

# Abhidharmakosa Study Materials

## Chapter 6: *Marga-Pudgala* (Path & Saints)

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### Basic outline of Chapter 6 Karika

K1-4	Expository: Paths of Seeing & Meditation, Four Truths, Two Truths
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**Overview:** The study of the nature and function of the various paths is an integral part of Abhidharma. For the Sarvastivada the path is a very long journey of gradual progress. The end of the journey is when the knowledge of the absolute non-arising of all future defilements arises in the practitioner, and one is said to have attained nirvana. Overview of the Path:

I. Preliminaries	II. Four <i>Nirvedha-bhagiyas</i>	III. Path of seeing ( <i>darsana-marga</i> )	IV. Path of Cultivation ( <i>bhavana-marga</i> ) [pure]					V. Beyond Training ( <i>asaiksa</i> )
a) <i>Punya-bhagiya</i> : i. precepts & giving ii. teaching (hearing, reading) iii. purification b) <i>Moksha-bhagiya</i> : v. visualization of the loathsome vi. mindfulness of breathing vii. four foundations of mindfulness	1. Heats ( <i>usmagata</i> ) 2. Summits ( <i>murdhan</i> ) 3. Patiences ( <i>ksanti</i> ) 4. Supreme worldly Dharmas ( <i>laukika agradharmas</i> )	15 moments The Path of Seeing proceeds swiftly, it cannot be held back or prematurely interrupted. One is carried by the current of the Dharma.  Abhisamaya (Direct realization):	1 <sup>st</sup> fruit: Srota-apana	Candidate for Sakridagamin	2 <sup>nd</sup> fruit: Sakridagamin	Candidate for Anagamin	3 <sup>rd</sup> fruit: Anagamin	Candidate for Arhat
	1. 2. 3. 4.	1-2-3-4---5-6-7-8--9-10-11-12--13-14-15-	-16					4 <sup>th</sup> fruit: Arhat
<i>Sequence variants: b) c) d)</i> Those who, before entering the Path of Seeing, have, through dhyana practice, abandoned: b) up to the 5 <sup>th</sup> grade of defilements c) the 6 <sup>th</sup> – 8 <sup>th</sup> grades... d) the 9 <sup>th</sup> grade (up to <i>Akimcanya</i> )... become, in the Path of Seeing candidates for: b) the 1 <sup>st</sup> result (Srotaapanna, and a) also) c) the 2 <sup>nd</sup> result (Sakridagamin) d) the 3 <sup>rd</sup> result (Anagamin) and in the 16 <sup>th</sup> moment (after the Path of Seeing), they become abiders in those results.		[The most rapid obtain deliverance in 3 existences: The planting of the seed, the growth of the plant, and the production of the fruit: ... 1st existence, to plant the so-called <i>moksabhagiya</i> roots of good; 2nd, to produce the <i>nirvedhabhagiyas</i> ; and 3rd, to produce the Path.” (K24)]			<b>Srota-apana</b> = Stream enterer (at most 7 more rebirths in Kamadhatu, and further, at most 7 more rebirths in the higher spheres.) <b>Sakridagamin</b> = Once returner (after one rebirth in the higher spheres, one last rebirth here) <b>Anagamin</b> = Non-returner (does not return to Kamadhatu, but continues practice in higher spheres) <b>Arhat</b> = Worthy of Offerings (never again to be reborn)			(in the case of bodhisattvas, this is the realization of Buddhahood at the culmination of 3 innumerable kalpas practicing the 6 paramitas)
Worldly Path ( <i>laukika-marga</i> ) (Impure Path of Cultivation ( <i>bhavana-marga</i> ))		Transworldly Path ( <i>lokuattara-marga</i> ) (Path of Seeing ( <i>darsana-marga</i> ) & Pure Path of Cultivation ( <i>bhavana-marga</i> ))						

**Preliminaries:** In keeping with the early teachings, the Sarvastivada path of practice is an approach integrating the three trainings: precepts/ethics (*sila*), concentration/absorption (*samadhi*) and understanding/wisdom (*prajna*). Meditative realization takes place in the context of a thorough commitment to an ethical life. “Whoever desires to see the Truths should first of all keep the Precepts. Then he reads the teaching upon which his Seeing of the Truths depends, or he hears their meaning. Having heard, he correctly reflects. Having reflected, he gives himself up to the cultivation of meditation” (K5).

3 Kinds of Wisdom ( <i>prajna</i> ):	Object:	Like a person crossing a river who:	Certitude from:	Path (conducive to...)
1. from the teaching ( <i>sruta-mayi</i> )	Name	Can't swim & clings to a support	knowledge	Punya-bhagiya (merit)
2. from reflection ( <i>cinta-mayi</i> )	Name & thing	Learning to swim & lets go at times	examination	Moksha-bhagiya (liberation)
3. from cultivation ( <i>bhavana-mayi</i> )	The thing	Can swim freely without supports	absorption	Nirvedha-bhagiya (penetration)

Other preliminary practices include giving (*dana*) and “purification” which includes dissociation from unfavorable conditions, relationships & thoughts and practicing contentment.

**Moksha-Bhagiya (Conducive to Liberation):** Includes: a) *samatha* (tranquility) including the visualization of the loathsome (for those who are distracted by desire) and the mindfulness of breathing (for those who are distracted by thinking). b) *vipasyana* (insight) consists of the four foundations of mindfulness (body, sensation, mind, dharmas). First one individually contemplates the specific characteristics of each foundation: the body is impure, sensations are suffering (*duhkha*), mind (ideas) are impermanent, and *dharmas* are without a self. Second, one collectively contemplates all four foundations (“*dharmas* as its universal object” = *dharmas* as encompassing all 4 foundations) as suffering, impermanent, empty & non-self. [note: the categories of *samatha* & *vipassana* do not have the same significance here as in Theravada.]

**4 Nirvedha-Bhagiyas (Conducive to Penetration):** Through the 4 nirvedha-bhagiyas, doubt is abandoned and the truths are clearly distinguished. They lead to the Path of Seeing. “Their spheres are *anagamya* [concentration preparatory to the 1<sup>st</sup> Dhyana], *dhyananantara* [In between the 1<sup>st</sup> & 2<sup>nd</sup> Dhyanas], and the Four [Rupa] Dhyanas: one can obtain them only in these

six states of absorption... They do not exist in the Arupyas, because they bear on Kamadhatu, for the ascetic should first of all perfectly know and abandon Kamadhatu as suffering and origin...According to the Bhadanta Ghosaka, the first two *nirvedhabhagiyas* are of seven spheres, with the addition of Kamadhatu.” (K20) The Four Skillful Roots.

**1.Heat(s), or Warmth (*usmagata*):** “From this cultivation of the foundation of mindfulness having the *dharmas* as its object, there finally arises a root of good called *Usmagata* (‘Heat attained’), because it is similar to heat (*usma*), being the first indication or the anticipation of the Noble Path, a fire which burns the fuel which are the defilements” (K17) It is prolonged and has the 16 aspects (*akara*) of 4 Noble Truths (*arya-satya*) for its object (which are more fully defined in Chapter 7):

1 <sup>st</sup> Noble Truth of Suffering:	suffering, impermanent, empty, and not-self;	The 16 aspects are the intrinsic characteristics of the truths and the common characteristics of the <i>skandhas</i> .
2 <sup>nd</sup> Noble Truth of Origin:	arising, appearance, cause, and condition;	
3 <sup>rd</sup> Noble Truth of Extinction:	extinction, calm, excellent, and definitive salvation;	
4 <sup>th</sup> Noble Truth of Path:	path, truth, obtaining, and definitive release.	

Regarding the Noble Truths: “The Truths are mentioned in the order in which they are comprehended (*abhisamaya*). Why are they comprehended in this order? Because, in the period preparatory to the Path proper, that is, the period of examination, the ascetic first creates an idea of that to which he is attached, of that by which he is tormented, of that from which he seeks to be delivered, namely, suffering. Then he asks what is its cause, and he creates an idea of its origin. Then he asks what does extinction consist of, and he creates an idea of extinction. Then he asks what is the Path to extinction, and he creates an idea of the path. So too, having seen a disease, one searches out its origin, its disappearance, and its remedy... In the order in which, in the course of the period of examination, he creates an idea of the Truths, in this same order, having reached the period of comprehension, he understands the Truths, because comprehension is projected by the preparatory exercises, the same way that a horse gallops without obstacle over familiar terrain...” (K2). The Noble Truths (*arya-satya*):

Truths:	Chapter 1:	Chapter 6: [also see Chapter 7: as the 4 truths = 4 knowledges, but especially K7 & K13.]
1. Truth of Suffering, Unsatisfactoriness ( <i>duhkhe-satya</i> ) [to be <u>known</u> ]	The 5 aggregates of clinging ( <i>upadana-skandha</i> ) [I.K8] (= all conditioned ( <i>samskṛta</i> ) <i>dharmas</i> except the Path = all impure ( <i>sasrava</i> ) <i>dharmas</i> )	“There are three types of suffering: suffering which is suffering in and of itself ( <i>duhkha-dukkhata</i> ), suffering through the fact of being conditioned ( <i>samskaradukkhata</i> ), and suffering which is change or transformation ( <i>parinamadukkhata</i> ). By reason of these three, all impure conditioned things, without exception, are suffering: agreeable things are suffering because they are subject to transformation; disagreeable things are suffering in and of themselves; and neither-disagreeable-nor-agreeable things are suffering because they are conditioned.” [VI.K3]
2. Truth of Origin, Arising ( <i>samudaye-satya</i> ) [to be <u>abandoned</u> ]		“We state that the series of thoughts is unceasingly bent towards the object to which one has a desire. And the same holds for re-existence. There is no defilement which adheres to the person as much as desire... There is no cause which binds one to rebirth as much as the attachment to a self does. This reasoning proves that desire is the cause of re-existence.” [VI.K3]
3. Truth of Cessation, Extinction ( <i>nirodha-satya</i> ) [to be <u>actualized</u> ]	Unconditioned ( <i>asamskṛta</i> ) & pure ( <i>anasrava</i> ) [I.K6]	[this is discussed in various ways: in Ch. 1, as Pratisamkhyā-nirodha, in Ch. 2 in relation to the result of disconnection ( <i>visamyoga-phala</i> ), in Ch. 5, the exposition of the “perfect knowledges”, here in Ch. 6 and also in Ch. 7 on the Knowledges (specifically the Knowledge of Destruction & the Knowledge of Non-arising).]
4. Truth of the Path ( <i>marga-satya</i> ) [to be <u>cultivated</u> ]	The conditioned <i>dharmas</i> which are pure [I.K4]	[all of Chapter 6. is an exposition of this truth, and indirectly, the entire work unfolds aspects of Path, of what is to be discerned. The 8-fold Path as such only seems to be discussed & analyzed as part of the exposition of the 37 Limbs of Awakening [VI. K67-73], see below.]

**2. Summits (*murdhan*):** “Like Heat, the Summits have the Four Truths for their object and include the sixteen aspects: they receive another name by reason of their excellence. They are called Summits (or ‘Heads’), because they are the most elevated or the head of the unfixed roots of good, that is, those from which one can fall away...” (K17) Among the retrogressible *nirvedha-bhagiyas*, the warmth is inferior, the summits superior.

**3. Receptivities or Patience (*ksanti*):** “Patience (*ksanti*) is so-called because in this stage, the Truths please extremely much...one cannot fall away from Patience, but can from the first two stages...” (K18) Three stages: weak, medium and strong. The stage of weak patience, like the warmth and summits, contemplates fully the 16 aspects of the 4 Truths. In the cultivation of medium patience, one’s contemplation becomes successively more restrictive to develop focus and be more effective in inducing outflow-free knowledge. Like a wealthy person who, in order to travel, exchanges their possessions for money, then for gold, and then expensive jewels, until they could finally maintain their wealth and travel lightly. Medium patience culminates by focusing on just two aspects: the impermanence & suffering of Kamadhatu. Finally, strong patience has only one aspect [impermanence] applied to the sufferings of Kamadhatu for its object. Strong patience is momentary.

**4. Supreme Worldly Dharma (*laukikagra-dharma*):** “These, exactly like strong Patience, bear on the suffering of Kamadhatu and are momentary. They are termed Supreme Worldly Dharmas (*laukika agradharmas*): because they are worldly, being impure... They are Supreme Worldly Dharmas because, in the absence of any similar cause (*sabhagahetu*), by their own power, they manifest the Path of Seeing the Truths” (K19). Among the non-retrogressible, the Receptivities are inferior, the Supreme World Dharmas are superior. The Supreme Worldly Dharma(s) immediately follow the moment of strong receptivity (patience) and also only last one moment. They are followed immediately by the Path of Seeing (and serve as the equal-immediate condition (*samanantara-pratyaya*) for the *darsana-marga*). At this point (the first moment of the Path of Seeing), one relinquishes the nature of an ordinary worldling (*prthagjana*) and becomes noble (*arya*) [AKA *gotrabhu*, “the change in lineage”] as one enters into the certainty of attaining *nirvana*.



**Direct Realization (*Abhisamaya*):** Immediately following Supreme Worldly Dharmas, one gives rise to, for the first time, outflow-free (*anasrava*) knowledges: the direct realization of the 4 Noble Truths. It consists of 16 moments: the 15 moments of the Path of Seeing (*darsana-marga*) followed by the 1<sup>st</sup> moment of the Path of Cultivation (*bhavana-marga*). For each truth, in pairs of moments, one first contemplates the truth in Kamadhatu, and then in the higher spheres (Rupadhatu and Arupyadhatu). The contemplation of the truth in the higher spheres is called *anvaya-jnana* which refers to knowledge (*jnana*) that is consecutive, subsequent, following and also inferential. The truths are more easily observed in Kamadhatu and Kamadhatu is non-concentrated whereas the two higher spheres are concentrated. Each of these pairs of moments consists of two “paths” (they are paths in the sense that they need to be traversed):

- a) Unhindered Path or Irresistible Path (*Anantaryamarga*) “The Patiences cannot be hindered (*antarayitum asakyatvat*) in their cutting off of the possession of the defilements...” Here the defilements to be abandoned through vision into the particular truth are abandoned. These are patiences, or receptivities, to the dharma knowledge. They are *prajna* but not yet knowledge because they are not completely free of doubt. They are unhindered also in that they lead invariably to the dharma-knowledge in the next moment.
- b) Path of Deliverance or Path of Liberation (*Vimuktimarga*): “The Knowledges arise among the persons who are thus delivered from the possession of the defilements at the same time as does possession of disconnection from the defilements (*visamyoga*)...” Here one comes to possess or acquire (*prapti*) the cessation through the deliberation (*pratisamkhyā-nirodha*) of the defilements. This is the certitude that the defilements will not re-arise. These are knowledges, completely released from doubt. Like the patiences, they are *prajna* in nature.

“As a consequence there is Patience and Knowledge, in the same way that there are two actions: expelling the thief, and closing the door.” The abandoning requires a sufficient degree of insight, the patiences, into the true nature of things (through the 16 aspects of the 4 Noble Truths). In the next moment, the defilement which had afflicted the mind has been abandoned and knowledge can shine forth having the positive force of inducing the acquisition of the cessation of the defilement (such that it can no longer arise). In subsequent cultivation (*bhavana*), the patiences are not repeated, but the knowledge, the paths of deliverance, are repeated.

**The Nature of Awakening:** For the Sarvastivada, the final, complete comprehension of the Noble Truths is made up of 16 mental states. According to other schools, the comprehension of the Truths is “single”, “unique” or “momentary” – that is, a single comprehension, all-at-once, in one moment. “If the partisan of a single, unique comprehension intends to speak of comprehension which consists of the seeing of the Truths, his thesis is inadmissible, by reason of the variety of the aspects (vii.10c): one does not see origin, etc., under the aspects of suffering. But, he would say, one sees all the Truths under the aspect of non-self. If this were the case, then one would not see the Truths under the aspects of suffering, etc.; and this hypothesis contradicts the Sutra which says, ‘The Sravaka, when he judges suffering as suffering, or origin as origin, or extinction as extinction, or path as path, there is then for him discernment of the *dharmas* associated with these pure judgments ...’” [K27]

**The Path of Cultivation (*Bhavana-Marga*):** *Bhavana* is sometimes translated as “meditation” but more literally it is cultivation or development of the mind. Meditation does constitute the most important aspect of the process. Whereas complete knowledge (*parijna*) predominates in the Path of Seeing, diligence (*apramada*) predominates in the Path of Cultivation. The Path of Cultivation begins with the 16<sup>th</sup> moment of direct realization of the truths. In this stage, the remaining defilements are gradually abandoned: attachment, hostility, delusion & conceit pertaining to Kamadhatu, and attachment, delusion & conceit pertaining to Rupadhatu and Arupyadhatu (=10 total *bhavana-heya* defilements). These defilements are classified into 9 grades or categories of strength:

- |                  |                  |                |
|------------------|------------------|----------------|
| 1. strong-strong | 4. strong-medium | 7. strong-weak |
| 2. medium-strong | 5. medium-medium | 8. medium-weak |
| 3. weak-strong   | 6. weak-medium   | 9. weak-weak   |

Whereas the Path of Seeing is a strong and forceful path which cuts off all 9 grades of the defilements at once, the Path of Cultivation is not so forceful, such that the 9 grades are cut off gradually through repeated practice, one by one. Further, the 9 grades of these 10 *bhavana-heya* defilements exist in 9 *bhumis*: 1 Kama sphere + 4 Rupa spheres + 4 Arupya spheres. There are then 81 grades of defilements (adding the 8 grades abandoned in the Path of Seeing, there is a total of 89 (K51)). The counteracting paths which abandon these defilements likewise have 9 grades. The coarsest defilement, the strong-strong grade, is abandoned by the weakest counteragent, the weak-weak, and so on...to: the most subtle defilement, the weak-weak, is abandoned by the strongest counteragent, the strong-strong. “A great darkness is dispelled by a small light, and a small darkness is dispelled by a great light.” As in the Path of Seeing, the *bhavana-heya* defilements are abandoned through an unhindered path and a path of deliverance, however, the unhindered paths in this context are knowledges, not patiences. Abandoning the final weak-weak grade defilement, one enters the Path Beyond Training or the Path of No More Learning (*asaiksha-marga*). The unhindered path of the 9<sup>th</sup> grade of defilement pertaining to *bhavana* (the 4<sup>th</sup> Arupya sphere) is called the *vajropama-samadhi* (the *samadhi* like a diamond) capable of abandoning all defilements whatsoever. When the 9<sup>th</sup> grade is abandoned, there arises the knowledge of the exhaustion of outflows (*ksaya-jnana*). The training is complete, thus one is beyond training, or a non-trainee (*asaiksha*).

Table 2: Practitioners &amp; Saints

Those who in the Preliminaries and <i>Nirbedha-Bhagiyas</i> are:		Ascetics of weak faculties (rely on faith in the teachings)	Ascetics of sharp (or strong) faculties (rely on study & comprehension on their own)	
In the Path of Seeing, become:		<b>Sraddhanusarin</b> (pursuer through faith)	<b>Dharmanusarin</b> (pursuer through teachings)	
And in the Path of Cultivation become: [K29,31]		<b>Sraddhadimutka</b> (one freed through predominance of faith)	<b>Dristiprapta</b> (one who has attained through views)	
In the Path of Cultivation [K34-44]	Not having abandoned defilements	<b>Saptakṛtparamaḥ</b> (maximum of 7)		
	Delivered from 3 or 4 categories, destined for 2 or 3 rebirths	<b>Kulamkula</b> (from family to family)		
	Having abandoned the 6 <sup>th</sup> category	<b>Sakridagamin</b> (once-returner)		
	Having destroyed 7 or 8 categories, and destined for 1 rebirth	<b>Ekavicika</b> (separated by one)		
	Delivered from the 9 <sup>th</sup> category of Kamadhātu and:	5 types [6 <sup>th</sup> & 7 <sup>th</sup> also below]:		
	obtains nirvana in the intermediate existence	1. <b>Antaraparinirvayin</b>		
	obtains nirvana at rebirth	2. <b>Upapadyaparinirvayin</b>		
	obtains nirvana with effort	(technically, 3. & 4. are subtypes of 2. above)	3. <b>Sabhisamskaraparinirvayin</b>	
	obtains nirvana without effort		4. <b>Anabhisamskaraparinirvayin</b>	
	obtains nirvana by going higher	5. <b>Urdhvasrotas</b>		
	Subtypes of 5. Urdhvasrotas by “combining one’s Dhyāna” [K42] (obtaining nirvana in Akanistha heaven):	<b>Akaniṣṭhaga</b> – 3 types [Akanistha is the highest of the Rupa heavens]:		
	“Jumping” from Brahmakāyikas to Akanistha	5.a) <b>Pluta</b> (Jumper)		
	Reborn in the Suddhavasas (4 <sup>th</sup> Rupa heavens) & then Akanistha	5.b) <b>Ardhapluta</b> (Half-Jumper)		
	Transmigrates through all the heavens (except the Mahabrahmas)	5.c) <b>Sarvacyuta</b> (One who Dies Everywhere)		
The Urdvasrotas who do not combine their dhyāna go to Bhavagra	5.d) <b>Bhavagra</b> (highest Arupya)			
One who obtains nirvana in Arupyadhātu (possible for Anagamins of types 2. – 5. above (no intermediate existence in the Arupyas))	<b>Arupyaga</b> [6 <sup>th</sup> Anagamin]			
One attains nirvana here (by further cultivation)	[7 <sup>th</sup> Anagamin]			
The Anagamin who realizes <i>nirodha-samapatti</i> (directly experiencing a peace similar to <i>nirvana</i> through the basis of the body (as there is no activity of mind).)	<b>Kayasakshin</b> (Bodily Witness) [may be any type]			
(by taking into consideration the different distinctions of place [16], <i>gotras</i> [6], detachment [9], faculties [3] & types of Anagamin [5] there are 12,960 types who go to Rupadhātu K43]. Similar calculations can be made for all the Saints.)				
Path Beyond Training [K45, 56-64]	6 types or “families” ( <i>gotra</i> ) [the first 5 arise from Sraddhadimuktas (liberated through faith) & are “occasionally delivered” or “circumstantially liberated” ( <i>samaya-vimukta</i> ), i.e., depend on certain conditions: health, etc.]; they are susceptible to retrogression; “When they were Saiksas, the first two (1. & 2.) lacked continual cultivation and intensive cultivation; the third (3.) only cultivated continual practices; the fourth (4.) cultivated only intensive practices; the fifth (5.) cultivated these two practices, but with weak faculties; and the sixth (6.) cultivated these two practices with sharp faculties.” One can change families. K56-57]:			
	Susceptible to retrogression, those who can fall away	1. <b>Parihana-dharman</b>		
	Who can end their existences at will	2. <b>Cetana-dharman</b>		
	Who can preserve themselves by constantly guarding against the loss of what has been acquired	3. <b>Anuraksana-dharman</b>		
	Who remain stable in their stage of attainment, with neither progress nor retrogression, those who cherish deliverance	4. <b>Sthitakampya</b>		
	Capable of penetrating the state of the akopya-dharman arhat which they can attain quickly, at will, without effort	5. <b>Prativedhana-dharman</b>		
	“The unshakable ones”: those not susceptible to retrogression, who have immovable deliverance of mind; not “circumstantially liberated” ( <i>asamaya-vimukta</i> ), proceed from Drstipraptas.	6.a) <b>Akopya-dharman</b> (Immovable One)		
	The Immovable (type 6.) Arhat who realizes <i>nirodha-samapatti</i>	6.b) <b>Ubhayobhaga-vimukta</b> (doubly delivered)		
	Two further members of the Immovable Arhats are:			
	Through the great cultivation of knowledge, one achieves awakening in their final existence without a teacher, on their own.	6.c) <b>Pratyekabuddha</b> (a lone Buddha, a Buddha on their own)		
Through the great cultivation of knowledge, and a tremendous accumulation of merit, one achieves awakening in their final existence without a teacher, and becomes a teacher of Buddhism. Only Buddhas realize complete, perfect & unsurpassed awakening ( <i>annutara-samyak-sambodhi</i> ) in which all traces ( <i>vasana</i> ) of ignorance are removed.	6.d) <b>Buddha</b> (awakened one) [VII.K28-34 discuss the 18 dharmas unique to a Buddha: 10 powers, 4 fearlessnesses, 3 foundations of mindfulness, & great compassion. Also, the Threefold Perfection.]			
7 Sravakas (“hearers”): 6 families of arhats +1 by dividing the immovable ones into two: depending on whether one was originally immovable or became so through perfecting. And: 2 Buddhas: the Pratyekabuddha and the Buddha. “These make 9 persons whose faculties are respectively weak-weak, etc.” [K62]				

**Sequence Variants and the Worldly Path:** The Sarvastivada hold that one can abandon defilements through the Worldly Path of cultivation (*bhavana*) except those that pertain to the existence-peak, Bhavagra (the 4<sup>th</sup> Arupya). Thus, based on one's spiritual progress on the Worldly Path before the Path of Seeing, one may skip over the fruits of Srota-apanā (variant c) above) and Sakridagamin (variant d) above). The abandonment of the defilements through the Worldly Path is not definitive until one has entered the Path of Seeing. The defilements pertaining to Bhavagra are only abandoned through the Trans-Worldly Path (as there is no way for the practitioner to go beyond (and thus be released from) Bhavagra). The basic idea here is that one becomes an Arhan through the Path of Seeing but practice continues on the Path of Cultivation. Shakyamuni Buddha, by virtue of his mastery of the Worldly Path before his awakening (cultivation of the dhyana practices), would be classed under the d) variant above. As he sat under the Bodhi tree, he traversed the Path of Seeing and then in rapid succession, eliminated the only remaining defilements pertaining to Bhavagra.

The Worldly Path has correlating Unhindered Paths (also called “Paths of Abandoning” as below) and Paths of Deliverance: “The [worldly] paths of deliverance can see the higher places (*sthana*) as calm, excellent, and as definitive liberation. The [worldly] paths of abandoning see the lower spheres as coarse, bad, as a thick wall: as coarse, because it is not calm, entailing a great effort; as bad, because it is not excellent, because it is odious as well as presenting the greatest incapacity to the body and the mind; and as a thick wall, because, by means of this lower sphere, it is impossible to escape from this sphere, as if it were a wall. The aspects of calm, excellent, definitive liberation, are the opposite” [K49]. In this way, one is released from defilements pertaining to Kamadhatu in developing the Rupa dhyanas, from form in the Arupyas.

**Retrogressibility of the Arhat:** The Sarvastivada hold that an arhat who has started as a Sraddhanusarin is susceptible to retrogression as one is circumstantially liberated. One can then retrogress because of too many undertakings, indulgence in conceptual proliferation, being fond of quarrel, being fond of traveling afar, being constantly sick. One who has started as a Dharmanusarin is not retrogressible, being non-circumstantially liberated, that is, liberated through wisdom. Vasubandhu employs multiple arguments and scriptural citations to refute this stance, concluding: “immovable deliverance of the mind belongs to all the Arhats” [K58].

**37 Limbs of Awakening (*bodhipaksika*) 三十七道品: 37 “adjutants” of *bodhi*, as they are favorable to *bodhi* [K67-73]:**

7 Categories or Groups:	Adjutants, parts, limbs, wings, etc...( <i>paksika</i> ):	Pure/Imp:	Path Grp:
4 foundations or bases of mindfulness ( <i>smṛty-upasthānāna</i> ) 四念處:	M1. body ( <i>kāya</i> ) 身 [as impure], M2. sensation ( <i>vedanā</i> ) 受 [as suffering], M3. mind ( <i>citta</i> ) 心 [as impermanent], M4. <i>dharma</i> s 法 [as not-self] [see also: VI.K14-16]	Pure or Impure	<i>Moksha-bhagiyas</i>
4 right exertions or efforts ( <i>samyak-pradhāna</i> ) 四正勤 [see also VII.K27]:	E1. non-producing of un-arisen evil ( <i>anutpanna-akusala-dharma-ropana</i> ) 已生惡令滅 E2. abandoning of arisen evil ( <i>utpanna-akusala-dharma-prahana</i> ) 未生惡令不生, E3. producing of un-arisen goodness ( <i>anutpanna-kusala-dharma-ropana</i> ) 未生善令生 E4. nurturing of arisen goodness ( <i>utpanna-kusala-dharma-vrddhi</i> ) 已生善令增長	Pure, <i>sasrava</i> or Impure, <i>anasrava</i>	Heats
4 supernormal powers ( <i>rddhi-pāda</i> ) 四神足:	S1. desire ( <i>chanda</i> ) 欲, S2. effort ( <i>virya</i> ) 勤, S3. mind ( <i>citta</i> ) 心, S4. wisdom ( <i>mīmāṃsa</i> ) 觀	Pure or Impure	Summits
5 faculties ( <i>indriya</i> ) 五根 [weaker]:	F1. faith ( <i>sraddha</i> ) 信, F2. effort ( <i>virya</i> ) 精, F3. mindfulness ( <i>smṛti</i> ) 念, F4. concentration ( <i>samadhi</i> ) 定, F5. wisdom ( <i>prajna</i> ) 慧 [see also: II.K1-25]	Pure or Impure	Patiences
5 powers ( <i>bala</i> ) 五力 [stronger]:	P1. faith ( <i>sraddha</i> ) 信, P2. effort ( <i>virya</i> ) 精, P3. mindfulness ( <i>smṛti</i> ) 念, P4. concentration ( <i>samadhi</i> ) 定, P5. wisdom ( <i>prajna</i> ) 慧	Pure or Impure	Supreme Worldly Dharmas
7 parts or factors of awakening ( <i>bodhyanga</i> ) 七覺支:	A1. discernment ( <i>dharma-pravicaya</i> ) 擇法, A2. effort ( <i>vīrya</i> ) 精進, A3. joy ( <i>prīti</i> ) 喜, A4. attaining pliancy ( <i>praśrabdhi</i> ) 輕安, A5. mindfulness ( <i>smṛti</i> ) 念, A6. concentrating; ( <i>samādhi</i> ) 定, A7. equanimity ( <i>upekṣā</i> ) 行捨	Pure	Path of Cultivation
8-fold Noble or Holy Path ( <i>ārya-stānga-mārga</i> ) 八聖道:	R1. right view ( <i>samyag-dṛṣṭi</i> ) 正見, R2. right intention ( <i>samyak-saṃkalpa</i> ) 正思, R3. right speech ( <i>samyag-vāc</i> ) 正語, R4. right action ( <i>samyak-karmānta</i> ) 正業, R5. right livelihood ( <i>samyag-ājīva</i> ) 正命, R6. right effort ( <i>samyag-vyāyāma</i> ) 正精進, R7. right mindfulness ( <i>samyak-smṛti</i> ) 正念, R8. right concentration ( <i>samyak-samādhi</i> ) 正定	Pure	Path of Seeing

10 Substantial entities: (“A definition according to their essentials; they are also all the qualities that arise from cultivation” [last row above])

1. Faith ( <i>sraddha</i> ) [D23]	F1, P1:	Faculty of faith, Power of faith
2. Energy ( <i>virya</i> ) [D32]	E1-4, F2, P2, A2, R6:	All 4 Efforts, Faculty, Power and Factor of effort, Right Effort
3. Mindfulness ( <i>smṛti</i> ) [D19]	F3, P3, A5, R7:	Faculty, Power and Factor of mindfulness, Right mindfulness
4. Absorption ( <i>samadhi</i> ) [D22]	S1-4, F4, P4, A6, R8:	All 4 Supernormal powers, Faculty, Power & Factor of + Right absorption
5. Understanding ( <i>prajña</i> ) [D18]	M1-4, F5, P5, A1, R1:	All 4 mindfulnesses, Faculty, Power, Factor of + Right mindfulness
6. Joy ( <i>prīti</i> ) [D13]	A3:	Factor of joy
7. Equanimity ( <i>upekṣa</i> ) [D26]	A7:	Factor of equanimity
8. Resolution ( <i>saṃkalpa</i> ) [D14]	R2:	Right Intention
9. Morality ( <i>silā</i> ) [D???	R3, R4, R5:	Right Action, Right Speech, Right Livelihood
10. Aptitude ( <i>prasrabdhi</i> ) [D25]	A4:	Factor of aptitude [Note: D# = # in the list of 75 dharmas.]