Overview: Chapter 2 continues the analysis of Chapter 1 in laying out the basic underlying principles of the Abhidharma approach. Chapter 2 begins with an exposition of the indriyas which continues the treatment of traditional teaching categories from Chapter 1 (which analyzed skandhas, ayatanas and dhatus). After the analysis of the indriyas (see below for summary and table), Vasubandhu lays out the dharmas associated with mind along the lines of the less traditional Panca-vastu (five groups) formulation (this was an earlier Abhidharma development). To some extent, Chapter 1 covered the rupa (material form) group of dharmas, as well as the mind/consciousness (citta/vijnana) group (just 1 dharma). The unconditioned dharmas are treated in both chapter 1 and 2. Chapter 2 then unfolds the mental dharmas and the dharmas not associated with mind (which comprise the 4th skandha: samskaras). By treating the indriyas first, Vasubandhu may be trying to give a more sutra-based foundation to the exposition of the samskaras before unfolding the later Panca-vastu formulation. After the analysis of the indriyas below, there is a study of the 75 dharmas (and some thoughts on the development of “dharma lists”). As the dharmas are not things, but functions or causal forces, Vasubandhu follows up the exposition of the dharmas with a treatment of causality (K48-73, see overview below).

22 Indriya

DEFINITION: Indriya: literally, “belonging to Indra”, a chief deity. Indriya comes to connote supremacy, dominance, control, power and strength. Soothill’s definition of the Chinese: “根 mūla, a root, basis, origin; but when meaning an organ of sense, indriyam, a ‘power’, ‘faculty of sense, sense, organ of sense’. M.W. A root, or source; that which is capable of producing or growing, as the eye is able to produce knowledge, as faith is able to bring forth good works…”

ABHIDHARMAKOSA Definition: “‘Predominance’ means ‘predominant power.’ The eye is predominant, for (1) it exercises this predominance with regard to the arising of the consciousness that knows visible things, being the common cause of all consciousnesses of visible things, whereas each visible thing merely aids the arising of but one consciousness; (2) the visual consciousness is clear or obscure, active or well, accordingly as the eye is active or weak: now visible things do not exercise a similar influence. The same holds for the other sense organs and their objects.” (AKB II.2)

TRANSLATIONS: predominating influence, sovereignty, power, organ, faculty, controlling faculty, controlling principle, directive force, function.

PLACE IN ABHIDHARMAKOSA: Indriya is the title of the 2nd chapter of the Abhidharmakosa. Vasubandhu preserved most of the chapter headings in the Kosa from the Hrdaya texts, but in this case, he changed it from Samskara (formations) to Indriya (faculties). In the Hrdaya texts, Indriyas are treated in Ch 8, on Sutra, a somewhat miscellaneous collection of teachings. An analysis of the indriyas occurs in karika 1-22 of chapter 2 of Abhidharmakosa. The presentation of the indriyas at this point in the Kosa can be seen as flowing out of the analysis of the sense-organs at the end of Ch 1. Some commentaries note that the analysis of the indriyas takes up the points not addressed in the analysis of the dhatus. After the analysis of the indriyas, Chapter 2 then goes into an exposition of the caitta (mental factors), the citta-viprayukta-samskaras (conditionings disjoined from thought), causality and the succession of mental states. Vasubandhu may have wanted to ground his treatment of samskara (caitta & viprayukta) as well as causality (hetu, prataya & phala) in a teaching category based in the sutra literature (AKB I.48: “A Sutra enumerates twenty-two indriyas”). The commentaries characterize chapter one as being concerned with “substance”, chapter two with “function”. In general terms, Chapter 1, in terms of Skandha, Ayatana and Dhatu, can be viewed as a static analysis (what is pure? what is impure?) whereas Chapter 2, in terms of Indriya, Samskaras and Causation, can be viewed as a dynamic synthesis (what defiles? what purifies?).

FIVE SENSATIONS: The classification of the five sensations (which constitute the single dharma of vedana) as five distinct indriyas may seem out of place when compared to the other faculties included in the 22 indriya. A possible rationale for considering each of the five sensations as indriyas can be seen particularly in the analysis of the indriyas in terms of the analysis of the indriyas in terms of which realm (dhatu) they are included in and how they are abandoned (heya – through seeing or meditation or not abandoned).
## Indriya – Sanskrit, Chinese

(Nota: Indriya are used in the early sutras in reference to a number of lists, which are combined with other groups to form the 22 indriyas – see “Teaching Categories” column)

<table>
<thead>
<tr>
<th>Chapter 2:</th>
<th>K9</th>
<th>K10</th>
<th>K11</th>
<th>K12</th>
<th>K13</th>
<th>K17-19</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. cāksurāndriya, 眼根</td>
<td>organ of sight, eye</td>
<td>S</td>
<td>V/N</td>
<td>N</td>
<td>K/R</td>
<td>M</td>
</tr>
<tr>
<td>2. śrotreṇḍriya, 耳根</td>
<td>organ of hearing, ear</td>
<td>S</td>
<td>V/N</td>
<td>N</td>
<td>K/R</td>
<td>M</td>
</tr>
<tr>
<td>3. ghrāṇendriya, 鼻根</td>
<td>organ of smell, nose</td>
<td>S</td>
<td>V/N</td>
<td>N</td>
<td>K/R</td>
<td>M</td>
</tr>
<tr>
<td>4. jīhvenḍriya, 舌根</td>
<td>organ of taste, tongue</td>
<td>S</td>
<td>V/N</td>
<td>N</td>
<td>K/R</td>
<td>M</td>
</tr>
<tr>
<td>5. kāyendriya, 身根</td>
<td>organ of touch, body</td>
<td>S</td>
<td>V/N</td>
<td>N</td>
<td>K/R</td>
<td>M</td>
</tr>
<tr>
<td>6. maṇḍāndriya, 意根</td>
<td>mental organ, mind</td>
<td>A/S</td>
<td>V/N</td>
<td>K/A/N</td>
<td>K/R/A</td>
<td>S/M/N</td>
</tr>
<tr>
<td>7. strīṇḍriya, 女根</td>
<td>female organ</td>
<td>S</td>
<td>V/N</td>
<td>N</td>
<td>K</td>
<td>M</td>
</tr>
<tr>
<td>8. puruṣendriya, 男根</td>
<td>male organ</td>
<td>S</td>
<td>V/N</td>
<td>N</td>
<td>K</td>
<td>M</td>
</tr>
<tr>
<td>9. jīvitenḍriya, 命根</td>
<td>vital organ, life</td>
<td>S</td>
<td>V</td>
<td>N</td>
<td>K/R/A</td>
<td>M</td>
</tr>
<tr>
<td>10. duḥkhendriya, 苦根</td>
<td>sensation of displeasure, suffering, pain, bodily</td>
<td>S</td>
<td>V/N</td>
<td>K/A/N</td>
<td>K</td>
<td>M</td>
</tr>
<tr>
<td>11. sukhendriya, 楽根</td>
<td>sensation of pleasure, bodily</td>
<td>A/S</td>
<td>V/N</td>
<td>K/A/N</td>
<td>K/R</td>
<td>S/M/N</td>
</tr>
<tr>
<td>12. daurmanasyendriya, 愛根</td>
<td>sensation of dissatisfaction, sorrow, mental</td>
<td>S</td>
<td>N</td>
<td>K/A</td>
<td>K</td>
<td>S/M</td>
</tr>
<tr>
<td>13. saumanas-yendriya, 喜根</td>
<td>faculty of sensation of satisfaction, joy, mental</td>
<td>A/S</td>
<td>V/N</td>
<td>K/A/N</td>
<td>K/R</td>
<td>S/M/N</td>
</tr>
<tr>
<td>14. upekṣendriya, 捨根</td>
<td>faculty of sensation of indifference, bodily &amp; mental</td>
<td>A/S</td>
<td>V/N</td>
<td>K/A/N</td>
<td>K/R/A</td>
<td>S/M/N</td>
</tr>
<tr>
<td>15. śraddhendriya, 信根</td>
<td>faculty of faith, confidence</td>
<td>A/S</td>
<td>N</td>
<td>K</td>
<td>K/R/A</td>
<td>M/N</td>
</tr>
<tr>
<td>16. vīryendriya, 精進根</td>
<td>faculty of energy, zeal, enthusiasm</td>
<td>A/S</td>
<td>N</td>
<td>K</td>
<td>K/R/A</td>
<td>M/N</td>
</tr>
<tr>
<td>17. smṛtindriya, 念根</td>
<td>faculty of memory, mindfulness</td>
<td>A/S</td>
<td>N</td>
<td>K</td>
<td>K/R/A</td>
<td>M/N</td>
</tr>
<tr>
<td>18. samādhindriya, 定根</td>
<td>faculty of absorption, meditation</td>
<td>A/S</td>
<td>N</td>
<td>K</td>
<td>K/R/A</td>
<td>M/N</td>
</tr>
<tr>
<td>19. prajñendriya, 慧根</td>
<td>faculty of discernment of dharma, wisdom</td>
<td>A/S</td>
<td>V/N</td>
<td>K/A/N</td>
<td>K/R</td>
<td>S/M/N</td>
</tr>
<tr>
<td>20. anājñatāmāṇipūrṇendriya, 未知當知根</td>
<td>faculty of &quot;I shall come to know the as yet unknown&quot;, of learning [Darsana, Seeing]</td>
<td>A</td>
<td>N</td>
<td>K</td>
<td>n/a</td>
<td>N</td>
</tr>
<tr>
<td>21. ājñendriya, 已知根</td>
<td>faculty of knowledge (ajna), of highest knowledge, of having learned [Bhavana, Meditation]</td>
<td>A</td>
<td>N</td>
<td>K</td>
<td>n/a</td>
<td>N</td>
</tr>
<tr>
<td>22. ājñātādvindriya, 具知根</td>
<td>faculty of one who has already come to know, of perfect know-knowledge [Asaika, Beyond Training]</td>
<td>A</td>
<td>N</td>
<td>K</td>
<td>n/a</td>
<td>N</td>
</tr>
</tbody>
</table>
75 Dharmas 七十五法 of the Abhidharmakosā 阿毘達磨倶舍論

Dharmas (法) (factors, efficacies, events, reals, entities, attributes, elemental constructs, qualities, phenomena… distinct types of real forces)

# Sanskrit, Chinese (T1560,T1614), English translations:

* Dhammajoti (in bold) * Miscellaneous (Jha, Kunsang, Tsering, Batchelor, Patt, Sthertbaskry, DDB, Stalker…)
* Anaker (underlined) * Haldar (Tohoma font)
* Engle (italics & underlined, from Tibetan) * BTS (Courier Font, from Chinese)
* Lashtaus (italics, close to Anaker) * Guenther/Kawamura (Tohoma font, from Tibetan)
* Rahul/Boin-Webb (Aarial Narrow Underlined)

Vasubandhu (100 Dharmas Shastra): The first (rupa) are supreme, the second (citta) interact with the first, the third (samprayukta) are shadows manifest by the previous two, the four (viprayukta) are positions in which the previous three are not found, and the last (asamkṣrta) are revealed by the previous four.

## I. Rupa Dharmas 色法 (Matter, Form, Material Form, Physical Existence, Physical Elements) (11 dharmas)

Rūpa, matter, is the five sense organs, five objects, and avijñāpati. I.9. Also see I.29 for discussion of rupa in terms of pratīti (“impact”, “struck”) & III.3: rupa is that which is susceptible to being struck (rupaka). [AVA: these dharmas are 11 kinds of derived matter. Derived from 4 primary elements: Earth (prthūri), Water (ap), Fire (teja) & Air (vāyu), with specific differentiations (sātkaṇḍha: solidity (khūra), humidity (smāra), heat (anuṣṭana) & mobility (itra), and perform, respectively, the functions of supporting (dlitra), cohesion (sāntāra), maturation (pakti) & extension (vyūta).] PSP also starts its analysis of the dharmas with the elements. See AKB I.12-13. [Guenther: “Our merest sense-experience is a process of Gestaltung or formulation. The translation of rupa by Gestalt, which I offer here, avoids the dualism of mind and matter, which does not exist in experience, and experience is the keynote of Buddhism.”]

1. Caksu (visual faculty, eye)

1. ORGAN OF SIGHT. I.9. Point of support (asraya, basis for a consciousness, conveys sensation), subtle material element (sentient matterality, translucent matter), the atoms which compose the organ of the eye, to begin with, are situated on the pupil of the eye, like cinnamon flowers. I.44 [PSP: “Clear form that has color as its object.”]

2. Srotra (auditory faculty, ear)

2. ORGAN OF HEARING. I.9. Point of support, subtle material element, The atoms composing the organ of the ear are situated within the “bitch leaf” of the [inner] ear. I.44 [PSP: “Clear form that has sound as its object.”]

3. Ghṛana (olfactory faculty, nose)

3. ORGAN OF SMELL. I.9. Point of support, subtle material element, The atoms composing the organ of the nose are situated within the [nasal] cavity, like quills (salaka). I.44 [PSP: “Clear form that has smell as its object.”]

4. Jihva (gustatory faculty, tongue)

4. ORGAN OF TASTE. I.9. Point of support, subtle material element, The atoms composing the organ of the tongue are situated like a half moon. I.44 [PSP: “Clear form that has tastes as its object.”]

5. Kāya (tangible faculty, touch, tactile, body)

5. ORGAN OF TOUCH. I.9. Point of support, subtle material element, The atoms composing the organ of the body are situated [aller] like the body itself. I.44 [PSP: “Clear form that has tangible entities as its object.”]

6. Rūpa (visual object, sight, forms, visible) (distinct from the rupa of rupasandha, rupa-viprayu, etc. see I.24)

6. VISIBLE MATTER is twofold. I.10 Color and shape, or twenty-fold: 4 primary colors (blue, red, yellow, white), 8 more colors (cloud, smoke, dust, mist, shade, glare, glow, darkness), and 8 shapes (long, short, square, round, high, low, even, uneven). [PSP: “The object of the eye, which is color, shape, and informative [form].”]

7. Sabda (auditory object, sound) (6-10 = 5 artha, visaya 五境 5 objects)

7. SOUND is eightfold. I.10. Caused by (1) animate or (2) inanimate beings, (3) articulate speech and (4) non-articulate sound, and in all 4 cases, either disagreeable or disagreeable. [PSP: “The object of the ear.”]

8. Gandha (olfactory object, smell)

8. ODOR is fourfold. I.10. Good and bad odors are either excessive or non-excessive. [PSP: “The object of the nose.”]

9. Rasa (gustatory object, flavors)

9. TASTE is of six types. I.10. Sweet, sour, salty, pungent, bitter, astringent. [PSP: “The object of the tongue.”]

10. Sparstavya (tangible object, touchable) (6-10 = “sense data”)

10. THE TANGIBLE is of eleven types. I.10. 4 primary elements (earth/solidity, water/humidity, fire/heat, wind/motion – see above), softness, hardness, weight, lightness, cold, hunger, thirst. [PSP: “The object of the body.”]

11. Avijñāpati 免無 (non-informative matter, character) (Stcherbatsky, unmanifest, non-indicative, unrevealing, element without a manifestation, Gesture unrevealing of intent)

11. NON-INFORMATIVE. There is a serial continuity also in a person whom mind is distorted, or who is without mind, pure or impure, in dependence on the primary elements: this is called the avijñāpati. I.11. Also see exposition on avijñāpati in Ch IV. [AVA: “An action which can by itself inform [others] a specific variation in the thought and thought-concomitants of [the doer], is one that is information (vijnāpati). An action which is of the same species as the informing action – being also material and an action – but incapable of [such] an information, is one that is non-information (avijñāpati).” PSP (Anacker): “Materiality which has arisen from manifest action or meditational concentration: it is invisible and exercises no resistance.” Stcherbatsky: “The vehicle of moral qualities.”] [Bhaya: prajñāpati IV.3-4 (instead proposes a “transformation of the mental series.”)]

## II. Citta Dharma 心法 (1 dharma)

Citta or Vijnana 心法 (thought, mind, attitude, the mind itself, a moment of consciousness)

1. MIND (citta) & CONSCIOUSNESS (vijnana). Consciousness is the expression relative to each object. I.16. The names mind (citta), spirit (manas), and consciousness (vijnana) designate the same thing. The mind is termed citta because it accumulates (cinoti); it is termed manas because it knows (manute) and it is termed vijnana because it distinguishes its object (alambanam vijnanat). Some say that the mind is termed citta because it is spotted (citta), by good and bad elements; to the extent that it is the support (asrayabhuta) of the mind that follows, it is manas (i.17); and to the extent that it grasps the support through the organ and its object (asritabhuta), it is vijnana. Hence these three names express different meanings, but they designate the same object; in this same way. II.34 [AVA: “The specific cognition, in a general manner, of an object-base such as a visible, etc., [without its particular details], is named consciousness (vijnana)…which apprehend visible and other objects only generally.”] [Mental factors apprehend particular characteristics.] PSP (Anacker): “It is awareness of an object-consciousness, visible, etc.” Corresponds to 1 mind & 5 sense consciousnes and manas.

## III. Citta-Samprayukta Dharmas (46 Citta in 6 groups) (Associated (Intimately Combining) with Mind) 心所有法

The mind and its mental states “have a support”, “have an object”, “have an aspect”, and are “associated” in five ways. The mind and its mental states “have a support” because they rely on the organs (sight, sense, mental organ); “have an object” (alambana, I.34) or “a subject of consciousness,” because they grasp their “sphere”; “have an aspect,” because they take form according to their object; and are “associated,” that is, similar and united, because they are similar to one another and are not separated from each other…The mind and its mental states are associated by reason of five equalities or identities, identity of support (asraya), of object (alambana), of aspect (akara), of time (kala), and equality in the number of dravyas. That is: the mental states (sensation, etc.) and the mind are associated (1-3) because they have the same support, the same object, and the same aspect; (4) because they are
simultaneous; and (5) because, in this association, each type is represented by only one individual substance (dravya); in any given moment there can be only one mind produced; to this one, unique mind there is found associated one sensation, one idea, or one mental state of each type (see ii.53c–d). II.34

[3 identities or equalities. See also II.53. Cattas: factors of mind, mental states, mental derivatives, concomitants of mind. Ye-shes rGyal-thonanden: “To be aware of the mere facticity and haecceity of an object is mind, and, on the basis of this objective reference, to become involved with the object by way of other specific functions is said to be the operation of mental events.” AKB II.51: “The companions of the mind are: the mental states…From the point of view of time, of result, etc., and of goodness, etc.” 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 (parusakaramala & visamyogamala), the same vipaka, and the same nisaya as the mind: ‘same’ indicates identity.” In terms of goodness: “The companions are good, bad, or neutral, like the mind which they accompany.”

### i. Mahabhumikas 大地法 (Universals, Great Grounds, Omniscient, General) (10 dharmas):

_Bhumi_ or sphere signifies “place of origin.” The place of origin of a dharma is the _bhumi_ of this dharma. The “great sphere” or _mahabhumis_ 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 _mahabhumis_ are called _mahabhumiaks_, that is, the dharmas that are always found in all minds. II.23

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 envisages them in the (psychological) moment (_ksana_) in which they all exist. If the differences of the taste of vegetables, tastes are difficult to distinguish, how much more so this is true with non-material dharmas that are perceived through the mental consciousness. II.24. (Sautrantikas object to simultaneous arising of mental states: “Sensation, for example, exists in all the _bhumiaks_, as too ideas, volition, etc.; but this does not mean that every mental state includes all these dharmas, sensation, etc.” III.32. See more below)

| 13. Vedana 受 (sensation, feeling, feeling-tone) | 1. SENSATION is painfull impression, etc. The aggregate of feeling (vedana-skandha) comprises three types of affect: pleasure (sukha), suffering (dukhha), and neither-suffering-nor-pleasure (adukhkasukha). Again, that [aggregate can be divided into three groups of feeling (vedana-kaya): from feeling born of eye-contact through feeling born of mind-contact. I.14. Vedana is the threefold sensation, pleasant, painful, and neither-painful-nor-pleasant. II.24 [AVA]: “They are named sensation because they are the cause of craving (trstna).”

| 14. Cetana 思 (volition, intention, will, conscious effort, motivation, directionality of mind) | 2. VOLITION. Cetana is that which conditions, informs, and shapes the mind (cittabhisanaksamaka). II.24 (The chief Samskara (see I.15.)) Also, IV.1: The variety of the world arises from action (karma). It is volition (cetana) and that which is produced through volition. Volition is mental action: it gives rise to two actions, bodily and vocal action. [AVA]: “Volition is that which renders thought [karmically] creative – it is mental karma. This is also to say that it moves forth the thought. It is differentiated into three kinds: wholesome, unwholesome and non-defined.” PSP: “the shaping of consciousness in relation to that which is good, bad, or neither; and it is activity of the mind.” ADS: “Its function consists of directing the mind to the domain of favorable (kusala), unfavorable (akusala) or neutral (avyakrta) activities.”

| 15. Samjna 想 (ideation, cognitions, discernment, idea, notion, perception, concepting, associative-thinking, conceptualization) | 3. IDEATION. This is the aggregate of ideas, namely the apprehension (determination) of “marks” (nimitta) such as blue or yellow, long or short, female or male, friend or enemy, and so on. I.14. Samjna is…that which grasps the marks (male, female, etc.) of an object (ii.34b–d). II.24 [AVA]: “This is that which comprehends, by combining conceptually the appearance (nimitta), name (nama) and the signified (artha) [of a dharma]. It is the cause of reason (vitarka) and investigation (vichara).” PSP: “three types: limited, great, and immeasurable.”

| 16. Chanda 欲 (predilection, wish, zest, aspiration, desire, interest, will) | 4. DESIRE FOR ACTION. Chanda is the desire for action. II.24 [AVA]: “Predilection is the liking for an undertaking. It accords with vigor.” PSP: “The desire for an object that has been thought about.” Anacker: “desires towards a range of events of which there is consciousness.” ADS: “It is the will-to-do which is in direct relation to the desired object.”

| 17. Sparsa 触 (contact, touch, sensory contact, rapport) | 5. CONTACT. Sparsa is the state of contact arisen out of the encounter of the organ, the object and the consciousness; in other words, the dharma by virtue of which the organ, the object, and the consciousness are as if they were touching one another. II.24. See also III.30 (being non-physical, they actually “touch”) [AVA]: “Contact is that which is born of the coming together of the faculty, the object and the consciousness, and which enables thought to come in contact with the object. It has the characteristic of enlivening the thought-concomitants.” PSP: “The determination that occurs upon the convergence of three.”

| 18. Mati (=prajna) 慧 (understanding, intelligence, intellect, discriminating, cognizance, wisdom, judgement, discernment, appreciative discrimination) | 6. DISCERNMENT. Prajna, which the karika designates under the name of mati, is discernment of the dharmas (i.2). II.24. Includes amoha, one of the 3 kusala-mulas (roots of good), see also VI.15: What is prajna? The Blessed One said that it is the foundation of mindfulness. Also VII.1 prajna in relation to patience, seeing, knowledge, view. [The 5 anusayas which are wrong view (dristi) are defiled understanding (kliṣṭa-prajna). PSP: “Discrimination with respect to that same object, whether it is generated correctly, incorrectly, or otherwise.” As amoha: PSP: “The antidote to ignorance – [that is to say,] the correct understanding of things as they truly are.”

| 19. Smrti 念 (mindfulness, memory, recollection, inspection) | 7. MEMORY. Smrti is non-failing with regard to the object; a dharma by virtue of which the mind does not forget the object, by virtue of which it cherishes it in order to so express it.II.24 [AVA]: “Mindfulness is that which enables thought to remember an object clearly, i.e. not to forget what has been done, is now being done, or will be done in the future.” PSP: “avoidance of inattentiveness toward a familiar object.”

| 20. Manaskara 作意 (mental application, mental engagement, attraction, attention, egocentric demanding) | 8. ACT OF ATTENTION. Manaskara is the modification (abhoga) of the mind; in other words, “to bend” or “to apply” the mind towards an object. II.24 [AVA]: “that which alerts thought i.e. it directs thought towards an object. It is also the holding in thought of an object that has earlier been experienced.” PSP (Anacker): “Entering into done by a citta.” ADS: “mental tenacity. Its function consists of keeping the mind on the object.”

| 21. Adhimoksha 勝解 (resolve, determination, appreciation, approbation, conviction, resolution, confident resolve) | 9. APPROVAL. Adhimukti is approval. II.24 [AVA]: Resolve is the affirmation with regard to an object, i.e. it enables one to be free from difference with regard to an object perceived.” PSP: “The certitude that an object about which a determination has been made exists in just that manner.” Anacker: “holding to certainty.” ADS: “It is the action of remaining [fixed] on an object chosen by choice.” Dhakutavaya: “When the caitatas are born, they all approve the object and that is adhimoksa.” Guenther/Kawamura: intensified interest which stays with its object.

| 22. Samadhi 定, 三摩地 (concentration, stabilization, one-pointedness of mind, meditation) | 10. ABSORPTION or CONCENTRATION. Samadhi is the unity of the object with the mind (cittakagratara): (agra=alambana, i.33); this is the dharma by virtue of which the mind, in an uninterrupted series, remains on an object(viii.1).II.24 [AVA]: “Concentration is that which causes thought to be focused on an object.”]Bhavata: VIII.1: “[Sautrantikas: minds which have the same object constitute samadhi: samadhi does not exist separately.”}
ii. Kusala-mahabhumikas

The "sphere" of the good dharmas of great extension is termed kusalamahabhumī. The mental states that arise from this sphere are termed kusala-mahabhumikas: the dharmas that are found in all good minds. II.25. [Universally good mental factors present in every favorable or skillful moment of mind.]

23. Sraddha 信 (faith, confidence, belief, confidence-trust, trust)

1. FAITH. Faith is clarification of the mind. According to another opinion, it is adherence to the doctrine of the results of actions (vi.78b), to the Three Precious Ones (vi.73c), and to the Truths. II.25 [AVA: "Faith is that which causes clarification of thought with regard to its object. It is named faith on account of being receptivity based on direct realization to the Three Jewels, the cause-effect relationship and the existence [of the dharmas]. It is a dharma which removes mental turbidity." PSP: "Belief, aspiration, or clarity of mind toward karma, the [Four Noble] truths, and the [Three] Jewels." Anacker: "firm conviction, desire & serenity towards action..."]

2. DILIGENCE. Diligence is bhevana, that is, the taking possession of, and the cultivation of good dharmas... Diligence is application to good dharmas...diligence is the guarding of the mind. II.25 [PSP: "The antidote to lack of mindfulness is that is to say, the abandoning of nonvirtuous entities together with the cultivating of those virtuous entities that are their antidotes, on the basis of the mental factors ranging from avoidance of attachment to effort."] (acquiring and preserving good qualities) (exertion)

24. Apramada 不放逸 (diligence, conscientiousness, self-control, heedfulness, dread of blame, vigilance, mindfulness, non-laxness, carelessness, concern)

3. APTITUDE. Apramada is the dharma through which the mind is clever, light, and apt. II.25 [AVA: "Calm is the aptitude of the mind. It is opposed to torpor." PSP: "fitness of body and mind." ADS: "It is maneuverability (karmanaya) [or pliability] of the body and mind acquired by relaxing the rigidity (daśabhula) of the body and mind. Its function consists of removing every obstruction."] (mental dexterity, dexterity of thought)

25. Prasrabddhi 輕安 (calm, piety, confidence, suppleness, tranquility, quietude, agility, light-case, serenity, altrness)

4. INDIFFERENCE. Equanimity, is mental indifference, the dharma by which the mind remains equal, even, free from modification. II.25 [AVA: "Equanimity with regard to the aversion to the untrce and the inclination towards the true. By the force of this, the thought neither inclines towards nor turns away from the true and the untrue respectively, abiding in equilibrium, as a scale in perfect balance." PSP: "Evenness of mind, inactivity of mind, effortlessness of mind."]

26. Upeksa 行捨 (equanimity, indifference, renunciation)

5. RESPECT. a) Respect, veneration, fearful submission, b) Modesty. II.32 [Hri & Apatrpaya: the "Guardians of the World." The absence of these two dharmas (Ahrī & Anapatrpayā) define akusala cittas. AVA: "Modesty is that which conforms to the human. It is produced on account of the dominant influence of oneself and of the Dhharma. It is a mental freedom opposed to the emanation of craving." ADS: "shame at doing wrong to oneself."]

6. FEAR. a) Fear of the consequence of transgression, b) Respect for humans. II.32 [AVA: "Shame has the cultivation of virtues as its precondition. It being opposed to the emanation of delusion, one [possessing it] scorcs at lowly dharmas. By virtue of this, one dreads evil." PSP: "Embarassment about objectionable acts for reasons relating to the world, and Hri is "Embarassment about objectionable acts for reasons relating oneself or the Dhharma" ADS: "shame at doing wrong because of another person."]

7. Alobha 無貪 (non-greed, absence or lack of greed, detachments, avoidance of attachment, non-attachment)

8. ABSENCE-OF-HATRED (advesa, iv.8). II.25 [One of the 3 kusala-mulas (roots of good – roots because: "They are wholesome in their specific nature, and are also productive of other wholesome dharmas") AVA: Generosity. PSP: "The antidote to attachment – [that is to say,] dissatisfaction and freedom from acquisitiveness.""] (desirelessness)

9. Alolhsa 悦 (non-hate, non-ill-will, non-aggression, avoideance of hatred, absence of anger, lack of persecution)

10. ENERGY is endurance of the mind. II.25 [AVA: "Vigor has the nature of being energetic in the production and cessation, [respectively], of the wholesome and unworthy dharmas. That is, it goesad the thought of those sunk in the mire of transmigration to get out quickly." PSP: "exertion of the mind toward virtue."] (courage)

iii. Klesa-mahabhumikas

The sphere of the mahaklesadharma is termed mahaklesabhumi. The mental states that belong to this sphere, that is, the mental states that exist in all defined minds, are kusalamahabhumikas.II.26 (Stcherbatsky: Universally obscured elements present in every unfavorable citta, "not always absolutely bad; they may sometimes be indifferent (ayavakta) for the progress towards Final Deliverance, but they are nevertheless, 'obscured' (nirvīta = klesa))

23. Moha 無明, 痴 (delusion, folly, ignorance, bewilderment, absence of proper knowledge, stupidity, confusion, lack of intrinsic awareness)

1. ERROR is ignorance (iii.29), non-knowledge, non-clarity. II.26. Avidyā is a separate entity (dharmas), the opposite of vidyā or knowledge, like a non-friend, the untrue, etc. III.28. [One of the 10 anusayas (as avidyā), one of the 3 akṣaṇa-mula (roots of evil, as mādhi, all delusion), Ch 5, also see IV.69. Being associated with all the klesas, ignorance is associated with the five sensations. AVA: "Nescience in the three spheres. It is characterized by non-discrimination...like a blind man."]

24. Pramada 逸, 放逸 (non-diligence, non-conscientiousness, heedlessness, negligence, absence of diligence, lack of vigline, laxness, carelessness)

2. NON-DILIGENCE the opposite of diligence, is the non-taking possession of and the non-cultivation of good dharmas. II.26 [AVA: "It is the inability to guard thought." PSP: "causes one to engage in activities of body, speech, or mind inattentively." Anacker: "any non-guarding of citta from afflictions, and non-cultivation of the beneficial, which comes about by being linked with greed, hostility, confusion, or sloth." ADS: "non-development of the good due to craving, hatred and delusion associated with idleness." (unconcern, indolence)

25. Kausīdya 解釈, 忘 (slackness, sloth, indolence, absence of energy, passive-ty, laziness, lethargic negligence)

3. IDLENESS is the opposite of energy. II.26 [PSP: "the mind’s lack of exertion toward virtue; and the antithesis of effort." Anacker: "a lack of enthusiasm towards the beneficial in a citta, and is that which is not in accord with vigor." ADS: "lack of mental effort caused by the pleasures of sleep and rest."] (heaviness, clumsinesses)

26. Asraddhya 不信 (lack of faith or trust, non-faith, non-belief, faithlessness)

4. DISBELIEF is the opposite of faith. II.26 [AVA: "Faithlessness is non-clarity of thought." PSP: "Lack of belief and lack of clarity of mind toward karma and its results, the [Four Noble] Truths and the [Three] Jewels." Anacker: "lack of trust in a citta, which is not in accord with faith, toward action and its results, etc.

27. Styana 放逸 (torpor, absence of aptitude, mental fogtness, gloominess)

5. TORPOR is the opposite of aptitude (vii.1ld). II.26 [AVA: "It is the heaviness [of the mind and body]." PSP: "Unfitness and immobility of the mind" Anacker: "[and...] thickheadedness." (depression, Rahulaboin Web: inertia)

28. Audhātaya 妄想, 妄 (restlessness, absence of quietude or serenity)

6. DISSIPATION is non-calmness of the mind (vii.1ld). II.26 [PSP: "Lack of calmness in the mind." ADS: "It is mental disquiet in him who pursues a pleasant object." (excitement, excitement, addiction to desire, ebullience)
iv. Akusala-mahabhumikas 不善 (Unskillful universals, (Major, Basic) Unwholesomes, Non-virtuous Great Grounds) (2 dharmas): These two dharmas...are always found in bad minds. Consequently they are called akusala-mahabhumikas. II.26 (Universally “bad” elements)

39. Ahriyaka 不在 (non-modest, lack of respect, lack of conscience, disrespect, immodesty, irreverence, lack of shame, shamelessness, lack of self-respect)

1. DISREGARD is lack of veneration...the lack of fearful submission with regard to the qualities (maitri, karuna, etc.) of oneself and others, and with regard to persons endowed with these qualities, is ahriyaka; ahri is a mental dharma opposed to respect. II.32 According to other Masters, ahriyaka is the absence of shame vis-a-vis oneself, in the commission of a transgression; anapattaya is the absence of shame vis-a-vis others. [PSP: “Lack of embarrassment about objectionable acts for reasons relating to oneself.”]

40. Anapatrya 無順 (shamelessness, inconsideration for others, imprudence, lack of dread of blame, absence of abashment, lack of remorse, of pro-priety, of modesty, non-embarassment)

2. ABSENCE OF FEAR. The dharma that causes a person not to see the unpleasant consequences of his transgressions. “Transgressions” are what are scorned by good persons. “Unpleasant consequences” are called in the Karika bhaya or fear, because these unpleasant consequences engender fear. The condition of the person who does not see the consequences of transgression—the dharma that produces this condition,—is anapatrya or otrapa. II.32 [PSP: “Lack of embarrassment about objectionable acts for reasons relating to others.”]

v. Parittakas-bhumikas 小煩惱地法 (Defilements of Restricted Scope, Derivative or Minor Afflictions) (10 dharmas):

They are called this because they have parittakas for their spheres. Parittakāsa, "small defilement," means avidya or ignorance (iii.28c-d) in an isolated state, not associated with lust, etc (kevala avemki avidya, v.14). II.27 (10 lesser evils, illusions, temptations, vicious elements of limited occurrence)

41. Krodha 怒 (anger, fury, belligerence, wrath, indigination)

1. ANGER is irritation of the mind with respect to living beings and to things (sattva & asatva), an irritation distinct from that of regret, anger or hostility. V.48 [AVA: “Animosity of mind toward a current source of harm that has become evident.” Anacker: “tormented volition of citta which all of a sudden becomes intent on doing harm.” ADS: “Not subsequently abandoning the intention of revenge, which also forms a part of repugnance.”]

42. Upanaha 恨 (enmity, vengeance, breaking friendship, malice, grudge, resentment, hatred, rancor)

2. EMNITY is aversion. V.49-50 [AVA: “the harboring of hatred within and not letting go of it, which results from the repeated thinking over of the objects of anger.” PSP: “Adherence to enmity.” Anacker: “taking hold of hostility.”]

43. Sathyāya 不真 (dissimulation, trickery, fraudulence, perfidy, deception, hypocrisy, flattery, guile, dishonesty)

3. DISSIMULATION. Double-dealing or crookedness of mind causes one not to say things as one should, not to deny when one should, or to explain something in a confused manner. V.49-50 [PSp: “A deviousness of mind that adopts a means of concealing one’s faults.” Anacker: “deceitfulness of citta [to make secret one’s flaws].”]

44. Issyya 嫉 (jealousy, envy)

4. JEALOUSY. Envy or mental dissatisfaction concerns the prosperity of another. V.47-48. [AVA: “that by virtue of which the mind becomes unable to bear the excellences of others.” PSP: “The complete vexation of mind at another’s success.” Anacker: “agitation of citta at the attaining of another.”]

45. Pradsa 惡 (depraved opinionatedness, obstinacy, envious rivalry, spite, rage, [verbal] maliciousness, malice)

5. STUBBORNNESS. Esteeving evil is what which causes one not to accept remonstrances.V.49-50 [AVA: “Clinging to various reproachable things, as a result of which one would not accept any rightful admonition.” PSP: “Acrimony [expressed] through heated words.” Anacker: “being enslaved by unpleasant speech.”]

46. Mraka 克 (concealment, pretense, ingratitude, dissimulating, covering, slyness, concealment)


47. Matsaryya 釁 (avarice, parsimony, possessiveness, jealousy, stinginess, selfishness)

7. GREED. Avarice is “tenacity” (agara) of the mind, which is opposed to either spiritual or material giving. V.47-48 [AVA: “that which causes the mind to be hoarding with regard to one’s own belongings and wealth. ‘What belongs to me must not go to others.’” PSP: “Acquisitiveness of mind that opposes generosity.”]

48. Maya 欺 (deceptiveness, duplicity, trick, wile, deceit, illusion)

8. THE SPIRIT OF DECEPTION. Cheating is the dharma that causes one to delude another. V.49-50 [PSp: “The displaying of something that is untrue [in order to] deceive others.” ADS: “It is a display of false virtues by him who is set on gains and honors.”]

49. Mada 瘦 (pride, boast, self-infatuation, self-admiration, complacency, haughtiness, conceit, mental infatuation, self-satisfaction)

9. PRIDE-INTOXICATION is the abolition of the mind of one who is enamored with his own qualities. II.33 The drunkenness of pride. V.49-50. [AVA: “Pride has the nature of being arrogant and caring for no-one, which results from an attachment to one’s own physical appearance, strength, lineage, purity of precept, learning and eloquence, etc.” PSP: “delight of someone who is infatuated with [his or her] own well-being.” ADS: “joyful contentment arising from health, youth, or a sign of longevity or of any intoxicating advantage.”]

50. Vihimsa 害 (harmfulness, menacing, ill-will, injuriousness, cruelty, malice)

10. THE SPIRIT OF VIOLENCE. Hostility is what is translated into deeded and words harmful to another. V.49-50 [PSp: “The impulse to do [injury to] sentient beings.” ADS: “It is cruelty, lack of compassion or love.”]

vi. Aniyatā 不定 (Indeterminate, Irregulars, Unfixed, Variables) (8 dharmas): There are other mental states that are indeterminate, aniyata, which are sometimes associated with a good mind, and sometimes with a bad or a neutral mind. II.27-28. (capable of entering into various combinations)

51. Kaukryta 惡作 (remorse, repentance, worry, regret)

1. REGRET relative to an error. When is regret good? When it is relative to a good action omitted or to a bad action accomplished. It is bad when it is relative to a bad action omitted or to a good action accomplished. II.28 [PSp: “The mind’s sense of remorse.” Anacker: “a piercing sensation in manas.” ADS: “mental repentance.”]

52. Middha 瞌睡 (sleep, sleepiness, absent-mindedness, dreamy state, languor, drowsiness, torpor)

2. APATHY. Luangour is a comprehension of the mind which renders it incapable of commanding the body. Luangour can be good, bad, or neutral. V.47-48 (II.30) [AVA: “the inability to sustain the psycho-physical series.” PSP: “The uncontrolled contraction of the mind’s activity.” ADS: “mental contraction which is part of delusion because of a certain cause of luangour, be it favorable (kusala), unfavorable (akusala) or neutral.”]

53. Vitarka 無 (reasoning, searching, state, investigating, discursive reflection, general examination, initial mental selection, selectiveness)

3. VITARKA. The gross state of the mind. Grossness of mind. II.33 [AVA: “Reasoning has the characteristic of causing thought to be gross with regard to an object. It is also named discriminative reflection. Struck by the wind of ideation, it operates in a gross manner.” PSP: “a form of mental discourse that investigates; and a particular type of wisdom and volition that is coarsened of mind.” Anacker: “a discourse of inquiry by manas...an indistinct state of citta.” ADS: “mental debating (manojañapa) which seeks.”] (deliberation)

54. Vicara 王 (investment, fixing, state, sustained application of mind, precise analysis, judgment, discerning, reflection, [subsequent] discursive thought, discursiveness, deliberation)

4. VICARA. The subtle state of the mind. Subtlety of mind. II.33 [AVA: “Investigation has the characteristic of causing thought to be subtle. It is this dharma which serves as the cause that accords with the operation of mental consciousness on its object.” PSP: “It is a form of mental discourse that examines [an object] closely. It is like [the previous mental factor, except that it is] a fineness of mind.” Anacker: “A discourse of examination by manas...a more precise state of citta.” ADS: “mental debating which reflects.”]

55. Raga 贪 (greed, covetousness, incli...
can function in meditation? AVA: “greed (rupa) for sensual pleasure.” PSP: “Strong affection for, and attachment to, the five grasping heaps.” Anacker: “adherence to any fixed intent in appropriating aggregates.”

6. HOSTILITY. Hatred is associated with displeasure and dissatisfaction, for lust and hatred have respectively happiness and desestation for their aspect. V.55 (Mentioned in II.29) [One of the 10 amasayas, one of the 3 akasala-mula (roots of evil), Ch 5, also see IV.68 No clearly delineated definition in AKB? Anyaita because it can function in meditation? AVA: “It is named hostility as it is characterized by the delight in harming and not being benevolent to sentient beings.” Anacker: “tormented volition towards sentient beings.”]

7. PRIDE. Mana, the error of pride, is arrogance. II.33 [One of the 10 amasayas, Ch 5. AVA: “It is characterized by mental elevation when one compares one’s own virtues with those of others.” In AKB Ch V, Skandhila and PSP, 7 (and sometimes also 9) types of mana, pride or conceit, are discussed in detail: ordinary pride, extraordinary pride, extreme exaggerated pride, pride of inferiority, wrong pride, ignorant pride. ADS: It is exaltation of the mind which rests on the idea of self.”]

8. DOUBT. He understands the two thesis; he doubts [which is true]. V.32 [Mentioned in II.29] [One of the 10 amasayas, Ch 5. Not clearly delineated definition in AKB? AVA: “That which causes hesitation in the mind with regard to the Four Noble Truths. It is like [a man] being undecided when confronted with an inter-section or a straw-man. [In the first case he is uncertain as to which is the right way to take; in the second case, he is uncertain – when seeing from afar or in darkness – as to whether it is a real man or simply a straw-man.”]

IV. Citta-Viprayukta-Samskara Dharmas 心不相應行法 (Not Associated with Mind, Disjoined) (14 dharmas)

These dharmas are not associated; they are not of the nature of rupa or physical matter; they are included within the samskaraskandha: they are called the cittaviprayukta samskaras, (1) because they are disjoined from the mind, and (2) because, being non-material, they resemble the mind. II.35

59. Prapti 得 (acquisition, possession, obtaining, collection, attainment, achievement, conditioning, cessation [karmic] accrual, obtaining)

PRAPTI. Prapti is acquisition and possession…When a conditioned dharma “falls into the personal series,” there is prapti or aprapti of this dharma…Prapti is: “cause of the arising of the dharmas” or “origin of the condition of beings” or “special state of the person”. II.36 [AVA: “the cause which permits the affirmation: ‘One is in possession of a certain dharma.’…pure, impure and non-defined [dharmas].” PSP (Anacker): “It is being connected with something attained.” ADS: “a designation (prajnapti) indicating the increase and diminution of favorable (kusa) & unfavorable things.” Bhaya: prajnapti II.36 (instead proposes a theory of seeds (bijas).)

60. Aprapti 非得 (non-acquisition, non-possession, non-disposition, non-obtainment, non-achievement, deconditioning, [karmic] divestment)

APRAPTI. Prapti and aprapti are in opposition: everything that is susceptible of prapti is also susceptible of aprapti. III.36 [AVA: “All non-acquisitions are of the non-veiled-non-defined natural only.” Bhaya: prajnapti II.40 (“the state of Prthagjana is a series in which the dharmas of the Aryans have not arisen.”)

61. Nikaya-sabhaga 同分 (same) or (common) groups (group-homogeneity, similar class, conmunion, human commonality, taking part in an organism, likeness, class affiliation, generic similarity, commonality of species, similarity of types)

GENRE. Sabhāgatā (“genre” or samene designation) is that which causes resemblances between living beings…A dharma by virtue of which living beings, as well as the dharmas “that fall into the series of living beings”, have resemblance between them. General: found in all being. Particular: differentiations according to sphere(dhatu), stage(bhu), realm(gati), womb, caste, sex, etc. II.41 [AVA: “The cause for the similarities in striving and inclination among sentient beings.” PSP (Anacker): “any close interrelationship of bodily parts as regards sentient beings.” ADS: “a designation indicating the resemblance of individualities of different beings among the various types of beings.”] Bhaya: prajnapti (no need to substantialize similarities.)

62. Asamjnika 無想, 無想果 (ideationlessness, no-thought, [state of] non-perception, non-discrimination, having no conception, reward of no-thought, realm of Thoughtless beings)

NON-CONSCIOUSNESS is that which, among the Non-conscious Ones, arrest the mind and its mental states…By this dharma, the mind and future dharmas are, for a certain time, hindered from being produced and do not have the power to arise. It is retribution. II.41[PSP: “a result of the state of composure without conception (asamj-namapatti); and the cessation of inconstant minds and mental factors of a being who has been born among the deities who lack conception.”] (fruitation in thoughtless heaven) Bhaya: prajnapti (see below)

63. Asamj-namapatti 無想定 (ideationlessness state, perceptionless, serenity, thought-less ecstasy, attainment without cognitions (or of non-perception or of thoughtlessness), state of composure without conception, no-thought samadhi)

NON-CONSCIOUS ABSORPTION. (Like asamjnika:) it is a dharma that arrests the mind and its mental states. It is an absorption entered from the 4th dhyana. As it is mistaken for deliverance, “The Aryans consider this absorption as a precipice, a calamity, and do not value entering it.” II.42 [PSP: “cessation of inconstant minds and mental factors (non-stable events) that is preceded by a form of attention that conceives of deliverance.”]

64. Nirdhva-namapatti 滅盡定 (cessation attainment, annihilation trance, serenity of cessation, attainment of cessation, state of composure that is a cessation, concentration or samadhi of extinction)

ABSORPTION OF EXTINCTION. (Like asamj-namapatti:) it is a dharma that arrests the mind and its mental states. It is an absorption entered from the 4th Arupya-dhyana (neither-conception nor-non-conception), regarded as tranquility or stillness (not as deliverance) and practiced by the Aryans. II.43 [PSP: “cessation of inconstant minds and mental factors (non-stable events), as well as a portion of the constant minds (more stable events), that is preceded by a form of attention that conceives of abiding [in a state of ease].”] Bhaya: prajnapti (above)

65. Jivitendriya 命根 (vital faculty, life-force, force of life-duration, life-faculty, vitality)

LIFE. Jivita is life (ayus) (The ayus of the three spheres of existence). The support of warmth and consciousness— a cause of the duration of the series, named ayus. II.45 [AVA: “projected by previous karma, serving as the cause for the uninterrupted series of the six entrances (ayatana) [of the human personality], and forming the basis for the designation (prajnapti) of the four births and the five planes of existence…it is also called the life-principle (ayus).” PSP (Anacker): “It is, as regards any events taking part in an organism, any continuity, for a certain time, of motivating dispositions which have been projectd by past action.”] Bhaya: prajnapti (1. Warmth & consciousness are simply retribution. 2. Rather, it is like a seed which places a certain power in the sprout to grow, 3. There can be premature death – not solely from the exhaustion of jivita.)

66. Jati-laksana 生相 (production-characteristic, arising, origination, origin, existence, birth)

ARISING produces or causes to produce conditioned things. II.45 [AVA: “When dharmas are produced, there is a force of internal cause which makes them achieve their specific functions.” PSP: “The originiation of previously nonexistent formations in relation to a class affiliate.”] Bhaya: prajnapti (Arising, duration, etc., are not entities, separate things in and of themselves…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[…]therefore 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
67. Sthiti-laksana 住相(duration-characteristic, subsistence, stability, abid-ing, growth, dwelling, continuity(abiding)) DURATION stabilizes them (conditioned dharmas) or causes them to last. I.45 [AVA: “The cause which enables [a dharma] to stay temporarily, so as to be able to project a distinct fruit, is named the duration-characteristic.”] PSP: “The uninterrupted succession of their continuum in relation to that.” Anacker: “the serial propagation in the stream of those like that.”] Bhaya: prajnapti (see above)

68. Jara-laksana 差相, 老相 (deterioration-characteristic, decrepitude, change, changing, death, aging/dead) OLD AGE makes them (conditioned dharmas) deteriorate. I.45 [AVA: “Deterioration is that which impairs [a dharma’s] efficacy of projecting fruit, rendering it incapable of further projecting another distinct fruit.”] PSP: “The modification of their continuum in relation to that.” Anacker: “an alteration in the stratum of those like that.”] Bhaya: prajnapti (see above)

69. Anityata 不常相, 無常相 (impermanence-characteristic, extinction, disappearance, destruction) IMPERMANENCE destroys them. I.45 [AVA: “Impermanence is that which causes a present dharma, whose activity having been impaired [by the deterioration-characteristic] to enter into the past.”] PSP: “The destruction of their continuum in relation to that.” Anacker: “discontinuity in the stream.”] Bhaya: prajnapti (see above)

70. Nama-kaya 名身 (words, category of names, name and form, collection of words (or names), nomenclature, bodies of nouns, ‘Name’ body, word-group) NAMAKAYA. Collections of saṃjñās. “Name” or “word” is understood as “that which causes ideas to arise,” for example the words “warmth,” “sound,” “odor,” etc. [Kayu or body" means “collection"] II.47 [PSP: “The expressions [that describe] the essences of entities.” Anacker: “denotations for the own-beings of events.”] Bhaya: prajnapti (Are not words, phrases, and phonemes (naman, pada, yavjana) ‘voice’ (vac) by nature, and consequently ‘sound’ (sabda)? Hence they form part of the rupasandha; they are not sanmukhas disassociated from the mind as the Sarvastivadins believe."]

71. Pada-kaya 句身 (phrases, category of words, formation of phrases, collection of phrases (or assertions), vocabulary, bodies of sentences, ‘Predicate’ body, phrase-group, groups of words) PADAKEYA. Collections of vākya: a) "Phrase" is understood as vakya, a discourse, a phrase allowing the development necessary for a complete sentence, for example the stanza, "Impermanence are the sanmukhas..." b) that which causes one to comprehend the different modalities of activity, quality, and time which concern a certain person: for example, he cooks, he reads, he goes; it is black, yellow, or red; he cooks, he will cook, or he cooked. II.47[PSP: “The expressions [that describe] the distinguishing characteristics of entities,” Anacker: “denotations for the particularities of events.”] Bhaya: prajnapti (see above)

72. Vyanjana-kaya 文身 (syllables, formation of syllables, category of letters, collection of syllables, alphabet, syllable group, bodies of phonemes, groups of consonants, Utterance ‘body,’) (force imparting significance to articulate sounds) VYANJANKAYA. Collections of aksaras...or phoneme (varna), vowels and consonants, for example, a, i...ka, kha, ga, gha...) II.47 [AVA: “Words, phrases and syllables are those which are produced with the support of speech, and which causes the understanding [in each case] the respective signified...producing in others a comprehension of the signified to be illuminated.”] PSP: “they are what allow both of them to become manifest. They are also the [basic] sounds [of spoken language], because meanings are communicated on the basis of names and assertions. Moreover, they are ‘phonemes’ because they cannot be replaced by any alternative form.” Anacker: “actual sound through which the other two are disclosed.” [Bhaya:prajnapti(above)]

V. Asamskrta Dharma (Unconditioned, Unconstructed, Non-phenomenal, Non-created) (3 dharmas): A) The unconditioned has neither cause nor result. II.55. B) Samskra, conditioned, is explained etymologically as “that which has been created (kṛta) by causes in union and combination.” There is no dharma which is engendered by a single cause (II.64). I.7. C) These four dharmas, arising, old age, duration, and impermanence, are the characteristics of conditioned things...a dharma in which they are not found is unconditioned...the unconditioned lasts eternally in its own nature. II.45. (immutable, eternals) [Note: I – IV above are Samskṛta Dharman – conditioned, constructed, phenomenal, created.]

73. Pratisamkhyānirodha 擇滅 (cessation through deliberation (or contemplation), extinction through intellectual power, cessation occasioned by analysis, analytic cessation, extinction attained by selection, cessation through understanding, cessation attained with acquired knowledge) PRATISAMKHYĀNIRODA is disjunction... (Conscious) disjunction (visamypa: ii.57d) from the impure dharmas is pratisamkhyānirodha (ii.55) [or Nirvana]. Pratisamkhyāna or pratisamkhyā signifies a certain pure prajna, the comprehension of the Truths. The “cessation” of which one takes possession by this prajna is called pratisamkhyānirodha... Each [disjunction occurs] separately... The objects of "disjunction" are as numerous as the objects of "junction." I.6. Also II.55: [The Sarvastivadins:] This dhāraṇa, in its nature, is real, but indescribable: only the Aryans "realize" it internally, each for himself. It is only possible to indicate its general characteristics, by saying that there is a real entity (dṛavya), distinct from others, which is good and eternal, and which receives the name of pratisamkhyānirodha, and which is also called disconnection or visamypa. (more in II.55) [Nirvana. AVA: “The absolute annihilation of all unsatisfactoriness...that which causes the non-production of unsatisfactoriness.”] PSP: “cessation that is a separation; and it is the permanent non-arising of the heaps that is related to an antitode to the mental afflictions.”] Bhaya: prajnapti II.55 (“Pratisamkhyānirodha 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.” That is, nirvana is basically the non-arising of defilements, the absence of seeds for future defilements. This non-existent thing is the most distinguished of all non-existent things, “The Bhiksu...through the possession of the Path, has obtained a personality contrary to the defilements, and contrary to a new existence. This is why the Sutra says that he has obtained Nirvana.”)

74. Apratisamkhyānirodha 非揵滅 (cessation independent of arising (or not through contemplation), nonanalytic cessation, extinction which is unselected (or through lack of a productive cause), cessation without understanding, cessation attained without acquired knowledge) APRATISAMKHYĀNIRODA. A different type of extinction, which consists of the absolute hindering of arising. It is so called because it is obtained, not by the comprehension of the Truths, but by the insufficiency of the causes of arising. I.6 [AVA: “absolutely obstructs the production of a future dharma. It is acquired simply by the deficiency in the conditions, not through deliberation.”] PSP: “cessation that is not a separation; and it is the permanent nonarising of the heaps that is unrelated to an antitode to the mental afflictions.” Anacker: “any non-separation from cessation without antidotes to afflictions figuring in.” ADS:“It is cessation which is not disjunction.”] Bhaya: prajnapti II.55 (“When, independent of the force of consciousness and by reason of the mere absence of causes there is an absence of arising dharmas, this is what is called apratisamkhyānirodha.”)

75. Akasa 空, 空空 (space, ether, empty space, spatiality) SPACE is “that which does not hinder.” Space has for its nature not hindering matter which, in fact, takes place freely in space; and also of not being hindered by matter, for space is not displaced by matter. I.5 Note: distinguish from the space-element, which is conditioned: Cavities are called the space element; it is, one says, light and darkness. I.28 [AVA: “accommodating resistant things...if it were non-existent, there ought not to be the production of resistant things, since there would be nothing to accommodate them.”] PSP: “A place for form.” ADS: “It is the absence of matter (rupa), because the latter permits the manifestation of all kinds of activities.”] Bhaya: prajnapti II.55 (“Space is solely the absence of any tangible thing.”)

or old age is the modification of the continuous series, the difference between its successive states.”}
Development of “Dharma lists”

The Skandhas, Ayatanas and Dhatus can be seen as precedents for the formulation of a list of dharmas. In the Sarvastivada, the Panca-vastuka (5 categories) developed to better accommodate the distinctions of the formations associated (samprayukta) and disassociated (viprayukta) from mind as well the unconditioned (asamskrta). These categories were developed considerably by the Abhidharmikas. Almost all of the terms in the lists of dharmas can be traced to Sutra/Sutta sources. There is one notable sutra source for the notion of an assemblage of mental states associated with mind:

Majjhima Nikaya 111 Anupada Sutta: One by One as They Occurred. In this Sutta, the Buddha states:

“During half a month, bhikkhus, Sariputra had insight into states one by one as they occurred. Now Sairiputra’s insight into states one by one as they occurred was this:

“Here, bhikkus, quite secluded from sensual pleasures, secluded from unwholesome sattes, Sariputra entered upon and abided in the first jhana, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion.

“And the states in the first jhana – the applied thought, the rapture, the pleasure, and the unification of mind; the contact, feeling, perception, volition, and mind; the zeal, decision, energy, mindfulness, equanimity, and attention – these states were defined by him one by one as they occurred; known to him those states arose, known they were present, known they disappeared. He understood thus: ‘So indeed, these states, not having been, come into being; having been, they vanish.’ Regarding these states, he abided unatttracted, unrepelled, independent, detached, free, disassociated, with a mind rid of barriers…”

This same formula is then repeated as Sariputra ascends the 4 rupa and 4 arupa-jhanas, as well as a state here defined as beyond the 4th arupa-jhana, “cessation of perception and feeling”, contemplating at each point the arising and perishing of the mental states.

Traditionally, Sariputra is closely linked to Abhidharma. In this Sutta, the discernment of the mental states occurs in highly developed meditation states.

Canonical Abhidharma texts include proto-types of a list of dharmas. The Dhammasangani (Pali Abhidhamma) enumerates the mental states associated with kusala, akusala and avyakta minds. The lists included in this text incorporate a number of Sutta teachings and makes no attempt at avoiding repeated instances of one dharma. Here is the enumeration of mental states in a good mind:

**Sense (phassa) impression** (5 factors): phassa (contact), vedana (feeling), sanna (perception), cetana (volition), citta (consciousness)

**Absorption (jhana)** (5 factors): vitakka (thought-conception), vicara (discursive thinking), piti (interest), sukha (pleasure), ekaggata (one-pointedness)

**Faculties (indriya)** (8 factors): saddha (faith), viirtya (energy), sati (mindfulness), samadhi (concentration), panna (wisdom), mano (mind), somanassa (joy), jivita (vitality)

**Path (maggas)** (5 factors): samma (right), VIEW (rightview), vayarna (effort), sati (mindfulness), samadhi (concentration)

**Powers (bala)** (7 factors): saddha (faith), viirtya (energy), sati (mindfulness), samadhi (concentration), panna (wisdom), hri (moral shame), otappa (fear of blame)

**Wholesome Roots (kusala-nula)** (3 factors): alohiba (non-greed), adosa (non-hatred), amoha (non-delusion)

**Ways of Action (kusala-kamma-patha)** (3 factors): anabhijha (non-covetousness), ayavapada (non-ill-will), samma-dhititi (right view)

**Guardians of the World (lokapala)** (2 factors): hri (moral shame), otappa (fear of blame)

**Six Pairs of Wholesome (yugalaka)** (12 factors): kaya-passaddhi (tranquility of cetasikas), citta-passaddhi (tranquility of mind), kaya-lahtu (lightness of cetasikas), citta-lahtu (lightness of citta), kaya-muduta (pliancy of cetasikas), citta-muduta (pliancy of citta), kaya-kammannata (wildness of cetasikas), citta-kammannata (wildness of citta), kaya-pagunnata (proficiency of cetasikas), citta-pagunnata (proficiency of citta), kaya-ujukata (uprightness of cetasikas), citta-ujukata (uprightness of citta)

**Helpers (upakaraka)** (2 factors): sati (mindfulness), sampajanna (mental clarity)

**Pairwise Combination (yuganadha)** (2 factors): samatha (calm), vipassana (insight)

**Last Dyad (pittitha-duka)** (2 factors): paggha (exertion), avikkhepa (undistractedness)

**Supplementary (ye-va-panaka)** (9 factors): chanda (intention), adhimokha (decision), manasikara (attention), tatrasmajjhatta (equanimity), karuna (compassion), mudita (sympathetic joy), vici-duccarita virati (abstinence from wrong speech), kava-duccarita virati (abstinence from wrong action), ajiva-duccarita virati (abstinence from wrong livelihood)

Nyayaponika Thera argues that the repetition of terms above is actually a key aspect of the vision of mental functioning offered in the Dhammasangani: In a given moment, a dharma may have multiple functions corresponding to its multiple spheres of relation which correspond to groups of factors of which the factor is a member. The sub-groups signify sets of internal relations within the same moment of consciousness, each of which can have a variety of external relations, and relations to this, past and future cittas.

There are also prototypes in the canonical Sarvastivada texts. The Dhatukaya includes the following enumeration of dharmas:

**Maha-bhunikas (basic states)** (10): vedana (sensation), samjna (perception), cetana (volition), sparsa (contact), manasikara (attention), chanda (desire), adhimokha (appropiation), smrti (mindfulness), samadhi (concentration), prajna (discernment)

**Klesa-maha-bhunikas (basic defilements)** (10): asraddhya (lack of faith), kausidya (idleness), musita-smrti (forgetfulness), viksipa (distractedness), avidya (ignorance), asamprajanya (non-discrimination), ayoniomanaskara (wrong attention), mithyadhimoksa (false resolve), auddhatya (restlessness), pramada (carelessness)

**Paritta-klesa-bhunikas (minor defilements)** (10): krotha (anger), upanaha (enmity), mraaka (hypocrisy), pradasa (vexation), irsya (envy), matsarya (avarice), sathyha (dissimulation), maya (deceit), mada (pride), vihimsa (harmfulness)

**Klesa (defilements)** (5): kama-raga (sensuous attachment), rupa-raga (attachment to material existence), arupa-raga (attachment to immaterial existence), dvesa (hated), viciktisa (doubt)

**Driti (views)** (5): satkaya-driti (personality belief), antagra-driti (extreme views of nihilism & eternalism), mithya-driti (wrong view), drstit-paramarsa (attachment to views), silavat-paramarsa (wrong view of rules & rites)

**Sparsa (contact)** (5): pratigha-sparsa (contact by sensorial reaction), adhivacana-sparsa (verbal or mental contact), vidya-sparsa (contact by knowledge), aavidya-sparsa (contact by ignorance), na-vidya-navidya-sparsa (contact by neither-knowledge-nor-non-knowledge)

**Indriya (faculties)** (5): sukha (pleasure), dukkha (pain), saumanyasa (satisfaction), daunmanasya (dissatisfaction), upaksa (indifference)

**Dharmas (5 groups of 6)**: vijjana-kaya (6 groups of consciousnesses: visual, auditory, olfactory, gustatory, tangible, mental), sparsa-kaya (6 groups of contacts, visual, etc.), vedana-kaya (6 feelings), samjna-kaya (6 notions), cetana-kaya (6 volitions), trsna-kaya (6 cravings)
Tendencies to abstraction led to elimination of repetitions in such enumerations, by establishing the dharmas as basic categories which subsume or include (samgraha) a range of intensity and quality (for example, musita-smrti (forgetfulness, mindlessness) is nothing but defiled smrti, viksepa is defiled samadhi, asamprajanya is defiled prajna, etc.). Additionally, the list above from the Dhatukaya and other early lists did not contain explicit enumerations of kusala (skillful) dharmas which became standard in the later formulations. Definitions of the dharmas became more refined. Lists of dharmas were developed in a number of the early non-Mahayana schools of Buddhism. The Mahasanghiika incorporated a larger number of unconditioned factors (including dependent co-arising). The Lokottaravada taught that only the unconditioned factors are real.

Vasubandhu does not actually present an explicit enumeration of the 75 dharmas in the Abhidharmakosa. The presentation of these dharmas is distributed in Chapters 1 and 2 (Ch 1 includes the rupa dharmas (I), citta dharma (II) and the asamkhrta dharmas (V), Ch 2 includes the samprayukta (associated, III) and viprayukta (dissociated, IV) dharmas). Pu-guang (7th. c.), a disciple of the great scholar and translator Xuanzang, appears to be responsible for abstracting the 75 dharmas from the Kosa. The 75 dharmas represent Pu-guang's distillation of Vasubandhu's presentation of the Sarvastivadin system. The Sarvastivadin master Skandhila (in Abhidharmavatara, Entry into Abhidharma) enumerates what may be considered a more orthodox presentation of the Sarvastivada dharmas.

Skandhila includes two dharmas not enumerated in the 75 dharmas: pramodya or rati (delight) and nirveda or arati (disgust). Skandhila also employs traditional teaching categories in his exposition (avoiding the abstraction of the Panca-vastuka), structuring his work around the 5 skandhas and the unconditioned dharmas. He includes the 3 roots of wholesomeness whereas in the 75 dharma system, non-greed & non-hate are kusala-maha-bhumikas, but non-delusion is subsumed under mati/prajna (a maha-bhumika). Skandhila also includes the 3 roots of unwholesomeness (aksula-mula) and extensive enumeration of defilements including (as does AKB Ch 5): samyojana (9 fetters), bandhana (9 bondages), anusaya (7, 10 & 98 proclivities), klesa (defilements), upaklesa (10 secondary defilements), paryavasthana (10 envelopments), asrava (3 outflows), ogha (4 floods), yoga (4 yokes), upadana (4 clingings), kayagrantha (4 bodily ties), nivarana (5 hindrances).

The lists of dharmas are the product of extended analysis but in this process the abstract presentation could be deceptive (the map is not the territory). It is often not clear as to why certain dharmas are included and others not. The four great elements, for example, appear on some lists and not on others. It seems clear that the early lists were somewhat open-ended. But in later efforts at a comprehensive presentation, covering all cases, this sense was lost. There are a few expressions in the Kosa which suggest that these lists were not closed (for example, in II.36 the list of viprayukta-samskara-dharmas ends with an “etc.”/“and others of this type”). The dharmas lists came to represent a quick way of summarizing what a particular school regarded as real (and not real). Vasubandhu did not feel drawn to an explicit enumeration. He was perhaps more drawn to how the dharmas relate to each other, how they are studied, how they function in cyclic suffering and liberation.

Mipham Rinpoche considered the lists open-ended: “With these mental states are mainly stated the distinctions of the general mind bases and the virtuous and negative mental states. It should be understood, however, that there are a tremendous number of different kinds, such as sadness and elation, difficulty and ease, patience and impatience, and so forth, which result from the different kinds of grasping patterns apprehension, perception and so on.” Master Hua states (in his commentary on the 100 Dharmas of Vasubandhu): “There aren’t just one hundred dharmas; there are 660 dharmas. But actually there aren’t just 660 dharmas; there are really 84,000 dharmas.” Geshe Tashi Tsering proposes a number mental states that can be added to the traditional categories of afflictions (glory-seeking, power lust, obsession, fear of loss, hopelessness, guilt, self-hatred, grief, low self-esteem, depression, prejudice, loneliness, etc.) and wholesome factors (friendliness, optimism, altruism, etc.). Guenther is especially critical of the “numerical dogmatism” of the dharma lists, “It has been unfortunate that a number should have been taken as absolute, as it initially must have been only meant as some indeterminate number, and although the various schools adopted various numbers, by insisting on their absolute number of factors they set themselves an artificial barrier which hampered further progress…The Sautrantika must be credited with not caring for a rigidly numerical schema.” Enumeration was commonly used in early Buddhism perhaps primarily serving a mnemonic function. The common device in early Buddhism perhaps primarily serving a mnemonic function. The numerical lists developed, however, into artificial and arbitrary limitations to further investigation of topics in general and toward a rigidly defined system in terms of the enumeration of dharmas. Guenther adds, “Whatever the defects of numerical limitations may be, since they so easily induce us to believe that a static-mechnistic model and quantitative aspects will suffice to account for all organismic activity, they should not be allowed to make us forget the Buddhist conception of universal flux.”

The 75 dharma system may represent the presentation in the Kosa, but the Bhasya refutes the existence of 18 of these dharmas (as noted above: Bhaya: Prajnapati). Vasubandhu while presenting the Sarvastivadin system, a beautifully coherent and internally consistent approach to understanding the world and liberation, is not confined by the substantialistic tendencies of that system, and its approach to a comprehensive description.

In general, we see in the 75 Dharmas, much more emphasis on psychological phenomena than on physical, in keeping with the practical function of the formulation in a tradition that emphasizes the primacy of mind in its analysis of the basic human problem and its resolution. Also, the 75 Dharmas include an extensive taxonomy of defilements. The Sarvastivadin approach to liberation is to some extent a set of stages defined in terms of the abandoning or elimination of defilements.

The Sautrantika objects to the simultaneity of the caitta (mental factors). AKB II.32 quotes a Sutra from the Samyuktgama: “By reason of the eye and visible things there arises visual consciousness; the coming together of the three is contact; together there arises (sahajabha) sensation, ideas, volition.” However, Sautrantikas note: “the word ‘together’ (saha) is used, not only to indicate simultaneity, but also to indicate immediate succession…[The Sarvastividins:] But the Sutra (from the Madhyama) says, ‘The dharmas of sensation, ideas, volition, and consciousness are mixed; they are not separate.’ ‘Mixed’ signifies ‘arisen together.’ From this Sutra we conclude that there are no consciousnesses, sensations, ideas or volitions which are not simultaneous…Sautrantika response: “The question is thus posed whether sensation, volition and ideas are called mixed because they have the same object—which is our opinion—or because they are simultaneously, as you say.” This is the Sautrantika stance, but from later writings such as the Panca-Skandha-Prakarana and the Thirty Verses, it would appear that Vasubandhu did not subscribe to this Sautrantika position. These texts identify 5 mental factors present in every mind, etc.
Analysis of the Citta-Viprayukta-Samskara-Dharmas (K36-47):

<table>
<thead>
<tr>
<th>Spheres of existence:</th>
<th>Belong to:</th>
<th>Outflowing?</th>
<th>Retribution?</th>
<th>Good, bad, neutral?</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. prapti (acquisition)</td>
<td>All 3 spheres</td>
<td>Living beings</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>2. aprapti (non-acquisition)</td>
<td>All 3 spheres</td>
<td>Living beings</td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>3. nikaya-sabha-gata (group-homogeneity)</td>
<td>All 3 spheres</td>
<td>Living beings</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>4. asamjnika (non-thought)</td>
<td>Rupadhata (Bṛhatphala)</td>
<td>Living beings</td>
<td>(No?)</td>
<td>Yes</td>
</tr>
<tr>
<td>5. asamjini-samapatti (attainment of non-thought)</td>
<td>Kamadhatus &amp; Rupadhata</td>
<td>Living beings</td>
<td>No</td>
<td>Good</td>
</tr>
<tr>
<td>6. nirodha-samapatti (attainment of extinction)</td>
<td>Kamadhatus &amp; Rupadhata</td>
<td>Living beings</td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>7. jivitendriya (vital faculty)</td>
<td>All 3 spheres</td>
<td>Living beings</td>
<td>(No?)</td>
<td>Yes</td>
</tr>
<tr>
<td>8. jati-laksana (birth-characteristic)</td>
<td>All 3 spheres</td>
<td>All conditioned things</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>9. sthiti-laksana (duration-characteristic)</td>
<td>All 3 spheres</td>
<td>All conditioned things</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>10. jara-laksana (old-age-characteristic)</td>
<td>All 3 spheres</td>
<td>All conditioned things</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>11. anityata-laksana (impermanence-characteristic)</td>
<td>All 3 spheres</td>
<td>All conditioned things</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>12. namakaya (group of words)</td>
<td>Kamadhatus &amp; Rupadhata</td>
<td>Living beings</td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>13. padakaya (group of phrases)</td>
<td>Kamadhatus &amp; Rupadhata</td>
<td>Living beings</td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>14. vyanjanakaya (group of syllables)</td>
<td>Kamadhatus &amp; Rupadhata</td>
<td>Living beings</td>
<td>Yes</td>
<td>No</td>
</tr>
</tbody>
</table>
I. The Eight Consciousnesses Citta-dharma 心法，八識

1. Seeing-consciousness caksur-vijñāna 眼識
2. Hearing-consciousness śrotra-vijñāna 耳識
3. Smelling-consciousness ghrāṇa-vijñāna 鼻識
4. Tasting-consciousness jīvā-vijñāna 舌識
5. Tactile/kinesthetic consciousness kāya-vijñāna 身識
6. Empiric-consciousness mano-vijñāna 意識
7. Focusing manas 意
8. Warehouse consciousness ālaya-vijñāna 阿賴耶識

II. Mental Associates caita, caitasika-dharma 心所法 / citta-samprajyukta-dharma 心相應法. A. Always-active Sarvatrāga 遍行

9. Sensory contact sparśa 触
10. Pleasure/pain/neutral vedanā 受
11. Volition cetanā 思
12. Associative-thinking sanātī 思
13. Attention manaskāra 作意

B. Specific Viniyata 別境

14. Desire chanda 欲
15. Confident Resolve adhīmokṣa 動解
16. Memory/mindfulness smṛti 念
17. Meditative concentration samādhi 定
18. Discernment praṇājī 慧

C. Advantageous Kuśala 普賢

19. Faith/trust śraddhā 信
20. [inner] Shame hṛt 懺
21. Embarrassment apatūpya 嚮
22. Lack of Greed alohā 無貪
23. Lack of Hatred advēsa 無瞋
24. Lack of Misconception amohā 無癡
25. Vigor vīrya 精進
26. Serenity prasāradhi 靜安
27. Carefulness upamāda 不放逸
28. Equanimity upēkṣa 行捨
29. Non-harmfulness ahimsā 不害

D. Mental Disturbances Kleśa 煩惱

30. Appropriational intent rāga 資
31. Aversion pratīgha 責
32. Stupidity mūḍha 頽
33. Arrogance māna 慢
34. Doubt vicikitsā 疑
35. Perspectivality dṛṣṭi 意見

E. Secondary Mental Disturbances Upakleśa 随煩惱

36. Anger krodha 怒
37. Enmity upanāda 恨
38. Resist recognizing own faults mraksap 覆
39. [verbal] maliciousness pradāsa 惡
40. Envy īrasyā 嫉
41. Selfishness mātsarya 嫉
42. Deceit māyā 诳
43. Guile sāhyā 謊
44. Harmfulness viṁśā 態
45. Conceit mada 賤
46. Shamelessness āhārya 無穢
47. Non-embarrassment anapratūpya 無蹙
48. Restlessness audhhatya 無類
49. Mental fogginess sthūla 淫沈
50. Lack of Faith/trust āśraddhāya 不信
51. Lethargic negligence kausūḍya 懶怠
52. Carelessness pramāda 放逸

III. Form Rūpa-dharma 色法

60. Eye caksus 眼
61. Ear śrotra 耳
62. Nose ghrāṇa 鼻
63. Tongue jīvā 舌
64. Body kāya 身
65. [visible] form rūpa 色
66. Sound śabda 聲
67. Smell gandha 香
68. Taste rasa 味
69. Touch sprastavya 餌

70. ‘Formal’ Thought-objects dharmayatamānāni rūpāṇi 法處所攝色

IV. Embodied-conditioning Not Directly [perceived] by Citta Citta-viprayuktaka-saṃskāra-dharma 心相應行法

71. [karmic] Accrual prāpta 得
72. Life-force jīvitendriya 命根
73. Commonalities by species nīkāya-sahāgā 畜同分
74. Differentiation of species visābhāga 異法生
75. Attainment of Thoughtlessness asaṃjñī-samāpatti 無想定
76. Attainment of Cessation nirodha-samāpatti 極盡定
77. [realm of] Thoughtless [beings] āsaṃjñika 無想果
78. ‘Name’ body nāma-kāya 名身
79. ‘Predicate’ body pada-kāya 句身
80. ‘Utterance’ body vyaṛjana-kāya 文身
81. Birth/arising jāti 生
82. Continuity/abiding shitī 住
83. Aging/decaying jāra 老
84. Impermanence aniyatā 無常
85. Systematic Operation pravṛtti 流轉
86. Determinant (karmic) Differences pratiṣaya 定異
87. Unifying yoga 相應
88. Speed jāva 勢速
89. Seriality anukrama 次第
90. Area (space) deśa 方
91. Time kāla 時
92. Number/calculation samkhyā 數
93. Synthesis sāmagnī 和合性
94. Otherwiseness anāthaṭva 不和合性

V. Unconditioned Dharmas Asaṃskāra-dharmas 無為法

95. Spatiality ākāśa 虚空
96. Cessation through Understanding pratissamkhya-nirodha 捨滅無為
97. Cessation without Understanding apratissamkhya-nirodha 非捨滅無為
98. Motionless’ Cessation anātiṣya 不動滅無為
99. Cessation of Associative-thinking and Pleasure/pain samājñā-vedavya-nirodha 想受滅無為
100. Ihesity tathā 如來
In the dharma theory of the Sarvastivadins, causal efficacy is the criterion for the reality/existence of a dharma. The dharmas are established by virtue of making a unique causal contribution. The teaching of causes & conditions is thus discerning and articulating the dharmas. The study of causes & conditions is a synthetic, dynamic mode of studying the dharmas, examining how dharmas work together and function, in contrast to the static, analytic study of the intrinsic nature of the dharmas which emphasizes how they are unique.

Four Pratyayas: Sutra teaching. Principle: “this being that comes to be, from the arising of this that arises.” Emphasis on dependent co-arising of experience. II.64: citta & caitta arise from all 4, 2 absorptions from 3 (no object), other dharmas by 2 (no object or equal-immediate).

1. Hetu-pratyaya: Causal Condition, Condition qua Cause, Co-operating Condition

AKB II.61 The pratyaya that bears the name of hetu is five hetus... Excepting karanahetu, the five remaining hetus constitute hetupratyaya, as causes condition. See the hetus below (chart) – the 5 are: sahabhu, sabhaga, samprayuktaka, sarvatraga & vipaka]

Dhammajoti: “This is the condition in its capacity as direct cause in the production of an effect – it is the cause functioning as the condition, comparable to a seed... However, it is a common tenet of all schools of Buddhism that nothing is produced by a single cause, even though in the analysis of the causal complex, the main cause can be singled out. Of the six causes, all except the efficient cause are conditions qua cause. Strictly speaking, however, some of the efficient causes should also come under this category if they make some positive contribution in the causal process.”

2. Samanantara-pratyaya: Equal-immediate Condition, Equal & Immediately Antecedent/Contiguous/Preceding Condition

AKB II.62 The mind and its mental states that have arisen, with the exception of the last ones, are an equal and immediately antecedent condition... 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.

Dhammajoti: “A “citta or caitta serves as a condition for the arising of the succeeding citta or caitta: It both gives way to and induces the arising of the next citta-caitta in the series.” [One significant instance of this kind of condition is the mental organ, manas, point of support for mind consciousness, defined as “Of these six consciousnesses, the one which continually passes away.” AKB I.17]

3. Alambana-pratyaya: Condition qua Object, Object-support Condition, Observed Object Condition

AKB II.62 All the dharmas, conditioned as well as unconditioned, are "objects of consciousness" of the mind and its mental states.

Dhammajoti: “According to the Sarvastivada, cognition is cognition of an object: A cognition cannot arise by itself, without taking an object. In fact, the very possibility of a cognition presupposes a real/existent as its object. In this sense, the object serves as a condition for the cognition. As thought can take any object - the mind can think of anything - all dharmas, i.e., samskṛta or asamskṛta, past, present or future, can become condition qua objects.”

4. Adhipati-phala: Condition of Dominance, Predominating Condition, Sovereign Condition

AKB II.62 The cause termed kārana is called adhipati, predominant... The predominating condition is that which belongs to the greatest number of dharmas, and which is exercised with respect to the greatest number of dharmas.

Dhammajoti: “The most comprehensive or generic condition, corresponding to efficient cause: It is whatever serves as a condition, either in the sense of directly contributing to the arising of a dharma, or indirectly through not hindering its arising. From the latter perspective, the unconditioned dharmas, although transcending space & time altogether, are also said to serve as conditions of dominance.”

Six Causes (Hetu): The 6 causes can be subsumed within 2 of the 4 conditions (see chart below) and were formulated considerably later (as were the 5 results). The hetu unfold further distinctions in the teaching of causality to highlight and support specific features of the evolving dharma theory (both in general terms of articulating dynamic interactions of dharmas with distinct intrinsic natures, and specifically in relation to sarvastiva, everything exists). II.59: Causes 1. ‘grasp’ a result in the present, & 2. ‘produce’ a result when it arises.

<table>
<thead>
<tr>
<th>Cause</th>
<th>Condition</th>
</tr>
</thead>
<tbody>
<tr>
<td>what pertains to the same species is a cause</td>
<td>what pertains to a different species is a condition</td>
</tr>
<tr>
<td>what is proximate is a cause</td>
<td>what is remote is a condition</td>
</tr>
<tr>
<td>what is unique is a cause</td>
<td>what is common is a condition</td>
</tr>
<tr>
<td>what produces is a cause</td>
<td>what subsidiarily produces is a condition</td>
</tr>
<tr>
<td>what fosters its own series is a cause</td>
<td>what fosters another's series is a condition</td>
</tr>
<tr>
<td>what is direct, united, arising here, singular</td>
<td>what is indirect, not united, arising in another, multiple</td>
</tr>
<tr>
<td>a cause is that which generates</td>
<td>a condition is that which fosters</td>
</tr>
<tr>
<td>unshared in its function</td>
<td>shares with other dharmas</td>
</tr>
<tr>
<td>that which induces the arising is a cause</td>
<td>that which sustains is a condition</td>
</tr>
<tr>
<td>what produces is a cause</td>
<td>what accomplishes is a condition</td>
</tr>
</tbody>
</table>

1. Karana-hetu: Efficient Cause, Reason-for-being, Reason for existence

AKB II.50: All dharmas are karanahetu with regard to all, with the exception of themselves... because no dharma constitutes an obstacle to the arising of the dharmas susceptible of arising... all other hetus are included within karanahetu.

Dhammajoti: “This is the most comprehensive or generic type of cause: It is any dharma that either directly or indirectly - by not hindering - contributes to the arising of another dharma.” (Not obstructing murder, is one functioning as an efficient cause for murder?)

2. Sahabhuhetu: Co-existent Cause, Simultaneous Cause, Reciprocal Causality, Mutual Causality

AKB II.50: Sahabhuhetu, 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. In the category of sahabhuhetu are then included all conditioned dharmas which are in a mutual relationship of causality... The Sautrantika object to co-existent cause in the Bhasya.

Skandhila: “The conditioned dharmas that are fruits of one another or that together bring about a common fruit.”

3. Sabhaga-hetu: Homogeneous Cause, Similar Cause, Parallel Cause (Similars Cause Similars)

AKB II.52: Similar dharmas are sabhāga-hetu or similar causes. Belong to the same category (nikaya) and the same stage (bhu). Arisen previously... [but] The Path is sabhāga-hetu to an equal or superior Path. II.59: This & Sarvatraga-hetu produce result when present or past.

Dhammajoti: “An exemplification of this cause is the homogeneous causality in which the moral species of the succeeding effect is the same as that of the preceding cause.” (Accounts for the appearance of continuity in a series.)
4. Samprayuktaka-hetu: Conjoined Cause, Associative Cause, Concomitant Cause, Interpenetrating Cause

AKB II.53: The mind and its mental states are only samprayuktakahetu, causes through association which has 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...Whatever is samprayuktakahetu is also sahabhuhetu [co-existent cause]. What is the difference between these two causes? Some dharmas are called samprayuktakahetu, mutual cause through association, because they function identically, that is, because there is among them the five similarities or identities [see II.34].

Reciprocal causality pertaining only to mind and its mental states. II.59: This & Sahabhu-hetu produce their result in the present only.

5. Sarvatraga-hetu: Universal Cause, Pervasive Cause, Immoral Cause, All Powerful Cause, Going Everywhere (Defilement)

AKB II.54: Former universals are sarvatragahetu or universal causes of the defiled dharmas of their own stage... Universals, which we shall study in the Chapter on the Defilements (v.12), arisen previously... are only the cause of defiled dharmas; they are the cause of defiled dharmas in their own category and in other categories [nikaya, 'Category' refers to the method of abandoning, through Seeing, Meditation, etc.]: it is through their power that there arises, with their following, defilements belonging to categories different from them. They then constitute a cause different from sahabagahetu [in which the category cannot be different]."

Universal and similar causes are overlapping categories, but there are similar causes that are not universal causes, and vice versa. Various views on which defilements constitute universal causes: all, those abandoned through seeing, greed-hate- delusion-conceit, etc.

6. Vipaka-hetu: Retributive Cause, Maturation Cause, Fruitition Cause, Heterogeneous Cause (Karmic Cause)

AKB II.54: Bad dharmas and impure good dharmas are retributive causes...Neutral dharmas are not retributive causes, because they are weak... pure dharmas are not bound to any sphere of existence... [‘vi’ = difference] Vipaka is a paka or result dissimilar from its cause.

Dhammajoti: “Karmic cause...[leading] to a desirable or undesirable karmic retribution.” (II.59: It is past when it produces its result.)

Five Results (Phalas): The five results round out the exposition of causation. They emphasize certain commonalities in the causes and also complete the vision of the path by including nirvana (which as an unconditioned dharma, has neither cause nor result).

1. Vipaka-phala: Retribution Fruit, Retributive Result, Maturation Result, Fruition Effect, Heterogeneous Effect

AKB II.57 Retribution is a neutral dharma. Belonging to living beings. They arise later than a non-neutral dharma [a vipaka-hetu].

Dhammajoti: “This fruit, pertaining to sentient beings only, correlates with the retribution cause. The causal relationship between this fruit and its cause pertains to the domain of karma which is twofold, personal and collective. Personal karma results in an individual retribution. Collective karmas are actions done collectively by a group of beings, resulting in collective experiences. Thus, the physical world (bhajana-loka) inhabited by living beings is the result of the moral actions of the totality of beings. However, it is not named a retribution, which, by definition, is unique to the individual. Instead, such a collective result is considered as a fruit of dominance [see adhipati-phala below].” (Note: the retribution result is undefined-neutral – that is, it presents no obstacle to the path.)

2. Nisyanda-phala: Emanation Fruit, Outflowing/Even-flowing Result, Concordant/Uniformly Contiguous/Automatic Effect

AKB II.57 A result that resembles its cause is called outflowing [produced by similar (sabha) & universal (sarvatraga) causes].

(Nisyananda means “flowing forth, issuing.” Xuanzang interpreted this as “equal-flowing.” Tibetan: “cause-conforming”.)

3. Visamyoga-phala: Disconnection Fruit, Separative Result, Emancipated Effect, Deliverance Effect

AKB II.57 Extinction through intelligence is disconnection...AKB II.55: It is the result of the Path, for it is obtained due to the force of the Path...it is through the Path that an ascetic obtains possession (prapta) of disconnection... the Path causes one to obtain disconnection. Hence, although the Path is not the cause of disconnection (=pratisamkhya-nirodha) one can say that it is the result of the Path.” (It is not that disconnection (from defilements) is produced as an effect in a causal process. Rather, its acquired by following the path.)

4. Purusakara-phala: Manly or Virile Fruit, Virile Result, Anthropomorphic Effect

AKB II.58 A dharma is the result of the virile activity of the dharma through the force by which it arises... The activity of a dharma is termed its virile activity (purusakara), because it is similar to the activity of a person (purusakara)...[result of co-existing (sahabhu) and conjoined (samprayuktaka) causes.]

(Vasubandhu defined karitra as “virile activity.”) (The virile result has a wide scope, resulting from virile action, which refers to the efficacy of a dharma.)

5. Adhipati-phala: Fruit of Dominance, Predominating Result, Sovereign Result, Dominant Effect, Aggregate Effect

AKB II.58 Any conditioned dharma is the predominating result (adhipatiphala) of conditioned dharmas, with the exception of the dharmas that are later than it... 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 [i.e. adhipati-phala has a broader scope]...II.56: it arises by reason of the “nonobstacle” of its cause.

Dhammajoti: “This is the most generic type of fruit, correlated to the most generic type of cause, the efficient cause.” (Includes the whole universe as the fruit of the collective karmas of the totality of beings, see vipaka-phala above.)

<table>
<thead>
<tr>
<th>4 Pratyayas (Conditions)</th>
<th>6 Hetus (Causes)</th>
<th>5 Phalas (Results)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hetu-pratyaaya (Causal condition)</td>
<td>Sahabhu-hetu (Co-existent Cause)</td>
<td>Purusakara-phala (Virile result)</td>
</tr>
<tr>
<td></td>
<td>Samprayuktaka-hetu (Associative Cause)</td>
<td>Nisyanda-phala (Virile Result)</td>
</tr>
<tr>
<td></td>
<td>Sabhaga-hetu (Similar Cause)</td>
<td>Vipaka-phala (Retributive result)</td>
</tr>
<tr>
<td></td>
<td>Sarvatraga-hetu (Universal Cause)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Vipaka-hetu (Retributive Cause)</td>
<td></td>
</tr>
<tr>
<td>Samanantara-pratyaaya (Equal-immediate Condition)</td>
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<tr>
<td>Alamabana-pratyaaya (Object Condition)</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>Adhipati-pratyaaya (Predominating Condition)</td>
<td>Karana-hetu (Efficient Cause)</td>
<td>Adhipati-phala (Predominant Result)</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>Visamyoga-phala (Disconnection Result)</td>
</tr>
</tbody>
</table>
K66: “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 of which types of mind can arise after each mind, and which types of minds each mind can arise after:

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

The last two columns – (A) and (B) are the same as columns 3 and 4 but applied to the 20 citta formulation instead of the 12:

(A) = Types of mind which this mind can arise after and (B) = Types of mind which can arise after this mind.