Abhidharmakosa Study Materials

Chapter II: *Indriya* (Faculties)

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Basic outline of Chapter II Karika

K1-8 Indriyas (Faculties)
K9-22 Inclusion/Subsumption and other exposition in terms of the Indriyas
K23-34 Citta-Samprayuktas: Mental Factors associated with mind
K35-48 Viprayukta-Samskaras: Mental Factors disassociated from mind
K49-65 Hetu, Phala, Pratyaya: Causes, Results, Conditions
K66-73 Enumeration and succession of cittas
Overview: Chapter II continues the analysis of Chapter I in laying out the basic underlying principles of the Abhidharma approach. Chapter II begins with an exposition of the indriyas which continues the treatment of traditional teaching categories from Chapter I (which analyzed skandhas, ayatanas and dhatus). After the analysis of the indriyas (see below for summary and table), Vasubandhu lays out the dharmas associated and not associated with mind along the lines of the less traditional Panca-vastuka (five groups) formulation (this was an later Abhidharma development). To some extent, Chapter I 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 I and II. Chapter II 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-vastuka 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: Indriya: 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 VIII, on Sutra, a somewhat miscellaneous collection of teachings. An analysis of the indriyas occurs in karika 1-22 of chapter II 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 I. 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 II 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, pratayaya & phala) in a teaching category based in the sutra literature (AKB 1.48: “A Sutra enumerates twenty-two indriyas”). The commentaries characterize Chapter I as being concerned with “substance”, Chapter II with “function”. In general terms, Chapter I, in terms of Skandha, Ayatana and Dhatu, can be viewed as a static analysis (what is pure? what is impure?) whereas Chapter II, 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 which realm (dhatu) they are included in and how they are abandoned (heya – through seeing or meditation or not abandoned).
### 1. caksurindriya, 眼根
- **Translation:** organ of sight, eye
  - **Sanskrit:** organ of sight (srotra), eye (neti)
  - **Pāli:** organ of sight (saññā), eye (saññā)

### 2. śrotendriya, 耳根
- **Translation:** organ of hearing, ear
  - **Sanskrit:** organ of hearing (srotra), ear (neti)
  - **Pāli:** organ of hearing (saññā), ear (saññā)

### 3. ghrāndriya, 鼻根
- **Translation:** organ of smell, nose
  - **Sanskrit:** organ of smell (srotra), nose (neti)
  - **Pāli:** organ of smell (saññā), nose (saññā)

### 4. jihvendriya, 舌根
- **Translation:** organ of taste, tongue
  - **Sanskrit:** organ of taste (srotra), tongue (neti)
  - **Pāli:** organ of taste (saññā), tongue (saññā)

### 5. kāyendriya, 身根
- **Translation:** organ of touch, body
  - **Sanskrit:** organ of touch (srotra), body (neti)
  - **Pāli:** organ of touch (saññā), body (saññā)

### 6. manāindriya, 意根
- **Translation:** mental organ, mind
  - **Sanskrit:** mind (manā), mental (manā)
  - **Pāli:** mind (manā), mental (manā)

### 7. strīndriya, 女根
- **Translation:** female organ
  - **Sanskrit:** female organ (srotra), female (neti)
  - **Pāli:** female organ (saññā), female (saññā)

### 8. puruṣendriya, 男根
- **Translation:** male organ
  - **Sanskrit:** male organ (srotra), male (neti)
  - **Pāli:** male organ (saññā), male (saññā)

### 9. jīvitendriya, 命根
- **Translation:** vital organ, life
  - **Sanskrit:** life (jīvi), vital (jīvi)
  - **Pāli:** life (jīvi), vital (jīvi)

### 10. dukkhenindriya, 苦根
- **Translation:** sensation of displeasure, suffering, pain, bodily
  - **Sanskrit:** sensation of displeasure (srotra), suffering (neti)
  - **Pāli:** sensation of displeasure (saññā), suffering (saññā)

### 11. sukhendriya, 楽根
- **Translation:** sensation of pleasure, bodily
  - **Sanskrit:** sensation of pleasure (srotra), bodily (neti)
  - **Pāli:** sensation of pleasure (saññā), bodily (saññā)

### 12. daurmanasyendriya, 憂根
- **Translation:** sensation of dissatisfaction, sorrow, mental
  - **Sanskrit:** sensation of dissatisfaction (srotra), sorrow (neti)
  - **Pāli:** sensation of dissatisfaction (saññā), sorrow (saññā)

### 13. saumanasyendriya, 喜根
- **Translation:** faculty of sensation of satisfaction, joy, mental
  - **Sanskrit:** faculty of sensation of satisfaction (srotra), joy (neti)
  - **Pāli:** faculty of sensation of satisfaction (saññā), joy (saññā)

### 14. upakesendriya, 惹根
- **Translation:** faculty of sensation of indifference, bodily & mental
  - **Sanskrit:** faculty of sensation of indifference (srotra), bodily & mental (neti)
  - **Pāli:** faculty of sensation of indifference (saññā), bodily & mental (saññā)

### 15. śraddhendriya, 信根
- **Translation:** faculty of faith, confidence
  - **Sanskrit:** faculty of faith (srotra), confidence (neti)
  - **Pāli:** faculty of faith (saññā), confidence (saññā)

### 16. vīryendriya, 精進根
- **Translation:** faculty of energy, zeal, enthusiasm
  - **Sanskrit:** faculty of energy (srotra), zeal (neti)
  - **Pāli:** faculty of energy (saññā), zeal (saññā)

### 17. smṛtindriya, 念根
- **Translation:** faculty of memory, mindfulness
  - **Sanskrit:** faculty of memory (srotra), mindfulness (neti)
  - **Pāli:** faculty of memory (saññā), mindfulness (saññā)

### 18. samādhindriya, 定根
- **Translation:** faculty of absorption, meditation
  - **Sanskrit:** faculty of absorption (srotra), meditation (neti)
  - **Pāli:** faculty of absorption (saññā), meditation (saññā)

### 19. praṇāndriya, 智根
- **Translation:** faculty of discernment of dharmas, wisdom
  - **Sanskrit:** faculty of discernment of dharmas (srotra), wisdom (neti)
  - **Pāli:** faculty of discernment of dharmas (saññā), wisdom (saññā)
I. Rupa Dharmas 七色法 (Matter, Form, Material Form, Physical Existence, Physical Elements) (11 dharmas)

Rūpa, matter, is the five sense organs, five objects, and avijnapti. I.9. Also see I.29 for discussion of rupa in terms of pratigha (“impact,” “struck”). I.3: rupa is that which is susceptible to being struck (rupana). [AVA: these dharmas are 11 kinds of derived material. Derived from 4 primary elements: Earth (prthvī), Water (ap), Fire (tejas) & Air (vayu), with specific concomitants (sabdarūpas, asrayabhūtas), 500 properties (vibhāsā), 11 orders of aspect (kula), 7 concomitants (dhamma), and 507 combinations of form & sense (dharma)].

1. Cakṣus 目 (visual faculty, eye (sense))
2. Srotṣa 耳 (auditory faculty, ear)
3. Ghranā 鼻 (olfactory faculty, nose)
4. Jihva 舌 (gustatory faculty, tongue)
5. Kaya 身 (tangible faculty, touch, tactile, body (sense))
6. Rupā 色 (visual object, sight, forms, visible) (distinct from the rupā of rupasandha, rupā-vastuaka, etc. see I.24)
7. Sabda 声 (auditory object, sound)
8. Gandhā 香 (olfactory object, smell)
9. Rasa 味 (gustatory object, flavors)
10. Sparstavya 触 (tangible object, touchable, contact) (6.10. = “sense data”)
11. Avijnapti 無表 (non-informative matter, character) (Stcherbatsky, unmanifest, non-indicative, unrevealing, element with no manifestation, Gesturt unrevealing of intent)

II. Citta Dharma 心法 (1 dharma)

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

III. Citta-Samprayukta Dharmas (46 Citta in 6 groups) (Associated (Intimately Combining) with Mind) 心手法

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 (organ of sight, etc., mental organ); "have an object" (salambana, l.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.53-c). II.34 [5 identities or equalities. See also II.53. Cittas: factors of mind, mental states, mental derivatives, comitants of mind. Ye-shes rGyal-mtshan: “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 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 goodness (parusakaraphala & visamyogaphala), the same vipaka, and the same nityanda 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 " 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 *mahabhumikas*, 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? Unbiased, unquestionably, are the specific characteristics of the mind and its mental states. One discerns them, only with difficulty even when one is content to consider each of the mental states as developing in a homogeneous series; how much more so when one envisions them in the (psychological) moment (*ksana*) in which they all exist. If the differences of the taste of vegetables, tastes that we know through a material organ, are difficult to distinguish, how much more so is this true with non-material *dharmas* that are perceived through the mental consciousness. II.24. (Sautrantikas object to simultaneous arising of mental states: “Sensation, for example, exists in all the *bhumis*, 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 painful 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 six 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 See also II.7.8 [AVA: "They are named sensation because they are the cause of craving (trsna)."] |
| 14. Cetana 思 (volition, intention, will, conscious effort, motivation, directionality of mind) | 2. VOLITION. Cetana is that which conditions, informs, and shapes the mind (cittahiraksamsaka). 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.” SAM: “Its function consists of directing the mind to the domain of favorable (kusala), unfavorable (akusala) or neutral (avyakta) activities.”] |
| 15. Samjna 想 (ideation, cognitions, discernment, discrimination, idea, notion, perception, conception, 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 reasoning (*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: “desire towards a range of events of which there is consciousness.” SAM: “It is the will-to-do which is in direct relation to the desired object.”] |
| 17. Sparsa 触 (contact, touch, sensory contact, rapport) (Guenther’s translation: “the totality of a given situation”) | 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 *dharmas* 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 don’t 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, knowledge, 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 (*drstis*) are defiled understanding (*kliSta-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. Smriti 念 (mindfulness, memory, recollection, inspection) | 7. MEMORY. Smriti 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 also is the holding in thought of an object that has earlier been experienced.” PSP (Anacker): "Entering into done by a citta." SAM: “mental tenacity. Its function consists of keeping the mind on the object.”] |
| 21. Adhimoksha 勝解 (resolve, determination, appreciation, belief, 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 diffidence 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.”] SAM: “It is the action of remaining [fixed] on an object chosen by choice.” Dhaturuka: “When the caittas are born, they all approve the object that 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 (*cittaikagrata*: (agra=alambana, i.33); this is the *dhharma* 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.”] [Bhaya: VIII.1: “[Sautrantikas: minds which have the same object constitute samadhi: samadhi does not exist separately.”] |
ii. Kusala-mahabhumikas 善大地法 (Skillful Universals, Wholesomes, Virtuous Great Grounds) (10 dharmas):
The "sphere" of the good dharmas of great extension is termed kusalamahabhumis. 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. Sraddhā 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 dhharma which removes mental turbidity.” PŚ: “Belief, aspiration, or clarity of mind toward karma, the [Four Noble] truths, and the [Three] Jewels.” Anacker: “firm conviction, desire & serenity towards action...”]

24. Ṛṣamadra 不放逸 (diligence, conscientiousness, self-control, heedfulness, dread of blame, vigilance, mindfulness, non-laxness, carelessness, concern)
   2. DILIGENCE. Diligence is bhavana, 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 [PŚ: “The antidote to lack of mindfulness – [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)

25. Prasrābdhi 輕安 (calm, tranquility, confidence, suppleness, suppleness, agility, light-case, serenity, alertness)
   3. APPTITUDE. Prasrābdhi 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.” PŚ: “fitness of body and mind.” SAM: “It is maneuverability (karmanyata) [or pliability] of the body and mind acquired by relaxing the rigidity (dausthulya) of the body and mind. Its function consists of removing every obstruction.”] (mental dexterity, dexterity of thought)

26. Upeksa 行捨 (equanimity, indifference, renunciation)
   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 untrune and the inclination towards the true. By the force of this, the thought neither inclines towards nor turns away from the true and the untrune [respectively], abiding in equilibrium, as a scale in perfect balance.” PŚ: “Evenness of mind, inactivity of mind, effortlessness of mind.”]

27. Ḡṛṣṇa 賄 (modesty, conscience, bashfulness, shame, embarrassment, shame in internal sense, inner shame, self-respect)
   5. RESPECT. a) Respect, reverence, fearful submission, b) Modesty. II.32 [Hṛṣṇa & Anapratyāpā]: the “Guardians of the World.” The absence of these two dharmas (Aḥri & Anapratyāpā) define ahusa cittas. AVA: “Modesty is that which conforms to the proper. It is produced on account of the dominant influence of oneself and of the Dharma. It is a mental freedom opposed to the emanation of craving.” SAM: “Shame at doing wrong to oneself.”]

28. Apatrāpāya 懚 (shame, fear of sin, consideration for others, dread of blame, shame in external sense, abashment, embarrassment, decorum, modesty)
   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] scorces at lowly dharmas. By virtue of this, one dreads evil.” PŚ: “Embarrassment about objectionable acts for reasons relating to the world,” and Hṛṣṇa is “Embarrassment about objectionable acts for reasons relating oneself to the Three Jewels.”]

29. Alophā 無穏 (non-greed, absence or lack of greed, detachments, avoidance of attachment, non-attachment)
   7. ABSENCE-OF-DESIRE. 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, PŚ: “The antidote to attachment – [that is to say,] dissatisfaction and freedom from acquisitiveness.” (desirelessness)

30. Ṛṣveda 無瞋 (non-hatred, non-ill-will, non-aggression, avoidance of hatred, absence of anger, lack of hatred)
   8. ABSENCE-OF-HATRED (advesa, iv.8). II.25 [One of the 3 kusala-mulas (roots of good), see IV.69]. Absence-of-delusion (amoha), the third root of good, is "discernment, prajna, by nature, already named among the mahabhumikas. PŚ: “The antidote to hatred – [that is to say,] loving-kindness.” (lack of antipathy)

31. Avihimsa 不殺 (harmlessness, non-harming, non-injury, avoidance of harm, non-violence)
   9. NON-VIOLENCE is non-cruelty. II.25 [AVA: “Harmlessness is the mental goodness. By the force of this, one does not harm others, and becomes averse to the harmful activities in which others indulge.” PŚ: “The antidote to harmlessness – [that is to say,] compassion.” (non-harmfulness)

32. Virya 精進 (vigor, enthusiasm, persevering effort, zeal, effort, diligence)
   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 unwholesome dharmas. That is, it goesads the thought of those sunk in the mire of transmigration to get out quickly.” PŚ: “exertion of the mind toward virtue.”] (courage)

iii. Kusa-mahabhumikas (Defiled universals, Fundamental/Major/Basic Afflictions, Great Grounds of Afflictions) (6 dharmas):
The sphere of the mahakusalesadharmas is termed mahakusalamahabhumis. The mental states that belong to this sphere, that is, the mental states that exist in all defiled minds, are kusalamahabhumis.II.26 (Stcherbatsky: Universally obscured elements present in every unfavorable citta, “not always absolutely bad; they may sometimes be indefinite (avyakta) for the progress towards Final Deliverance, but they are nevertheless, ‘obscured’ (nivṛtti = kṣīta)”)

33. Moha 無明, 患 (delusion, folly, ignorance, bewilderment, absence of proper knowledge, stupidity, confusion, lack of intrinsic awareness)
   1. ERROR. Ignorance is (iii.29), non-knowledge, non-clarity. II.26 [Ayidda is a separate entity (dharmas), the opposite of vidyā or knowledge, like a non-friend, the untrune, etc. III.28. (One of the 10 anusayas (as ayidda), one of the 3 ahusa-mulas (roots of evil, as mudi, all delusion), Ch V, also see IV.68. Being associated with all the klesas, ignorance is associated with the five sensations. AVA: “Nescience in the three spheres. It is characterized by non-discernment...like a blind man.”]

34. Āprasādha 逸 (non-diligence, non-conscientiousness, heedlessness, negligence, absence of diligence, lack of vigilance, lazyness, lethargic negligence)
   2. NON-DILIGENCE the opposite of diligence, is the non-taking possession of and the non-cultivation of good dharmas. II.25 [AVA: “It is the inability to guard thought.” PŚ: “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.”] SAM: “non-development of the good due to craving, hatred and delusion associated with idleness.”] (unconcerned, indolence)

35. Kausīdya 懶怠 (slackness, sloth, indolence, absence of energy, passive-ty, lazyness, lethargic negligence)
   3. IDLENESS is the opposite of energy. II.25 [PŚ: “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.” SAM: “lack of mental effort caused by the pleasures of sleep and rest.”] (heaviness, clumsiness)

36. Asrāddhyā 不信 (lack of faith or trust, non-faith, non-belief, faithlessness)
   4. DISBELIEF is the opposite of faith. II.25 [AVA: “Faithlessness is non-clarity of thought.” PŚ: “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.”]

37. Styana 放逸 (torpor, absence of aptitude, mental fogginess, gloominess)
   5. TORMOR is the opposite of aptitude (vii.11d). II.25 [AVA: “It is the heaviness [of the mind and body].” PŚ: “Unfitness and immobility of the mind” Anacker: “[and] thickheadedness.” (depression, Rahulita/Boin-Webb: inertia, lethargy)]

38. Aududdhāya 懈沈, 掉舉 (restlessness, absence of quietude or serenity)
   6. DISSIPATION is non-calmness of the mind (vii.1). II.25 [PŚ: “Lack of calmness in the mind.” SAM: “It is mental disquiet in him who pursues a pleasant object.”] (excitability, 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. Ahriya 無憤 (non-modesty), lack of respect, lack of conscience, disrespect, immodesty, irreverence, lack of shame, shamelessness, lack of self-respect)

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

40. Anapatraṣya 無愧 (shamelessness), inconsideration for others, imprudence, lack of dread of blame, absence of abashment, lack of remorse, of pre-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 this condition of the person who does not see the consequences of transgression—the dharma that produces this condition,—is anapatraṣya or atropa. II.32 [PSP: “Lack of embarrassment about objectionable acts for reasons relating to others.”]

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

They are called this because they have parittakesa for their spheres. Parittakesa, “small defilement,” means avidya or ignorance (ii.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, indignation)

1. ANGER is irritation of the mind with respect to living beings and to things (sattva & asattva), an irritation distinct from that of regret, anger or hostility. V.48 [PSP: “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.” SAM: “Not subsequently abandoning the intention of revenge, which also forms a part of repugnance.”

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

2. ENMITY 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. Sathyā 誠 (truthfulness, sincerity, integrity)

3. DISSIMULATION. Double-dealing or crookedness of mind causes one not to say things as one should, not to do 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: “deceptiveness of citta [to make secret one’s flaws].”]

44. Irsya 妒 (jealousy, envy)

4. IRRITATION: 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 attaiments of another.”

45. Pradāsa 獨 (depressed opinionatedness, obstinacy, sly, envious rivalry, spite, rage, verbal malice, malice)

5. STUBBORNNESS. Estemming evil is that 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. Mraksa 遺 (concealment, pretense, ingratitude, dissimulating, covering, slyness-concealment)

6. HYPOCRISY is hiding one’s faults. V.48 [AVA: “hiding one’s own evil.” Lusthaus translation of mraksa: “Resist recognizing one’s own faults.” PSP: “ Concealment of objectionable acts.” Anacker: “unwillingness to recognize one’s own faults.”]

47. Matsarya 違 (avarice, parsimony, possessiveness, jealousy, stinginess, miserliness, selfishness)

7. GREED. Avarice is “tenacity” (agraha) 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.” SAM: “It is a display of false virtues by him who is set on gains and honors.”]

49. Mada 慢 (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.” SAM: “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 deeds and words harmful to another. V.49-50 [PSP: “The impulse to do] injury to sentient beings.” SAM: “It is cruelty, lack of compasssion or love.”

vi. Aniyata 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 neutral mind. II.27-28. (can enter into various combinations, changeable)

51. Kaukṛtya 惡 (remorse, repentance, contrition, 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.” SAM: “mental repentance.”]

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

2. APATHY. Lucor is a compression of the mind which rends it incapable of commanding the body. Languor 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.” SAM: “mental contraction which is part of delusion because of a certain cause of languor, be it favorable (kusala), unfavorable (akusala) or neutral.”

53. Vitarka 神 (reasoning, searching-state, investigating, discursive reflection, initial mental application, 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.” SAM: “mental debating (manojañapa) which seeks.” (deliberation)

54. Vicāra 伺 (investigation, fixing-state, sustained application of mind, precise analysis, judgment, discerning, reflection, [subsequent] discursive thought, discursiveness, deliberation)

4. VICĀRA. 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.” SAM: “mental debating which reflects.” (analysis)

55. Raga 貪 (covetousness, incli-
nation, desire, appropriational intent, (cupidity-attachment, craving, passion) can function in meditation? AVA: “greed (raja) for sensual pleasure.” PSP: “Strong affection for, and attachment to, the five grasping heaps.” Anacker: “adherence to any fixed intent in appropriating aggregates.”

56. Pratigha (hostility, hate, antipathy, animosity, repugnance, anger, aversion) 6. HOSTILITY. Hatred is associated with displeasure and dissatisfaction, for lust and hatred have respectively happiness and dejection for their aspect. V.55 (Mentioned in II.29) [One of the 10 anumayas, one of the 3 akasala-mula (roots of evil), Ch V, also see IV.68 No clearly delineated definition in AKB? Anyiata 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.”]

57. Mana (conceit, pride, self-importance, pretension, egoism, arrogance) 7. PRIDE. Mana, the error of pride, is arrogance. II.33 [One of the 10 anumayas, Ch V: 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 pride, exaggerated pride, pride of inferiority, wrong pride, ignorant pride. SAM: It is exaltation of the mind which rests on the idea of self.”]

58. Vicikitsa (doubt, afflicted indecision, ambivalence, two-mindedness, uncertainty doubting turn of mind, indecision, skepticism) 8. DOUBT. He understands the two thesis; he doubts [which is true]. V.32 (Mentioned in II.29) [One of the 10 anumayas, Ch V. Not clearly delineated definition in AKB? AVA: “That which causes hesitation in the mind [while 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 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 with the mind; they are not of the nature of reap or physical matter; they are included within the samskaraskandha: they are called the citta-viprayukta samskaras, (1) because they are disjoined from the mind, and (2) because, being non-material, they resemble the mind. II.35 AKA: Non-concurrent Formations, Dharmas Disassociated from Mind. Drama Not Interactive with Mind, Non-associated Compositional Factors, etc.

59. Prapti (acquisition, possession, attainment, 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 asserted.” SAM: “a designation (prajapanti) indicating the increase and diminution of (favorable) & unfavorable things.” Bhaya: prajapati II.36 (instead proposes a theory of seeds (bijas).]

60. Aprapti (non-acquisition, non-possession, disposition, non-attainment, non-achievement, deconditioning, [karmic] divestment) APRAPTI. Prapti and aprapti are in opposition: everything that is susceptible of prapti is also susceptible of aprapti.

61. Nikaya-sabha (group-homogenity, similar class, commonship, human commonality, taking part in an organism, likeness, class affiliation, generic similarity, commonality of species, similarity of types) GENRE. Sabbbatīya (“genre” or sameness of class 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 (dhate), stage (bhru), 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.” SAM: “a designation indicating the resemblance of individualities of different beings among the various types of beings.”] Bhaya: prajapati (no need to substantialize similarities.)

62. Asamjnika (ideationalness, 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 (asamjnami-sapattiti); and the cessation of inconstant minds and mental factors of a being who has been born among the deities who lack conception.”] (fruitition in thoughtless being) Bhaya: prajapati (see below)

63. Asamjami-sapattiti (ideationalness, no-thought, perceptionless, serenity, thought-less ecstasy, absorption without discrimination, attainment without cognition (or of non-perception or of thoughtlessness), state of composure without conception, non-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.”] (non-thought concentration) Bhaya: prajapati (“What is called ‘absorption’ is simply the non-existence of the mind for a certain period of time; not a thing in and of itself (dravyadharmaka), but a ‘thing of designation’.” The argument is also extended with regard to asamjnani (non-consciousness) & nirodha-sapattiti. II.44]

64. Nirodha-sapattiti (cessation, state of composure that is a cessation, concentration or samadhi of extinction) ABSORPTION OF EXTINCTION. (Like asamjnimsapattiti:) it is a dharma that arrests the mind and its mental states. It is an absorption entered from the 4th Arupaya-dhyana (neither-conception-non-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].”] (absorption of cessation) Bhaya: prajapati (above)

65. Jivitendriya (vital faculty, life-force, force of life-duration, life-faculty, vitality) LIFE. Jivita is life (āyus) (The āyus of the three spheres of existence). The support of warmth and consciousness…a cause of the duration of the series, named āyus. II.45 [AVA: “projected by previous karma, serving as the cause for the uninterrupted series of the six entrances (ayatanas) [of the human personality], and forming the basis for the designation (prajapati) of the four births and the five planes of existence… it is also called the life-principle (āyus).” 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 projected by past action.”] Bhaya: prajapati (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 jīvita.)

66. Jati-laksana (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 origination of previously non-existent formations in relation to a class affiliate.”] Bhaya: prajapati (“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…[rather] production or arising is the fact that the series begins; disappearance or impermanence is
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. II.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 異相, 老相 (deterioration-characteristic, decrepitude, change, changing, death, aging/decay)

OLD AGE makes them (conditioned dharmas) deteriorate. II.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-laksana 滅相, 無常相 (impermanence-characteristic, extinction, disappearance, destruction)

IMPERMANENCE destroys them. II.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 activity having been impaired [by the deterioration-characteristic] to enter into the past.” 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 samjñās. “Name” or “word” is understood as “that which causes ideas to arise,” for example the words “warmth,” “sound,” “odor,” etc. [Kaya or "body" means "collection"] II.47 [PSP: “The expressions [that describe] the essences of entities.” Anacker: “denotations for the particularities of events.”] Bhaya: prajnapti ("Are not words, phrases, and phonemes (nāman, pada, vyanjana) ‘voice’ (vač) by nature, and consequently ‘sound’ (sabda)? Hence they form part of the rupakashandhā; they are not nonskarmas dissociated from the mind as the Sarvastivādins 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)

PADAKAYA. Collections of vākyas: a) "Phrase" is understood as vākya, a discourse, a phrase allowing the development necessary for a complete sentence, for example the stanza, “Impermanence are the samskaras…” 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, 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)

VYANJANAKAYA. Collections of aksaras…or phoneme (varna), vowels and consonents, for example. a, ą/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. Asamskṛta Dharmas 無為法 (Unconditioned, Unconstructed, Non-phenomenal, Non-created) (3 dharmas):

A) The unconditioned has neither cause nor result. II.55. B) Samskṛta, conditioned, is explained etymologically as “that which has been created (krta) 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 Dharmas – conditioned, constructed, phenomenal, created.]

73. Pratisamkhya-nirodha 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)

PRATISAMKHYANIRODHA is disjunction…(Conscious) disjunction (visumyoga, ii.57d) from the impure dharmas is pratisamkhyanirdhā (ii.55) [or Nirvana]. Pratisamkhya or pratisamkhyā signifies a certain pure prajna, the comprehension of the Truths. The "extinction" of which one takes possession by this prajna is called pratisamkhyanirdhā… Each [disjunction occurs] separately…The objects of "disjunction" are as numerous as the objects of "junctiion." I.6. Also II.55: [The Sarvastivādins]: This dharma, in its nature, is real, but indescribable; only the Aryans "realize" it internally, each for himself, or it is possible to indicate its general characteristics, by saying that there is a real entity (dravya), distinct from others, which is good and eternal, and which receives the name of pratisamkhyanirdhā, and which is also called disconnection or visumyoga. (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 antidote to the mental afflictions.”] Bhaya: prajnapti II.55 (“Pratisamkhyānirdhā 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. Apratisamkhya-nirodha 非擇滅 (cessation independent of deliberation (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)

APRATISAMKHYANIRODHA. 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 antidote to the mental afflictions.” Anacker: “any non-separation from cessation without antidotes to afflictions figuring in.” SAM:”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 apratisamkhyānirdhā.”)

75. Akasa 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 resisting 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.”] SAM: “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.”)
**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 (samprayuktas) and disassociated (viprayuktas) 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 Sariputra’s insight into states one by one as they occurred was this:

“Here, bhikkus, quite secluded from sensual pleasures, secluded from unwholesome sattas, 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 sustained 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 unattracted, 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 avayakrtas 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): vietakka (thought-conception), vicara (discursive thinking), piti (interest), sukha (pleasure), ekaggata (one-pointedness)
- **Faculties (indriya)** (8 factors): saddha (faith), viriya (energy), sati (mindfulness), samadhi (concentration), panna (wisdom), mano (mind), somanassa (joy), jivita (vitality)
- **Path (maggas)** (5 factors): samma (right): view (ditthi), sappayana (effort), sati (mindfulness), samadhi (concentration)
- **Powers (bala)** (7 factors): saddha (faith), viriya (energy), sati (mindfulness), samadhi (concentration), panna (wisdom), hri (moral shame), otappa (fear of blame)
- **Wholesome Roots (kusala-nula)** (3 factors): alohba (non-greed), adosa (non-hatred), amoha (non-delusion)
- **Ways of Action (kusala-kamma-patha)** (3 factors): anabhijjha (non-covetousness), avayapa (non-ill-will), samma-dhitti (right view)
- **Guardians of the World (lokapala)** (2 factors): hri (moral shame), otappa (fear of blame)
- **Six Pairs of Wholesome (yugala)** (12 factors): kaya-passaddhi (tranquillity of cetasikas), citta-passaddhi (tranquillity of mind), kaya-lahuta (lightness of cetasikas), citta-lahuta (lightness of citta), kaya-muduta (pliancy of cetasikas), citta-muduta (pliancy of citta), kaya-kammannata (wieldiness of cetasikas), citta-kammannata (wieldiness of citta), citta-pagunnata (proficiency of cetasikas), citta-pagunnata (proficiency of citta), kaya-uujukata (uprightness of cetasikas), citta-uujukata (uprightness of citta)
- **Helpers (upakaraka)** (2 factors): sati (mindfulness), sampajanna (mental clarity)
- **Pairwise Combination (yuganadtha)** (2 factors): samatha (calm), vipassana (insight)
- **Last Dyad (pitthi-duka)** (2 factors): paggaha (exertion), avikkhepa (undistractedness)
- **Supplementary (ye-vana)** (9 factors): chanda (intention), adhimokha (decision), manasikara (attention), tatramajjhata (equanimity), karuna (compassion), mudita (sympathetic joy), vaci-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-bhumikas (basic states)** (10): vedana (sensation), samjna (notion), cetana (volition), sparsa (contact), manasikara (attention), chanda (desire), adhimoksha (approbation), smrti (mindfulness), samadhi (concentration), prajna (discernment)
- **Klesa-maha-bhumika (basic defilements)** (10): asraddhya (lack of faith), kausidya (idleness), musita-smrti (forgetfulness), viksepa (distractedness), avidiya (ignorance), asampavajjana (non-discrimination), ayoniomanaska (wrong attention), mithyadhimoksha (false resolve), auddhatya (restlessness), pramada (carelessness)
- **Purifita-klesha-bhumika (minor defilements)** (10): krodha (anger), upanaha (enmity), mrksa (hypocrisy), pradasa (vexation), irsya (envy), matsuqra (avarice), sathyya (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 (hate), vicikrtas (doubt)
- **Driti (views)** (5): satkaya-dristi (personality belief), antagatha-dristi (extreme views of nihilism & eternalism), mithya-dristi (wrong view), driti-paramarsa (attachment to views), vilavataramarsa (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), avidiya-sparsa (contact by ignorance), na-vidya-navidiya-sparsa (contact by neither-knowledge-nor-non-knowledge)
- **Indriya (faculties)** (5): sukka (pleasure), duhkhha (pain), saurmanasaya (satisfaction), daurmanasaya (dissatisfaction), upaksa (indifference)
- **Dharms (5):** vitarka (reasoning), vicara (investigation), vijnana (consciousness), ahriyka (absence of shame), anapatrayya (absence of fear of blame)
- **Kaya (6 groups of):** vijjana-kaya (6 groups of consciousnesses: visual, auditory, olfactory, gustatory, tangible, mental), spasra-kaya (6 groups of contacts, visual, etc.), vedana-kaya (6 feelings), samjna-kaya (6 notions), cetana-kaya (6 volitions), trsna-kaya (6 cravings)

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**Note**: The above enumeration is an attempt to capture the essence of the Abhidhamma in a simplified format, focusing on the mental states and their relationships as described in the Majjhima Nikaya and the Dhammasangani. It is not an exhaustive list and may not correspond exactly to the original Pali texts.
Tendencies to abstraction led to elimination of repetitions in such enumerations, by establishing the dharmas as basic categories which subsume or include (samghraha) 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 Mahasamghika 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 I and II (Ch I includes the rupa dharmas (I), citta dharma (II) and the asmaskrta dharmas (V), Ch II includes the samprayukta (associated, III) and viprayukta (disassociated, 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 V): samyojana (9 fetters), bandhana (9 bondages), anusa (7, 10 & 98 proclivities), klesa (defilements), upaklesa (10 secondary defilements), paryavasthana (10 envelopments), asrava (3 outflows), ogha (4 floods), yoga (4 yokes), upadana (4 clippings), kayagrantha (4 bodily ties), nivara (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 enumerations in the Kosa which suggest that these lists were not closed (for example, in II.36 the list of viprayukta-samprkara-dharmas ends with an “etc.”/“and others of this type”). The dharma 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, 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 of 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 a 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-mechanistic 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 Bhaya refutes the existence of 18 of these dharmas (as noted above: Bhaya: Prajñātī). 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 caitīta (mental factors). AKB II.32 quotes a Sutra from the Samyuktagama: “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 Sarvastivadins:] 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 simultaneous, 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. (see below).
Related Ennumerations of Dhammas

The Panca-Skandhaka-PraKarana (PSP), A Discussion of the Five Aggregates, is an explication of the dhammas by Vasubandhu that seems to lie somewhere between the 75 dhammas of the Abhidharmakosa and Vasubandhu’s later Yogacara enumerations of the dhammas (see below). Translations: Stefan Anacker in Seven Works of Vasubandhu & Artemus Engle in The Inner Science of Buddhist Practice.

I. MATERIALITY (RUPA) (15 dhammas):
   a) The 4 elements (see Chapter I Study of the 5 Skandhas)
   b) That which is derived from the 4 elements: 5 organs, 5 objects and avijñapti (as dhammas #1-11 in the Table above)

II. SENSATION (VEDANA):
as dhaLa #13 above.

III. CONCEPTION (SAMJNA):
as dhamma #15 above.

IV. FORMATIONS (SAMSKRATA):
   ASSOCIATED WITH MIND (51 dhammas):
   a) 5 universals: contact (#17), attention (#20), sensation (#13), conception (#15), volition (#14)
   b) 5 limited to a particular object: aspiration (#16), resolve (#21), recollection (#19), concentration (#22), discernment (#18)
   c) 11 virtuous: faith (#23), respect (#27), fear (#28), non-greed (#39), non-hostility (#30), non-delusion (subsumed under prajna (#18)), effort (#32), aptitude (#25), diligence (#24), equanimity (#26), non-violence (#31).
   d) 6 root mental afflictions: desire (#55), hatred (#56), pride (#57), ignorance (#33), views (under prajna (#18)), doubt (#58).
   e) 20 secondary afflictions: anger (#41), emnity (#42), dissimulation (#43), stubbornness (#45), envy (#44), greed (#47), hypocrisy (#46), deceptiveness (#48), pride (#49), violence (#50), disrespect (#39), absence of fear (#40), torpor (#37), dissipation (#38), disbelief (#36), idleness (#35), non-diligence (#34), forgetfulness, distraction, lack of awareness (these last 3 are not in the 75 dhammas).
   f) 4 indeterminate: regret (#51), sleep (#52), reasoning (#53), investigation (#54).
   NOT ASSOCIATED WITH MIND (14 dhammas): acquisition (#59), non-conscious absorption (#63), absorption of extinction (#64), non-consciousness (#62), vital faculty (#65), group homogeneity (#61), arising (#66), duration (#67), old-age (#68), impermanence (#69), words (#70), phrases (#71), syllables (#72), quality (or state) of being an ordinary being (not included in the 75 dhammas but see Ch II, K40 where it is discussed with non-possession (#60), a person who has not acquired the way.)

V. CONSCIOUSNESS (VIJNANA):
as awareness of the object, it is as consciousness (#12), but as the storehouse consciousness (alaya-vijñana), it is not included in the 75 dhammas. (2 dhammas.)

(VL) UNCONDITIONED (ASAMSKRATA): These are not included in the 5 skandhas (which only encompass conditioned dhammas) but are included in the analysis of the 12 ayatanas (4 dhammas):
   space (#75), cessation through deliberation (#73), cessation not through deliberation (#74), suchness (not in the 75 dhammas).
This list of 86 dharmas differs from the list of 75 dharmas in the following ways:
- The analysis of rupa includes the 4 elements and the explicit distinction of the primary elements and derived matter (also see below)
- Rather than 10 universals, there are two groups: 5 universals & 5 particular
- There is one additional virtuous dharma: non-delusion.
- The analysis of the defilements is quite different: the 6 root afflictions includes 1 of the defiled universals, 4 of the indeterminates, and 1 dharma (views) not included explicitly in the list of 75 dharmas.
- The category of secondary defilements is expanded from 10 dharmas to 20, by including the 2 unskillful universals, 5 defiled universals, and 3 dharmas not included in the list of 75 dharmas:
  - mutisamāsātri: forgetfulness, confused memory
  - asamprajñā: lack of awareness, inattentiveness, non-alertness
  - vikṣepa: distraction, desultoriness [distraction has sub-categories: 3-fold: towards the outer, the inner, & status, and 6-fold: inherent, external, internal, to a sign, rigid, and attentive.]
- There are only 4, rather than 8 indeterminates.
- The dharmas not associated with mind does not include non-possession but does include the quality of being an ordinary person.
- Consciousness also includes the storehouse consciousness.
- There is one additional unconditioned dharma: suchness or thusness or as-it-is-ness.

Differences between the great elements and derived matter according to the Sarvastivada school (from Dhammajoti):

<table>
<thead>
<tr>
<th>GREAT ELEMENTS (MAHABHUTA)</th>
<th>DERIVED MATTER (BHAUTIKA)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Invisible</td>
<td>Visible</td>
</tr>
<tr>
<td>Resistant</td>
<td>Resistant or non-resistant</td>
</tr>
<tr>
<td>with-outflow</td>
<td>with outflow or outflow-free</td>
</tr>
<tr>
<td>non-defined</td>
<td>skillful, unskillful, or non-defined</td>
</tr>
<tr>
<td>neither-trainee-nor-trainee</td>
<td>nature of trainee, non-trainee or neither</td>
</tr>
<tr>
<td>abandonable through cultivation</td>
<td>abandonable through cultivation or not to be abandoned</td>
</tr>
<tr>
<td>subsumed under 1st &amp; 2nd truths</td>
<td>subsumed under 1st, 2nd and 4th truths</td>
</tr>
<tr>
<td>without retribution</td>
<td>with-retribution or without</td>
</tr>
<tr>
<td>non-defiled</td>
<td>defiled or non-defiled</td>
</tr>
<tr>
<td>not karma</td>
<td>may or may not be karma</td>
</tr>
</tbody>
</table>

“The characteristics of the Great Elements differ in innumerable ways from those of the derived matter.” (MVS)

The 100 Dharmas (next page), from a text attributed to Vasubandhu, is quite similar to the list from the PSP. They include identical classifications of the 51 dharmas associated with mind (this same list of 51 mental factors also appears in Vasubandhu’s Thirty Verses (Trimsika), one of his later important Yogacara works, and is the standard list of mental factors encountered in the Tibetan tradition (e.g. Mind in Buddhist Psychology, The Mind and its Functions, etc.).) The 100 dharmas expands on the PSP list in the following ways:
- 8 consciousnesses are distinguished: the storehouse consciousness, the manas, and the 6 consciousnesses (1 mental & 5 sense)
- In the analysis of rupa, avijnapti has been replaced by a 5-fold analysis of “matter included in the sphere of mental objects” (note that there seems to be variant interpretations (or traditions) of these 5 sub-types, 3 translations/interpretations are included below):

<table>
<thead>
<tr>
<th>100 Dharmas (Lusthaus) “Formal Thought Objects”:</th>
<th>Abhidharmasamuccaya (Rahula/Boin-Webb) [Hopkins]:</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Concrete form analyzed to minutest extent極略色</td>
<td>[1] the infinitely small [from aggregation, e.g. a single particle]</td>
</tr>
<tr>
<td>b. Non-concrete form (space, color) analyzed to grandest extent極迴色</td>
<td>[2] pertains to space [space-form, e.g. space only appears to mind]</td>
</tr>
<tr>
<td>c. Innermost impression of perceptual form受所引色</td>
<td>[3] pertains to the discipline of commitment [from a vow, promise]</td>
</tr>
<tr>
<td>d. Forms arising through False Conceptual Construction遍計所起色</td>
<td>[4] pertains to the imagination [imaginary form, as in a dream]</td>
</tr>
<tr>
<td>e. Forms produced and mastered in Samadhi定所生自在色</td>
<td>[5] produced by supernatural powers [appearing in meditation]</td>
</tr>
</tbody>
</table>

- The list of dharmas not associated with mind has been considerably expanded from 14 dharmas to 24. The 100 dharmas does not include the quality of being an ordinary being (nor the dharma non-possession of the 75 dharmas), but adds 11 dharmas:

The Abhidharmasamuccaya, by Asanga, includes a list of 105 dharmas: 11 rupa, 55 dharmas associated with mind, 23 dharmas not associated with mind, 8 consciousnesses, and 8 unconditioned dharmas, which differs from the 100 dharmas in the following ways:
- 23 dharmas not associated with mind, rather than 24, by the addition of: the quality of an ordinary person (prthigjananatva) [included in the PSP list above], and the non-inclusion of: 74. Differentiation of species (visabhāga), and 94. Otherwiseness (anyathātva).
- Like the analysis in the Thirty Verses, manas [the 7th consciousness] is associated with 4 ever-present (sarvatraga) defilements: self-view (atmadṛṣti), self-love (atmasneha), self-pride (asissmama) and ignorance (avidya). [These are not usually included in enumerations of the dharmas, perhaps because they are subsumed in the standard list of the defilements.]
- The 6 unconditioned dharmas have been expanded into 8 by dividing suchness into 3 distinct dharmas: [1] the suchness (essential nature) of favorable things (kusala) (kusala), [2] the suchness of unfavorable things (akusala), [3] the suchness of neutral things (avyakṛtadharma).
### I. The Eight Consciousnesses  
**Citta-dharma 心法, 八識**

<table>
<thead>
<tr>
<th>No.</th>
<th>Consciousness</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Seeing-consciousness</td>
<td>caksur-vijñāna 視識</td>
</tr>
<tr>
<td>2.</td>
<td>Hearing-consciousness</td>
<td>śrōtra-vijñāna 聽識</td>
</tr>
<tr>
<td>3.</td>
<td>Smelling-consciousness</td>
<td>grhāṇa-vijñāna 韭識</td>
</tr>
<tr>
<td>4.</td>
<td>Tasting-consciousness</td>
<td>jīvā-vijñāna 舌識</td>
</tr>
<tr>
<td>5.</td>
<td>Tactile/kinetic consciousness</td>
<td>kāya-vijñāna 身識</td>
</tr>
<tr>
<td>6.</td>
<td>Empiric-consciousness</td>
<td>mano-vijñāna 意識</td>
</tr>
<tr>
<td>7.</td>
<td>Focusing</td>
<td>manas 意</td>
</tr>
<tr>
<td>8.</td>
<td>Warehouse consciousness</td>
<td>ālaya-vijñāna 阿賴耶識</td>
</tr>
</tbody>
</table>

### II. Mental Associates caitta, caitasika-dharma 心所法 / citta-samprayukta-dharma 心相應法. A. Always-active Sarvatrātā 遍行

<table>
<thead>
<tr>
<th>No.</th>
<th>Sense Contact</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>9.</td>
<td>Sensory contact</td>
<td>sparśa 触</td>
</tr>
<tr>
<td>10.</td>
<td>Pleasure/pain-neutral</td>
<td>vedanā 受</td>
</tr>
<tr>
<td>11.</td>
<td>Volition</td>
<td>cetanā 思</td>
</tr>
<tr>
<td>12.</td>
<td>Associative-thinking</td>
<td>saṃjñā 思</td>
</tr>
<tr>
<td>13.</td>
<td>Attention</td>
<td>manaskāra 作意</td>
</tr>
</tbody>
</table>

### B. Specific Viniyata 別境

<table>
<thead>
<tr>
<th>No.</th>
<th>Desire</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>14.</td>
<td>Desire</td>
<td>chanda 欲</td>
</tr>
<tr>
<td>15.</td>
<td>Confident Resolve</td>
<td>adhīnokṣa 勝解</td>
</tr>
<tr>
<td>16.</td>
<td>Memory/mindfulness</td>
<td>smyti 念</td>
</tr>
<tr>
<td>17.</td>
<td>Meditative concentration</td>
<td>saṃādhi 定</td>
</tr>
<tr>
<td>18.</td>
<td>Discernment</td>
<td>prajñā 慧</td>
</tr>
</tbody>
</table>

### C. Advantageous Kuśala 善

<table>
<thead>
<tr>
<th>No.</th>
<th>Faith/trust</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>19.</td>
<td>Faith/trust</td>
<td>śraddhā 信</td>
</tr>
<tr>
<td>20.</td>
<td>[inner] Shame</td>
<td>hṛi 慘</td>
</tr>
<tr>
<td>21.</td>
<td>Embarrassment</td>
<td>apatāpya 厭</td>
</tr>
<tr>
<td>22.</td>
<td>Lack of Greed</td>
<td>aloha 無貪</td>
</tr>
<tr>
<td>23.</td>
<td>Lack of Hatred</td>
<td>advesa 無嗔</td>
</tr>
<tr>
<td>24.</td>
<td>Lack of Misconception</td>
<td>amoha 無痴</td>
</tr>
<tr>
<td>25.</td>
<td>Vigor</td>
<td>vīrya 精進</td>
</tr>
<tr>
<td>26.</td>
<td>Serenity</td>
<td>praśrābdhi 興安</td>
</tr>
<tr>
<td>27.</td>
<td>Carefulness</td>
<td>apramāda 不放逸</td>
</tr>
<tr>
<td>28.</td>
<td>Equanimity</td>
<td>upēksa 行捨</td>
</tr>
<tr>
<td>29.</td>
<td>Non-harmfulness</td>
<td>ahimsā 不害</td>
</tr>
</tbody>
</table>

### D. Mental Disturbances Kleśa 頑髒

<table>
<thead>
<tr>
<th>No.</th>
<th>Appropriation</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>30.</td>
<td>Appropriation</td>
<td>rāga 貪</td>
</tr>
<tr>
<td>31.</td>
<td>Aversion</td>
<td>pratigha 頌</td>
</tr>
<tr>
<td>32.</td>
<td>Stupidity</td>
<td>mūḍhi 愚</td>
</tr>
<tr>
<td>33.</td>
<td>Arrogance</td>
<td>māna 慢</td>
</tr>
<tr>
<td>34.</td>
<td>Doubt</td>
<td>vicikīrta 疑</td>
</tr>
<tr>
<td>35.</td>
<td>Perspectivity</td>
<td>ārṣṭī 意見</td>
</tr>
</tbody>
</table>

### E. Secondary Mental Disturbances Upakleśa 隨煩

<table>
<thead>
<tr>
<th>No.</th>
<th>Anger</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>36.</td>
<td>Anger</td>
<td>krodha 忿</td>
</tr>
<tr>
<td>37.</td>
<td>Enmity</td>
<td>upanāha 恨</td>
</tr>
<tr>
<td>38.</td>
<td>Resist recognizing own faults</td>
<td>mraksam 覆</td>
</tr>
<tr>
<td>39.</td>
<td>[verbal] Maliciousness</td>
<td>pradaśa 脅</td>
</tr>
<tr>
<td>40.</td>
<td>Envy</td>
<td>ṛasyā 嫉</td>
</tr>
<tr>
<td>41.</td>
<td>Selfishness</td>
<td>mātsarya 我</td>
</tr>
<tr>
<td>42.</td>
<td>Deceit</td>
<td>māyā 語</td>
</tr>
<tr>
<td>43.</td>
<td>Guile</td>
<td>śāhīya 謊</td>
</tr>
<tr>
<td>44.</td>
<td>Harmfulness</td>
<td>viḥiṃsā 殘</td>
</tr>
<tr>
<td>45.</td>
<td>Conceit</td>
<td>mada 謊</td>
</tr>
<tr>
<td>46.</td>
<td>Shamelessness</td>
<td>āḥṛīkya 無懼</td>
</tr>
<tr>
<td>47.</td>
<td>Non-embarrassment</td>
<td>anapratīpya 無愧</td>
</tr>
<tr>
<td>48.</td>
<td>Restlessness</td>
<td>audhatya 無障</td>
</tr>
<tr>
<td>49.</td>
<td>Mental fogginess</td>
<td>styāna 風沈</td>
</tr>
<tr>
<td>50.</td>
<td>Lack of Faith/trust</td>
<td>āsraddhāya 不信</td>
</tr>
<tr>
<td>51.</td>
<td>Lethargic negligence</td>
<td>kauśāda 懶念</td>
</tr>
<tr>
<td>52.</td>
<td>Carelessness</td>
<td>prumāda 放逸</td>
</tr>
</tbody>
</table>

### III. Form Rūpa-dharma 色法

<table>
<thead>
<tr>
<th>No.</th>
<th>Eye</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>60.</td>
<td>Eye</td>
<td>caksus 眼</td>
</tr>
<tr>
<td>61.</td>
<td>Ear</td>
<td>śrōtra 耳</td>
</tr>
<tr>
<td>62.</td>
<td>Nose</td>
<td>grhāṇa 鼻</td>
</tr>
<tr>
<td>63.</td>
<td>Tongue</td>
<td>jīvā 舌</td>
</tr>
<tr>
<td>64.</td>
<td>Body</td>
<td>kāya 身</td>
</tr>
<tr>
<td>65.</td>
<td>Form</td>
<td>rūpa 色</td>
</tr>
<tr>
<td>66.</td>
<td>Sound</td>
<td>śabda 聲</td>
</tr>
<tr>
<td>67.</td>
<td>Smell</td>
<td>gandha 香</td>
</tr>
<tr>
<td>68.</td>
<td>Taste</td>
<td>rasa 味</td>
</tr>
<tr>
<td>69.</td>
<td>Touch</td>
<td>sprasa 游</td>
</tr>
</tbody>
</table>

### IV. Embodied-conditioning Not Directly [perceived] by Citta Citta-viprayukta-saṃskāra-dharma 心不相應行法

<table>
<thead>
<tr>
<th>No.</th>
<th>Field of Thought</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>71.</td>
<td>[karmic] Accrual</td>
<td>prāpti 得</td>
</tr>
<tr>
<td>72.</td>
<td>Life-force</td>
<td>jīvendriya 命根</td>
</tr>
<tr>
<td>73.</td>
<td>Commonalities by species</td>
<td>nikāya-sabhaṇga 善同分</td>
</tr>
<tr>
<td>74.</td>
<td>Differentiation of species</td>
<td>visabhaṇga 異法</td>
</tr>
<tr>
<td>75.</td>
<td>Attainment of Thoughtlessness</td>
<td>asaṃjñi-saṃpāti 無想定</td>
</tr>
<tr>
<td>76.</td>
<td>Attainment of Cessation</td>
<td>nirroha-saṃpāti 慻盡定</td>
</tr>
<tr>
<td>77.</td>
<td>[realm of] Thoughtless [beings]</td>
<td>asaṃjñika 無想果</td>
</tr>
<tr>
<td>78.</td>
<td>‘Name’ body</td>
<td>nāma-kāya 名身</td>
</tr>
<tr>
<td>79.</td>
<td>‘Predicate’ body</td>
<td>pada-kāya 句身</td>
</tr>
<tr>
<td>80.</td>
<td>‘Utterance’ body</td>
<td>vyaćana-kāya 文身</td>
</tr>
<tr>
<td>81.</td>
<td>Birth/arising</td>
<td>jāti 生</td>
</tr>
<tr>
<td>82.</td>
<td>Continuity/abiding</td>
<td>shiti 住</td>
</tr>
<tr>
<td>83.</td>
<td>Aging/decaying</td>
<td>jarā 老</td>
</tr>
<tr>
<td>84.</td>
<td>Impermanence</td>
<td>anityatā 無常</td>
</tr>
<tr>
<td>85.</td>
<td>Systematic Operation</td>
<td>pravṛtti 流轉</td>
</tr>
<tr>
<td>86.</td>
<td>Determinant (karmic) Differences</td>
<td>pratiniyama 定異</td>
</tr>
<tr>
<td>87.</td>
<td>Unifying</td>
<td>yoga 相應</td>
</tr>
<tr>
<td>88.</td>
<td>Speed</td>
<td>āvāja 勢速</td>
</tr>
<tr>
<td>89.</td>
<td>Seriality</td>
<td>anukrama 次第</td>
</tr>
<tr>
<td>90.</td>
<td>Area (space)</td>
<td>deśa 方</td>
</tr>
<tr>
<td>91.</td>
<td>Time</td>
<td>kāla 時</td>
</tr>
<tr>
<td>92.</td>
<td>Number/calculation</td>
<td>saṃkhyā 數</td>
</tr>
<tr>
<td>93.</td>
<td>Synthesis</td>
<td>sāmagrī 和合</td>
</tr>
<tr>
<td>94.</td>
<td>Otherwiseness</td>
<td>anātātva 无和合</td>
</tr>
</tbody>
</table>

### V. Unconditioned Dhammas Asaṃskṛta-dhammas 無為法

<table>
<thead>
<tr>
<th>No.</th>
<th>Spatiality</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>95.</td>
<td>Spatiality</td>
<td>ākāsa 虚空</td>
</tr>
<tr>
<td>96.</td>
<td>Cessation through Understanding</td>
<td>pratisamkhyā-nirodha 捨滅無為</td>
</tr>
<tr>
<td>97.</td>
<td>Cessation without Understanding</td>
<td>apratisamkhyā-nirodha 非捨滅無為</td>
</tr>
<tr>
<td>98.</td>
<td>Motionless’ Cessation</td>
<td>ānūhya 不動滅無為</td>
</tr>
<tr>
<td>99.</td>
<td>Cessation of Associative-thinking and Pleasure/pain</td>
<td>saṃjñā-vedayita-nirodha 想受滅無為</td>
</tr>
<tr>
<td>100.</td>
<td>Ipseity</td>
<td>tatātā 如來</td>
</tr>
</tbody>
</table>
### 24 Conditional Relations:

The next pages include an overview of the Sarvastivadin analysis of causality: 4 conditions, 6 causes, 5 results. This is very different from the Abhidharma analysis of causality which developed in the Pali tradition, but responds to a number of similar questions. The 7th work of the Pali Abhidhamma canon, Pathana, carries out an extensive analysis of the 24 conditions (paccaya).

#### 1. Root condition (hetu paccaya):
- Just as a tree rests on its root, and remains alive only as long as its root is not destroyed, similarly all karmically wholesome and unwholesome mental states are entirely dependent on the simultaneity and presence of their respective roots.

#### 2. Object condition (dhammana paccaya):
- As object, forms the condition for consciousness and mental phenomena.

#### 3. Predominance condition (adhipati paccaya):
- 4 things, on the preponderance and predominance of which are dependent the mental phenomena associated with them, namely: concentrated intention (chanda), energy (viriya), consciousness (citta) and investigation (vîmamsa).

#### 4. Priority condition (anantarā paccaya):
- Refers to any state of consciousness and mental phenomena associated with them, which are the conditions for the immediately following stage in the process of consciousness.

#### 5. Contiguity condition (samanantarā paccaya): same as 4. above.


#### 7. Mutuality condition (aññamaññatā paccaya):
- Same as 6., "just like three sticks propped up one by another."

#### 8. Support condition (nissaya paccaya):
- Phenomenon which is aiding other phenomena in the manner of a foundation or base.

#### 9. Decisive Support condition (upaññaya paccaya):
- Is threefold, namely (a) by way of object, (b) by way of proximity, (c) natural decisive support. These conditions act as strong inducement or cogent reason.

#### 10. Pre-nascence condition (purejñātā paccaya):
- Refers to something previously arisen, which forms a base for something arising later on.

#### 11. Post-nascence condition (pacchajñātā paccaya):
- Refers to consciousness and the phenomena therewith associated.

#### 12. Repetition condition (āsava paccaya):
- Refers to the karmical consciousness, in which each time the preceding impulsive moments (javana-citta, q.v.) are for all the succeeding ones a condition by way of repetition and frequency.

#### 13. Karma condition (kamma paccaya):
- Pre-natal karma is the generating condition (cause) of the 5 sense-organs, the fivefold sense-consciousness, and the other karma-produced mental and corporeal phenomena in a later birth.

#### 14. Karma-result condition (vipāka paccaya):
- Karma-resultant 5 kinds of sense-consciousness are a condition by way of karma-result for the co-nascental mental and corporeal phenomena.

#### 15. Nutriment condition (dhāra paccaya):
- The 4 nutriments (see AKB Ch III K39-41)

#### 16. Faculty condition (indriya paccaya):
- This condition applies to 20 faculties (indriya), leaving out No. 7 and 8 from the 22 faculties.

#### 17. Jhāna condition (jhāna paccaya):
- The 7 so-called jhāna-factors, as these form a condition to the co-nascent mental and corporeal phenomena (see AKB Ch VIII).

#### 18. Path condition (magga paccaya):
- Refers to the 12 path-factors, as these are for the karmically wholesome and unwholesome mental phenomena associated with them, a way of escape from this or that mental constitution.

#### 19. Association condition (sampayutta paccaya):
- Refers to the co-nascent (s. 6) and mutually (s. 7) conditioned 4 mental groups (khandha).

#### 20. Dissociation condition (vipayutta paccaya):
- Such phenomena as aid other phenomena by not having the same physical base (eye, etc.) and objects. Thus corporeal phenomena are for mental phenomena.

#### 21. Presence condition (athī paccaya):
- Through its presence is a condition for other phenomena. This condition applies to the conditions Nos. 6, 7, 8, 10, 11.

#### 22. Absence condition (nattī paccaya):
- Consciousness, etc., which has just passed, and which thus forms the necessary condition for the immediately following stage of consciousness by giving it an opportunity to arise.

#### 23. Disappearance condition (vighata paccaya):
- Identical with No. 22.

#### 24. Non-disappearance condition (avighata paccaya):
- Identical with No. 21.

### Connections:
- The 4 conditions correspond to 1, 2, 3, 5 (and 4, 22 & 23); 7 & 8 relate to sahahbu-hetu; nysanda-phala may connect to 12; 13 & 14 relate to vipaka-hetu & vipaka-phala; 19 corresponds to the samprayuktaka-hetu; no correlate for visamyoga-phala.

### Table: Spheres of existence (Kama-K; Rupa-R);

| Condition | Spheres of existence | Belong to: | Outflowing? | Retribution? | Good, Bad, Neutral?
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. prāpti (acquisition)</td>
<td>All 3 spheres</td>
<td>Living beings</td>
<td>Yes</td>
<td>Yes</td>
<td>Good, Bad, Neutral</td>
</tr>
<tr>
<td>2. aprāpti (non-acquisition)</td>
<td>All 3 spheres</td>
<td>Living beings</td>
<td>Yes</td>
<td>No</td>
<td>Undefiled-neutral</td>
</tr>
<tr>
<td>3. nikaya-sabbağa (group-homogeneity)</td>
<td>All 3 spheres</td>
<td>Living beings</td>
<td>Yes</td>
<td>Yes</td>
<td>Undefiled-neutral</td>
</tr>
<tr>
<td>4. asampañika (non-thought)</td>
<td>R (Brhatphala)</td>
<td>Living beings</td>
<td>(No?)</td>
<td>Yes</td>
<td>Undefiled-neutral</td>
</tr>
<tr>
<td>5. asampiñi-sampatti (attainment of non-thought)</td>
<td>K &amp; R</td>
<td>Living beings</td>
<td>Yes</td>
<td>No</td>
<td>Good</td>
</tr>
<tr>
<td>6. nirodha-samapatti (attainment of extinction)</td>
<td>K &amp; R</td>
<td>Living beings</td>
<td>Yes</td>
<td>No</td>
<td>Good</td>
</tr>
<tr>
<td>7. jivitendriya (vital faculty)</td>
<td>All 3 spheres</td>
<td>Living beings</td>
<td>(No?)</td>
<td>Yes</td>
<td>Undefiled-neutral</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>
<td>(Undefiled-neutral?)</td>
</tr>
<tr>
<td>9. sātī-laksana (duration-characteristic)</td>
<td>All 3 spheres</td>
<td>All conditioned things</td>
<td>Yes</td>
<td>Yes</td>
<td>(Undefiled-neutral?)</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>
<td>(Undefiled-neutral?)</td>
</tr>
<tr>
<td>11. anitya-laksana (impermanence-characteristic)</td>
<td>All 3 spheres</td>
<td>All conditioned things</td>
<td>Yes</td>
<td>Yes</td>
<td>(Undefiled-neutral?)</td>
</tr>
<tr>
<td>12. nāmaka (group of words)</td>
<td>K &amp; R</td>
<td>Living beings</td>
<td>Yes</td>
<td>No</td>
<td>Undefiled-neutral</td>
</tr>
<tr>
<td>13. padakaya (group of phrases)</td>
<td>K &amp; R</td>
<td>Living beings</td>
<td>Yes</td>
<td>No</td>
<td>Undefiled-neutral</td>
</tr>
<tr>
<td>14. vyanjana-kaya (group of syllables)</td>
<td>K &amp; R</td>
<td>Living beings</td>
<td>Yes</td>
<td>No</td>
<td>Undefiled-neutral</td>
</tr>
</tbody>
</table>
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 & caaitta arise from all 4, 2 absorptions from 3 (no object), other dharmas by 2 (no object or equal-immediate).

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

**AKB II.61** The pratyaya that bears the name of hetu is five hetus...Excepting karahathetu, the five remaining hetus constitute hetutrpratyayata, causes as 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 (等無間緣): Equal-immediate Condition, 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 (anatara) dharmas.

Dhammajoti: “A citta or caaitta serves as a condition for the arising of the succeeding citta or caaitta: It both gives way to and induces the arising of the next citta-caaitta 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(所縁緣): 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., samskrta or asamskrta, past, present or future, can become condition qua objects.”

4. Adhipati- phala(增上緣): Condition of Dominance, Predominating Condition, Sovereign Condition

**AKB II.62 The cause termed kāraṇa 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 hetus 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 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 a cause, united, arising here, singular</td>
<td>what is not indirect, 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 (能作因): Efficient Cause, Reason-for-being (or Reason for existence) Cause (Generic, General & Indirect)

**AKB II.50: All** dharmas are karahathetu 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 karahathetu.

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. Sahabhu-hetu (俱有因): Co-existent Cause, Simultaneous Cause (Reciprocal Causality, Mutual Causality)

**AKB II.50: Sahabhu-hetu, coexistent causes, namely the elements (bhuta), 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 sahabhu-hetu 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. Sabha-hetu (同類因): Homogeneous Cause, Similar Cause, Parallel Cause (Similars Cause Similars)

**AKB II.52:** Similar dharmas are sabaḥgahethu or similar causes. Belong to the same category (nikaya) and the same stage (bhuta). Arisen previously...[but] The Path is sabaḥgahethu to an equal or superior Path.[II.59:This & Sarvatra-ga-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. Samprayuktahetu (相應因): Conjoined Cause, Associative Cause, Concomitant Cause, Interpenetrating Cause
AKB II.53: The mind and its mental states are only samprayuktahetu, 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 samprayuktahetu is also sahabhuhetu [co-existent cause]. What is the difference between these two causes? Some dharmas are called samprayuktahetu, 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. Sarvatragahetu (遍行因): Universal Cause, Immoral Cause, Pervasive or 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 [nityaka, '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 sahabhagahetu [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 (異熟因): Retributive Cause, Maturation Cause, Fruition 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 fives 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** (異熟果): Retribution Fruit, Retributive Result, Maturation Result, Fruition Effect, Heterogenous 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 undefiled-neutral – that is, it presents no obstacle to the path.)

2. **Nisyanda-phala** (等流果): Emanation Fruit, Outflowing/Even-Flowing Result, Automatic or Uniformly Contiguous Effect
   AKB II.57 A result that resembles its cause is called outflowing.[produced by similar (sabha) & universal (sarvatraga) causes.] (Nisyanda: “flowing forth, issuing”. Xuanzang’s trans: “equal-flowing”. Tibetan: “cause-conforming”, “consistent consequences”).

3. **Visamyoga-phala** (等流果): 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 (prapti) of disconnection...the Path causes one to obtain disconnection. Hence, although the Path is not the cause of disconnection (=pratisamkhya-niriddha) 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** (士用果): 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.]...refers to the agent [see adhipati-phala below].[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** (增上果): Fruit of Dominance, Predominating Result, Sovereign Result, Dominant Effect,Aggregate Effect
   AKB II.58 Any conditioned dharma is the predominating result (adhipati-phala) 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? Th...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-pratyaya (Causal condition)</td>
<td>Sahbhuh-hetu (Co-existent Cause)</td>
<td>Purusakara-phala (Virile result)</td>
</tr>
<tr>
<td></td>
<td>Samprayuktakahetu (Associative Cause)</td>
<td>Nisyanda-phala (Outflowing or Concordant result)</td>
</tr>
<tr>
<td></td>
<td>Sahhaga-hetu (Similar Cause)</td>
<td>Vipaka-phala (Retributive result)</td>
</tr>
<tr>
<td></td>
<td>Sarvatragahetu (Universal Cause)</td>
<td>Visamyoga-phala (Disconnection Result)</td>
</tr>
<tr>
<td></td>
<td>Vipaka-hetu (Retributive Cause)</td>
<td></td>
</tr>
</tbody>
</table>
Four classes of dharmas are distinguished in clarifying how many causes produce the dharmas:

1. defiled dharmas, that is, the defilements, the dharmas associated with a defilement, and the dharmas having their origins in a defilement (iv.8);
2. retributive dharmas or dharmas arisen from a retributive cause (vipakahetu, ii.54c);
3. the other dharmas, that is, the neutral dharmas, with the exception of the dharmas of retribution, and the good dharmas, with the exception of the first pure dharmas
4. the first pure dharmas, that is, dukkhe dharmajnaksanti (i.38b, vi.27) and the dharmas coexistent with this kṣanti;

Dharmas that are not mind and its mental states (“other dharmas” in the table) include material-form dharmas (rupa), and the citt-viprayukta-samskaras, the formations dissociated from mind (see K35-48). Also see Chapter IV for how the first pure dharmas, that is the Path of Seeing (darsana-marga), do not include the similar cause (sabhaṇgaḥetu).

Unfolding the Samanantarapratyaya (Equal-immediate Condition): 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 analyzed in K67-71 in terms which types of mind can arise after each mind & 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>
</tr>
</thead>
<tbody>
<tr>
<td>Kamadhatu</td>
<td>Kamadhatu</td>
<td>Kamadhatu</td>
<td></td>
</tr>
<tr>
<td>1. Good mind in Kamadhatu</td>
<td>Eight: 1-6, 11, 12</td>
<td>Nine: 1-6, 9, 11, 12</td>
<td></td>
</tr>
<tr>
<td>2. Bad mind in Kamadhatu</td>
<td>Ten: 1-10</td>
<td>Four: 1-4</td>
<td></td>
</tr>
<tr>
<td>3. Defiled neutral mind in Kamadhatu</td>
<td>Ten: 1-10</td>
<td>Four: 1-4</td>
<td></td>
</tr>
<tr>
<td>4. Undefiled neutral mind in Kamadhatu</td>
<td>Five: 1-5</td>
<td>Seven: 1-6, 9</td>
<td></td>
</tr>
<tr>
<td>Rupadhatu</td>
<td>Rupadhatu</td>
<td>Rupadhatu</td>
<td></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></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></td>
</tr>
<tr>
<td>7. Undefiled neutral mind in Rupadhatu</td>
<td>Three: 5-7</td>
<td>Six: 2-3, 5-7</td>
<td></td>
</tr>
<tr>
<td>Arupadhatu</td>
<td>Arupadhatu</td>
<td>Arupadhatu</td>
<td></td>
</tr>
<tr>
<td>8. Good mind in Arupadhatu</td>
<td>Six: 1, 8-12</td>
<td>Nine: 2, 3, 5, 6, 8-12</td>
<td></td>
</tr>
<tr>
<td>9. Defiled neutral mind in Arupadhatu</td>
<td>Seven: 1, 4, 5, 7-10</td>
<td>Seven: 2, 3, 5, 6, 8-10</td>
<td></td>
</tr>
<tr>
<td>10. Undefiled neutral mind in Arupadhatu</td>
<td>Three: 8-10</td>
<td>Six: 2-3, 6, 8-10</td>
<td></td>
</tr>
<tr>
<td>Pure</td>
<td>Pure</td>
<td>Pure</td>
<td></td>
</tr>
<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></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></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.

Causality Unfolding in the Kosa: In terms of seeing how chapters I & II lay out fundamental principles which are then developed in and concretely instantiated in later chapters, here is an attempt to trace out how the above analysis of conditions, causes and results is worked out and exemplified in the Kosa as a whole (also see Ch III, K20-38 on dependent-origination):

Alabamana-pratyaya (object-condition) is exemplified in the analysis of the dhatus in Ch I, K34.
Samanantarapratyaya (equal-immediate condition) is unfolded in Ch II, K66-73.
Adhipati-pratyaya (predominating condition), karana-hetu (efficient cause), & adhipati-phala (predominating result) are explicates (mostly indirectly) in Ch III, on the world.

Sahabhu-hetu (co-existent cause) is exemplified in Ch II, K65.
Sabhaga-hetu (similar cause) is significant for its absence in “momentary” (ksanika) dharmas: see Ch I, K38 & Ch VI: 19.
Samprayukta-hetu (associative cause) is exemplified in the section on mental states in Ch II, K23-34, also in Ch III, K32, Ch V & VIII.
Sarvatraga-hetu (universal cause) is discussed in Chapter V on the defilements (K12-18).
Vipaka-hetu (retributive cause) and vipaka-phala (retribution) are primarily discussed in Chapter IV on Karma.
Nisyantha-phala (outflowing result) and vipaka-phala (retribution): also see Attribute Study in Supplemental Materials.
Visamyo-phala (disconnection result) is treated indirectly in Ch VI: paths of deliverance.

All 5 results are included in the study of results of various categories of action in Ch IV, K85-94.

(K64: humorous sarcasm!! On the existence of God as sovereign, creator, etc.: “do you say that God finds satisfaction in seeing the creatures that he has created in the prey of all the sufferings of existence, including the tortures of the hells? Homage to this God!”)