

# Abhidharmakosa Study Materials

## Supplemental Materials

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**Further Work Still to do...** There is much I would like to do, someday. First, integrating much more material from Dhammajoti, which I found very helpful, both in explicating the Sarvastivada approach in general, and also for articulating Samghabhadra's responses to many of the Sautrantika criticisms of Sarvastivada positions found in the Kosa. It would also be nice to include material from Patt's study and translation of the 1<sup>st</sup> Dalai Lama's commentary on the Kosa. I would also like to cross reference correlate expositions in the two Abhidharma-Hrdaya texts that have been translated into English. There is a great deal of other helpful studies out there that it would be good to integrate. A tri-lingual (Sanskrit-Chinese-English) version of the entire Kosa-Bhasya text would also be very helpful. I would have also liked to put together a Sanskrit glossary – especially of all the terms Pruden leaves untranslated. I am also interested in continuing to contemplate and work on the significance(s) of the material presented in the Kosa. The Kosa offers a systematic approach and while the parts are somewhat clear, if numerous, how everything works together is not always clear. The Kosa has been written for Abhidharmikas. It would be nice to have a companion to the Kosa that would explain all the basics (and sometimes not-so-basics!) which the Kosa does not explain. The significance of some debates are not clear – what is the relation to the system as a whole? Finding and translating passages from the Mahavibhasa, and other texts Vasubandhu is drawing on heavily, could perhaps clarify some of what is happening. It would also be nice to do exhaustive comparisons with Vasubandhu's other writings (*Pancaskandha-Prakarana*, *Karmasiddhi-prakarana* etc.), Theravadin Abhidharma texts (*Visuddhimagga* & *Abhidhammatta-Sangaha*) and Yogacara texts (*Abhidharmasamuccaya*, *Yogacarabhumi*, *Trim-sika*, etc.).

#### Attribute Studies Introduction:

The idea of these attribute studies is to gather material together from the various chapters of the Kosa to develop a deeper sense of the meaning and significance of these fundamental categories which appear repeatedly. They are an attempt to synthesize streams of connection which cut across the chapter and subject matter divisions of the Kosa.

### A. Attribute Study: *Sasrava* (Impure) and *Anasrava* (Pure)

Kosa References:	<i>Sasrava</i> (Impure)	<i>Anasrava</i> (Pure)
<b>Kosa as a whole</b>	Impure <i>dharma</i> s are primarily analyzed in Ch III, IV, V	Pure <i>dharma</i> s are primarily analyzed in Ch VI, VII, VIII
	Impure and pure <i>dharma</i> s are analyzed in Chapters I and II.	
<b>Ch I: Dharmas</b>	4a. The <i>dharma</i> s are impure, “in a relationship with the defilements”... 4b-c. Conditioned <i>dharma</i> s, with the exception of the Path, are impure...because the defilements adhere to them.	[4a. cont.:] or pure, “with no relationship to the defilements”... 5a-b. The undefiled truth of the Path and the three unconditioned things (space & 2 types of extinction) are pure.
<b>Ch I: 5 Skandhas</b>	8a-b. When they are impure, they are <i>upānānaskandhas</i> .	2a. Abhidharma is pure <i>prajñā</i> with its following. (“Following” is explained as “its escort, namely the five pure <i>skandhas</i> which coexist with <i>prajña</i> .”)
<b>Ch I: 18 Dhatus</b>	Three are pure and impure: 6. Mind-organ, 12. Mind-objects, 18. Mind-consciousness	
	The remaining 15 dhatus are impure.	-
<b>Ch I: Adandoning</b>	Abandoned by seeing ( <i>darsana</i> ) & meditation ( <i>bhavana</i> )	Not abandoned
<b>Ch II: 22 Indriyas</b>	10 are impure: 1.-5. (sense-faculties), 7.-9. (female, male & vital faculties), 10.&12. (faculties of displeasure & dissatisfaction)	3 are pure: 20. (faculty of learning), 21. (faculty of having learned), 22. (faculty of perfect knowledge)
	9 are impure or pure: 6. (mind-faculty), 11, 13 & 14 (faculties of pleasure, satisfaction & indifference), 15.-19. (5 spiritual faculties: faith, energy, mindfulness, meditation & wisdom)	
<b>Ch I &amp; II: 75 Dharmas</b>	Impure: 1.-10., 33.-50., 55.-59., 62., 63., 65.	Pure: 64., 73.-75.
	Impure or pure: 11.-32., 51.-54., 60., 61., 66.-72.	
<b>Ch III: Objects of mind</b>	35f. All of these eighteen [ <i>manopavicara</i> : objects of mind] are impure.	-
<b>Ch III: Foods</b>	40a-b. In the three Dhātus, contact, volition, and consciousness, when they are impure, are food.	-
<b>Ch IV: Derivation of action &amp; discipline:</b>	5a-b. When impure, bodily and vocal action derive from the primary elements of the sphere to which they belong. [and see pratimoksha & dhyana discipline, Ch IV, K13-44]	5c. When they are pure, they are from the primary elements of the sphere to which the person who has produced them belongs. [& see Pure Discipline in Ch IV, K13, 17, 20, 26, 35, 44]
<b>Ch IV: Action</b>	60. Bad actions, good action of Rūpa, good actions of Kāma, are, respectively, black, white, black-white;	...action which destroys the other actions is pure action.
<b>Ch IV: Results</b>	87a-b. Impure, in the path of abandoning, action embraces the five results.	87c. Pure, it includes four results. [with the exception of retributive result]...88a-b. The rest of pure action [not in the path of abandoning]...three results. [as below]
	neutral action [pure or impure], three results. [with the exception of the disconnective & retributive results]	
<b>Ch V: Objects of the defilements</b>	...all the other <i>anusayas</i> have impure <i>dharma</i> s for their object.	14. Wrong views, doubt, and the ignorance which is bound ( <i>yukta</i> ) to them, and independent ignorance, abandoned through the Seeing of Extinction and the Path, make six <i>anusayas</i> whose object is pure...
<b>Ch V: The asravas</b>	[K35-40: discussion of the 3 <i>asravas</i> , “cankorous influences”.]	[K64-70: discussion of the 9 perfect knowledges, the last 3 of which destroy the <i>asravas</i> .]
<b>Ch VI: The Paths</b>	1c-d. The Path of Meditation ( <i>bhavana-marga</i> ) is of two types pure or impure;...	
	-	...the Path of Seeing ( <i>darsana-marga</i> ) is pure.
<b>Ch VI: Suffering</b>	3. Impure <i>dharma</i> s, whether they are agreeable, disagreeable, or otherwise, are, without exception, suffering, by reason of the three types of suffering,	[K2 “...Why is comprehension only pure? Because it is a knowledge turned towards ( <i>abhi</i> ) Nirvana and the true ( <i>sam, samyak</i> ). <i>Samyak</i> means conforming to reality.”]
<b>Ch VI: 37 Limbs of Awakening</b>	71b. The others are of two types [pure & impure]. [1-22: 4 mindfulnesses, 4 efforts, 4 powers, 5 faculties, 5 powers]	71a. The parts of Bodhi and the parts of the Path are pure.
<b>Ch VII: 10 Knowledges</b>	[1 knowledge (conventional) is impure]	[8 knowledges (of dharmas, inferential, of the 4 truths, of destruction and of non-arising) are pure]
	[1 knowledge (of the mind of another) can be pure or impure]	
<b>Ch VII: Cultivation</b>	[Cultivation is of four types: 1. acquisition, 2. practice, 3. opposition, and 4. expulsion.]	
	good but impure <i>dharma</i> s are susceptible of 4 types of cultivation...the defiled and neutral <i>dharma</i> s of the last 2.	...the pure <i>dharma</i> s are susceptible of the first 2...
<b>Ch VIII: Absorptions</b>	5b. The (first) seven [ <i>dhyanas</i> ] are threefold. 5c. Enjoyment, pure ( <i>suddha</i> ), and free from the defilements ( <i>anasrava</i> ). 5d. The eighth is twofold [enjoyment & pure ( <i>suddha</i> )].	[only <i>anasrava dhyanas</i> abandon the defilements [(K21)]
	6a. The absorption of enjoyment is associated with thirst; 6b. A pure absorption is of a worldly order of good; 6c. It is the object of enjoyment.	6d. The absorption free from the defilements is transworldly.
	14a-b. One who does not possess them acquires them, pure [ <i>suddha</i> ], through detachment or through birth... 14d. One acquires them, defiled, through falling and through birth.	14c. One acquires them, undefiled [ <i>anasrava</i> ], through detachment.

**B. Attribute Study: *Kusala* (good), *Akusala* (Bad), *Ayyakṛta* (Neutral)**

	<i>Kusala</i> – good, wholesome	<i>Akusala</i> – bad, evil	<i>Ayyakṛta</i> – neutral, undefined
<b>Ch I: Dhatus</b>	-	-	29c. Eight <i>dhātus</i> are morally neutral. (1-5: sense-organs, 9-11: smells, tastes, tangibles)
	30a. The others are of three types. (6 mind, 7 sights, 8 sounds, 12 <i>dharma</i> s, 13-1		
<b>Ch II: Indriyas</b>	11c. Eight are good;	-	11f. The others, of one type.
	11d. Dissatisfaction is of two types;		
	11e. The mental organ, and the sensations, – with the exception of dissatisfaction, – are of three types.		
<b>Ch II: Mental States</b>	<i>kusala-mahabhumika</i> (K25)	<i>akusala-mahabhumika</i> (K26)	-
	-	<i>klesa-mahabhumika</i> (K26), <i>paritta-klesa-bhumika</i> (K27)	
	<i>mahabhumika</i> (K24), <i>aniyata</i> (K27, 28-33)		
	28a. The mind in <i>Kāmadhātu</i> , when it is good, always consists of twenty-two mental states, as it is always associated with <i>vitarka</i> and <i>vicāra</i> .	29a. A bad mind consists of twenty mental states... 29b. Twenty-one, when it is associated with one of the four defilements, with anger, etc., with regret.	30a. A neutral mind consists of eighteen mental states when it is defiled; 30b. In the contrary case, twelve.
<b>Ch II: Karmic Causation</b>	54c-d. Bad <i>dharma</i> s and impure good <i>dharma</i> s are retributive causes [ <i>vipaka-hetu</i> ]		57a. Retribution [ <i>vipaka-phala</i> ] is a neutral <i>dharma</i> .
<b>Ch II: Viprayukta dharmas</b>	[2 are good: <i>asamjñi-samapatti</i> & <i>nirodha-samapatti</i> ]	-	[The 11 others are undefiled-neutral]
	[1 is of three natures: <i>prapti</i> (possession)]		
<b>Ch II: Succession of mental states</b>	[See Table in Ch II Study Materials for a summary of K66-73 which analyzes which types of mind (good, bad, defiled neutral, undefiled neutral, <i>saikṣa</i> and <i>asaikṣa</i> ), in the three <i>dhatus</i> , can arise after each type of mind]		
<b>Ch IV: Karma</b>	7a. The <i>avijñapti</i> is never neutral. [and exists in <i>Kāmadhātu</i> & <i>Rupadhātu</i> ]		-
	7b. Other actions are of three types.		
	[Good action exists all 3 spheres]	7b-c. Bad action exists in <i>Kāmadhātu</i> .	[Neutral action exists all 3 spheres]
<b>Ch IV: A) absolutely (K8)</b>	[ <i>Nirvana</i> , deliverance (like the absence of sickness)]	[ <i>Samsara</i> , or existence: has for its process all suffering (like sickness)]	9d. Two entities are neutral in the absolute sense... The two unconditioned things ( <i>asamskṛta</i> , i.5), namely space and <i>apratisamkhyanirodha</i> , are, without ambiguity, neutral.
<b>Ch IV: B) in and of themselves (K8)</b>	[The roots of good (non-greed, non-hatred, non-delusion), respect & fear (like good medicine)]	[The roots of evil (greed, hate, delusion), disrespect & lack of fear (like bad medicine)]	
<b>Ch IV: C) through association (K8)</b>	[That which is associated with the roots, respect & fear (like a drink mixed with good medicine)]	[The <i>dharma</i> s associated with the roots of evil, disrespect & lack of fear (like a drink mixed with bad medicine)]	
<b>Ch IV: D) through their original cause (K8)</b>	[Having their origin in <i>dharma</i> s good in and of themselves or good through association... (like the milk of a cow which has consumed a drink mixed with good medicine)]	[The <i>dharma</i> s associated with these roots, etc, bodily action, vocal action, their characteristics (arising, etc.) & the <i>prapti</i> s... (like the milk of a cow which has consumed a drink mixed with bad medicine)]	
<b>Ch IV: Salutory, etc.</b>	45a-b. Good action is salutory... 47a-b. Good action, up to the Third <i>Dhyāna</i> , is of agreeable feeling. 47b-c. Above, it is of neither agreeable nor disagreeable sensation.	bad action is pernicious... 47c-d. Bad action, here below, is of disagreeable sensation.	...action differing from good and bad is different from the salutory and the pernicious.
<b>Ch IV: Retribution</b>	57a-c. Sensation, the result of good action free from <i>vitarka</i> , is exclusively mental.	57d. Sensation, which is the result of a bad action, is exclusively physical	-
<b>Ch IV: Karmapatha</b>	[10 good courses of action: K66-69]	[10 good courses of action: K65-78]	-
<b>Ch IV: Results</b>	[K88-89 analyzes good, bad & neutral <i>dharma</i> s constituting results (5 <i>phala</i> ) of good, bad & neutral actions.]		
<b>Ch IV: Further analysis of “good”</b>	125c-d. Good is threefold, merit ( <i>punya</i> ), <i>Nirvāṇa</i> and penetration ( <i>nirvhaḍa-bhagiya</i> ).	-	-
<b>Ch V: Defilements</b>	-	... 19c. The other <i>anuśayas</i> , here, are bad... 20a-b. Lust, anger and <i>mūḍi</i> [delusion], in <i>Kāmadhātu</i> , are roots of evil.	19a. All the “higher” <i>dhyāna</i> s are morally neutral. 19b. The belief in a self, a belief in extremes, and ignorance are neutral in <i>Kāmadhātu</i> ...
<b>CH VII: Knowledges</b>	14a. The first [conventional knowledge] is of three natures... ...the others are good.		

**C. Attribute Study: *Duhkha*, *Daurmanasya*, *Sukha*, *Saumanasa*, *Upekṣa***

	<i>Duhkha</i> (Displeasure)	<i>Daurmanasya</i> (Dissatisfaction)	<i>Sukha</i> (Pleasure)	<i>Saumanasa</i> (Satisfaction)	<i>Upekṣa</i> (Indifference)
<b>Ch I &amp; VI: Truths</b>	[ <i>Duhkha</i> is the 1 <sup>st</sup> Noble Truth]	-	[see discussion in Ch VI, K3 on whether agreeable sensation is possible, given the 1 <sup>st</sup> Noble Truth.]		-
<b>Ch I: Vedana</b>	K14 Bhasya: The aggregate of feeling ( <i>vedana-skandha</i> ) comprises three types of affect: pleasure ( <i>sukha</i> ), suffering ( <i>duhkha</i> ), and neither-suffering-nor-pleasure ( <i>aduhkhasukha</i> ) [= <i>upekṣa</i> ].				
<b>Ch II: Basis</b>	Bodily	Mental	Bodily	Mental	Both
<b>Ch II: Sphere</b>	Absent in Rupadhatu & Arupadhatu		Absent in Arupadhatu		In all 3 spheres
<b>Ch II: Pure...</b>	Pure or impure	Impure	Pure or impure	Pure or impure	Pure or impure
<b>Ch II: Kusala</b>	3 natures (KAA)	<i>Kusala</i> or <i>akusala</i>	3 nature: <i>Kusala</i> , <i>akusala</i> or <i>avyakṛta</i> (KAA)		
<b>Ch III: 12-fold chain</b>	22c-d. There is <i>sparśa</i> , or contact, until the moment when the capacity to distinguish the cause of pleasure, of suffering, etc., is acquired.				
<b>Ch III: Mind-Objects</b>	[See Table on K33-35 in Study Materials on what objects of mind ( <i>manopavicara</i> ) beings can have in the different realms in terms of the 6 object domains, the 3 realms and satisfaction/dissatisfaction/indifference.]				
<b>Ch IV: Action</b>	47c-d. Bad action, here below, is of disagreeable sensation.		47a-b. Good action, up to the Third Dhyāna, is of agreeable feeling.		47b-c. Above, it is of neither (cont.)
	(47b-c continued:) agreeable nor disagreeable sensation... 48a. According to some, intermediary action also exists below.				
<b>Ch V: The defilements</b>	...55b. Hatred with the contrary.		55a. Lust is associated with two agreeable sensations...		-
	55c. <i>Moha</i> (or <i>avidyā</i> ) with all.				
	-	55c-d. The view of negation with...	-	[55c-d cont.]...dissatisfaction and satisfaction	56c. All are associated with indifference.
	56a. Doubt with dissatisfaction.	-	-	56b. The others with satisfaction.	
	-	57a-c. Regret, envy, anger, hostility, aversion, and the esteeming of evil are associated with dissatisfaction.	-	57d. Avarice, with the contrary.	58c. Indifference is everywhere.
	-	58a-b. Crookedness, cheating, hypocrisy, and	-	[58a-b...] languor are associated with one & the other.	
-	-	58b-c. Pridefulness is associated with the two agreeable sensations.			
Four wrappings—namely disrespect, absence of fear, torpor, and dissipation—are associated with the five sensations, because the first two are <i>akusalamahabhumikas</i> , and the last two are <i>klesamahabhumikas</i> .					
<b>Ch VI: Suffering</b>	3. Impure <i>dharmas</i> , whether they are agreeable, disagreeable, or otherwise, are, without exception, suffering, by reason of the three types of suffering, each according to its type.				
	disagreeable things are suffering in and of themselves...		agreeable things are suffering because they are subject to transformation...		...because they are conditioned
<b>Ch VIII: Absorption</b>	[The sensations, especially pleasure and satisfaction, are also discussed in terms of the dhyanas – K7-10]				
	[not in the dhyanas]		In the 1 <sup>st</sup> , 2 <sup>nd</sup> , 3 <sup>rd</sup> dhyanas	In the 1 <sup>st</sup> and 2 <sup>nd</sup> dhyanas	In the 4 <sup>th</sup> dhyana

**D. Attribute Study: *Samskrta* (Conditioned), *Asamskrta* (Unconditioned)**

	<i>Samskrta</i> (Conditioned)	<i>Asamskrta</i> (Unconditioned)
<b>Ch I: Dharmas (pure &amp; impure)</b>	4b-c. Conditioned dharmas, with the exception of the Path, are impure. 5a-b. The undefiled truth of the Path [is pure]	...and the three unconditioned things are pure. 5c. Space and the two types of extinctions.
<b>Ch I: Skandhas</b>  [75 dharmas:]	7a-b. Conditioned things are the fivefold skandhas, matter, etc. 7c-d. Conditioned things are the paths; they are the foundations of discourse; they are “possessed of leaving”; they are “possessed of causes”. [dharmas #1-72]	22a-b. Unconditioned things are not named with respect to the skandhas, because they do not correspond to the concept. [dharmas #73-75]
<b>Ch I: Ayatanas, Dhatus</b>	[K15: The <i>ayatanas</i> and <i>dhatus</i> include all <i>dharmas</i> , conditioned and unconditioned.]	
<b>Ch I: Impermanence</b>	...The rest are impermanent.	48b. Unconditioned things are eternal.
<b>Ch I: Real (<i>dravya</i>)</b>	-	38a. A single dhātu “is real”. [only unconditioned]
<b>Ch II: Characteristics (<i>lakṣana</i>)</b>	K23 Bhasya: All conditioned <i>dharmas</i> ...are necessarily generated with their <i>samskrta-lakṣanas</i> —arising, duration, old age, and impermanence.	-
<b>Ch II: Causality</b>	55c-d. Conditioned things and disconnection are results.	55d. The unconditioned has neither cause nor result.
<b>Ch IV: Momentary</b>	2...all conditioned things are momentary	-
<b>Ch VI: The Path</b>	51b-c...The results of <i>sramanya</i> are conditioned...	and unconditioned <i>dharmas</i> .
<b>Ch VI: Deliverance</b>	...adhimokṣa is conditioned deliverance.	76a-c. Victory over the defilements is unconditioned deliverance;

### E. Attribute Study: Kamadhātu, Rupadhātu, Arupadhātu

	<b>Kamadhātu (Realm of Desire)</b>	<b>Rupadhātu (Realm of Subtle Form)</b>	<b>Arupadhātu (Realm of Formlessness)</b>
<b>Ch I: Dhatu</b>	30a-b. All exist in Kāmadhātu.	30b. Fourteen exist in Rūpadhātu. 30c-d. With the exception of odor, taste, the consciousness of odor, and the consciousness of taste.	31a-b. In Ārūpyadhātu, there is mental organ, an object of the mental consciousness, and the mental consciousness.
<b>Ch II: Indriyas</b>	12. The pure indriyas are absent from Kāmadhātu; [also see analysis of <i>indriyas</i> in K12 (from retribution), and K14 (at death)]	12b-c. The sexual organs and the two disagreeable sensations are absent from Rūpadhātu.	12d. And all the material organs and the two agreeable sensations are absent from Ārūpyadhātu.
<b>Ch II: Similar cause</b>	[K53 Bhasya analyzes the <i>sabhagahetu</i> of <i>dharmas</i> of hearing, reflection and meditation in Kamadhātu, Rupadhātu and Arupadhātu.]		
<b>Ch II: Equal immediate condition</b>	[See Table in Ch II Study Materials for a summary of K66-73 which analyzes which types of mind (good, bad, defiled neutral, undefiled neutral, <i>saiksa</i> and <i>asaiksa</i> ), in the three <i>dhatu</i> s, can arise after each type of mind]		
<b>Ch III: World of Beings</b>	1a-c. Kāmadhātu consists of hell, the Pretas, animals, humans, and six gods. 1c-d. Twenty, through the division of the hells and the differences in the continents.	2a-b. Above is Rūpadhātu, of seventeen places. 2b-d. made up of <i>dhyānas</i> which are each of three stages. But the fourth is of eight stages.	3a. Ārūpyadhātu is not a place. 3b. It is fourfold through its mode of existence. Here the mental series exists supported by the <i>nikāya</i> & the vital organ.
<b>Ch III: Objects of mind</b>	[See Table on K33-35 in Study Materials on what objects of mind ( <i>manpavicāra</i> ) beings can have in the different realms in terms of the 6 object domains, 3 realms and satisfaction/dissatisfaction/indifference.]		
<b>Ch III: Height/ life</b>	[K75-85 describe the height and lifespans of the beings in the various realms]		
<b>Ch IV: Avijñapti, etc.</b>	7b-c. Bad action exists in Kāmadhātu. [along with <i>avijñapti</i> , <i>vijñapti</i> , good & neutral action]	7c. <i>Avijñapti</i> also exists in Rūpadhātu. 7d. <i>Vijñapti</i> exists in the two spheres where there is <i>vicāra</i> .	[good and neutral action exist in Arupadhātu]
<b>Ch IV: Discipline</b>	1.) the discipline called <i>Pratimoksa</i> : this is the morality of the sphere of Kamadhātu, the morality of beings of this world;	2.) the discipline produced through <i>dhyāna</i> is morality of the sphere of Rupadhātu; and... [also see K35-44]	-
	<<< 3.) pure discipline, which arises from the Path, pure morality. [not in the 3 realms?] >>>		
<b>Ch IV: Action a)</b>	46a-b. Meritorious action is a good action in Kāmadhātu;	... non-agitated action is a good action above there.	
<b>Ch IV: Action b)</b>	60. Bad actions, ... good actions of Kāma, are, respectively, black... black-white;	... good action of Rūpa... [is] white...	-
	<<< [60]... action which destroys the other actions is pure action. [not in the 3 realms] >>>		
<b>Ch IV: Karma-patha</b>	[K82-84 analyze the Courses of Action, good and bad, in terms of the various realms of rebirth.]		
<b>Ch V: 98 defilements</b>	4. With the exception of three or two views, 10, 7, 7, 8 <i>anuśayas</i> are abandoned in Kāmadhātu by the Seeing of Suffering and the three other Truths respectively. 5a. 4 are abandoned through Meditation.	5b-c. The same, with the exception of the <i>angers</i> , for Rūpadhātu.	5c. The same in Ārūpyadhātu.  [see Table in Ch 5 study materials for detailed analysis.]
<b>Ch V: Objects of consciousness</b>	[K29-31: See the table in the Ch V Study Materials which analyzes objects of consciousness in terms of the 3 spheres and mode of abandonability of the consciousness and the object.]		
<b>Ch V: Asravas</b>	35a. In Kāmadhātu, the defilements, with the exception of ignorance, but with the wrappings of attachment, constitute <i>āsravas</i> ;	35b. In Rūpadhātu and Ārūpadhātu, only the <i>anuśayas</i> themselves constitute the cankerous influence of existence. [see similar modes of analysis for floods, yokes & clinging (Table in Ch V Study Materials).]	
<b>Ch V: Upaklesas</b>	53a. Cheating and crookedness exist in Kāmadhātu and in the First <i>Dhyāna</i> . 53b. ... The others in Kāmadhātu.	Since <i>Brahmā</i> tried to deceive.	-
	53c. Torpor, dissipation, and pridefulness exist in all three spheres...		
<b>Ch V: Perfect Knowledges</b>	[K64-70 analyze the Perfect Knowledges in terms of the destructions of different types of defilements ( <i>klesas</i> (1-6) and <i>saravas</i> (7-9)) in the 3 realms.]		
<b>Ch VI: Path of Seeing</b>	26a. [Patience] Bearing on the suffering of Kāmadhātu. [ & a Dharma Knowledge]	26b-c. In the same way, relating to the rest of suffering, one consecutive Patience & a Knowledge. In that same way, relating to the 3 other Truths.	
<b>Ch VI: Path of Cultivation</b>	33a-b. Each sphere has nine categories of vices. 33b. So too there are nine categories of qualities. 33c-d. By distinguishing weak, etc., in the categories of weak, medium, and strong. [also see K55]		
<b>Ch VI: Bodhi-paksa</b>	[K71-73 analyze which limbs of awakening ( <i>bodhi-paksa</i> ) exist in each sphere.]		
<b>Ch VII: Knowledges</b>	3b-c. The knowledge of <i>dharmas</i> has for its object the Suffering, etc., of Kāmadhātu.	3c-d. Inferential knowledge bears on Suffering, etc., of the higher spheres. [see K9, 14-15 & 18 for more on the 10 Knowledges in terms of the 3 realms, and K35-56 also analyze the unhindered knowledges, powers, etc.]	
<b>Ch VIII: Dhyanas as absorption</b>	-	[The 4 <i>rupa</i> - <i>dhyānas</i> are analyzed in K1-11 & 14-21]	[The 4 <i>arupya</i> - <i>dhyānas</i> are analyzed in K1-11 & 14-21]
<b>Ch VIII: Misc.</b>	[K31-39: immeasurables, deliverances, dominant <i>ayatanas</i> , all-encompassing <i>ayatanas</i> analyzed in terms of spheres.]		

**F. Attribute Study: *Darsana-heya, Bhavana-heya, Apra-heya***

	<i>Darsana-heya</i> (Abandoned through Seeing)	<i>Bhavana-heya</i> (Abandoned through Cultivation)	<i>Apra-heya</i> (Not Abandoned)
<b>Ch I: Dhatus</b>		40a. Ten and five are abandoned through Meditation. [sense organs, objects & consciousnesses]	[pure ( <i>anasrava</i> ) dharmas are not abandoned]
	40b. The last three are of three types. [mind-organ, mind-objects, mind-consciousness]		
<b>Ch II: Indriyas</b> [ <i>indriya</i> #s in brackets]	13a. The mental organ [6] and 3 sensations belong to 3 categories [11. agreeable, 13. satisfaction, 14. indifference]		
	13b. Dissatisfaction [12] is abandoned (through Seeing and Meditation)...		
	-	13c. Nine are abandoned through Meditation alone [1-5: sense-, & 7-10: female, male, vital, displeasure faculties]	13e. Three are not abandoned. [3 pure organs: 20-22.]
	-	13d. Five are either abandoned through Meditation or are not abandoned [15-19: spiritual faculties: faith, energy, mindfulness, meditation, wisdom]	
<b>Ch IV: Action: Agent and Mover</b>	11a-b. The consciousness to be abandoned through Seeing is solely agent [first setter into motion]...	11b-c. The manas susceptible of being abandoned through Meditation is twofold [first setter into motion & second mover].	-
<b>Ch IV: Results</b>	[K93-94 analyzes <i>dharmas</i> susceptible of being abandoned through Seeing the Truths, susceptible of being abandoned through Meditation, and not susceptible of being abandoned, in terms of which results (in terms of the 5 <i>phala</i> ) they constitute of these same three classes of actions (susceptible/not susceptible...).		
<b>Ch V: 98 defilements defined in terms of abandoning</b>	4. With the exception of three or two views, ten, seven, seven, eight <i>anuśayas</i> are abandoned in <i>Kāma-dhātu</i> by the Seeing of Suffering and the three other Truths respectively.	5a. Four are abandoned through Meditation.	-
	5b-c. The same, with the exception of the angers, for <i>Rūpadhātu</i> . 5c. The same in <i>Ārūpyadhātu</i> . 5d. In this way, there are ninety-eight. [88 through seeing & 10 through meditation]		[see Table in Ch 5 study materials for detailed analysis.]
<b>Ch V: Wrappings and klesa-malas</b>	51c. Disrespect, absence of fear, torpor, languor, and dissipation are abandoned through Seeing and Meditation.		-
		52a. The other wrappings are solely abandoned through Meditation. 52b. And so too the malas, being autonomous.	-

**G. Attribute Study: *Darsana-marga, Bhavana-marga***

	<i>Darsana-marga</i> (Path of Seeing)	<i>Bhavana-marga</i> (Path of Meditation)
<b>Ch II: Similar cause</b> ( <i>sabhaga-hetu</i> )	K52 Bhasya: The Path of Seeing ( <i>darsana-marga</i> ) is a similar cause of the Path of Seeing, the Path of Meditation ( <i>bhavana-marga</i> ), & the Path of the <i>Asaiksas</i> ; the Path of Meditation is a similar cause of the Path of Meditation & the Path of the <i>Asaiksas</i> ; and the Path of the <i>Asaiksas</i> is a similar cause of an equal or superior Path of the <i>Asaiksas</i> .	
<b>Ch V: Perfect Knowledges</b>	69a-b. One who is to be found in the Path of Seeing of the Truths is either not endowed with perfect knowledge, or is endowed with from one to five perfect knowledges.	69c-d. Abiding in Meditation, with six, with one, or with two.
<b>Ch VI: Pure</b>	...the Path of Seeing is pure.	1c-d. The Path of Meditation is of two types [pure & impure]...
<b>Ch VI: Paths</b>	[K24-30 describe the Path of Seeing and those who traverse it (also see Ch VI Study Materials)]	[K31-44 describe the Path of Meditation those who traverse it (also see Ch VI Study Materials)]
<b>Ch VI: 37 <i>Bodhipaksa</i></b>	[K70: 8-fold Noble Path: right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.]	[K70: 7 factors of awakening: discernment, effort, joy, pliancy, mindfulness, concentration, equanimity.]
<b>Ch VII: Knowledges</b>	[K19-26 describe which knowledges one obtains and which knowledges one cultivates in the Paths of Seeing and Meditation (see Table in Study Materials)]	
<b>Ch VII: On Cultivation</b>	-	K27 Bhasya: Cultivation is of four types: 1. acquisition, 2. practice, 3. opposition, and 4. expulsion.

## H. Attribute Study: *Naisyandika, Aupacayika, Vipakaja*

	<i>Naisyandika (outflowing)</i>	<i>Vipakaja (of fruition),</i>	<i>Aupacayika (accumulation)</i>
<b>Definitions</b>	“continuing”, “outflowing”: produced from homogeneous (sabhaga) and universal (sarvatraga) causes (hetu).	[karmically] “fruition”, “of fruition”: born from a cause of [karmic] fruition.	“additive”, “accumulation”: increased by certain kinds of nourishment, cleansing, sleep and concentration (samadhi).
<b>Ch I: Dhatus</b>	-	37a. Five internal dhātus [5 sense-organs]	are of fruition and accumulation.
	[37b. Sound is not of retribution]		[37b. Sound is not of retribution]
	37c-d. The eight dhātus free from resistance [mind-organ, mind-object & 6 consciousnesses] are of outflowing and also of fruition.		
	38a. The others are of three types. [visible matter, smells, tastes, tangibles]		
	<<<38b. The last three dhātus (mind-organ, mind-objects, mind-consciousness) are momentary. [“momentary” ( <i>ksanika</i> ) dharmas are non-outflowing ( <i>anaisyandika</i> ) - see Ch I, K38 & Ch VI: 19.]>>>		
<b>Ch II: Indriyas (see the Indriyas table in the Study Materials)</b>	-	10a. The vital organ is always retribution. 10a-b. Twelve are of two types. 10b-c. With the exception of the last eight and dissatisfaction. 10c. Only one (i.e., dissatisfaction) has retribution; 10d. Ten are twofold (i.e., admit of retribution, as well as being without retribution).	-
<b>Ch II: Citta-vaprayuktas</b>	[K36-47 examine the dharmas disassociated from mind ( <i>citta-viprayukta</i> ) partially in terms of which are of fruition, of outflowing and of accumulation.]		
<b>Ch II: Causation (in terms of the 5 phalas, results)</b>	56c-d. Outflowing is the result of the similar cause and the universal cause... 57d. A result that resembles its cause is called outflowing.	56a. Retribution is the result of the last cause [ <i>vipaka-hetu</i> : karmic cause]... 57a. Retribution is a neutral dharma. 57b. Belonging to living beings. 57c. They arise later than a non-neutral dharma.	[not included as one of the 5 phalas.]
<b>Ch IV: Avijnapti</b>	5d. The avijnapti is not integral to the organism; it is also an outflowing. [6] Not of absorption, it derives from the primary elements which are an outflowing...integral...differentiated.	-	6. Arisen from absorption, it derives from non-differentiated primary elements, not integral to the organism, and increase.
<b>Ch IV: Karma-patha</b>	...outflowing result...because one makes him die...[i.e. dying is the outflowing result of murder]	85a-b. All the other courses of action have retributive results... because one makes him suffer...	-
<b>Ch IV: Results</b>	[K87-94: Analyzes various types of action [pure, impure & neutral action, good, bad & neutral action, past, present & future action, <i>saiksa</i> , <i>asaiksa</i> & neither <i>saiksa</i> nor <i>asaiksa</i> action, action susceptible of being abandoned through seeing, through meditation or not susceptible, etc.] in terms of what <i>dharmas</i> constitute what results (in terms of the 5 <i>phalas</i> ) of each category of action.]		
<b>Ch V: Defilements</b>	[K48-50 describe how the <i>upaklesas</i> outflow from the primary <i>klesas</i> .]	-	-

### Attribute Terminology Translation study

**Sasrava** 有漏: Impure, with outflows, leaking, contaminated, defiled, pollution, impure, stained, flawed  
**Anasrava** 無漏(無流): Pure, no-outflow, outflow-free, uncontaminated, undefiled, untainted, not tainted by goal-orientations  
**Kusala** 善: Good, right, virtue, apt, well-versed, skillful, to perfect, wholesome, justifiable, correct, satisfactory  
**Akusala** 不善: Evil, bad, incorrect, wrong, mistaken, unskillful, unwholesome, non-virtue  
**Ayyakrta** 無記: Neutral, morally neutral, undefined, non-defined, (with no karmic effect)  
**Duhkha** 苦: Suffering, pain, unpleasant, sorrow, suffering, affliction, anxiety, uncomfortableness, unsatisfied, worry, stress  
**Daurmanasya** 憂: Dissatisfaction, lament, anxious, sad, unhappy, gloomy, distress, dejected, sorrow, trouble, grief  
**Sukha** 樂: Happiness, ease, comfort, pleasure, agreeable [bodily] sensation, bliss  
**Saumanasa** 喜: Satisfaction, joy, enjoyment, happiness, agreeable [mental] sensation  
**Upeksha** 捨: Indifference, equanimity, neutral sensation, feeling neither pleasure nor pain (also see p.19)  
**Samskrta** 有爲: Conditioned, compounded, created, caused, active, changing  
**Asamskrta** 無爲: Unconditioned, uncompounded, uncreated, uncaused, not in time, eternal, unchanging, [*nirvana*]  
**Kamadhatu** 欲界: Sphere of sensuality (subject to desire for food, sex, sleep). **Kama** 欲: Desire, wish, lust, passion, covetous  
**Rupadhatu** 色界: Subtle or fine materiality (freedom from the coarse materiality of Kamadhatu) (on *rupa*, see pp.20 & 85)  
**Arupyadhatu** 無色界: Formless realm, immaterial sphere, (pure mind: completely transcending materiality/bodily existence)  
**Darsana-marga** 見道: Path of seeing, vision, insight. **Darsana** 見: see, discern, view, be clear, correct apprehension  
**Bhavana-marga** 修道: Path of meditation. **Bhavana** 修: cultivate, nurture, develop, repeated practice, endeavor  
**Heya** 斷: Abandon, eliminate, to cut off, to sever, to destroy, to end. **Marga** 道: Path, road, way, method, truth, *Tao*.  
**Naisyandika, Vipakaja**: see Pratyaya-Hetu-Phala in Ch II study materials. **Aupacayika** 養: Accumulation, of growth, increase

## Heart Sutra & the Mulamadhyamaka-karika

The Abhidharmakosa was composed hundreds of years after Nagarjuna's *Mulamadhyamaka-karika* and the early *Prajna-paramita* texts. However, the assertion of emptiness in the *Prajna-paramita* literature and the arguments developed by Nagarjuna apply to much of the systematic formulation of the teaching found in the Kosa (see table below).

**Heart of Great Perfect Wisdom Sutra (*Prajna-paramita Hridaya Sutra*):** Avalokiteshvara Bodhisattva, when deeply practicing prajña paramita, clearly saw that all five aggregates are empty and thus relieved all suffering. Shariputra, form does not differ from emptiness, emptiness does not differ from form. Form itself is emptiness, emptiness itself form. Sensations, perceptions, formations, and consciousness are also like this. Shariputra, all dharmas are marked by emptiness; they neither arise nor cease, are neither defiled nor pure, neither increase nor decrease. Therefore, given emptiness, there is no form, no sensation, no perception, no formation, no consciousness; no eyes, no ears, no nose, no tongue, no body, no mind; no sight, no sound, no smell, no taste, no touch, no object of mind; no realm of sight ... no realm of mind consciousness. There is neither ignorance nor extinction of ignorance... neither old age and death, nor extinction of old age and death; no suffering, no cause, no cessation, no path; no knowledge and no attainment. With nothing to attain, a bodhisattva relies on prajña paramita, and thus the mind is without hindrance. Without hindrance, there is no fear. Far beyond all inverted views, one realizes nirvana. All buddhas of past, present, and future rely on prajña paramita and thereby attain unsurpassed, complete, perfect enlightenment. Therefore, know the prajña paramita as the great miraculous mantra, the great bright mantra, the supreme mantra, the incomparable mantra, which removes all suffering and is true, not false. Therefore we proclaim the prajña paramita mantra, the mantra that says: "Gate Gate Paragate Parasamgate Bodhi Svaha." (San Francisco Zen Center version)

<i>Mulamadhyamaka-karika</i>	Heart Sutra	Abhidharmakosa
1. Pratyayaparīkṣā: Analysis of conditions	[they neither arise nor cease]	Ch II: K49-65
2. Gatāgataparīkṣā: Analysis of going and not going	-	Ch IV: K2
3. Cakṣurādīndriyaparīkṣā: Analysis of the eye & other organs	no eyes, no ears, no nose...	Ch I
4. Skandhaparīkṣā: Analysis of the skandhas	no form, no sensation, no perception, no formation, no consciousness	Ch I
5. Dhātuparīkṣā: Analysis of the dhatūs	no eyes...no realm of mind consciousness	Ch I
6. Rāgaraktaparīkṣā: Analysis of passion and the impassioned	-	Ch V
7. Saṃskṛtaparīkṣā: Analysis of the conditioned	[all dharmas are marked by emptiness]	See <i>Samskṛta</i> Attribute Study above
8. Karmakāraparīkṣā: Analysis of action and actor	-	Ch IV
9. Pūrvaparīkṣā: Analysis of the past	-	Ch V: K25-27
10. Agnīndhanaparīkṣā: Analysis of fire and fuel	-	Ch IV: K2; Ch IX
11. Pūrvaparakoṭīparīkṣā: Analysis of past and future limits	-	- ? -
12. Duḥkhaparīkṣā: Analysis of suffering	[prajña paramita as the...mantra, which removes all suffering]	Ch VI: K2-3
13. Saṃskāraparīkṣā: Analysis of disposition	-	Ch II: K23-48 (& see 75 Dharmas)
14. Saṃsargaparīkṣā: Analysis of admixture	-	- ? -
15. Svabhāvaparīkṣā: Analysis of being or essence	-	[indirectly, throughout]
16. Bandhanamokṣaparīkṣā: Analysis of bondage and liberation	-	Bondage: Ch III-V Liberation: Ch VI-VIII
17. Karmaphalaparīkṣā: Analysis of action and its fruit	-	Ch IV
18. Ātmaparīkṣā: Analysis of the soul	-	Ch IX
19. Kālaparīkṣā: Analysis of time	-	Ch III, K88-89; Ch IV: K2; Ch V: K25-27
20. Sāmagrīparīkṣā: Analysis of holism	-	- ? -
21. Saṃbhavavibhavaparīkṣā: Analysis of becoming & unbecoming	-	- ? -
22. Tathāgataparīkṣā: Analysis of the Tathāgata	[All buddhas of past, present, and future rely on prajña paramita...]	See pg 13 for references to Buddha
23. Viparyāsaparīkṣā: Analysis of Error	-	Ch V
24. Āryasatyparīkṣā: Analysis of the Noble Truths	no suffering, no cause, no cessation, no path	Ch I: K4-8; Ch VI; Ch VII (16 aspects)
25. Nirvānaparīkṣā: Analysis of nirvāṇa	nor extinction of ignorance... nor extinction of old age and death	Ch VI-VIII
26. Dvādaśāṅgaparīkṣā: Analysis of the twelvefold chain	neither ignorance...neither old age and death	Ch III: K20-32; Ch III-V
27. Drṣṭīparīkṣā: Analysis of views	Far beyond all inverted views, one realizes nirvana	Ch I: K41; Ch V: K3, 7-8; Ch VI: K50
-	[neither defiled nor pure]	See <i>Sasrava</i> Attribute Study above
-	no knowledge	Ch VII
-	no attainment	Ch VIII