret.

J: IN ISOLATED NOT-GOOD (MIND-STUFF) OR IN A (MIND-STUFF) ASSOCIATED WITH DRSTI, THERE ARE TWENTY (MENTALS) : THERE ARE TWENTY ONE (MENTALS) WHEN IT IS ASSOCIATED WITH (ONE OF THE) FOUR PASSIONS, OF WHICH ANGER IS THE FIRST, OR WHEN (IT IS) ASSOCIATED WITH HATRED.

N/C: P/P translation here is deceptive: “independent” does not refer to views, but to 2 classes of akusala cittas defined above. Thus an independent akusala-citta (associated only with ignorance), or an akusala citta associated with views, has 20 mental states: “ten *mahābhūmikas*, six *klesamāhābhūmikas*, two *akusala-mahābhūmikas*, plus two *anīyatas*, namely *vitarka* and *vicāra*. View itself is not counted, for a view is a certain type of *prajna*, and *prajna* is a *mahābhūmikā*.”

The “four defilements” are defined as lust (raga), hostility (pratigha), pride (mana), and doubt (vicikitsa) which are not listed among the defilements above and usually classed as indeterminates (*anīyata*). Such cittas consist of 21 mental states, the 20 enumerated above, plus one these four defilements, or one of the paritta-klesā-bhūmikas (anger, etc. as listed in K27, also known as upaklesā), or regret (an *anīyata*). (Jha has “hatred” here, it seems to be a typo or corruption.)

nivṛte'ṣṭādaśa anyatra dvādaśāvyākṛte matāḥ | middham sarvāvirodhitivādyatra syādadhikam hi tat||30||
有覆有十八 無覆許十二 睡眠遍不違 若有皆增一

30a. A neutral mind consists of eighteen mental states when it is defiled; 30b. In the contrary case, twelve. 30c-d. Apathy is not in contradiction to any category; wherever it is found, it is added.

J: IN A SULLIED (MIND-STUFF THERE ARE) EIGHTEEN MENTALS : (TWELVE IN A NOT-DEFINED) : MIDDHA ON ACCOUNT OF BEING NOT OPPOSED TO ALL, WHEREVER IT MAY BE, THAT IS ADDITIONAL.

N/C: A neutral mind (avyakṛta citta), “a mind free of retribution”, when defiled consists of 18 mental states:

“ten *mahabhumikas*, six *klesamahdbhumikas*, plus *vitarka* and *vicara*,” and when undefiled, 12 mental states:

“ten *mahdbhumikas*, *vitarka*, and *vicara*” (and notes that some regard regret as indefinite – so it could be added here).

Apathy (*middha*) can be good, bad or neutral: it can be added to the above totals whenever it is present.

kaukrtyamiddhākuśalānyādye dhyāne na santiyataḥ | dhyānāntare vitarkaśca vicāraścāpyataḥ param||31||
初定除不善 及惡作睡眠 中定又除尋 上兼除伺等

31a. The bad mental states, regret and apathy, are absent from the First Dhyāna. 31b. Further on, vitarka is also missing absent from the intermediate dhyāna. 31c. Further on, again, vicāra, etc.

J: REGREAT, LANGUOR, NOT-GOOD (MIND-STUFF) DO NOT, THERE FORE, EXIST IN THE FIRST *DHYANA*; IN THE NEXT *DHYANA*, *VITARKA* TOO DOES NOT EXIST; THEREAFTER THERE DOES NOT EXIST *VICARA* AS WELL.

N/C: Bhasya: “In the First Dhyana there is missing 1) hostility (*pratigha*, v.1), 2) the series anger, etc. (ii.27), with the exception of hypocrisy (*sathya*), deception (*maya*), and pride-intoxication (*mada*), 3) the two *akusalamahdbhumika* disrespect and the absence of fear (ii.32); plus 4) regret, since dissatisfaction (ii.8b-c) is absent, and 5) laziness, since food through the mouth (iii.38d) is absent. The other mental states of Kamadhatu exist in the First Dhyana... Furthermore, *vitarka* is absent from the intermediate *dhyana*... In the Second Dhyana and above, up to and including Arupyadhatu, *vicara*, hypocrisy, and deception are also absent. Pride-intoxication exists in the three spheres of existence (v.53c-d).”

ahrīragurutā avadye bhayādarśitva matrapā | prema śraddhā gurutvaṃ hrīḥ te punaḥ kāmarūpayoḥ||33||
無慚愧不重 於罪不見怖 愛敬謂信慚 唯於欲色有

32a. Disrespect is lack of veneration. 32b. Anapatrāpya or atrapā is the dharma that causes a person not to see the unpleasant consequences of his transgressions. 32c. Affection is faith. 32c. Respect is hrī. 32d. Both exist in Kāmadhātu and Rūpadhātu.

J: *AHRI* IS WANT OF GRAVITY, LACK OF VENERATION, LACK OF FEAR IN THE DECRIED IS *ATRAPA* (FEARLESSNESS) : FAITH IS AFFECTION; GRAVITY IS *HRI* (MODESTY) : THEY TOO ARE IN KAMA AND RUPA.

N/C: See “75 Dharmas of the Abhidharmakosa” for descriptions of these dharmas. The Bhasya clarifies the meanings of faith (*śraddha*) and respect (*hrī*) in relation to closely related words, *prema* (affection, “divine love”) and *guru* (weighty, heavy, great, venerable). Bhasya: “Affection and respect do not exist in Arupyadhatu... Affection and respect are of two types: relative to *dharmas* and relative to persons. The *text* refers to the second type; the first type does exist in all three spheres of existence.”

vitarkacārā vaudāryasūkṣmate māna unnatīḥ | madaḥ svadharme raktasya paryādānaṃ tu cetasaḥ||33||
尋伺心麤細 慢對他心舉 憍由染自法 心高無所顧

33a-b. Vitarka and vicāra are grossness and subtlety of the mind. 33b. Māna, the error of pride, is arrogance. But mada, pride-intoxication, is the abolition of the mind of one who is enamored with his own qualities.

J: THE *VITARKA* AND THE *VICARA* ARE GROSSNESS AND MINUTENESS : BOAST (*MANA*) IS OVERRATING (*UNNATI*) ONE'S OWN SELF : ARROGANCE (*MADA*) IS ABOLITION OF THE MIND0STUFF OF THE ONE WHO IS FULLY DEVOTED TO HIS DHARMA.

N/C: Extensive discussion in Bhasya regarding the nature of *vitarka* and *vicara*. Vasubandhu argues that they cannot co-arise, as two states of one quality cannot co-arise. The 1st dhyana can include either *vitarka* or *vicara* but not both at once. Bhasya regarding *mada*: “It is arrogance of mind with respect to others. Measuring the superiority of qualities that one has, or that one believes to have over others, one becomes haughty and depreciates others. Be reason of its attachment to its own qualities, the mind becomes puffed up, exalts itself, and abolishes itself. According to other Masters, in the same way that wine produces a certain joyous excitation that is called intoxication, so too does the attachment that a person has for his own qualities.”

cittam mano'tha vijñānamekārtham cittacaitasāḥ | sāśrayā lambanākārāḥ samprayuktāśca pañcadhā||34||
心意識體一 心心所有依 有緣有行相 相應義有五

34a-b. The names mind (citta), spirit (manas), and consciousness (vijñāna) designate the same thing. 34b-d. The mind and its mental states “have a support”, “have an object”, “have an aspect”, and are “associated”. 34d. In five ways.

J: *CITTA* (MIND-STUFF), *MANAH* (THE FACULTY OF THINKING), *VIJJANA* (KNOWLEDGE) – THESE (WORDS) HAVE THE SAME MEANING : THE MIND-STUFF AND THE MENTALS HAVE A SUPPORT, THEY HAVE AN OBJECT, AND A FORM THAT ARE ASSOCIATED : THEY ARE OF FIVE CATEGORIES.

N/C: See “75 Dharmas of the Abhidharmakosa”. The three terms *citta*, *manas* and *vijnana* express 3 meanings, functions or aspects mind. Having a support, an object and aspect and being associated in 5 ways define how mental states (*caitta*) are *samprayukta* (associated) with mind (*citta*).

viprayuktāstu saṃskārāḥ prāptyaprāptī sabhāgatā| āsamjñikam samāpattī jīvitam lakṣaṇāni ca||35||

心不相應行 得非得同分 無想二定命 相名身等類

35-36a. The dharmas “not associated with the mind” are prāpti, aprāpti, sabhāgāta, āsamjñika, and two absorptions, life, characteristics, nāmakāya, etc.,

J: NOT ASSOCIATED, ARE : THE *SAMSKARAS*, THE ACQUISITION (*PRAPTI*), NOT-ACQUISITION (*APRAPTI*), THE *SABHAGATA*, THE *ASAMJNIKA*, THE TWO CONCENTRATIONS (*SAMAPATTI*) AND THE LIFE (ORGAN) AND THE CHARACTERISTICS.

N/C: K35-48 are an exposition on the *citta-viprayukta-samskaras* (formations disjoined from mind), a category of dharmas particular to the Sarvasitvada. They form a somewhat miscellaneous collections of forces which do not fall easily into the other categories (*rupa*, *citta*, *sampryuka-samskara*, *asamskrta*) of the *Panca-vastuka* (five groups). The Bhasya throughout this section is an extensive Sautrantika refutation of the real existence of these dharmas. See “75 Dharmas of the Abhidharmakosa” for the basic definitions, etc., of these 14 dharmas.

nāmakāyādayaśceti prāptirlābhaḥ samanvayaḥ| prāptyaprāptī svasamtāna patitānām nirodhayoḥ||36||

得謂獲成就 非得此相違 得非得唯於 自相續二滅

[36] and that which is of this type. 36b. Prāpti is acquisition and possession. 36c. There is prāpti and aprāpti of dharmas that belong to the person himself, 36d. And of the two extinctions.

J: AND ALSO THE NAMA AND KAYA, ETC. : PRAPTI IS ACQUISITION AND APPROPRIATION (*SAMANVAYA*) : THEN THERE IS ACQUISITION (*PRAPTI*) AND NON-ACQUISITION (*APRAPTI*) OF THE (*DHARMAS*), THAT HAVE FALLEN INTO THEIR OWN SERIES, AND OF THE TWO OBSTRUCTIONS (*NIRODHAYOH*).

N/C: Bhasya: “*Prapti* is of two types: (1) [*labha*] acquisition of that which has not been obtained (*prapta*) or of that which had been lost; and (2) [*samanvagama*] possession of that which, having been obtained, has not been lost... When a conditioned dharma, ‘falls into the personal series,’ there is *prapti* or *aprapti* of this *dharma*, but not if it falls into the series of another person, for no one possesses the *dharmas* of another; nor if it does not fall into any series, for no one possesses the *dharmas* ‘which are not of a living being’... As for unconditioned *dharmas*, there is *prapti* of *pratisamkhyanirodha* and *apratisamkhyanirodha*... there is no *prapti* of space. [According to the *Vaibhasikas*,] *prapti* and *aprapti* are in opposition: everything that is susceptible of *prapti* is also susceptible of *aprapti*.”

The Bhasya argues against the reality of *prapti*, stating that it is merely a designation, and in order to explain that which *prapti* explains, namely, the basis for distinguishing an Arhat from a worldly being, etc., presents a theory of “seeds” (*bija*). The seeds of the defilements have been rendered utterly inactive by the Arhat (who has abandoned the defilements).

The seed theory is introduced: “By seeds we understand *namarupa* (iii.30), that is, the complex of the five *skandhas*, capable of generating a result, either immediately or mediately, by means of the *parinama-visesa* of its series. The series is the *samskaras* of the past, the present and the future, in relation to causality, that constitutes an uninterrupted series. The *parinama*, or the evolution of the series, is the modification of this series, the fact that this series arises differently from itself at each moment. The *visesa*, or culminating point of this evolution, is the moment of this series that possesses the capacity of immediately producing a result.”

traiyadhvikānām trividhā śubhādīnām śubhādīkā| svadhātukā tadāptānām anāptānām caturvidhā||37||

三世法各三 善等唯善等 有繫自界得 無繫得通四

37a. There is threefold prāpti of the dharmas of the three periods. 37b. There is good prāpti, etc., of good dharmas, etc. 37c. The prāptis of the dharmas belonging to the spheres of existence are of their spheres. 37d. There is fourfold prāpti of the dharmas that do not belong to the spheres of existence.

J: OF THE (*DHARMAS*) OF THE THREE EPOCHS, THE *PRAPTI* IS OF THREE KINDS : THE (*PRAPTI*) GOOD, ETC. OF (THE *DHARMAS*) THAT IS GOOD, ETC. : OF (THE *DHARMAS*) THAT ARE PERVADED BY IT, (THE *PRAPTI*) IS OF ITS OWN *DHATU* : THE (*PRAPTI*) OF THE (*DHARMAS*) THAT ARE NOT PERVADED, IF OF FOUR KINDS.

N/C: Bhasya: “Past *dharmas* can be the object of a threefold *prapti*, past, present, and future. The same for present and future *dharmas*... The *prapti* of good, bad, or neutral *dharmas* is, respectively, good, bad, or neutral... The *dharmas* belonging to the spheres of existence are impure *dharmas*... In general, the *prapti* of these *dharmas*—the pure *dharmas*—is fourfold: it belongs to the three spheres, and it is pure.”

tridhā naśaikṣā’śaikṣānām aheyānām dvidhā matā| avyākṛtāptiḥ sahaajā abhijñānairmāṇikādṛte||38||

非學無學三 非所斷二種 無記得俱起 除二通變化

38a. Threefold prāpti of the dharmas which are neither Śaikṣa nor Āśaikṣa. 38b. There is twofold prāpti of the dharmas that should not be abandoned. 38c. The prāpti of a neutral dharma is simultaneous to it. 38d. With the exception of the two supernormal faculties and apparition.

J: TRIPLE IS (THE *PRAPTI*) OF (THE *DHARMAS*) THAT ARE NOT-OF-SAIKSA-NOT-OF-ASAIKSA : DOUBLE IS (THE *PRAPTI*) OF THE *DHARMAS* THAT ARE NOT TO BE ABANDONED; THE *PRAPTI* OF THE *AVYAKRṬA* (NOT-DEFINED) (*DHARMA*) IS SIMULTANEOUS, EXCEPTING WHAT IS CREATED BY THE FACULTY (*ABHIJNA*) AND WHAT IS OF CREATION.

N/C: Prāpti of the dharmas which are neither Saikṣa nor Asaikṣa is threefold: 1) of impure dharmas, 2) of pratisamkhyanirodha & apratisamkhyanirodha by a non-Aryan, 3) of pratisamskhyanirodha by either a Saikṣa or an Asaikṣa.

Dharmas which should not be abandoned are “the pure *dharmas*” and their prāpti is twofold: “the *prāpti* of *pratisamkhyanirodha* obtained through the Path is pure and should not be abandoned. The same for the *prāpti* of the Path.”

An undefiled-neutral dharma is not possessed when it is past or future by reason of the “weakness” of this dharma except for the supernormal faculties of seeing and hearing and the mind capable of creating apparitional beings. These are possessed in the past, present and future because they are “strong”, that is, realized through special effort.

nivṛtasya ca rūpasya kāme rūpasya nāgrajā| akliṣṭāvyaḥkrṭā'prāptiḥ sā'tūtājātayostridhā||39||

有覆色亦俱 欲色無前起 非得淨無記 去來世各三

39a. The same for the prāpti of defiled rūpa. 39b. The prāpti of the rūpa of Kāmadhātu is not previous to this rūpa. 39c. Aprāpti is undefiled-neutral. 39d. Aprāpti of the dharmas of the past or the future is threefold.

J: SO OF *NIVṚTA* (SULLIED) *RUPA* : OF *RUPA* IN KAMADHATU, THE *PRAPTI* IS NOT ANTERIOR; THE *APRAPTI* IS NOT-SULLIED-NOT-DEFINED : OF THE PAST AND OF THE FUTURE, IT IS TRIPLE.

N/C: 39a Bhasya: “The *prāpti* of defiled-neutral *rupa* is only simultaneous to this *rupa*. This *rupa* is bodily action and vocal action resulting from a defiled-neutral mind. This action, even though produced by a strong mind, is incapable, as is the mind itself, of creating *avijñapti* (iv.7a); hence it is weak. Thus one possesses it in the present, but not in the past or the future.” (the *rupa* referred to in K39a & 39b is *avijñapti-rupa* to be discussed in Ch 4.)

39b Bhasya: This *rupa*, good or bad, for example the *pratimokṣa-samvara* (iv. 19 and following), is not possessed previous to its being produced. The *prāpti* is simultaneous and later, but not earlier.”

39c: Aprāpti is always undefiled-neutral (*anivṛtavyakṛta*).

39d Bhasya: “Aprāpti of past or future *dharmas* can be past, present, or future. But one necessarily possesses the present *dharmas*: hence the *prāpti* of present *dharmas* can be only past or future.”

kāmādyāptāmalānām ca mārgasyāprāptiriṣyate| prthagjanatvam tatprāptibhūsaṃcārād viḥyate||40||

三界不繫三 許聖道非得 說名異生性 得法易地捨

40a. Aprāpti of the dharmas forming part of the spheres of existence, and of the immaculate dharmas, is threefold. 40b-c. According to the School, a Prthagjana is a person who has not acquired the Path. 40c-d. It is abandoned through acquisition (prāpti), and through passing to another stage.

J: AND OF THE (*DHARMAS*) FORMING PART OF THE SPHERE OF KAMADHATU, ETC. AND OF IMMACULATE (*DHARMAS*) : THE QUALITY OF PRTHAGJANA (IS DESIRED) TO CONSIST OF NON-POSSESSION OF THE PATH; BY ITS POSSESSION (*TATPRAPTI*) AND BY GOING OVER TO THE OTHER STAGE (*BHUMISAMCARA* IS ABANDONED).

N/C: Bhasya: “Aprāpti of the *dharmas* of the sphere of Kamadhatu belong either to Kamadhatu, Rupadhatu, or Arupyadhatu accordingly as the person endowed with this *aprāpti* belongs to such a sphere of existence. The same for the *aprāpti* of pure *dharmas*. In fact, *aprāpti* is never pure. Why? [K40b-c above] Now the state of Prthagjana is not pure; hence their non-possession (*aprāpti=aldaha*) is not pure.” The discussion continues at length in the Bhasya which concludes: “The best explanation is that of the Sautrantikas. To them, the state of Prthagjana is a series in which the *dharmas* of the Aryans have not arisen.”

Bhasya: “How does non-possession perish?” followed by K40c-d.

The Bhasya turns to the question of the possession of possession. An “infinite progression” is avoided, but still, an ever-expanding array of prāptis is described such that: “If one considers the series of one single being in the course of transmigration, those *prāptis* which arise at each moment are infinite in number.”

sabhāgatā sattvasāmyam āsamjñikamasamjñiṣu| nirodhaścittacaittānām vipākaḥ te brhatphalāḥ||41||

同分有情等 無想無想中 心心所法滅 異熟居廣果

41a. Sabhāgatā is that which causes resemblances between living beings. 41b-c. Non-consciousness is that which, among the Non-conscious Ones, arrest the mind and its mental states. 41d. Retribution. 41d. They live in Brhatphala.

J: *SABHAGATA* IS RESEMBLANCE OF THE LIVING-BEINGS; THE *ASAMJNIKA* (UNCONSCIOUSNESS) IS WHAT IN THE CASE OF UNCONSCIOUS BEINGS : ARRESTS THE MIND-STUFF AND THE MENTALS : THEY ARE RETRIBUTION AND THEY ARE *BRHATPHALAS*.

N/C: See “75 Dharmas of the Abhidharmakosa.” Bhasya: “*Sabhagata* is of two types, general and particular. The first is found in all living beings: by virtue of it, there is resemblance of any living being with all other living beings. This is called *sattvasabhdgata*. The second has numerous subdivisions: each of these subdivisions is found only in certain beings. Living beings are differentiated according to their spheres of existence, the different stages of these spheres, their realm of rebirth (*gati*, iii.4), their wombs (iii.9), their caste (*jati*, as Brahmins, etc.), their sex, the state of Upasaka (iv.14), Bhiksu, Saiksa, or Arhat, etc. This holds as well for *sabhagatas*, by virtue of which each living being of a certain species resembles living beings of this same species.” The Bhasya delineates further notions related to this dharma.

An array of Sautrantika objections to the real existence of this dharma are then presented.

Non-consciousness (*ajamjnika*) is exclusively the retribution of the non-conscious absorption (*asamjnisamapatti* – see K43). The non-conscious ones live in a “raised place” in the Heaven of Brhatphala. Bhasya: “They are conscious at birth and at death... When, after this long time, they produce a consciousness again, they die.”

tathā'samjñisamāpattiḥ dhyāne'ntye niḥsr̥ticchayaḥ śubhā upapadyavedyaiva nāryasya ekād̥hvikāpyate||42||
如是無想定 從靜慮求脫 善唯順生受 非聖得一世

42a. The same for the non-conscious absorption. 42b. In the Fourth Dhyāna. 42c. Through desire for deliverance. 42d. Good. 42e. Solely retribution in the next existence. 42f. Not by Āryas. 42g. It is obtained in one time period.

J: AND SO IS THE *ASAMJNISAMAPATTI* IN THE LAST *DHYANA* BY THE DESIRE OF RELEASE (*NIHSRTICCHAYA*) : IT IS GOOD, RETRIBUTABLE IN THE FUTURE (*UPAPADYA*) EXCLUSIVELY; NOT OF AN ARYA : IT IS OBTAINED IN ONE EPOCH.

N/C: Bhasya: “In order to cultivate this absorption, the ascetic should have entered the Fourth Dhyana. The ascetic falsely imagines that *asamjnika*, the non-consciousness that constitutes the result of the non-conscious absorption, is true deliverance. *Asamjnika*, being retribution, is necessarily morally neutral. As for the non-conscious absorption, it is good.” It is not cultivated by the Noble Ones (Aryas): “The Aryans consider this absorption as a precipice, a calamity, and do not value entering it. On the contrary, Prthagjanas identify non-consciousness (*asamjnika*) with true deliverance.”

nirodhākhyā tathaveyaṃ vihārārtham bhavāgrajā śubhā dvivedyā'niyatā ca āryasya āpyā prayogataḥ||43||
滅盡定亦然 為靜住有頂 善二受不定 聖由加行得

43a. In the same way, the absorption that bears the name of nirodha or “extinction”. 43b. It is viewed as tranquility; 43c. Arisen from Bhavāgra; 43d. Good. 43e. Of two retributions and neutral; 43f. Āryans 43g. It is obtained through effort.

J: (THE *SAMAPATTI*), *NIRODHA* BY NAME, IS VERY LIKE IT : FOR THE PURPOSE OF SPORTING (*VIHARARTHAM*), IT HAS ITS BIRTH FROM *BHAVAGRA* : IT IS GOOD : IT IS OF TWO RETRIBUTIONS AND IS NOT LIMITED (*ANIYATA*) : IT IS OBTAINABLE BY AN ARYA BY PRACTICE.

N/C: Bhasya: “Aryans cultivate this absorption because they consider it as the absorption of tranquility... It belongs to the sphere of Bhavagra, that is, one penetrates it upon leaving *naivasamjnanasarnjnatana* absorption (viii.4)” [4th arupya-dhyana].” It is not practiced by Prthagjanas, “(1) because they fear annihilation, and (2) because this absorption can only be produced through the power of the Path: in fact, it is the ascetic who has seen Nirvana who is determined to obtain it.”

bodhilabhyā muneḥ na prāk catustrimśatkaṣaṇāptitaḥ kāmarūpāśraye bhūte nirodhākhyādīto nṛṣu||44||
成佛得非前 三十四念故 二定依欲色 滅定初人中

44a. In that which concerns the Muni, it is obtained through Bodhi itself. 44b. But not previously. 44c. For the Muni conquers Bodhi in thirty-four moments. 44d. But these two absorptions take place in persons in Kāmadhātu and Rūpadhātu. 44e. The absorption of extinction is, for the first time, among humans.

J: IT IS OBTAINED BY BHAGAVAT (*MUNI*) BY ENLIGHTENMENT (*BODHI*), AND NOT BEFORE, ON ACCOUNT OF ITS BEING OBTAINED FROM ACQUISITION OF THIRTY-FOUR MOMENTS. BUT THESE TWO (CONCENTRATIONS ARE OBTAINED) IN KAMADHATU AND IN RUPADHATU, IN *BHUTA* AND (THE CONCENTRATION), CALLED *NIRODHA*, IS OBTAINED AMONG MEN FROM THE BEGINNING.

N/C: Bhasya: “The Buddha obtains the absorption of extinction at the moment when he becomes a Buddha, that is, at the moment of *ksayajñana* (vi.67). No quality of the Buddha is obtained through effort; all of his qualities are acquired through the simple fact of detachment: as soon as he desires it, the mass of qualities arise at will.”

“But not previously” refers to the Vaibhasika objection to the view (held by the “Western Masters”) that the Bodhisattva attained this absorption before bodhi.

Bhasya: “The School [Vaibhasika] admits in fact that the Bodhisattva obtains Bodhi in thirty-four moments, namely sixteen moments that constitute the ‘comprehension of the Truths’ (*satyabhisamaya*, vi.27) and eighteen moments that constitute the abandoning of the defilements relative to Bhavagra... The eighteenth moment is *ksayajñana*.” [These 18 moments would apparently consist of 2 moments (a path of abandoning & a path of deliverance) for each of the 9 grades of defilements pertaining to Bhavagra, see Ch 6.]

Both absorptions, *asamjñi-samapatti* and *nirodha-samapatti*, can be practiced by beings in *Kamadhatu* and *Rupadhatu*, but *nirodha-samapatti* is always initially practiced by humans in *Kamadhatu* (and then later, it can be realized in *Rupadhatu*). After reviewing the similarities and differences between these two absorptions in detail, the *Bhasya* brings up a point of controversy: “In the two absorptions, the mind is interrupted for a long time. How, upon coming out of this absorption, can a new mind be born from a mind destroyed for a long time?” The *Vaibhasika* response is simple: because past *dharma*s exist. The *Sautrantikas*, however, offer a different explanation: “the mind of leaving the absorption does not have for its cause the mind previous to the absorption: it is born from ‘a body possessing organs’. This is why the Ancient Masters said, ‘Two *dharma*s are the seed one of the other: these two *dharma*s are a mind and a body possessing organs.’” Other views are considered as well. Later, *alaya-vijnana* (store-consciousness) was incorporated into *Vasubandhu*’s resolution of this problem.

Next, the *Bhasya* continues the *Sautrantika* refutation of the real existence of the *dharma*s disassociated from mind, by arguing with respect to these two absorptions, “What is called ‘absorption’ is simply the non-existence of the mind for a certain period of time; not a thing in and of itself (*dravyadharmā*), but a ‘thing of designation’.” The argument is also extended with regard to *asamjñika* (non-consciousness) (K41).

āyurjīvitam ādhāra ūsmavijñāyorhi yaḥ | lakṣaṇāni punarjātirjarā sthīranīyātā||45||

命根體即壽 能持煖及識 相謂諸有為 生住異滅性

45a. Jivita is life (āyus). 45b. The support of warmth and consciousness. 45c-d. Their characteristics are arising, old age, duration, and impermanence.

J: LONGIVITY IS THE VITAL (ORGAN) : THAT IS THE BASIS OF HEAT AND PERCEPTION : ITS CHARACTERISTICS ARE BIRTH, SENILITY, DURATION AND IMPERMANENCE.

N/C: The *Sautrantika* refutation of the real existence of this *dharma* of *jivita* (*jivitendriya*: vitality) includes a number of significant points:

1. Warmth and consciousness are actually retribution of action – there is no need to imagine an interposing substrate.
2. *Ayus* “is a certain power that the action of a previous existence places in a being at the moment of its conception, a power through which the *skandhas* renew themselves for a determined length of time in this...in the same way a seed places a certain power in the sprout by which the plant develops to maturity”.
3. Examination of various notions of how death takes place (existence destroyed by oneself, by others, by both and by neither, etc.), in part to establish “premature death”, that is, death not solely from the exhaustion of *jivita*.

Regarding the characteristics of existence, the *Bhasya* first examines the objection that *sūtras* teach of three rather than four characteristics (production, disappearance, duration-modification).

jātijātyādayasteṣām te ’ṣṭadharmāikavrttayah | janyasya janikā jātirna hetupratyayairvinā||46||

此有生生等 於八一有能 生能生所生 非離因緣合

46a. They have in their turn characteristics termed arising-of-arising, duration-of-duration, etc.; 46b. The primary characteristic refers to eight dharmas, the secondary characteristic to one dharma. 46c-d. Arising engenders the dharma that it should engender, but not without the cooperation of causes and conditions.

J: THEIR BIRTH-OF-BIRTH ETC. : THEY HAVE THEIR FUNCTIONS (*VRTTIS*) IN EIGHT *DHARMAS* AND THEY ARE OF ONE *DHARMA* : BIRTH IS GENETRIX OF (*DHARMAS*) TO BE BORN; BUT NOT WITHOUT CAUSES (*HETU*) AND CONDITIONS (*PRATYAYAIH*).

N/C: An infinite regression of characteristics of characteristics of characteristics, etc. is avoided because there the first primary characteristic, arising, pertains to 8 *dharma*s: the *dharma* to which the characteristic pertain, the other three primary characteristics and the four secondary characteristics (*anulaksana*: arising-of-arising, duration-of-duration, ageing-of-ageing, impermanence-of-impermanence). It does not give rise to itself. It arises through the secondary characteristic of arising-of-arising. It is the same for the other characteristics – the primary characteristics apply to eight *dharma*s, the secondary to one.

The *Sautrantikas* reply: “All this is to analyze emptiness! Arising, duration, etc., are not entities, separate things in and of themselves. We know things either through direct perception, through inference, or through the testimony of Scripture: these three means of correct knowledge (*pramana*) are missing with respect to these characteristics...in fact, the production of the moment, its aging, and its disappearance, are not the objects of consciousness; whatever is not the object of consciousness cannot be a mark...According to us, what one should understand by production or arising is the fact that the series begins; disappearance or impermanence is the end or cessation of the series; duration is the series continuing from its beginning until its end; evolution or old age is the modification of the continuous series, the difference between its successive states.” A second interpretation of non-substantial characteristics: “conditioned *dharma*s exist after having existed; after having existed, they no longer exist; the series of *dharma*s is their duration; dissimilarity of the series is their transformation.” Extensive arguments in the *Bhasya*, including some exposition on the theory of momentariness.

K46c-d: *Bhasya*: “If arising engenders, in a future state, the *dharma* that it should engender, why do not all future *dharma*s arise at one and the same time?...Isolated arising does not have the force of engendering the *dharma* that it should

engender independent of the cooperation of causes and conditions.” The Sautrantika adds: dharmas arise from just the causes & conditions. There is no need for an additional dharma of “arising”.

nāmakāyādayaḥ saṃjñāvākyākṣarasamuktayaḥ| kāmarūpāptasattvākhyā niḥṣyandāvyaḥkṛtāḥ tathā||47||

名身等所謂 想章字總說 欲色有情攝 等流無記性

47a-b. Nāmakāya, etc., are collections of saṃjñās, vākyas, and akṣaras. 47c-d. They exist in Kāmadhātu and Rūpadhātu; they belong to living beings; they are out-flowing; and they are neutral.

J: THE *NAMAKAYA*, ETC. ARE COLLECTION OF *SAMJNAS* (NOUNS), *VAKYAS* (EXPRESSIONS) AND SYLLABLES : THEY ARE CALLED OF THE SPHERES OF THE KAMADHATU, OF THE RUPADHATU, OF THE LIVING BEINGS, OF THE FLUX, AND OF THE UNDEFINED.

N/C: See “75 Dharmas of the Abhidharmakosa.” Sautrantika refutation: “Are not words, phrases, and phonemes (*naman, pada, vyanjana*) ‘voice’ (*vac*) by nature, and consequently ‘sound’ (*śabda*)? Hence they form part of the *rupaskandha*; they are not *samskaras* disassociated from the mind as the Sarvastivadins believe.” Extensive argumentation follows. K47c-d – 48 explain the attributes of the viprayukta-samskaras. Bhasya: “The phonemes, etc., belong to two spheres of existence. According to one opinion, they also exist in Arupyadhātu, but there they are ‘unpronounceable.’ They belong to living beings, being produced through the efforts of living beings and consisting of articulated sounds (*varna*), etc. In fact, they belong to the person who speaks, not to the things that they designate. They are an out-flowing, being produced through *sabhagahetu* (ii.52); they are not of retribution, since they proceed from the desire of the person who speaks; they are not of accumulation, since they are not material. They are non-defiled-neutral (*anivrtavyakṛta*, ii.28).”

sabhāgatā sā tu punarvipāko’pi āptayo dvidhā| lakṣaṇāni ca niḥṣyandāḥ samāpattya samanvayāḥ||48||

同分亦如是 并無色異熟 得相通三類 非得定等流

47d-48b. The same for “genre”, (*sabhāgatā*) which is also from retribution, and which belongs to the three spheres of existence. 48b. Possession (*prāpti*) is of two types. 48c. Its characteristics also. 48c-d. The absorptions and non-possession (*aprāpti*) are of out-flowing.

J: LIKEWISE THE GENUS (*SABHAGATA*) : THAT IS RETRIBUTION : ACQUISITIONS ARE OF TWO CATEGORIES : THE CHARACTERS AS WELL : THE CONCENTRATION AND NON-ACQUISITIONS (*ASAMANVAYA*) ARE FLUX.

N/C: Bhasya: “like phonemes, words, and phrases, *sabhagata* is of the first two spheres of existence; it belongs to living beings; it is from out-flowing; and it is non-defiled-neutral. But *sabhagata* is not only from out-flowing: it is also of retribution; it not only belongs to the first two spheres of existence, it also belongs to the third...[prāpti (acquisition, possession)] is of out-flowing and of retribution...Its characteristics, arising, etc., are of two types, like possession...The two absorptions and non-possession are only out-flowings...The characteristics belong to all conditioned things, hence they belong to living beings and to non-living beings.” [The attributes of the other viprayukta-samskaras are discussed above.]

kāraṇaṃ sahabhūścaiva sabhāgaḥ saṃprayuktakaḥ| sarvatraga vipākākhyāḥ śadvidho heturiṣyate||49||

能作及俱有 同類與相應 遍行并異熟 許因唯六種

49. The hetus are sixfold: kāraṇahetu, sahabhū, sabhāga, saṃprayutaka, sarvatraga, and vipāka.

J: CAUSE, BORN SIMULTANEOUSLY, SIMILAR, WHAT IS ASSOCIATED, GOING EVERYWHERE, OF RETRIBUTION : THE CAUSE IS DESIRED TO BE OF SIX KINDS.

N/C: Bhasya: “*Karanahetu* is reason for existence; *sahabhuhetu* is coexistent cause; *sabhagahetu* is parallel cause; *saṃprayuktakahetu* is associated cause; *sarvatragahetu* is universal cause, and *vipakahetu* is retributive cause: such are the six types of causes that the Abhidharmikas (*Jnanaprasthana*) recognize.” See “6 Hetu (Causes), 4 Pratyaya (Conditions), 5 Phala (Results)” for definitions, etc.

svato’nye kāraṇaṃ hetuḥ sahabhūrye mithaḥphalāḥ| bhūtavaccittacittānuvartilakṣaṇalakṣyavat||50||

除自餘能作 俱有互為果 如大相所相 心於心隨轉

50a. All dharmas are kāraṇahetu with regard to all, with the exception of themselves. 50b.

Sahabhūhetu, coexistent causes, namely the elements (*bhūta*), the mind and the companions of the mind, characteristics and the thing characterized, are the dharmas that are causes one of the other.

J: THE IMMEDIATE CAUSE (*KARANAHETU*) IS IN REGARD TO OTHERS, BUT OF THE SELF : THE *SAHABHUHETU*, THE COEXISTENT CAUSE, IS THE RECIPROCAL CONSEQUENCE, LIKE THE ELEMENTS FOLLOWING THE MIND-STUFF, LIKE THE CHARACTERS AND THE CHARACTERIZED.

N/C: See “6 Hetu (Causes), 4 Pratyaya (Conditions), 5 Phala (Results)”.

Bhasya here explores objections to the definition of *karanahetu*: a) How can something which is incapable of being an obstacle be regarded as a cause for something by virtue of not obstructing it? The Bhasya explains: “when their lord does not oppress them, villagers say, ‘We are fortunate through the actions of our master’...They are causes; for, even when the lord is incapable of harming them, the villagers express themselves as we have said; but not about a non-existent lord.”

b) “If all the *dharmas* are the causes of other *dharmas* because they do not cause any obstacle, why do not all the *dharmas* arise together?” The Bhasya explains: “In fact, all the *dharmas* receive the name of *karanahetu* because they do not create any obstacle: it is not that they are all agents.”

caittā dvau saṃvarau teṣāṃ cetaso lakṣaṇāni ca| cittānuvarttiṇaḥ kālaphalādiśubhatādibhiḥ||51||

心所二律儀 彼及心諸相 是心隨轉法 由時果善等

51a-c. The companions of the mind are: the mental states; the two disciplines (saṃvara); and the characteristics (lakṣaṇas) of the mental states, the two disciplines and the mind. 51d. From the point of view of time, of result, etc., and of goodness, etc.

J: TWO MENTALS, TWO DISCIPLINES, THE CHARACTERISTICS OF THESE AND THOSE OF THE MIND-STUFF, FOLLOWER OF THE MIND-STUFF FROM THE POINT OF VIEW OF TIME, EFFECT, ETC. AND BY BEING BENEFICIAL ETC.

N/C: Following the assertion of the mutual causation (*sahabhuhetu*) of mind and the companions of mind in K50. The two disciplines (saṃvara) are discipline of absorption and pure discipline. The companions of the mind include the mental states (caitta, enumerated in K24-33), the two disciplines, as well as the characteristics (K45: arising, duration, old age & impermanence) of those mental states, disciplines and the mind itself. At minimum, a mind has 58 companions: its 4 primary and 4 secondary characteristics, the 10 Mahabhūmikas (which accompany every mind) and the 4 characteristics of each of those (=40) for a total of 58 (variant opinions exclude secondary characteristics and characteristics of caitta).

They are termed “companions of mind” from the point of view of time because “they have the same arising, the same duration, and the same destruction as does the mind; they are of the same time period as the mind. When we say ‘the same arising . . . ,’ we understand the word ‘same’ in the sense of concomitance: the companions arise, last, and perish at the same time as does the mind; but their arising is distinct.” In terms of result: “The companions have the same result (*purusakaraphala* & *visamyogaphala*), the same *vipaka*, and the same *nisyanda* as the mind: ‘same’ indicates identity.” In terms of goodness: “The companions are good, bad, or neutral, like the mind which they accompany.”

As their results are not identical, there are coexistent entities that are not *sahabhuhetu*: secondary characteristics (in various ways), derived matter (with respect to primary elements, other derived matter, etc.) and possession (prāpti).

The Sautrantika object to the co-existent cause, because “cause is previous to the effect. . .one does not prove a similar relationship between simultaneous things.” Examples are analyzed in a debate between the Sautrantika & Sarvastivāda.

sabhāgahetuḥ sadṛśāḥ svanikāyabhuvāḥ agrajāḥ| anyo’nyam navabhūmistu mārgaḥ samaviśiṣṭayoḥ||52||

同類因相似 自部地前生 道展轉九地 唯等勝為果

52a. Similar dharmas are sabhāgahetu or similar causes. 52b. Belong to the same category (nikāya) and the same stage (bhū). 52c. Arisen previously. 52c-d. But the Path is sabhāgahetu to the Path, without distinguishing the nine stages. 52d. The Path is sabhāgahetu to an equal or superior Path.

J: THE *SABHAGAHEHU* CONSISTS OF THE (DHARMAS) THAT RESEMBLE, THAT ARE OF THEIR OWN CATEGORY (*NIKAYA*), STAGE (*BHU*) AND ANTERIOR (*AGRAJAH*); BUT THEY ARE THE PATH OF THE NINE STAGES, RECIPROCALLY OF WHAT IS EQUAL OR HIGHER.

N/C: Bhasya explores the question of whether *sabhagahetu* applies to material form (*rūpa*). To be similar causes, similar dharmas must belong to the same category (“The *dharmas* are classed into five categories accordingly as they are susceptible of being abandoned through Seeing each of the Four Truths, or through Meditation”) and the same stage (“The *dharmas* belong to nine stages: they are either in Kamadhātu, or in one of the Four Dhyānas, or in one of the Four Arāpyas”) and must have arisen previously (“A future *dharma* cannot be a similar cause”). Bhasya explores the how and if futures dharmas can be *sabhagatahetu*. *Sabhagahetu* also comes to be one of the ways in which a *dharma* which exists in the three time periods comes into existence in the present, “A future *dharma* is not *sabhagahetu*, but once it has arisen, it becomes *sabhagahetu*. . .The quality of *sabhagahetu* results from a condition or state (*avastha*): a future *dharma* is not *sabhagahetu* but when it enters into a present or a past condition, it becomes *sabhagahetu*.”

52c-d introduces an exception that similar causes must be of the same stage. This is only true of impure *dharmas*. Pure *dharmas* on the path are *sabhagahetu* for equal or higher stages. “In fact, the Path resides in the different stages as a visitor, without forming part of the spheres of existence to which these stages belong: the desire of Kamadhātu, of Rūpadhātu, of Arāpyadhātu, are not on the Path. The Path, whatever be the stage upon which the ascetic relies in order to cultivate it, stays of the same nature; the Path is hence a similar cause of the Path. . .” 9 stages: “The Path is of nine stages or spheres—the *anagāmya*, the *dhyānantara*, the Four primary (*mūla*) Dhyānas, and the three inferior, primary Arāpyas (vi.20c)—in the sense that an ascetic, abiding in these nine states of absorption, can cultivate the Path.”

The Bhasya also states: “the Path of Seeing (*darsanamārga*) is a similar cause of the Path of Seeing, the Path of Meditation (*bhavadmārga*), and the Path of the Asāikṣas (*asāikṣamārga*); the Path of Meditation is a similar cause of the Path of Meditation and the Path of the Asāikṣa; and the Path of the Asāikṣa is a similar cause of an equal or superior Path of the Asāikṣa.” Further elaborations are discussed in the Bhasya.”

Backsliding is possible, but in those cases, the inferior stages are not caused by the prior superior stages.

prayogajāstayoreva śrutacintāmayādikāḥ| saṃprayuktakāhetustū cittacaittāḥ samāśrayāḥ||53||

加行生亦然 聞思所成等 相應因決定 心心所同依

53a. The dharmas acquired through cultivation are sabhāgahetu of the same two classes, the equal and the higher. 53b. Those which arise through hearing, through reflection, etc. 53c-d. The mind and

its mental states are only samprayuktakahetu, causes through association. 53d. Which has the same support.

J: THE (*DHARMAS*), THAT ORIGINATE FROM THE EFFORTS, ARE THE (SIMILAR CAUSE, *SABHAGATAHETU*) OF THESE TWO (OF EQUAL AND SUPERIOD) ONLY : THEY ARE THOSE THAT (ORIGINATE) FROM AUDITION, REFLECTION ETC. : BUT THE MIND-STUFF AND THE MENTALS ARE THE ASSOCIATE CAUSE (*SAMPRAYUKTAKAHETU*), HAVING THE SAME POINT OF SUPPORT *SAMASRAYAH*.

N/C: This expands upon K52: “Worldly *dharmas* acquired through effort or exercise are similar causes of equal or higher *dharmas*, but not of inferior *dharmas*...The *dharmas* ‘acquired through effort’ are the opposite of the ‘innate’ *dharmas*. These former *dharmas* are qualities (*guna*) proceeding from hearing (*sruta*) that is, from the Word of the Buddha, from reflection (*cinta*), and from meditation (*bhavana*).” The Bhasya analyzes the *sabhagahetu* of *dharmas* of hearing, reflection and meditation in Kamadhātu, Rupadhātu and Arupadhātu. The Bhasya also analyzes the *sabhagahetu* of bad, defiled neutral and undefiled neutral *dharmas*.

Mind and mental states are samprayuktakahetu when they have the same support: “For example, a given moment (*ksana*) of the organ of sight is the support 1) of a visual consciousness, and 2) of the sensation (*vedana*) and the other mental states which are associated with this consciousness.”

sarvatragākhyāḥ kliṣṭānāṃ svabhūmau pūrvasarvagāḥ| vipākaheturaśubhāḥ kuśalāścaiva sāsravāḥ||54||
遍行謂前遍 為同地染因 異熟因不善 及善唯有漏

54a-b. Former universals are sarvatragahetu or universal causes of the defiled dharmas of their own stage. 54c-d. Bad dharmas and impure good dharmas are retributive causes.

J: OF THE SULLIED (*DHARMAS*), IN THEIR OWN SPHERE, THE (*DHARMAS*), THAT ARE ANTERIOR AND UNIVERSAL, ARE CALLED THE UNIVERSAL (CAUSE) (*SARVATRAGAKHYAHETU*) : AND ALSO THE IMPURE (*DHARMAS*) THAT ARE GOOD AND NOT-GOOD (*ASUBHA*) AND THOSE THAT ARE CAUSE OF RETRIBUTION (*VIPAKAHETU*)

N/C: The Bhasya explores questions regarded the function of *sarvatragahetu* in the upper stages of the path.

On *vipakahetu* (retributive causes): “Bad *dharmas*—which are all impure—and impure good *dharmas* are only retributive causes, because their nature is to ripen. Neutral *dharmas* are not retributive causes, because they are weak: as rotten seeds, even though moistened, do not grow. Pure *dharmas* are not retributive causes because they are not moistened through (*trṣṇā*): as intact seeds, not moistened, do not grow. Furthermore, pure *dharmas* are not bound to any sphere of existence: thus to which sphere could the result of retribution that they would produce belong?”

The Bhasya analyzes a set of retributive causes and actions.

sarvatragaḥ sabhāgaśca dvayadvagau tryadvagāstrayaḥ| saṃskṛtāṃ savisaṃyoga phalaṃ nāsaṃskṛtasya te||55||
遍行與同類 二世三世三 果有為離繫 無為無因果

55a-b. Sarvatragahetu and sabhāgahetu are of two time periods; three causes are of three time periods. 55c-d. Conditioned things and disconnection are results. 55d. The unconditioned has neither cause nor result.

J: THE UNIVERSAL AND THE SIMILAR (CAUSES) GO ALONG THE TWO PATHS : THREE (CAUSES) FO ALONG THE THREE PATHS : THE CONDITIONED AND DISJUNCTION IS THE FRUIT : THEY (THE CAUSE AND THE FRUIT) ARE NOT OF THE UNCONDITIONED.

N/C: Bhasya: “A past and present *dharma* can be *sarvatraga* and *sabhagahetu* (ii.52b). Past, present, and future *dharmas* can be *samprayuktaka*, *sahabhu*, and *vipakahetu*. The Karika does not speak of *karanahetu* (ii.50a): the conditioned *dharmas* of the three time periods are *Karanahetu*; the unconditioned *dharmas* are outside of time.”

At K55c-d the discussion moves from hetu (causes) to phala (results). There are 5 Phala, 4 are conditioned things and the 5th is visamyoga (disconnection), which refers to the realization of a Pratisamkhyanirodha (or nirvana). The karika then clarifies that even though visamyoga is one of the phalas, “The unconditioned has neither cause nor result.” How, then, is disconnection a result? “It is the result of the Path, for it is obtained due to the force of the Path (vi.51): in other words, it is through the Path that an ascetic obtains possession (*prapti*, ii.36c-d) of disconnection...The Path produces obtaining; the Path causes one to obtain disconnection. Hence, although the Path is not the cause of disconnection (=pratisamkhyanirodha) one can say that it is the result of the Path.”

Debate: the Sarvastivadins hold that unconditioned dharmas have a causal function (*karanahetu*), the Sautrantika object. The Bhasya then includes a Sautrantika refutation of the real existence of the three unconditioned dharmas, “The three *dharmas* that it refers to are not distinct and real entities like color, sensation, etc... ‘space’ (*akasa*) is solely the absence of any tangible thing...Pratisamkhyanirodha or Nirvana is—when both the defilements already produced and the existence already produced are destroyed—the absence of any other defilements or any other existence, and that by reason of the force of the consciousness...When, independent of the force of consciousness (*pratisamkhyā*) and by reason of the mere absence of causes there is an absence of arising *dharmas*, this is what is called *apratismkhyanirodha*.” Extended debate on the reality of pratisamkhyanirodha (nirvana).

vipākaphalamantyasya pūrvasyādhipatam phalam| sabhāga sarvatragayorniṣyandah pauruṣam dvayoh||56||
後因果異熟 前因增上果 同類遍等流 俱相應士用

56a. Retribution is the result of the last cause. 56b. The predominating result is the result of the first. 56c-d. Outflowing is the result of the similar cause and the universal cause. 56d. The pauruṣa or virile result, is the result of two causes.

J: OF THE ULTIMATE (CAUSE), THE RETRIBUTION IS THE FRUIT : OF THE FIRST ONE, THE FRUIT IS OF THE SOVEREIGN : OF THE SIMILAR AND UNIVERSAL (CAUSES), THE FRUIT IS THE FLUX : VIRILITY (*PAURSA*) IS (THE FRUIT) OF THE TWO.

N/C: This verse explains which results proceed from which causes. See “6 Hetu (Causes), 4 Pratyaya (Conditions), 5 Phala (Results)” for a chart, etc.

Bhasya: “*Karanahetu* is either a ‘non-efficacious cause’ and one then regards it as predominant because it creates no obstacle; or an ‘efficacious cause,’ and one then regards it as predominant because it possesses mastery, a predominating and generating activity.” Some discussion and variant opinions regarding the *paurusa* (*purusakara*)-*phala* (virile result). Vasubandhu identifies “virile action” with the “activity” (*karitra*) of a dharma (by virtue of which a dharma is said to be “present”). Dhammajoti points out that Samghabhadrā objects to this definition of *karitra* because the Vaibhasika rather define *karitra* as *phala-aksepa* (or *akarsana*?), that is, dragging out or projecting/inducing a fruit, as opposed to the actual ‘giving’ or producing a fruit.

vipāko’vyākṛto dharmah sattvākhyah vyākṛtodbhavaḥ| niṣyando hetusadrśaḥ visamyogaḥ kṣayo dhiyā||57||
異熟無記法 有情有記生 等流似自因 離繫由慧盡

57a. Retribution is a neutral dharma. 57b. Belonging to living beings. 57c. They arise later than a non-neutral dharma. 57d. A result that resembles its cause is called outflowing. 57e. Extinction through intelligence is disconnection.

J: THE RETRIBUTION IS A NOT-DEFINED *DHARMA* OF A LIVING BEING, BORN FROM THE DEFINED; THE *NISYANDA* (FRUIT) IS SIMILAR TO (ITS) CAUSE; A DISCONNECTION (*VISAMYOGA*)-FRUIT IS DESTRUCTION (*KSAYAH*) CAUSED BY THE INTELLIGENCE.

N/C: Retribution is an undefiled-neutral dharma (*anivrtavyakṛta*) arising in the series living beings, and is distinct from *dharma*s of accumulation (*aupacayika*) and outflowing (*naisyandika* – see I.37) as it arises after a non-neutral dharma (a bad dharma or a defiled good dharma, as above in K54, *vipakahetu*). *Vipakaphala* (retribution result) arise later, not at the same time and not immediately following, *vipakahetu* (retributive cause). The Bhasya asks why mountains and rivers are also not considered *vipakaphala* and replies: “The *dharma*s that do not form part of living beings are, by nature, common in that everyone may partake of them. Now retributive results, by definition, are unique: another person never experiences the retributive results of actions that I accomplish. Action produces a ‘predominating result’ (*adhipatiphala*) in addition to a retributive result: all beings experience this result in common, because the collectivity of their actions cooperate in their creation.”

A *nisyandaphala* (outflowing result) is defined as a result that resembles its cause. “Two causes, the similar cause and the universal cause (*sabhagahetu* ii.52, and *sarvatragahetu*, ii.54a-b) produce an outflowing result.” The Bhasya also analyzes the distinctions between these two overlapping but not identical causes (the similar and universal).

On *visamyogaphala* (disconnection), see K55 above.

yadvalājīyate yattatphalam puruṣakārajam| apūrvah saṃskṛtasyaiva saṃskṛto’dhipateḥ phalam||58||
若因彼力生 是果名士用 除前有為法 有為增上果

58a-b. A dharma is the result of the virile activity of the dharma through the force by which it arises. 58c-d. Any conditioned dharma is the predominating result (adhipatiphala) of conditioned dharmas, with the exception of the dharmas that are later than it.

J: WHATEVER IS PRODUCED BY THE FORCE OF WHATEVER *DHARMA*, THAT IS THE FRUIT BORN OF EFFORT. OF THE UNCONDITIONED ONLY (THE FRUIT OF VIRILITY) IS NOT-ANTERIOR (*APURVA*) AND THE CONDITIONED ONE IS THE FRUIT OF VIRILITY OF THE SOVEREIGN.

N/C: Bhasya: “What difference is there between the result of virile activity and a predominating result? The first refers to the agent; the second refers to both the agent and the non-agent. For example, a created thing is the result of the virile activity and the predominating result of the artisan who created it; it is only the predominating result of what is not the artisan.”

varttamānāḥ phalam pañca gṛṇhanti dvau prayacchataḥ| varttamānābhyatītau dvau eko’tītaḥ prayacchati||59||
五取果唯現 二與果亦然 過現與二因 一與唯過去

59a-b. Five causes grasp their result in the present. 59b. Two produce their result in the present. 59c. Two produce their result in both the past and the present. 59d. One cause produces its result in the past.

J: THE FIVE PRESENT (CAUSES) TAKE FIVE (OF THE FRUIT) : THE TWO GIVE (FIVE FRUITS) : THE PRESENT AND THE PAST [TAKE] TWO (OR) ONE, AND THE PAST GIVES ONE.

N/C: The Bhasya first clarifies the distinction of “grasping” and “producing” a result: “A *dharma* grasps a result when it become its seed. A *dharma* produces a result at the moment when it gives this result the power of arising, that is, at the moment when, the future result being turned towards arising or is ready to arise, this *dharma* gives it the power that causes it to enter into the present.” This *karika* explores when these two functions of the 6 causes take place: past, present or future.

Dhammajoti describes these two steps in the causal process resulting in the actualization of its effect:

1) First there must be a ‘grasping of a fruit’ (*phala-grahana/phala-pratigrahana*). This step properly determines that the particular cause is causally related to its corresponding effect... ‘inducing/projecting of the fruit’... [the cause abides in being a cause]

2) When the effect so-determined arises, i.e., is made to enter the present, it is called the ‘giving of the fruit’ (*phala-dana*) by the cause.

The Bhasya then explains: “(59a-b) Five causes grasp their results only when they are in the present: in the past, they have already grasped their results; in the future, they have no activity (v.25). The same holds for *karanahetu*; but the stanza does not mention it, because *karanahetu* does not necessarily have a result... (59b) The mutually coexistent cause (*sahabhu*) and the associated cause (*samprayuktaka*) produce their results only when they are in the present: these two causes in fact grasp and produce their results at the same time... (59c) The similar cause (*sabhdga*) and the universal cause (*sarvatraga*) produce their results both when they are in the present and when they are in the past... (59d) The retributive cause produces its result when it is in the past, for this result is not simultaneous to, nor immediately following its cause.” The Bhasya also analyzes the varied circumstances of grasping a result, producing a result, both and neither, in relation to good, bad, defiled-neutral and undefiled-neutral dharmas, as well as mind and its mental states.

The Bhasya also discusses 4 additional results taught by the “Western Masters”.

kliṣṭā vipākajāḥ śeṣāḥ prathamāryā yathākramam | vipākam sarvagam hitvā tau sabhāgam ca śeṣajāḥ ||60||

染汚異熟生 餘初聖如次 除異熟遍二 及同類餘生

60-61b. The mind and its mental states are: 1) defiled; 2) arisen from a retributive cause; 3) others; and 4) pure for the first time, arising from causes that remain when one excludes, in this order, 1) the retributive cause, 2) the universal cause, 3) these two causes, 4) these two causes plus the similar cause.

J: THEY ARE SULLIED, BORN OF THE RETRIBUTION; THE REST, THE FIRST PURE (ONES) IN ORDER LEAVING ASIDE THE RETRIBUTION (AND) UNIVERSAL, THESE TWO, THE SIMILAR AND BORN OF THE REST :

N/C: Bhasya: “These is no *dharma* that comes from a single cause: the reason for being [*karanahetu*] and the mutually coexistent cause [*sahabhuhetu*] are never absent.”

Four classes of dharmas are distinguished in clarifying how many causes produce the dharmas:	Mind & its mental states arise from 6 causes excluding:	Also exclude, for other dharmas (see below):
1. defiled <i>dharmas</i> , that is, the defilements, the <i>dharmas</i> associated with a defilement, and the <i>dharmas</i> having their origins in a defilement (iv.8);	The retributive cause (<i>vipakahetu</i>)	The associated cause (<i>samprayuktakahetu</i>)
2. retributive <i>dharmas</i> or <i>dharmas</i> arisen from a retributive cause (<i>vipdkahetu</i> , ii.54c);	The universal cause (<i>sarvatragahetu</i>)	The associated cause
3. the first pure <i>dharmas</i> , that is, <i>dukkhe dharmajndnaksnti</i> (i.38b, vi.27) and the <i>dharmas</i> coexistent with this <i>ksanti</i> ;	The retributive and universal causes	The associated cause
4. the other <i>dharmas</i> , that is, the neutral <i>dharmas</i> , with the exception of the <i>dharmas</i> of retribution, and the good <i>dharmas</i> , with the exception of the first pure <i>dharmas</i>	The retributive, universal & similar causes (<i>sabhagahetu</i>)	The associated cause

Dharmas that are not mind and its mental states (“other dharmas” in the table) include material-form dharmas (*rupa*), and the *citta-viprayukta-samskaras*, the formations dissociated from mind (see above K35-48).

cittacaitāḥ tathā'nye'pi samprayuktakavarjitāḥ | catvāraḥ pratyayā uktāḥ hetvākhyāḥ pañca hetavaḥ ||61||

此謂心心所 餘及除相應 說有四種緣 因緣五因性

[61] The associated cause is further excluded with respect to the dharmas that are not mind or mental states. 61c. The pratyayas are said to be four. 61d. The pratyaya that bears the name of hetu is five hetus.

J: THE MINDS-STUFF AND THE MENTALS AND ALSO OTHERS, EXCLUDING THE ASSOCIATE : THESE ARE MENTIONED THE FOUR PRATYAYAS : THE ONE IS CALLED HETU : THESE CONSTITUTE THE FIVE CAUSES.

N/C: See “6 Hetu (Causes), 4 Pratyaya (Conditions), 5 Phala (Results)”.

cittacaitā acaramā utpannāḥ samanantaraḥ | ālambanam sarvadharmāḥ kāraṇākhyo'dhipaḥ smṛtaḥ ||62||

等無間非後 心心所已生 所緣一切法 增上即能作

62a-b. The mind and its mental states that have arisen, with the exception of the last ones, are an equal and immediately antecedent condition. 62c. All dharmas are the objects of consciousness. 62d. The cause termed kāraṇa is called adhipati, predominant.

J: THE MIND-STUFF AND THE MENTALS, THAT ARE NOT ULTIMATE, THAT ARE BORN, CONSTITUTE THE SAMANANTARAPRATYAYA : ALL DHARMAS CONSTITUTE THE ALAMBANAPRATYAYA AND THE ONE THAT IS NAMED KARANA IS CALLED ADHIPA (SOVEREIGN).

N/C: Bhasya: “If one excepts the last mind and the last mental states of the Arhat at the moment of Nirvana, all minds and mental states which have arisen are an equal and immediately antecedent condition. This type of condition is called *samanantara* (equal and immediately antecedent) because it produces equal (*sama*) and immediate (*anantara*) dharmas. The prefix *sam* is understood in the sense of equality. Consequently only minds and their mental states are equal and immediately antecedent conditions, for there is no equality between a cause and its result with respect to the other dharmas; for example the material dharmas.” A series of *rupa dharmas* are not equal – there is more & less, transformation, etc. The Bhasya also explains that while this is true of the collection of mental states accompanying each mind in a series (more & less, transformation, etc.), “In a general way the earlier mental states are equal and immediately antecedent conditions of the mental states that follow, and only of the mental states of their type.”

A number of positions in relation to the *samanantara-pratyaya* (equal and immediately antecedent condition) are examined. The *citta-viprayukta-samskaras* (conditionings disjoined from thought) are not *samanantara-pratyayas*. An assertion that future dharmas are not *samanantara-pratyayas*, because there is no earlier & later, no anteriority or posteriority, no before and after, in the future (there needs to be a before and after to establish a future dharma as an equal and immediately antecedent condition). This in turn leads to a discussion of the nature of Buddha’s knowledge of future events (and Buddha’s omniscience) – is it based on inference or on interpreting signs (divination)? The Sautrantika assert: “the Blessed One knows immediately and at his will all things, not by inference, and not by divination.”

Also, the nature of an Arhat’s last moment of mind (and mental states) is discussed. This last citta is a support (*manas*) of another moment of mind, but the succeeding moment does not arise because of a lack of other causes necessary to its arising, and thus this last moment of mind is not an equal and immediately antecedent condition.

An array of positions is presented regarding how this condition functions through the two absorptions in which there is no conception (attainment of no-thought and attainment of extinction, K42-43 above).

K62c moves on to the object condition (*alambana-pratyaya*). The Bhasya notes: “The mind is determined 1) with regard to its *ayatana*: for example, a visual consciousness is supported only on a visible thing, 2) with regard to the *dravya* or substantial thing: a certain visual consciousness, the consciousness of blue, of red, etc., is supported by blue, red, etc. (see i.10); and 3) with regard to a moment (*ksana*): a certain visual consciousness is supported in a certain moment of blue.”

K62d identifies the predominating condition (*adhipati-pratyaya*) with the “reason for being” cause (*karana-hetu*).

nirudhyamāne kāritram dvau hetū kurutaḥ trayah| jāyamāne tato’nyau tu pratyayau tadviparyayāt||63||

二因於正滅 三因於正生 餘二緣相違 而興於作用

63a-b. Two causes exercise their activity with regard to a perishing dharma. 63b-c. Three, with regard to an arising dharma. 63c-d. Two other conditions, in reverse order.

J: TWO CAUSES EXERCISE (THEIR) ACTIVITY IN THE PERISHING (DHARMA) : THREE (IN THE DHARMA) THAT IS BEING BORN : TWO CONDITIONS, OTHER THAN THESE, FUNCTION REVERSELY TO THOSE.

N/C: K63a-b Bhasya: “‘Perishing’ means ‘of the present.’ A present *dharma* is called ‘perishing,’ ‘in the act of perishing,’ because, having arisen, it is turned towards its destruction. *Sahabhuhetu* (ii.50b) and *samprayuktakahetu* (53c) operate with regard to a present *dharma*, because they operate with regard to a *dharma* that arises at the same time as they do.”

K63b-c Bhasya: “‘An arising *dharma*’ means a future *dharma*, because a future *dharma*, not having arisen, is turned towards arising. The three causes in question are *sabhaḡahetu* (ii.52a), *sarvatragahetu* (54a), and *vipakahetu* (54c).”

K63c-d Bhasya: “First in the list of conditions there comes the equal and immediately antecedent condition: it exercises its activity as do the three causes, namely with regard to an arising *dharma*, for the minds and mental states of a given moment cede their place to the mind and mental states which are arising. Next in the list there comes an object as condition: it exercises its activity as do the two causes, namely with regard to a perishing *dharma*: this perishing *dharma* is mind and mental states, the “subject of the consciousness” (*alambaka*), which, perishing,—that is, of the present,—grasp a present object. The activity of predominant influence as a condition only consists in not creating any obstacle either to a past, present, or future *dharma*.”

caturbhiścattacaitā hi samāpattidvayam tribhiḥ| dvābhyāmanye tu jāyante neśvarādeḥ kramādibhiḥ||64||

心心所由四 二定但由三 餘由二緣生 非無次第故

64a. The mind and its mental states arise by reason of four conditions. 64b. The two absorptions, by reason of three. 64c. The other dharmas, by reason of two. 64d. Not from God or from any other cause, since there is a succession, etc.

J: THE MIND-STUFF-AND-MENTALS ARE BORN ON ACCOUNT OF THE FOUR; THE TWO CONCENTRATIONS (*SAMAPATTI*), ON ACCOUNT OF THE THREE, THE OTHERS, ON ACCOUNT OF THE TWO : NOT FROM THE GOD, ETC. ON ACCOUNT OF SUCCESSION, ETC.

N/C: K64a Bhasya: “1. Causes as conditions: the five causes; 2. equal and immediately antecedent condition: the earlier mind and mental states, which have arisen not separated by other minds or mental states; 3. an object as condition: the five objects of which physical matter is the first, or, in the case of the mental consciousness, all the *dharmas*; and 4. a predominating influence as condition: all the *dharmas*, except the mind and its mental states whose arising is under consideration.”

K64b Bhasya: “One must exclude the object as condition, because the absorption of non-consciousness (ii.42) and the absorption of extinction (ii.43) do not grasp an object. We have: 1. causes as conditions: two causes, *sahabhuhetu* (the *laksanas*, arising, etc. ii.45c, of the absorption), and *sabhdgahetu* (the good former *dharmas*, already arisen, belonging to the stage of absorption, that is, to the Fourth Dhyana or to Bhavagra, according to the case); 2. an equal and immediately antecedent condition, the mind of entry into the absorption and the mental states that are associated with this mind; the mind of entry is not separated by any mind of any of the moments of the absorption; and 3. The predominating influence as condition, as above.”

K64c Bhasya: “The other *dharmas*, namely the other *samskaras* disassociated from the mind and the material *dharmas*, arise by reason of the causes as conditions and the predominating influence as condition.”

K64d Bhasya: “That things are produced by a single cause, by God, Mahadeva, or Vasudeva, is inadmissible for many reasons... If things were produced by a single cause, they would arise all at the same time: now each of us knows that they arise successively.” A debate then ensues with the “theist”. A second point concerns the contention of the theist that God creates the world for his own satisfaction: “He is then not God, the Sovereign (*Isvara*), in what concerns his own satisfaction, since he cannot realize it without a means (*upaya*). And if he is not sovereign with regard to his own satisfaction, how can he be sovereign with regard to the world? Further, do you say that God finds satisfaction in seeing the creatures that he has created in the prey of all the sufferings of existence, including the tortures of the hells? Homage to this God! Well said, in truth, is the popular stanza, ‘He is called Rudra because he burns, because he is excited, ferocious, terrible, an eater of flesh, blood, and marrow.’” The debate continues and concludes: “Alas, persons are unclear! Like the birds and the animals, truly worth of pity, they go from existence to existence, accomplishing diverse actions; they experience the results of these actions and falsely believe that God is the cause of these results.”

dvidhā bhūtāni taddhetuḥ bhautikasya tu pañcadhā tridhā bhautikamanyonyam bhūtānāmekadhaiva tat||65||

大為大二因 為所造五種 造為造三種 為大唯一因

65a. The primary elements are the cause of the primary [correction by CP] elements in two ways.

65b. And of the derived elements, in five ways. 65c. Derived elements are the cause of the derived

elements in three ways. 65d. And the cause of the primary elements, in one way.

J: THE ELEMENTS ARE THE CAUSE OF THEIRS IN TWO WAYS : OF THE ONE, THAT IS OF THE ELEMENT, IT IS OF FIVE KINDS : THOSE OF THE ELEMENTS, IT IS OF THREE KINDS; RECIPROCALLY; THAT IS OF ONLY ONE KIND OF THE ELEMENTS.

N/C: K65a: “The four primary elements of earth, etc., are causes of the four primary elements [in two ways:] in the quality of similar causes (*sabhagahetu*), and of mutually coexistent causes (*sahabhuhetu*).”

K65b: “The four primary elements are causes of the derived elements—color, taste, etc.—in five ways, in the quality of *janana*, *nisraya*, *pratistha*, *upastambha*, and *upabrmhanahetu*.

Jananahetu or generating cause, because the derived elements arise from them, like a child from his parents.

Nisrayahetu or tutelage cause, because the *bhautikas*, once arisen, submerge their influence, as a monk is under the tutelage of his Acarya and his Upadhyaya.

Pratisthahetu or supporting cause, because the derived elements are supported by them, as a picture is supported by a wall.

Upastamahetu or maintaining cause, because the primary elements are the cause of the non-interruption of the derived elements.

Upabrmhanahetu or growth cause, because the primary elements are the cause of the development of the derived elements.”

K65c: “Derived elements are the cause of the derived elements in three ways. In the quality of *sahabhu*, *sabhaga* and *vipakahetu*. We do not mention *karanahetu*, for any *dharma* is a *karanahetu* of any other *dharma*.”

K65d: Derived elements are the cause of the primary elements in one way: “The actions of the body and voice produce the primary elements as a retributive result: they are then *vipakahetu*.”

kuśalākuśalam kāme nivṛtānivṛtam manaḥ rūpārūpyeṣvakuśalādanyatra anāsravam dvidhā||66||

欲界有四心 善惡覆無覆 色無色除惡 無漏有二心

66a. Good, bad, defiled-neutral, undefiled-neutral minds in Kāmadhātu. 66b. Good, defiled-neutral, undefiled-neutral minds in Rūpadhātu and in Ārūpadhātu. 66c. And two pure minds.

J: GOOD AND NOT-GOOD MIND-STUFF, SULLIED-NOT-DEFINED MIND STUFF-*MAVAS*, IN KAMA(DHATU) : IN RUPA(DHATU) AND THE ARUPYA(DHATU) WITH THE EXCEPTION OF THE NOT-GOOD : IN TWO WAYS THE PURE (MINDS-STUFF).

N/C: Bhasya: “We have seen that antecedent minds and mental states are the equal and immediately antecedent condition of subsequent minds and mental states. But we have not explained how many types of mind arise immediately after each type of mind.” This verse delineates 12 kinds of mind, which are then analyzed in K67-71 in terms which types of mind can arise after each mind, and which types of minds each mind can arise after – see table below.

kāme nava śubhācittācittāni aṣṭābhya eva tat| daśabhyo'kuśalam tasmāccatvāri nivṛtam tathā||67||

欲界善生九 此復從八生 染從十生四 餘從五生七

67a. Nine types of minds can arise after a good mind in Kāmadhātu. 67b. Such a [good] mind can arise after eight types of minds. 67c. A bad mind can arise after ten types of minds. 67d. Four types of minds can arise after such a (=bad) mind. 67e. The same for a defiled-neutral mind.

J: IN THE KAMADHATU NINE MIND-STUFFS AFTER GOOD MIND-STUFF : THAT AFTER EIGHT ONLY : AFTER TEN, THE MINDS-STUFF THE NOT-GOOD : AFTER THAT FOUR AND ALSO THE SULLIED :

N/C: See table below.

pañcabhyo'nivṛtam tasmātsapta cittānyanantaram| rūpe daśaikam ca śubhāt navabhyastadanantaram||68||

色善生十一 此復從九生 有覆從八生 此復生於六

68a. An undefiled-neutral mind can arise after five types of mind. 68b. Seven types of mind can arise after an undefiled-neutral mind. 68c. In Rūpadhātu eleven types of minds can arise after a good mind. 68d. A good mind can arise after nine types of minds.

J: AFTER FIVE NOT-SULLIED; AFTER THAT SEVEN MIND-STUFF IMMEDIATELY : IN THE RUPADHATU TEN AND ONE AFTER THE GOOD ONE : AFTER NINE IMMEDIATELY.

N/C: See table below.

aṣṭābhyo nivṛtam tasmāt ṣaṭ tribhyo'nivṛtam punaḥ| tasmāt ṣaṭ evāmārūpye tasya nītiḥ śubhātpunaḥ||69||

無覆從三生 此復能生六 無色善生九 此復從六生

69a. A defiled-neutral mind can arise after eight types of mind. 69b. Six types of minds can arise after a defiled-neutral mind. 69c. An undefiled-neutral mind can arise after three types of mind. 69d. Six types of mind can arise after such a (undefiled-neutral [CP correction]) mind. 69e. As above, so too in Ārūpyadhātu, for these (undefiled-neutral minds).

J: AFTER EIGHT THE *NIVṚTA* : THERE-AFTER SIX : AGAIN AFTER THREE THE *ANIVṚTA* : THERE-AFTER SIX : SIMILARLY IN ITS TREATMENT (*NITI*) IN THE ARUPYADHATU :

N/C: See table: Enumeration of Cittas (Ch II, K66-73):

	12 Cittas – 12 Types of Mind (K66)	Types of mind which this mind can arise after (A) (K67-70):	Types of mind which can arise after this mind (B) (K67-71):	20 Cittas – 20 Types of Mind (K71-72):	(A)	(B)
Kamadhatu	1. Good mind in Kamadhatu	Eight: 1-6, 11, 12)	Nine: 1-6, 9, 11, 12	1.Acquired (through effort)	7	10
	2. Bad mind in Kamadhatu	Ten: 1-10	Four: 1-4	2.Innate (by birth)	11	9
	3. Defiled neutral mind in Kamadhatu	Ten: 1-10	Four: 1-4	3. -	14	7
	4. Undefiled neutral mind in Kamadhatu	Five: 1-5	Seven: 1-6, 9	4. -	14	7
Rupadhatu	5. Good mind in Rupadhatu	Nine: 1, 4-9, 11, 12	Eleven: 1-6, 8-12	5.Retributive mind	7	8
	6. Defiled neutral mind in Rupadhatu	Eight: 1, 4-10	Six: 1-3, 5-7	6.Mind of attitude	7	8
	7. Undefiled neutral mind in Rupadhatu	Three: 5-7	Six: 2-3, 5-7, 9	7.Mind of application	7	6
				8.Can create fictive beings	2	2
Arūpya-dhatu	8. Good mind in Arūpyadhātu	Six: 1, 8-12	Nine: 2, 3, 5, 6, 8-12	9.Acquired (through effort)	10	12
	9. Defiled neutral mind in Arūpyadhātu	Seven: 1, 4, 5, 7-10	Seven: 2, 3, 5, 6, 8-10	10.Innate (by birth)	5	8
	10.Undefiled neutral mind in Arūpyadhātu	Three: 8-10	Six: 2-3, 6, 8-10	11. -	11	9
Pure	11. Saikṣa (“saint who is not an arhat”)	Four: 1, 5, 8, 11	Five: 1, 5, 8, 11, 12	12.Retributive mind	5	7
	12. Asaikṣa (“beyond training”)	Five: 1, 5, 8, 11, 12	Four: 1, 5, 8, 12	13.Mind of attitude	5	7
				14.Can create fictive beings	2	2
				15.Acquired (through effort)	6	7
				16.Innate (by birth)	4	7
				17. -	10	8
				18. Retributive mind	4	6
				19. -	4	6
				20. -	5	5

nava cittāni tat ṣaṅṅām nivṛtātsapta tattathā| caturbhyaḥ śaikṣam asmāttu pañca aśaikṣam tu pañcakār||70||

有覆生從七 無覆如色辯 學從四生五 餘從五生四

70a. Nine types of minds can arise after a good mind. 70b. Such a (good mind) can arise after six types of mind. 70c. Seven types of minds can arise after a defiled-neutral mind. 70d. And the same

for it. 70e. A Śaikṣa mind can arise after four types of minds. 70f. But five types of minds can arise after such (a Śaikṣa mind). 70g. An Āśaikṣa mind can arise after five types of minds.

J: FURTHER AFTER THE GOOD ONE, NINE MINDS-STUFF : THAT ONE (*KUSALA*) AFTER SIX : AFTER *NIVRTA*, SEVEN, SO THAT THE (*NIVRTA*) SIMILARILY : *SAIKSA* AFTER FOUR : AFTER (*SAIKSA*) FIVE; AFTER THE PENTADE, HOWEVER, *ASAIKSA*.

N/C: See table above.

tasmāccatvāri cittāni dvādaśaitāni viṃsatīḥ| prāyogikopapattiyāptam śubham bhittvā triṣu dvidhā||71||

十二為二十 謂三界善心 分加行生得 欲無覆分四

71a. Four types of minds can arise after such (an Āśaikṣa mind). 71b. The twelve types of mind make twenty. 71c. By dividing the good mind of the three Dhātus into two, the acquired and the innate minds.

J: AFTER THAT THE (*ASAIKSA*) FOUR MINDS-STUFF; THESE TWELVE CONSTITUTE A SCORE DIVIDING THE GOOD (*SUBHA*) AS *PRAYOGIKA* AND *UPAPATTYAPTA*; (EACH ONE OF) THE THREE INTO TWO AND

N/C: See table.

vipākajairyāpathikaśailpasthānikanairmitam| caturdhā'vyākṛtam kāme rūpe śilpavivarjītam||72||

異熱威儀路 工巧處通果 色界除工巧 餘數如前說

72a. By dividing an undefiled-neutral mind in Kāmadhātu into four: the retributive mind, the mind of attitude, the mind of application, and a mind that can create fictive beings. 72b. By excluding the undefiled-neutral mind of application in Rūpadhātu.

J: THE *VYAKṚTA* OF THE KAMA(DHATU) INTO FOUR AS BORN OF RETRIBUTION (*VIPAKAJA*), OF THE ATTITUDE (*AIRYAPATHIKA*), OF THE CRAFT (*SAILPASTHANIKA*) AND OF THE CREATION (*NAIRMITTA*), AND (*AVYAKṚTA*) OF THE RUPADHATU, IN THESE, EXCEPT AS THAT OF THE CRAFT.

N/C: See table. Bhasya: “An undefiled-neutral mind of Kamadhatu is divided into four categories: a) arisen from a retributive cause (*vipakaja*, ii.57); b.) relative to attitudes (*airyapathika*), walking, standing, sitting, lying down; c.) relative to the arts (*sailpasthanika*) and d.) relative to fictive creations: the mind by which a possessor of supernatural power creates visible things, etc., is called the result of *abhijna* (*abhijnaphala*, vii.49).”

The Bhasya then enters into an analysis these 20 kinds of mind, in the same fashion as the 12 types of mind above. For each of the 20 minds, it enumerates the types of mind it follows (A) and that follow it (B) (see the two far right columns of the table above). [On pg 318, Pruden has left out a phrase indicating that in Arupyadhatu, a good mind acquired through effort follows 6 minds: (1-3): 3 of its own sphere (excluding the retributive mind), (4): a good mind acquired through effort of Rupadhatu, and (5-6): saiksa & asaiksa.]

After this, explanations (“remarks”) follow on a number of points relating to the various ways in which among these 20 kinds of mind, which can and cannot follow each other and why (specifically exploring what can and cannot happen at key moments such as realizing the Path). A set of 3 and a different set of 4 acts of attention are analyzed.

kliṣṭe traidhātuke lābhaḥ ṣaṅṅām ṣaṅṅām dvayoḥ śubhe| trayāṅām rūpaje śaikṣe caturṅām tasya śeṣite||73||

三界染心中 得六六二種 色善三學四 餘皆自可得

73a-b. With the defiled mind of each of the three spheres, there is obtaining of six, of six, and of two minds respectively. 73b-c. There is the obtaining of three with a good mind of Rūpadhātu. 73c-d. There is an obtaining of four with a Śaikṣa mind. 73d. One obtains these same minds with the other minds.

J: IN THE SULLIED MIND-STUFF OF THE THREE SPHERES OF EXISTENCE ONE HAS ACQUISITION OF SIX, OF SIX AND OF TWO : OF THREE WITH THE GOOD (MIND-STUFF) OF RUPADHATU, FOUR IN THE SAIKSA (MIND-STUFF) : IN THE REST THE SAME.

N/C: Bhasya: “‘Obtaining’ means taking possession of what one did not previously possess.” With a defiled mind of Kamadhatu, one takes possession of (through various forms of falling away): 1. A good mind of Kamadhatu, 2. A bad mind of Kamadhatu, 3. A defiled-neutral mind of Kamadhatu, 4. A defiled-neutral mind of Rupadhatu, 5. A defiled-neutral mind of Arupyadhatu, and 6. A saiksa mind. With a defiled mind of Rupadhatu, one takes possession of: 1. The undefiled-neutral mind of Kamadhatu (capable of creating fictive beings), 2-4. Three minds of Rupadhatu, 5. A defiled-neutral mind of Arupyadhatu, and 6. A saiksa mind. With a defiled mind of Arupyadhatu, one takes possession of: 1. A defiled-neutral mind of Arupyadhatu, and 2. A saiksa mind.

K73b-c: Bhasya: “One obtains three minds with a good mind of Rupadhatu: this mind itself, and the undefiled-neutral minds of Kamadhatu and Rupadhatu, that is, the minds capable of creating fictive beings relative to these two spheres.”

K73c-d: Bhasya: “When one realizes the first Saiksa mind, namely *dukkhe dharmajnanaksanti* (vi.25d), one obtains four minds: (1) the Saiksa mind itself, (2-3) two undefiled-neutral minds, one of Kamadhatu and one of Rupadhatu (the mind capable of creating fictive beings), and (4) a good mind of Arupyadhatu.”

K73d: Bhasya: “One obtains the minds not specified above only when they manifest themselves.”

The Bhasya of Ch 2 concludes with a verse: “At conception, in absorption, in detachment, in falling, and in the taking up again of the roots of good, one obtains minds that one did not possess.”

abhidharmakośe indriyanirddeśo nāma dvitīyaṃ kośasthānaṃ samāptamiti | śrīlāmāvākasya