

DOCTORAL DISSERTATION



Vijñapti, Avijñapti, AND Avijñaptirūpa
IN THE SPHUṬĀRTHĀBHIDHARMAKOŚAVYĀKHYĀ

A TEXT-BASED ANALYSIS OF YAŚOMITRA'S INTERPRETATION
OF VASUBANDHU'S ABHIDHARMAKOŚA(BHĀṢYA) IV.1–4

A CRITICAL EDITION WITH ANNOTATED TRANSLATION
PREPARED FROM SANSKRIT AND TIBETAN SOURCES



Dissertation submitted under the kind supervision of

Prof. Harunaga ISAACSON

and

Prof. Michael ZIMMERMANN

to

The Faculty of the Humanities

The University of Hamburg

in Candidacy for the Degree of

Doctor of Philosophy

in

Buddhist Studies

by

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MICHAEL ZRENNER—M.Phil. (*oxon.*), M.A.

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Namen der Gutachter

Prof. Dr. Harunaga ISAACSON
Prof. Dr. Michael ZIMMERMANN
Prof. Dr. Dorji WANGCHUK

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in the *Sphuṭārthābhidharmakośavyākhyā*:



A Critical Edition-cum-Translation of Yaśomitra's Commentary to
Vasubandhu's *Abhidharmakośa*(*bhāṣya*), IV.1–4 as transmitted in
Sanskrit and Tibetan Sources.



Universität Hamburg

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Dedicated to the loving memory of
HIS EMINENCE, THE SECOND CHÖDEN TÛLKU

In earnest gratitude for the unfathomable kindness displayed with
unwavering constancy to all blessed by His presence



His Eminence Chöden Rinpoche

❁ LOSANG GYALTEN JIGDREL WANGCHUK ❁

འཇམ་དབང་འགྲུབ་ལྷན་དུ་བཞུགས་པའི་
འཇམ་དབང་འགྲུབ་ལྷན་དུ་བཞུགས་པའི་

*May 31, 1931–September 11, 2015

With earnest aspiration for the undiminished continuation of Rinpoche's vast and
profound deeds through the prospering of Yangsi Rinpoche Choden Rinpoche
TENZIN GYALTEN's pervasive activities.



Traditional Tibetan depiction of Ācārya Vasubandhu

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Part I

Introduction

Origin and Scope of the *Abhidharma*-Tradition

Das Wort “Abhidharma” setzt sich aus zwei Bestandteilen zusammen, dem Präfix *abhi* und dem Nomen *dharma*. Beide Bestandteile sind mehrdeutig, und so eröffnet der Begriff “Abhidharma” mannigfaltige Deutungsmöglichkeiten ... *abhi* ist hier im Sinne von “im Hinblick auf”, “bezüglich auf” verwendet, während *dharma* hier die technische Bedeutung “Daseinskonstituent” oder “-faktor” hat. Mithin bezeichnet der Begriff “Abhidharma” zunächst und vor allem die Lehre von den Daseinskonstituenten. ... Genau dieses Unterfangen, die Daseinskonstituenten, also die *dharmas*, zu identifizieren, qualitativ und in ihrer Beziehung zueinander zu bestimmen und zu kategorisieren, ist primär mit dem Begriff “Abhidharma” gemeint.

—Alexander von ROSPATT (1997, p. 150)¹

ABHIDHARMA LITERATURE as a specific genre arose in the period starting in the late third century BCE², seeing substantial growth in conceptual refinement and textual proliferation that persisted until the second century CE³, when, upon having accrued a distinct, systematized profile, it was slowly superseded by the flourishing

¹ Note that further pertinent etymological and semantic interpretations of the term are provided by ANDERSEN and SMITH (1924–48, p. 350), HINÜBER (1996, p. 64), GEIGER (1973b, p. 118) and WILLEMEN et al. (1998, p. 15).

² FRAUWALLNER (1971a, p. 106), quoted in KRAGH (2002, p. 123). DHAMMAJOTI (2009, p. 5) presents the *Abhidharmamahāvibhāṣā*, “fully compiled around mid 2nd century”, as the first attested source in which the *māṭṛkaādhara* (specialist of ‘lists’) is rendered as *abhidharmadhara*—specialist of ‘*abhidharma*’.

³ FRAUWALLNER (1971a, p. 106).

of commentarial literature, including “extensive compendia, and summaries” on the ‘root layer’ of the genre.

As von ROSPATT (1997) shows, the *Abhidharma*-literature grew out of a basic desire of the early scholiasts to determine the individual mental and physical factors inhering in the psycho-physical aggregates (*pañcaskandha*) that comprise an individual person (*pudgala*) and his or her surroundings⁴. These factors, viewed by the Sarvāstivādins as objectively existent, ‘irreducible’ factors, were compiled in systematically grouped lists (*mātrka*)⁵. It is precisely this process of systematization of physical and metaphysical factors which is largely presented as providing the original impetus⁶ for the eventual growth of the *Abhidharma*-literature into the third and final “doctrinal basket”, the *abhidharmapiṭaka*⁷. It is necessary to point out, however, that in compiling these systematically grouped lists of orthodox Buddhist terminology, the early Buddhist scholiasts much less sought to innovate than *streamline*⁸ the ‘word of the Buddha’ (*buddhavacana*) as they had inherited it in form of the *vinaya*- and *sūtrapiṭaka*, presenting it in accordance with a novel, coherent, internally consistent, taxonomy⁹.

To FRAUWALLNER’s mind (1964, p. 65 and 1971, p. 106), the rise of *Abhidharma*-literature marks the formative period of Buddhist scholasticism—indeed, might constitute the very dawn of Buddhist philosophy itself¹⁰.

⁴ ROSPATT (1997, pp. 150–1) shares his understanding in the following way: “Die Buddhisten hatten sich von früh an darum bemüht, die Faktoren zu identifizieren, die unser psychisches und physisches Dasein bestimmen und konstituieren. Diese Aufsplitterung des Daseins in verschiedene Konstituenten wurde in einem zweiten Schritt auch auf unsere Umwelt und letztlich das ganze Weltgeschehen ausgedehnt. So ergab sich ein pluralistisches Weltbild von einer Vielzahl nicht mehr zu reduzierender, letzter Bestandteile, die *dharmas* genannt wurden. Diese *dharmas* suchte man im Sinne einer kategorialen Prinzipienlehre allesamt zu erfassen und beschreiben.”

⁵ DHAMMAJOTI (2009, p. 1) states: “the term *mātrkā* (Pāli: *mātikā*), meaning a matrix in the form of a list summarily enumerating topics to be elaborated upon.”

⁶ See É. LAMOTTE ([1958] 1976, p. 197), FRAUWALLNER (1964, p. 59), KRAGH (2002, pp. 129–31), DHAMMAJOTI (2009, p. 1), and others.

⁷ DHAMMAJOTI (2009, p. 1) explains that, as a rule, “the *abhidharma-piṭaka* is given as the last of the *tripiṭaka*-s whose order is: *vinaya*, *sūtra*, *abhidharma*—or *sūtra*, *vinaya*, *abhidharma* in the northern tradition. This very probably reflects the historical fact that the *abhidharma* texts were evolved and compiled as a *piṭaka* later than the other two”.

⁸ DHAMMAJOTI (2009, p. 1) remarks that despite the declared aim of rational objectivity in the systematization of the individual psycho-physiological factors, “the sectarian coloring within these two collections are by and large marginal compared to that in the *abhidharma* texts—a well-known fact borne out by comparative studies of the extant Pāli *nikāya* and the Chinese *āgama* texts.”

⁹ WINTERNITZ (1913, vol II., p. 13).

¹⁰ FRAUWALLNER (1964, p. 59).

1.1 Previous Studies on the *Abhidharma*

KRAGH (2002) provides a comprehensive and insightful introduction into the text-historical development of the genre of scholastic metaphysics. Although FRAUWALLNER’ s works¹¹ “contain extremely compact discussions of the [philosophical] contents of the early Abhidhamma-works in Pāli and the Sarvāstivāda-works extant in Chinese”¹², KRAGH (2002, p. 125) points to the fact that these works oversimplify problems of textual criticism, commending WILLEMEN et al. (1998) for a more thorough treatment of the material. Pāli Abhidhamma-sources have been surveyed by NORMAN (1983, pp. 96–153) and analyzed more closely by FRAUWALLNER (1971b, pp. 103–121) FRAUWALLNER (1972, pp. 95–132), HINÜBER (1996) and, especially, WILLEMEN et al. (1998). For an understanding of which school accepted which set of texts as authoritative, one might consult BAREAU (1955), MEJOR (1991) and NAKAMURA (1987, pp. 104–113), though the latter work does not refer to research made available over the last three decades and refers primarily to secondary literature accessible to readers of the Japanese language.

Further sources

A number of contributions have been published in the Japanese language¹³, amongst the most prominently cited are SAKO (1987), AOHARA (1988), AOHARA (1992), IWASAKI (1994), MORIYAMA (1994), IWASAKI (1995), MORIYAMA (1996), and MATSUNAMI (1980).

1.1.1 The Etymology of *Abhidharma*

Abhidharma, as has been noted in the introductory section to this chapter, consists of the prefix ‘*abhi-*’ and the noun ‘*dharma*’, both of which convey multiple layers of meaning. Since in modern-day secondary literature, Abhidharma-literature as a

¹¹ FRAUWALLNER (1951, 1956, 1958, 1963, 1964, 1970, 1971a, 1971b, 1972, 1973, 1982, 1984, 1994, 1995).

¹² KRAGH (2002, p. 125).

¹³ The Department of Indology of the Martin-Luther-University of Halle Wittenberg provides an electronic index of secondary literature (SARDS 3) categorized by keywords which greatly supported our access to Japanese language material. Last accessed Jan 30th, 2017, the [url](http://www.sards.uni-halle.de/) was: <http://www.sards.uni-halle.de/>

genre is often framed as “metaphysics”, it is helpful to note that this is not the original, indigenous connotation. Scholars have pointed to the following connotations the prefix ‘*abhi*’ is imbued with:

1. ‘supreme’ (*uttama*)¹⁴.
2. ‘towards’, ‘facing’, ‘pertaining to’ or ‘concerning’¹⁵. The prevailing interpretation in the ‘northern tradition’ antedates the Pāli reading of the term *abhidharma* historically and consistently renders its meaning as ‘concerning the doctrine’.¹⁶
3. distinctive, “special” (Skt. विशेष, विशिष्ट Pāli: *visesa, visitta*)¹⁷. DHAMMAJOTI has traced two chief interpretations in the Pāli tradition, the first being a mode of reference for “supplementary (atireka) doctrines”, the second a designation for ‘special’ or ‘superior’ doctrines¹⁸. “These meanings are based on the interpretation of the prefix, *abhi*, as ‘supreme’ or ‘excellent’, and of *dhamma* as ‘doctrine’.¹⁹”.

The term ‘dharma’, for its part, can be presented as carrying a general, a specific, and even a dogmatic dimension. To wit:

1. In the general South Asian cultural context, ‘*dharma*’ refers to that which ‘sustains’ (\sqrt{dhr}) the universe²⁰, generally understood in the context of spiritual practice²¹. This is not the connotation that any Buddhist author

¹⁴ DHAMMAJOTI (2009, *fn.* 28, 6) in reference to *Aṅguttara-nikāya Aṭṭhakathā*, iii, 271. ROSPATT (1997, p. 151) attests to a similar meaning: “Nun kann *abhi* aber auch ein nachfolgendes Nomen im Sinne von ‘höher’ oder ‘überlegen’ qualifizieren, so daß mit ‘Abhidharma’ auch die ‘höhere, überlegene Lehre’ gemeint sein kann. Bei dieser Analyse bezieht sich *dharma* also nicht ... konkret auf die Daseinskonstituenten, sondern bezeichnet die naturgesetzlich wahre Heilslehre des Buddha.” This presentation is congruent with COX (2019, p. 1).

¹⁵ DHAMMAJOTI (2009, pp. 6–7), LEHMANN (2013, p. 67).

¹⁶ DHAMMAJOTI (2009, pp. 7–8) provides twelve major interpretations subdivided into 23 minor points as relayed in the **Abhidharmamahāvibhāṣāsāstra* [contained in TAKAKUSU and WATANABE (1924, № 1545)].

¹⁷ DHAMMAJOTI (2015b, *fn.* 27, p. 7) cites the *Dhammasaṅgani Aṭṭhakathā* (2) in support of this shade of meaning: *kenatthena abhidhammo | dhammātirekadhammavisesatthena | atirekavisesatṭhadīpako hi ettha abhisaddo ||*. This shade of meaning has also been forwarded in COX (2019, p. 1)

¹⁸ DHAMMAJOTI (2009, p. 6).

¹⁹ *ibid.*

²⁰ MICHAELS (2012, p. 31) argues that ‘*dharma*’ is etymologically related to latin *firmus* (‘firm, strong’) and *forma* (‘form, shape, figure’).

²¹ Though MICHAELS (2012, p. 31) provides an explanation tailored to the context of modern ‘Hinduism’, his observations remain relevant for other South Asian theistic (e.g. Sikh) and non-

- would have in mind when employing the term in the context of ‘*abhidharma*’.
2. Rather, in the ‘specific’ Buddhist usage, the term ‘*dharma*’ is used in reference to the teachings of the Buddha²².
 3. According to the *dogmatic perspective* of the Sarvāstivāda school, a *dharma* is a real entity, comprising the basic, infinitesimal ‘building block’ carrying (\sqrt{dhr}) specific, causally efficacious physical and metaphysical qualities (*svalakṣaṇa*)²³.

The *Abhidharmakośabhāṣya*¹ defines both the ‘*dharma*’ in general, and the ‘*abhidharma*’ in particular: “A *dharma* is so called because it sustains its own characteristic. This *dharma* faces (*abhi*) toward the *dharma* in the highest sense, *i.e.*, *nirvāṇa*, or toward the characteristics of *dharma*-s, thus it is *abhidharma*.”²⁴

theistic schools, such as Jainism, which, in modern parlance, have sometimes been grouped together under the category of ‘dharmic religions’: “Viele Hindus, vor allem die intellektuelle Oberschicht, bezeichnen ihre Religion als *sanātana dharma* (‘ewigen dharma’), und *dharma* ist daher auch ein Begriff, der gewöhnlich in vergleichenden Abhandlungen über die Definition von Religion auftaucht. Dharma, etymologisch mit lateinisch *firmus* (‘fest, stark’) und *forma* (‘Form, Gestalt’) verwandt, ist das, was die Welt zusammenhält und stützt, das ewige (*sanātana*) Gesetz, ‘die Ordnung im Vollzug’. Der Dharma gilt für Menschen und Tiere, aber auch für Elemente; er umfaßt natürliche und gesetzte Ordnung, Recht und Sitte im weitesten Sinne. Dharma ist das nach Normen und Regeln ritualisierte Leben, ... Gesetzesreligion ohne kodifiziertes Recht könnte man zum Dharma sagen, als dessen häufigste Quellen der Veda, die Tradition (*smṛti*) und der gute Brauch (*sadācāra*, *śiṣṭācāra*, *śīla*) angegeben werden.” Particularly helpful is MICHAELS’s (2012: 31) observation that ‘*dharma*’ in the ‘Hinduistic’ context is marked by a relativity of prescriptive and proscriptive injunctions, differing widely across the spectrum of the social strata. Such a relativistic conception of *dharma*, wherein the conduct of each ‘*varṇa*’ (roughly: ‘caste’) and ‘*āśrama*’ (here: ‘stage of life’) is held to widely varying standards, is known as (*varṇāśramadhharma*). This conception is in stark contrast to the Buddhist conception of dharma, in particular as regards to ethics, which, as GOMBRICH (1988, pp. 66–9), as well as in 1996, p. 51, explains, focuses on the ethical value of an act, with particular emphasis on the motivation that drives it, rather than on the particularities of the social status of the agent and object.

²² Von ROSPATT (1997, p. 151).

²³ DHAMMAJOTI (2009, § 2.3.1–2.). Von ROSPATT (1997, p. 151) adds: “Allerdings läßt sich nur **die** Beschäftigung mit der buddhistischen Lehre als Abhidharma bezeichnen, die letzt[t]lich auf einem pluralistischen Weltbild mit den *dharmas* als nicht mehr reduzierbaren Daseinsfaktoren fußt (deswegen ist die Deutung des Begriffs Abhidharma als Lehre von den *dharmas* auch primär)”.

²⁴ Translation taken from DHAMMAJOTI (2009, p. 9). The original, as displayed in the *Abhidharmakośabhāṣya*¹, runs as follows: स्वलक्षणधारणाद्धर्मः । तदयं परमार्थधर्म वा निर्वाणं धर्मलक्षणं वा प्रत्यभिमुखो धर्म इत्युच्यते । .

1.1.2 The Textual History of the *Abhidharma*-Literature

COX (2019, p. 1) aptly summarizes the kernel of the inceptive stages of the generative history of the textual tradition of *abhidharma*, noting that in

the centuries after the death of the Buddha, with the advent of settled monastic communities, there emerged new forms of religious praxis and modes of transmitting and interpreting the teaching. In this more organized setting, Buddhist practitioners began to reexamine received traditions and to develop new methods of organization that would make explicit their underlying significance and facilitate their faithful transmission. Although begun as a pragmatic method of elaborating the received teachings, this scholastic enterprise soon led to new doctrinal and textual developments and became the focus of a new form of scholarly monastic life. The products of this scholarship became revered tradition in their own right, eventually eclipsing the dialogues of the Buddha and of his disciples as the arbiter of the true teaching and determining both the exegetical method and the salient issues that became the focus of later Indian Buddhist doctrinal investigations. ... This scholastic enterprise was called *abhidharma* (Pāli: *abhidhamma*), a multivalent term used to refer to the new techniques of doctrinal interpretation, to the body of texts that this interpretation yielded, and finally to the crucial discriminating insight that was honed through doctrinal interpretation and employed in religious praxis.

As becomes clear from the above, the chief motivation of the actors involved in the generation of the ‘Abhidharma-corpus’, hence was to (1) comprehend and (2) preserve the Buddha’s teaching after it had already been formulated, and after its chief formulating agent had passed. In order to achieve these aims, the existing

Although it has been established that *Abhidharma* canonical systems formed along sectarian lines, it is not clear how many of the early schools possessed their own, distinct, *Abhidharma*-canons²⁵ since only the canonical Abhidharma of the Sarvāstivāda, originally transmitted in Sanskrit²⁶, and the Theravāda, held in Pāli, have survived. What we do know is that amongst the earliest sources of the *abhidharma*-

²⁵ DHAMMAJOTI (2009, p. 1).

²⁶ Though originally transmitted in Sanskrit, the canon is extant fully only in Chinese. However, the Sarvāstivādin *Prajñaptiśāstra* “is only a partial translation; a fuller version is preserved in the Tibetan” (DHAMMAJOTI 2004, p. 1).

genre are the *Dharmaskandhaśāstra*, a “technical commentary on the *sūtra*-s”²⁷, transmitted in Sanskrit, and the *Vibhaṅgappakaraṇa*, preserved in Pāli²⁸.

The question of authenticity: the autochthonous perspective

Within these two different strands, it is worth noting that the Sarvāstivāda school and the Theravāda tradition employ different methods to authenticate the origin of their canonical works. The Theravādins contend that “Śāriputra transmitted the *abhidhamma* to the disciples”—in fact, all “of the seven canonical *abhidhamma* texts are said to be by the Buddha, the first *ābhidhammika*”. This presentation of the historical origins is intertwined with mythological streaks according to which the Buddha first taught *Abhidharma* “to the gods in the Thirty-three (*tāva-tiṃṣa*)-Heaven; and it was studied and transmitted through Śāriputra by a succession of teachers.”²⁹

The Sarvāstivāda school, for their part, assert the authenticity of the *Abhidharma* by indirect ascription of the authorship to the Buddha, who is said to have proclaimed its individual contents “in a dispersed manner”³⁰. Vasubandhu, in the *Abhidharma-kośabhāṣya* (PRADHAN 1967, p. 3), remarks in this vein:

न हि विनाभिधर्मोपदेशेन शिष्यः शक्तो धर्मान्प्रविचेतुमिति । स तु प्रकीर्ण उक्तो भगवता ।
भदन्तकात्यायनीपुत्रप्रभृतिभिः पिण्डीकृत्य स्थापितो भदन्तधर्मत्रातोदानवर्गीयकरणवत् ॥³¹

However, as DHAMMAJOTI (2009, p. 2) has observed, the *Abhidharmamahāvibhāṣā* implicitly acknowledges that a reconfiguration of the original setting wherein the Buddha had proclaimed a teaching—be that recontextualization undertaken by Kātyāyanīputra or any other disciple—constitutes a form of innovation. After all, it declares: “whether they are the Buddha’s or the disciples’ words, [so long as] they do not contradict *dharmatā*, the Bhagavat allowed all of them to be studied (lit[erally]: upheld) by the *bhikṣu*-s.” A more explicit admission is contained in the fragment

²⁷ DHAMMAJOTI (2015b, p. 2).

²⁸ DHAMMAJOTI (2015b, p. 50).

²⁹ All quotes from DHAMMAJOTI (2009, p. 2).

³⁰ DHAMMAJOTI (2009, p. 2)

³¹ Translation as given in DHAMMAJOTI (2009, p. 2): “Without the exposition of the *abhidharma*, the pupil is unable to examine the *dharmas*. However, it was spoken by the Fortunate One in a dispersed manner. The Venerable Kātyāyanīputra and others, having collected it, established it [as the *abhidharma*]—just as the Venerable Dharmatrāta made the *Udāna-varga* [by collecting the scattered sayings of the Buddha].”

“[a]ccordingly, the Venerable” Kātyāyanīputra “made the compilation *from what he had heard from the line of tradition or from his examination* through the power of his resolution-knowledge”³². The basic logic behind this line of reasoning is well exemplified by the fifth century CE Vaibhāṣika master Saṅghabhadra’s³³ dictum in the **Abhidharmanyāyānusara*³⁴: “The compilation of the *abhidharma* in accordance with the Buddha’s noble teachings was permitted by the Buddha and can therefore be called the Buddha’s words.”³⁵

Attested origins

We have already noted³⁶ that the *Abhidharma* evolved from the compilation of ‘lists’ (*māṭṛkā*) of the individual psycho-physical constituent factors proclaimed by the Buddha throughout the *sūtras*. DHAMMAJOTI (2009, p. 4) likewise notes that many “scholars believe that *abhidharma* evolved from *māṭṛkā*”—after all, *abhidharma*-specialists were known as *māṭṛkādhara*s³⁷ argues that the *māṭṛkā* is but the most conspicuous amongst a multiplicity of sources, from which the *abhidharma*-genre arose:

1. The *sūtras* of the *abhidharmakathā*-cluster, for example the *Mahāgosinḡasutta*³⁸. As the term indicates, this type of format can be classified as “a solemn dialogue between to *bhikṣu*-s concerning the spiritual path; others are not permitted to interrupt.”³⁹ DHAMMAJOTI draws attention to the

³² The rendition of the fragments of the *Abhidharmamahāvibhāṣā* in English is taken from DHAMMAJOTI (2009, p. 2), with *emphasis added*.

³³ For a concise and helpful overview of the most relevant nexus of facts concerning Saṅghabhadra, refer to MEJOR (1991, pp. 16–17).

³⁴ T. 1562, 779 as referenced in DHAMMAJOTI (2009, p. 2).

³⁵ DHAMMAJOTI (2009, p. 2). What is more, Saṅghabhadra compares Kātyāyanīputra’s compilation of the *abhidharmapiṭaka* to the “compilation (*saṃgīti*) of the *vinaya* and the *sūtra*-s by the Venerable Mahākāśyapa and others” (*loc. cit.*). In fact, Saṅghabhadra argues for the superiority of the compilation process of the *abhidharmapiṭaka* on the grounds that, according to his understanding, the other two “*piṭaka*-s, *sūtra* and *vinaya*, were compiled in accordance with the words; it was only the *abhidharma-piṭaka* that was compiled in accordance with the meaning” (*loc. cit.*).

³⁶ *Vide supra*, pp. 1–

³⁷ DHAMMAJOTI (2009, p. 1) while at the same time showing that “the ancient triple designations given to the specialists of the Buddhist Canon” were known as “*vinaya-dhara*, *sūtra-dhara*, *māṭṛkā-dhara*”.

³⁸ *Majjhīma Nikāya*, e.g. in the edition of TRENCKER et al. (1888–1925, i, 212 ff.).

³⁹ DHAMMAJOTI (2009, p. 3).

fact that already the “6th century Theravāda commentator, Buddhaghōṣa ... links *dharmakathika* with *abhidhamma*.”⁴⁰

2. From amongst the *sūtras* of the *vedalla*-typology, DHAMMAJOTI lists the *Mahāvedallasutta* and the *Cūḷavedallasutta* as exemplary specimen⁴¹. This sub-genre features dialogue between more than two senior figures which ‘breaks open’⁴² (*√dal*) a meaning ‘hidden’ below the explicit content.
3. The *vibhaṅga* (‘analysis’) scheme generally comprises “a brief, summarized teaching ... elaborated by the Buddha or a competent disciple”. The reason DHAMMAJOTI (2009, p. 4) also mentions ‘exposition’ as a valid monicker for the genre, is grounded in the fact that the *vibhaṅgasūtras* elaborate on pithy teachings given by the Buddha⁴³.
4. The *māṭṛkā* category is the most often noted source for the emergence of the *abhidharma*-genre, amongst which the listing of 37 ‘limbs of enlightenment’⁴⁴ (*bodhipakṣyādharmāḥ*) is an oft-cited example⁴⁵. Three principal reasons for the scholarly accentuation of the ‘37 limbs of enlightenment’ appear to be that

- (a) the term *abhidhamma* explicitly features in the segment *tesañca vo bhikkhave samaggānaṃ ... sikkhataṃ siyaṃsu dve bhikkhu abhidhamme nānāvādā*;
- (b) the extract *ye vo mayā dhammā abhiññā desitā* provides a basis for

⁴⁰ *loc. cit.*

⁴¹ DHAMMAJOTI (2009, p. 3).

⁴² For Saṅghabhadra’s explanation for the correspondence between \sqrt{dal} , $vi-\sqrt{dal}$ and $vi-\sqrt{tul}$, ascribed to these three terms by the Sarvāstivāda and the Yogācāra, consult DHAMMAJOTI (2009, pp. 3–4), the *Abhidharmasamuccaya* (§ *Dharmaviniścaya*), and its commentary.

⁴³ Note that DHAMMAJOTI (2009, p. 4) mentions that the term initially referred to a “*vibhaṅga* methodology” which proceeds by way of rational analysis and is “to be understood as originally representing a distinctive characteristic of the Buddha’s teachings, and not just a feature characterizing an exposition on the brief teachings. The significance of being the elaboration on brief teachings, however, came to predominate at least by the time of formation of the *nikāya/āgama* collections.” DHAMMAJOTI (*loc. cit.*) argues that the *vibhaṅga* method, by dint of its analytical and logical *modus operandi*, contributed to the eventual formation of the *abhidharma* genre.

⁴⁴ DHAMMAJOTI (2009, p. 4) informs us that these are first noted in the *Kintisutta* as contained in the edition of the *Majjhima Nikāya* provided by TRENCKER et al. (1888–1925, ii, pp. 238). The *Mahāparinibbānasuttanta*, reiterates these 37 ‘limbs of enlightenment’, presenting them as “a summary of the *Dhamma* taught by the Buddha throughout His whole career” (*loc. cit.*) The 37 ‘limbs of enlightenment’ contain the following sub-categories: *smṛtyupasthānas* (4), *samyak pradhānas* (4), *ṛddhīpādas* (4), *indriya* (5), *balas* (5), *bodhyaṅgas* (7), *āryāṣṭāṅgikamārgas* (8).

⁴⁵ Consult WILLEMEN et al. (1998, p. 11), as quoted in KRAGH (2002), DHAMMAJOTI (2009, p. 4), and others.

the Sarvāstivādin interpretation of truly existent, mental factors and subatomic particles (*sarvāstitva*⁴⁶) that constitute the ultimate account (*nitārtha*, *paramārtha*) of the final nature of reality;

- (c) the autochthonous commentarial literature highlights the soteriological significance of the ‘*bodhyaṅga*’. For example, the “*Abhidharma-kośabhāṣya* (AKB) refers to them as constituting the Buddha’s *Saddharma* pertaining to realization (*adhigama*); that pertaining to teaching (*āgama*; lit. ‘tradition’) is said to comprise the *sūtra*, *vinaya*, *abhidharma*”⁴⁷.

According to DHAMMAJOTI⁴⁸, the “whole of the *Sanḡitiparyāya* of the *Dīghanikāya* may be considered as a *māṭṛkā*, which in the Sarvāstivāda evolved into a fundamental *abhidharma* text[,] entitled the *Sanḡitiparyāya*.”⁴⁹ Evidence suggests that the term *māṭṛkā* featured as interchangeable synonym to *abhidharma*—at least in some commentarial clusters—until at least the 5th century⁵⁰.

5. The *upadeśa*, explained by DHAMMAJOTI as “expository or exegetical discourse”⁵¹, has been defined by Saṅghabhadra, adherent of the orthodox Kashmiri Vaibhāṣika school, and teacher of Vasubandhu⁵² in a manner which dispenses of any noteworthy distinction between the terms *upadeśa*, *māṭṛkā* and *abhidharma*⁵³. Likewise, according to the Yogācārin definition, *upadeśa* “refers to all the *māṭṛkā*-s, *abhidharma*-s. The investigation into

⁴⁶ DHAMMAJOTI (2009, pp. 61–63).

⁴⁷ DHAMMAJOTI (2009, pp. 4–5) here points to PRADHAN (1975, p. 459) in conjunction with the **Abhidharmamahāvibhāṣāśāstra* 阿毗達磨大毗婆沙論 [contained in TAKAKUSU and WATANABE (1924, № 1545, 917c)], “where the *Saddharma* is subdivided into the conventional and the absolute (*paramārtha*) ... The former comprises the verbal teachings of the *tripiṭaka*; the latter is the noble path, i.e., the outflow-free *indriya*, *bala*, *bodhyaṅga* and the *mārgāṅga*.”

⁴⁸ DHAMMAJOTI (2009, p. 5).

⁴⁹ DHAMMAJOTI (2009, p. 5) points to the *Mūlasarvāstivāda vinayakṣudrakavastu*’s reference to the *Dharmasaṅgīti* and the *Dharmaskandha* as *māṭṛkā*-s.

⁵⁰ “It is noteworthy that, as late as the 5th century C.E., we find Saṅghabhadra mentioning *māṭṛkā* unambiguously as being synonymous with *abhidharma* and *upadeśa* ... and cites as *māṭṛkā* the early Sarvāstivāda canonical texts: the *Sanḡitiparyāya*, the *Dharma-skandha* and the *Prajñapti-śāstra*” (DHAMMAJOTI 2009, p. 5).

⁵¹ DHAMMAJOTI (2009, p. 6).

⁵² Saṅghabhadra wrote a commentary in refutation of the AKB wherein he defended the orthodox Vaibhāṣika-position (WILLEMEN et al. 1998, p. 242). This work is known as the *Abhidharma-kośaśāstrakārikābhāṣya*.

⁵³ DHAMMAJOTI (2009, p. 6) refers to the **Satyasiddhiśāstra* as contained in TAKAKUSU and WATANABE (1924, 32, 245b), as well as TAKAKUSU and WATANABE (1924, 29, 595b), in rendering the following passage in English:

the profound *sūtra-piṭaka* and the proclamation of all the essential tenets of the *sūtra*-s—this is known as *upadeśa*.”⁵⁴

DHAMMAJOTI⁵⁵ opines that that this statement “points clearly to the definite connection that this last member (*aṅga*) of the *dvādaśāṅga* has with the evolution of the *abhidharma*”⁵⁶: it is at the same time the last member of the twelve *aṅgas* and an explanation of the former eleven. In that vein, Saṅghabhadra “asserts that *upadeśa* is the non-erroneous revealing, unraveling of difficulties and ascertainment, of the meaning of all the preceding 11 parts reiterating the orthodox ”Sarvāstivādin description of the nature and function of *abhidharma*”⁵⁷ which according to the “northern tradition”⁵⁸ can be described as displaying the following characteristics:

- (a) Teachings that form part of the *sūtrapiṭaka*, given by the Buddha, on what constitutes authentic teachings of the Buddha (*buddhava-cana*) and what is to be discarded as contrived or inauthentic. In Saṅghabhadra’s conception, the *upadeśa* category is “represented by the last of the Buddha’s twelve-fold teachings, serving to ascertain the authenticity of all the other *aṅga*-s as *buddha-vacana*.”⁵⁹
- (b) Teachings by individuals other than the Buddha, these being
 - i. Senior disciples elaborating on brief discourses given by the Buddha ⁶⁰.

Upadeśa refers to the non-erroneous (*aparyasta, aviparīta*) revealing, answering of objections and ascertainment, of the preceding [eleven] members. According to some, *upadeśa* also refers to analytical explanations, in accordance with reasoning, given by those who have seen the truth of the profound meanings of the *sūtra*-s, or by other wise ones ... It is none other than what is called *māṭṛkā*, for, when the meaning of other *sūtra*-s is to be explained, this serves as the *māṭṛkā*. It is also called *abhidharma*, on account of its being face to face (*abhi*) with the characteristics of *dharma*-s, and of its being a non-erroneous unravel[ing] of the characteristics of *dharma*-s.

⁵⁴ TAKAKUSU and WATANABE (1924, 30, 419a) as referenced and translated in DHAMMAJOTI (2009, p. 5).

⁵⁵ DHAMMAJOTI (2009, p. 5).

⁵⁶ The 12 *aṅgas*, as given by Saṅghabhadra, are: (1) *sūtra*, (2) *geya*, (3) *vyākaraṇa*, (4) *gāthā*, (5) *udāna*, (6) *nidāna*, (7) *avadāna*, (8) *itivṛttaka* or *itivyuktaka*, (9) *jātaka*, (10) *vaipulya* or *vaitulya* DHAMMAJOTI (2009, p. 6) notes a possible etymological connection with *vaidalya* (Pāli: *vedalla*), (11) *adbhutadharma*, (12) *upadeśa*

⁵⁷ DHAMMAJOTI (2009, pp. 5–6).

⁵⁸ *ibid.*

⁵⁹ *ibid.*

⁶⁰ DHAMMAJOTI (2009, p. 6) here also references the *Abhidharmamahāvibhāṣāśāstra*⁶⁶⁰ 阿毗達磨大毗婆沙論 (TAKAKUSU and WATANABE 1924, № 1545) as well as YIN SHUN (1971, pp. 617).

- ii. Any ‘wise individual’, according to Saṅghabhadra’s definition, who upholds the tenet system of the canonical *abhidharma* texts, including “certain authoritative post-canonical commentaries satisfying the Sarvāstivādin conditions”⁶¹.

The Theravāda and Sarvāstivāda schools both regard seven treatises as authoritative⁶², yet—due to the particular history of modes of textual transmission—there are notable differences amongst the particular textual features. WILLEMEN et al. (1998, p. 177) suggests the following relative chronological order⁶³:

1. the *Saṅgītiparyāya* by Mahākausthila
2. the *Dharmaskandha* by Śāriputra
3. the *Prajñaptiśāstra* by Maudgalyāyana
4. the *Vijñānakāya* by Devaśarman
5. the *Dhātukāya* by Pūrṇa
6. the *Prakaraṇapāda* by Vasumitra
7. the *Jñānaprasthāna* by Kātyāyanīputra

Moreover, the fact that canonization of the Abhidharma materials took place after the tradition had fragmented into different schools⁶⁴ means that, historically, textual adherence developed also along sectarian lines and is thus not exclusively attributable to the semantic authority of the texts alone. The Sanskrit titles of these works⁶⁵ are known from Yaśomitra’s Sphuṭārthā *Abhidharmakośavyākhyā* (henceforth *Abhidharmakośavyākhyā*).

⁶¹ See DHAMMAJOTI (2009, p. 6).

⁶² TAKAKUSU (1905, pp. 67–146).

⁶³ A slightly different chronological sequence has been suggested by FRAUWALLNER (1964, pp. 70–1), “which is in accord with the order given by P’u-Kuang’s ... Chinese commentary Chü-she Lun Chi ... (T1821.8b.24ff.) to [the] *Abhidharmakośa*” KRAGH (2002, p. 141). FRAUWALLNER (1964) differs from WILLEMEN et al. (1998, p. 206) in suggesting that the *Dhātukāya* precedes the *Vijñānakāya*.

⁶⁴ BAREAU (1955, p. 7) and KRAGH (2002, p. 125). For a detailed, canonical and post-canonical textual chronology see SCHMITHAUSEN (1994). For a pre-canonical transmission history, see KRAGH (2002, pp. 131–155) and FRAUWALLNER (1971a, pp. 103–121).

⁶⁵ KRAGH (2002, p. 141), refers to the Chinese Commentary to the Abhidharmakośa, the Chü-she Lun Chi by P’u-Kuang (T1821: 8b.24ff.) when arguing that the “list of authors differs in other Chinese commentaries and is, therefore, questionable as historical evidence”.

Vasubandhu, Yaśomitra and the greater Commentarial Tradition

2.1 Vasubandhu: his Life and Works

2.1.1 Sources for his Biography

FORTUNATELY, WE HAVE RECOURSE to a modest number of resources directly delineating aspects of Vasubandhu’s life; however, they are, though informative, beset by infrequent instances of incongruence and contradiction⁶⁶.

From amongst the extant material, four principal sources merit special attention, two of which are extant in Chinese:

1. Paramārtha’s (499–569 CE) “Life of Vasubandhu”, a.k.a *Posoupandou fashi zhuan* (婆藪槃 [or 盤]豆法師傳), constitutes a translation of an original Sanskrit into Chinese⁶⁷. KRITZER (2019, p. 462) informs us that the work was translated from 557–569 C.E. As regards the person of Paramārtha, TAKAKUSU (1904c) intimates that he was a prolific and venerated translator active in China from 546–569 C.E. MEJOR (1991, p. 5) assumes

⁶⁶ KRITZER (2019, p. 495) provides a helpful and detailed list of the differences in Paramārtha’s, Xuanzang’s, and Bu-ston’s works in ‘table 1’, as well as an overview of the discrepancies in attribution of works to Vasubandhu in ‘table 2’ (p. 499–504). It does not include Tāranātha’s work, since, as KRITZER (2019, p. 492), observed, it “largely agrees with Bu ston concerning the significant biographical events.”

⁶⁷ NANJŌ (1883, №1463), Taishō Vol. 50, №2049, translated into English by TAKAKUSU (1905), and, more recently, DALIA (2002).

that Paramārtha “compiled his *Life of Vasubandhu* most probably at the period of his work on the translation of the *Abhidharmakośa*, i.e. 563–569 A.D.” This source has been translated into English by TAKAKUSU (1904c) and, a century later, also by DALIA (2002).

2. Hsüan-tsang’s (600–664)⁶⁸ *Da Tang xiyu ji* (大唐西域記)⁶⁹, authored in 646 CE regarding his travels in India from 629–645 C.E.⁷⁰ KRITZER (2019, p. 492) aptly characterizes this work “as a travelogue” that “does not provide a continuous narrative of Vasubandhu’s life”⁷¹. Not only do some accounts run directly counter to historical fact—for example, the narrative describes a meeting between Asaṅga and Vasubandhu; what is more, Hsüan-tsang intersperses supernatural elements in his account, for example: Vasubandhu, in order to meet Asaṅga, is described as descending from Tuṣita-heaven. This portrayal, of course, allows Hsüan Tsang to accommodate for the fact that such a meeting historically had not taken place, since the episode is described as a quasi-mystical experience.

Two more sources have been transmitted in the Tibetan language, *viz.*

3. Bu-ston’s རྩོམ་འབྲུང་⁷², which was originally penned in 1322 C.E.⁷³, it has been transmitted by CHANDRA (1971) (ff. 105b.2–107a6), translated by OBERMILLER (1931, vol 2, p. 142–147), as well as by STEIN and ZANGPO

⁶⁸ Note that Hsüan-tsang’s birth-date is dispute, with some sources giving 602 C.E. (BEAL 1906; WATTERS 1905) as the year of his birth, and others even 603 C.E.

⁶⁹ Taishō 2087, translated by BEAL (1906) and Rongxi LI (XUANZANG 1996).

⁷⁰ MEJOR (1991, p. 6) gives a pithy synopsis, remarking that the work is “split up into two independent parts. The first narrative is concentrated on the composition of the *Abhidharmakośa* and a subsequent controversy between Vasubandhu and Saṅghabhadra. It is stated explicitly that Vasubandhu had composed the *Kośa* in order to refute the opinions of the Vaibhāṣika masters. The other part tells the story of the brothers Asaṅga and Vasubandhu and the conversion of the latter to Mahāyāna. Despite its legendary and miraculous character, the episode of Vasubandhu’s death and Asaṅga’s ascent to the Tuṣita heaven has been accepted by Frauwallner as a valid argument to corroborate his theory of two Vasubandhus. This episode was supposed to be an element of the biography of Vasubandhu the elder” as supposed by FRAUWALLNER.

⁷¹ KRITZER (2019, p. 492) fittingly describes the first section as “a description of the country of Modibulouguo (秣底補羅國, Matipura, probably in the northwest of modern Uttar Pradesh). One of the prominent places in this area was a monastery where Saṅghabhadra died, and this section mainly concerns Vasubandhu’s relationship with Saṅghabhadra”. Saṅghabhadra is herein presented as a specialist on the *Vibhāṣā*.

⁷² MEJOR (1991, p. 5, *fn.* 13) highlights the fact that Wogihara in HASTINGS (1921, 595b) does not make mention of Bu-ston’s རྩོམ་འབྲུང་.

⁷³ OBERMILLER (1931, vol 2, p. 142–47).

(2013, pp. 241–47). The work is divided into two sections, with an account of Vasubandhu’s life⁷⁴ comprising the first and a listing of works attributed to Vasubandhu forming the second segment.

4. Tāranātha’s རྒྱ་གར་ཚོས་འབྲུང་, transmitted by SCHIEFNER (1868a, pp. 92.19–98.19) and translated by D. CHATTOPADHYAYA and CHIMPA (1990, pp. 167–75), was finalized in 1608 C.E.⁷⁵

It should be stated that scholarly opinion has been divided on the dependability of the traditional sources. Those scholars who ascribe more credibility to the traditional sources—“despite their obviously hagiographical nature”⁷⁶—accept the indigenous presentation that the great diversity of views and standpoints apparent in Vasubandhu’s works can be plausibly attributed to the philosophical development of Vasubandhu himself. Thus it is posited that Vasubandhu, initially of Sarvāstivādin affiliation, had been gradually attracted to the Sautrāntika view, and from Sautrāntika to the budding Yogācāra-school, in whose ascendancy both he and his half-brother played pivotal roles.

Already early into the investigations of the historical facts regarding Vasubandhu’s life, another group of scholars have doubted the plausibility of the traditional ac-

⁷⁴ The brief summary provided by MEJOR (1991, p. 6) is helpful for a first cursory introduction to the episodes emphasized in the account: “Vasubandhu studied in Kashmir the *Vibhāṣā* and seven Abhidharma treatises under the direction of Saṅghabhadra. In Nālandā he met his brother Asaṅga and was converted by him to Mahāyāna. It was only after his conversion that Vasubandhu composed the verses of the *Abhidharmakośa*. Saṅghabhadra, having read both the aphorisms and the later commentary, expressed his will to meet Vasubandhu in a dispute, but in the meantime Vasubandhu left for Nepal and shortly [thereafter] died there.”

⁷⁵ As for an abbreviated synopsis of its contents and character, let us briefly display the summary given in MEJOR (1991, p. 6). Taranātha “says that he derived his information on the brothers Asaṅga and Vasubandhu both from Indian and Tibetan sources. It is said that Vasubandhu was born a year after Asaṅga’s ordination. Vasubandhu was ordained in Nālandā, studied the Abhidharma with Saṅghabhadra in Kashmir, and then, for many years taught the Śravakapiṭakas in Kashmir and Magadha. In Magadha Vasubandhu met his elder brother Asaṅga and was converted by him to Mahāyāna. The story about the composition of the *Abhidharmakośa* is placed at the very end of Tāranātha’s account. Tāranātha tells us that Vasubandhu was a contemporary of the Tibetan king Lha tho tho ri gñyan btsan, but the legendary character of the king makes it impossible to ascertain his exact date”. In a concomittant footnote, MEJOR (1991, p. 6, *fn.* 18) provides references to GOLZIO (1984, pp. 41, 43), DAS (1881, pp. 216–), and A. CHATTOPADHYAYA (1967, p. 179), whose overall assessment of the historicity of the potentate can be briefly summarized thus: this “much alone can be asserted that Lha-tho-tho-ri is mentioned as the fifth ancestor of Sroñ-btsan-sgam-po, who died in A.D. 650”.

⁷⁶ FRANCO (2017, p. 961).

counts. É. LAMOTTE (1936, p. 179), for example, states with regards to the ‘enigmatic person’⁷⁷ that is Vasubandhu:

Ses biographes, depuis Paramārtha jusqu’aux auteurs des mélanges Lanman, exigent trop de notre crédulité: qui donc croira que Vasubandhu, sans parler de ses accointances avec le Sāṃkhya, fut Vaibhāṣika dans sa jeunesse, Sautrāntika dans son âge mûr, Vijñānavādin dans sa vieillesse et Amidiste^[78] à sa mort? À notre avis, Vasubandhu a trop vécu, trop pensé, trop écrit; et avant de se prononcer sur sa personnalité, il faudrait avoir lu, critiqué et comparé toutes ses œuvres. Nous sommes loin de pouvoir le faire.⁷⁹

2.1.2 Dating Vasubandhu’s Life

As MEJOR (1991, p. 3) noted, two different theories as to the correct dating of Vasubandhu emerged in the inceptive stage of the 20th century. PÉRI (1911, pp. 339–390) and DEMIÉVILLE (1954, p. 397) dated him to the fourth century C.E.; TAKAKUSU (1904c, pp. 269–569)⁸⁰ on the other hand, set his dates to 499–569 C.E. UI set the dates of Vasubandhu to 320–400, FRAUWALLNER, distinguishing between Vasubandhu “the elder” and Vasubandhu the “Kośakāra”, sets the dates of the former to 320–380 C.E. and the dates of the latter to 400–480 C.E. HIKATA, conversely, not

⁷⁷ =‘personage énigmatique’ (É. LAMOTTE 1936, p. 179).

⁷⁸ KRITZER (2019, p. 505) likewise notes that there “is no evidence in the biographical literature for Vasubandhu’s Pure Land beliefs, and the East Asian assertion of such seems to be connected with Vasubandhu’s putative authorship of the *Sukhāvativyūhopadeśa*. Although Vasubandhu is named as the author at the beginning of the Chinese translation, it is unclear when this statement of authorship became part of the text (T.1524 [XXVI] 230c16). The attribution is found also in the *Kaiyuan shijiao lu* (T.2154 [LV] 41a22), but this could well be based on the text’s own attribution.”

⁷⁹ Translated in E. LAMOTTE (1987, p. 32): “His biographers, from the time of Paramārtha up to the authros included in the Lanman collection, demand too much of our credulity: who can believe that Vasubandhu, without mentioning his acquaintance with the Sāṃkhya, was a Vaibhāṣika in his youth, a Sautrāntika in his mature years, a Vijñānavādin in his old age, and a Pure Land follower of Amitābha at his death? In our opinion, Vasubandhu lived too long, thought too much, and wrote too much; and before giving a verdict with respect to his personality, one should have read, criticized and compared all of his works. And we are now far away from being able to do so.”

⁸⁰ Also refer to his subsequent studies (TAKAKUSU 1905; TAKAKUSU 1929).

making such a distinction, dates the life of Vasubandhu to 400–480 C.E.⁸¹, thereby aligning precisely with the assessment in MEJOR (1991, p. 5).

The exact dates of his life remain to be ascertained, though assessments by contemporary experts—who have had the opportunity to assess and evaluate the research advanced in the 20th century—differ merely in the scope of decades⁸². KRITZER (2019, p. 492) believes “the second half of the 4th century to the first half of the 5th century CE” to be a more accurate delimitation. WOGIHARA in HASTINGS (1921, 595b) suggests a slightly later date, assuming the period of *ca.* 420–500 CE as the demarcation of Vasubandhu’s life span.

2.1.3 Is there more than one Vasubhandu?

In 1919, La VALLÉE POUSSIN, following a line of reasoning that was “based on the evidence provided by Yaśomitra in his” *Sphuṭārthābhīdharmakośavyākhyā*, had already suggested that we need to “distinguish the Kośakāra, i.e., the author (° *kāra*) of the *Abhidharmakośa*, from an earlier Vasubandhu”⁸³. The textual evidence he cited in support of this argument is the reference to “the old teacher Vasubandhu” (वृद्धाचार्यवसुबन्धु)⁸⁴ and “the elder Vasubandhu”⁸⁵ (स्थविरवसुबन्धु). In and of itself, it could be plausibly argued that ‘elder’ as an epithet is here employed simply in order to express Yaśomitra’s reverence, without necessarily implying a distinction between

⁸¹ Refer to HIRAKAWA (1973, pp. ii–iii) for a more intricate recapitulation of the arguments of UI, HIKITA, and also FRAUWALLNER. Note that each of the scholars spin a slightly differing nexus of dates of inter-related personæ, with UI dating Maitreyanātha to 270–350 C.E. and Asaṅga to 310–390 C.E. FRAUWALLNER dates Maitreyanātha to *ca.* 300 and Asaṅga to 315–390 C.E. HIKATA dates Maitreyanātha to 350–430 C.E. and Asaṅga to 395–470 C.E.

⁸² In the early 20th century, Kern situated Vasubandhu in the sixth century (PÉRI 1911, p. 339). KRITZER (2019, p. 496), with a reference to TAKAKUSU (1929, pp. 79–81) shows how “by 1920, various dates of Vasubandhu’s death between 350 and 533 had been suggested by Western and Japanese scholars”.

⁸³ BUESCHER (2013, p. 368).

⁸⁴ Refer to WOGIHARA (1936, p. 35, l. 20): आश्रयभूतरूपणादिति अपर इति । वृद्धाचार्यवसुबन्धुः ।

⁸⁵ Refer to WOGIHARA (1936, p. 289, l. 6) स्थविरो वसुबन्धुराचार्यमनोरथोपाध्याया एवमाह ।; likewise, there is an occurrence in Ch. 4 WOGIHARA (1936, p. 247, l. 9): स्थविरवसुबन्धुप्रभृतिभिरयं हेतुरुक्तः ।

historical personæ⁸⁶. Since, however, evidence regarding Vasubandhu’s dates⁸⁷ is at the time both sparse and partially contradictory, and since there is a noteworthy diversity in philosophical approaches⁸⁸ attested in his works, one should not dismiss the theoretical possibility of such a state of things without sufficient scrutiny.

La Vallée Poussin surmised that this “old teacher”, the “elder Vasubandhu” was maybe Asaṅga’s brother who, through the active involvement of Asaṅga, later converted to the Mahayāna⁸⁹; according to that theory, he was not in fact the author of the *Abhidharmakośa*—nor indeed of the *Abhidharmakośabhāṣya*—but possibly the teacher of the author of both of these works⁹⁰.

FRAUWALLNER (1951, pp. 23–24), for his part, noted “a divergent traditional chronology, viz. that which is found in Paramārtha’s *Life of Vasubandhu* and Hsüan-tsang’s

⁸⁶ Admittedly, this objection holds more weight with regards to the term स्थविर than with the appellation वृद्धाचार्य. MEJOR (1991, p. 4), for example, takes the opposite view, arguing that that the use of these epithets should be regarded as dependable evidence for the Yaśomitra’s distinction of two Vasubandhus and that Yaśomitra, in employing them, “*expressis verbis* testified to the existence of an elder Vasubandhu.”

⁸⁷ For the dating of Vasubandhu’s life, consult p. 28.

⁸⁸ For Vasubandhu’s philosophical development, consult p. 27.

⁸⁹ BUESCHER (2013, pp. 368–9).

⁹⁰ If the lives of the elder and younger Vasubandhus overlapped chronologically, which would have been the case if the former had been the direct teacher of the latter, the question understandably could be asked who composed the *Abhidharmakośabhāṣya*; after all, both the scenario that the “elder Vasubandhu” composed the work in support of his protégée is plausible—which would also account for the fact that a few of the original Sarvāstivāda tenets are criticized—as is the general understanding that the work is an autocommentary composed by the *Kośakāra*, Vasubandhu “the younger”. SCHMITHAUSEN (1987, p. 262) believes the latter scenario is more likely, with a (stringently abbreviated) outline of some of his counter-arguments against objections to this position referred to in footnote 156 on page 37 of the present publication. In fact, if it were accepted that indeed there had been two different Vasubandhus, their (near-)contemporaneity is indeed established via SCHMITHAUSEN (1992, pp. 392–7), who noted that the *Triṃśikā* is quoted in (Guṇabhadra’s Chinese version of) the *Laṅkāvatārasūtra*. This discovery, as FRANCO (2017, p. 962) notes, “made the two Vasubandhus, if two they ever were, almost contemporaries. However, in spite of various acknowledged problems, Schmithausen has not given up the assumption of the existence of two Vasubandhus, not only out of deference to Frauwallner, but also because it is essential to his theory of Sautrāntika presuppositions in the *Viṃśatikā* and *Triṃśikā*”.

records”⁹¹, and in view of those discrepancies⁹², explored de la VALLÉE POUSSIN’s budding theory further—eventually becoming its marked proponent. Essentially, he posited that the evidence points towards the existence of two distinct historical personæ, each named ‘Vasubandhu’, that were erroneously conflated only with the passage of time. It should be emphasized, however, that according to FRAUWALLNER’s theory, the lives of the ‘elder’ (c. 320–380 C.E.) Vasubandhu, whom he understood to be Asaṅga’s (half-)brother, the co-founder of the Yogacāra, and the ‘younger’ (400–480 C.E.) Vasubandhu—whom he identified as the ‘Kośakāra’ as well as the composer of the *Viṃśatikā*[*kārikā*] and *Trimśikā*[*kārikā*]⁹³—did *not* overlap; hence FRAUWALLNER never entertained the thought that one was the direct teacher of the other.

FRAUWALLNER’s theory was met with early and sustained criticism⁹⁴. JAINI (1958) read FRAUWALLNER as positing that Vasubandhu the elder had converted to the Mahāyāna, and that Vasubandhu the younger had not. On the basis of that understanding of FRAUWALLNER’s argument, JAINI points to passages in the *Abhid-*

⁹¹ MEJOR (1991, p. 4). Note that from among the two sources, FRAUWALLNER (1951, p. 11) clearly favoured Paramārtha’s account, since it precedes the Chinese rendition by about a hundred years. That being said, MEJOR (1991, p. 4) notes that shortly thereafter, FRAUWALLNER (1951, p. 18) writes somewhat disparagingly that the work is not only “pieced together by someone among his disciples on the basis of information hailing from him”, but, what is more, that the conflation of the two separate persons of the name of Vasubandhu is directly attributable “to a mistake by his pupils.” MEJOR (1991, p. 4, *fn.* 9) likewise points out to us that DEMIÉVILLE (1961, p. 473, *fn.* 12), likewise, regarded Paramārtha’s account as ‘a source of mediocre quality’ (“une source de médiocre aloi”).

⁹² MEJOR (1991, p. 4) acknowledges that FRAUWALLNER (1951, p. 11) also notes the reference to an “old” and “elder” Vasubandhu in Yaśomitra, yet chides him for considering him “only as a supplementary witness”. Instead, he believes, (*op. cit* 4–5) “one should give the priority to Yaśomitra for it is his commentary that contains several explicit references to the ancient Vasubandhu and because it is preserved in Sanskrit, a fact which cannot be ignored in a situation where this is the single commentary on the *Abhidharmakośa* preserved both in its original Sanskrit and in the Tibetan translation.”

⁹³ Refer to FRAUWALLNER (1956, p. 351) and FRAUWALLNER (1961, p. 132). As MEJOR (1991, p. 4, *fn.* 5) notes, SCHMITHAUSEN (1967, pp. 109–136) argues in favour of FRAUWALLNER’s theory, making the case that on “account of these Sautrāntika-elements, *Viṃśatikā* and *Trimśika* may be attributed to the author of *Abhidharmakośaḥ*. At the same time it appears that such elements are wanting in the commentaries on the works of Matreyanātha and Asaṅga attributed to Vasubandhu, a fact which seems to support the ‘two-Vasubandhu-hypothesis’ put forward by Frauwallner.”

⁹⁴ That is to say, HIRAKAWA (1973, introduction), providing ample references to Japanese language works, gives a fair, yet critical assessment of even the discussion—including the revised theory which FRAUWALLNER formulated in response to JAINI’s initial objections.

harmapradīpa, in which Vasubandhu the younger likewise is attacked for purported Mahāyāna tendencies. A decade after first formulating his initial theory, FRAUWALLNER (1961, pp. 129–32) responded to JAINI’s objection and provided a more specific argument in return, according to which the elder Vasubandhu, Asaṅga’s brother, “‘was converted relatively early to the Mahāyāna and was the author of the ‘mass of commentaries on the Sūtras and on the older Mahāyāna works.’”⁹⁵ The younger Vasubandhu, FRAUWALLNER (1951, pp. 129–32) holds, composed the *Abhidharmakośa* and the *Vādavidhi*, and—after likewise converting to the Mahāyāna in his old age, indited the *Viṃśikā* and the *Triṃśikā*⁹⁶. KRITZER (2019, p. 497) reminds the reader that prior to that clarification in FRAUWALLNER (1961), most

scholars have been under the impression that, according to Frauwallner, Vasubandhu the elder was responsible for all the Mahāyāna works attributed to Vasubandhu, while Vasubandhu the younger was the author only of the *Abhidharmakośa* and *Paramārthasaptati*. Although the references to the “old Vasubandhu” could not be ignored, they have been generally been written off as referring to “someone who has nothing to [do] with Yogācāra-Vijñavāda”⁹⁷.

Although FRAUWALLNER (1969, p. 425) reads SCHMITHAUSEN (1967) as a corroboration of his thesis regarding two Vasubandhus, it is important to note that the latter employed a different methodology when assessing the material and had a different set of concerns when analyzing Vasubandhu’s works. FRANCO (2017, pp. 962–63) shows that the motivation behind SCHMITHAUSEN’s more or less tacit espousal of the theory of two Vasubandhu cannot be solely attributed to the respect he held for FRAUWALLNER, since the two Vasubandhu theory “is essential to his theory of Sautrāntika presuppositions in the *Viṃśatikā* and *Triṃśikā*. According to Schmithausen, the brother of Asaṅga was a full-fledged Yogācāra, whereas the Younger Vasubandhu only gradually gravitated towards the Yogācāra (*Kośa*, *Karmasiddhi*, *Viṃśatikā*, *Triṃśikā*) in a process that never came to an end, for

⁹⁵ FRAUWALLNER (1951, pp. 129–32) cited in KRITZER (2019, p. 497).

⁹⁶ It should be noted that FRAUWALLNER (1951, p. 56) at first remained reticent, not willing to ascribe these latter two works to either the “elder Vasubandhu” or the “younger Vasubandhu”. Half a decade later, FRAUWALLNER (1956, p. 351) proclaims that, if pressed, he would tend to attribute the works to the “younger Vasubandhu”, though not without hesitation. FRANCO (2017, 962, *fn.* 2) notes a peculiar detail that might underscore that FRAUWALLNER (1956, pp. 350–) was in doubt about the correct ascription, and that is that “these two works are the only ones that appear under the heading of The Older Vasubandhu [...] I am not sure whether this indicates that at some earlier stage Frauwallner held the opposite opinion.”

⁹⁷ KRITZER (2019, p. 497) in this last segment quotes BUESCHER (2013, p. 370.1).

even in his last work, the *Triṃśikā*, certain Sautrāntika presuppositions are still apparent.”

In response to a division of Vasubandhu’s purported works into two groups, separated along doctrinal lines⁹⁸ which SCHMITHAUSEN published a decade afterwards, BUESCHER (2013, pp. 376–392) argues that the person who wrote the commentaries on the *Mahāyāna śāstras*⁹⁹ was a different individual from the author of the texts SCHMITHAUSEN (1987, 262ⁿ₁₀₁) attributed to the composer of the *Abhidharmakośa*.

Sthiramati’s *Madhyāntavibhāgaṭīkā*, in turn attributes the *Madhyāntavibhāgabhāṣya* to a certain Vasubandhu; the latter text, in turn, has been contrasted with the *Mahāyānasūtrālamkārabhāṣya* by BUESCHER (2013), who, basing his verdict primarily on congruences amongst the two texts in the exposition of the *ālayavijñāna*, concludes that both were composed by the identical Vasubandhu. At the same time, BUESCHER (2013, pp. 382–385) argues that the composer of these three texts is unlikely identical to the author who composed the *Abhidharmakośabhāṣya*, since the philosophical exposition of the ‘person’ (पुद्गल) markedly differs stylistically¹⁰⁰ in the final chapter of the *Abhidharmakośabhāṣya* and the *Mahāyānasūtrālamkārabhāṣya*. As regards the expositions regarding ‘momentariness’ (क्षणिकत्वा) contained in these two works, BUESCHER (2013, pp. 385–92) has found an exposition in the latter that is philosophically congruent with the former¹⁰¹; the former, in turn, is attributed to “Vasubandhu the elder” by Yaśomitra. It is on the strength of his doctrinal and stylistic analysis that BUESCHER (2013, p. 392) espouses the theory that the commentary—the *Abhidharmakośabhāṣya*—was composed before the ‘root text’ (*Abhidharmakośakārikā*)¹⁰², the former by “Vasubandhu the younger”, the latter by “Vasubandhu the elder”, who in turn betrays a philosophical and temporal proximity to Asaṅga.

⁹⁸ Refer to § 2.1.6 on page 37

⁹⁹ Refer to the list of ten items subsumed under the category of ‘Commentaries on Mahāyāna sūtras attributed to Vasubandhu incepting on page 42

¹⁰⁰ Since it might be argued that the stylistic argument might not occupy the highest rungs in the hierarchy of persuasiveness, one might wish to investigate BUESCHER (2013, pp. 382–85) as referenced in KRITZER (2019, p. 497) and evaluate the matter on an individual basis.

¹⁰¹ [497]Kritzer2019 points to BUESCHER’s remarks, who “notes that the author of the former criticizes a position according to which the cause of the disappearance of a flame is the absence of firewood. Yaśomitra ascribes this position to the *sthavira* Vasubandhu”.

¹⁰² KRITZER (2019, p. 497), in this context, cites BUESCHER (2013, p. 392): “it has become necessary to strictly distinguish this Vasubandhu [the Kośakāra] from an earlier Vasubandhu, the Bhāṣyakāra, whose commentaries on important [Yogācāra-Vijñānavāda] works represent an exegetical phase in closer proximity (temporally and otherwise) to Asaṅga”.

MEJOR (1991, p. 11) expresses his support for the theory of two Vasubandhus in no uncertain terms, initially proclaiming that his “study of the commentaries on the *Abhidharmakośa* confirms the fact of the existence of an earlier Vasubandhu, different from the author of the *Abhidharmakośa*”. This claim is backed by a rigorous analysis, specifically—but by no means exclusively—of the relevant fragments in Yaśomitra’s स्फुटार्थाभिधर्मकोशव्याख्या¹⁰³. He summarizes his findings by saying that his assessment of the situation, as well as the

data so far collected seem to speak in favour of Frauwallner’s hypothesis of two Vasubandhus but, at the same time, his argument offered for the priority of Asaṅga before the Kośakāra Vasubandhu cannot be accepted because of inadequate interpretation of Yaśomitra’s testimony. On the basis of the data collected above one can draw the following picture: Vasubandhu the Kośakāra seems to be aware of the philosophical (Abhidharmic) activity of an elder Vasubandhu; the elder Vasubandhu was a preceptor of ācārya Manoratha and seems to be an adherent of the *Vibhāṣā*, although his followers’ interpretations were subject to criticism as non-Vaibhāṣika; the opinion of the elder Vasubandhu was ultimately accepted by the Kośakāra; there are certain grounds to assume that the interval between the elder Vasubandhu and the Kośakāra Vasubandhu was not very long since in the discussion the commentators quote also the opinions of Saṅghabhadra and Śrīlāta, two masters contemporary with the Kośakāra; the references to the pūrvācāryas in the *Abhidharmakośa* and in Yaśomitra’s *Vyākhyā* as well as in Sthiramati’s *Tattvārtha* are to the Yogācāras, Pūrṇavardhana refers to the pūrva-Sautrāntikas, and Haribhadra’s reference is to the transmission of the Prajñāpāramitā tradition.

Though the scope and depth of analysis, clarity of thought, and knowledge of the prior studies in this work is compelling, MEJOR (1991, p. 49, fn. 217) himself finds it necessary—at times—to rescind aspects of his verdict, as in the case of his noting the (Kośakāra) Vasubandhu’s contemporaneity with Saṅghabhadra and Śrīlāta. In this context, he remarks that he has the “impression that this fact (combined with the preceding observations) seems to put a question mark before the hypothesis of two Vasubandhus and to suggest a similar interpretation as in the case of Vāgbhaṭa.”

Evaluating the arguments brought forth by FRAUWALLNER—who, incidentally, likewise argued that there were two Vasumitras¹⁰⁴—and BUESCHER, it appears that the

¹⁰³ For the kernel of the argument, refer to MEJOR (1991, pp. 42–49).

¹⁰⁴ Refer to DHAMMAJOTI (2015b, p. 138), who explains that as “evidence for his assertion that

narrower argument, *viz.* that certain works of Vasubandhu's works can be stylistically and philosophically grouped into distinct clusters appears convincing; and in fact SCHMITHAUSEN (1987) had made similar observations.

However, despite certain uneasy details regarding the dating of Vasubandhu, it appears more plausible to posit that one author underwent an internal development as a natural process of maturation of thought, rather than to posit a complex scenario where two distinct authors known as Vasubandhu lived closely one after the other, both eventually converting to the Mahāyāna.

Dan LUSTHAUS (2000, p. 43, *fn.* 2) offers a different perspective in addressing the theory regarding two different individuals known by the name of Vasubandhu, which, in his estimation, mostly

arises from historical and chronological discrepancies between secondary sources (such as Paramārtha's biography of Vasubandhu) rather than from a serious reading of the primary texts themselves^[105]. Textually it seems clear to me that Vasubandhu undergoes precisely the type of evolution of thinking that one would expect from someone starting in Sarvāstivādin thought, moving through Sautrāntika and related critiques, and finally settling in Yogācāra. Two quick examples: (1) Vasubandhu's 'Mahāyānic' works are as concerned with Abhidharmic categories as is the *Abhidharmakośa*. His works exhibit a progression unfolding. His *Pañca-skandha[-]prakāraṇa* deals with a dharma list that is somewhere between the seventy-five list (the *kośa* list) and the hundred list (the doctrinal Yogācāric account) [...]; and the same could be said for the *Triṃśikā* (though the *Ch'eng Wei-shih lun* attempts to account for both lists). His *One-hundred Dharma Treatise* (T.31.1624) gives the mature account. (2) The *Triṃśikā* mentions *arhats* but not *bodhisattvas*, indicating, at the

the second Vasumitra who proposes the *kāritra* theory — unlike the earlier Vasumitra — does not teach migration of *dharma*-s in time, Frauwallner cites" **Abhidharmamahāvibhāṣāśāstra*³⁹³ 阿毗達磨大毗婆沙論 [contained in TAKAKUSU and WATANABE (1924, № 1545)].

¹⁰⁵ It should be noted that BUESCHER (2013), in making his case in support of the two-Vasubandhu theory over a decade after the publication of this excerpt, appears to have taken this objection seriously, and considered philosophical and stylistic indicators in the primary literature to buttress his stance, though significant difficulties remain.

least, that Vasubandhu was still thinking in ‘pre-Mahāyānic’ categories while writing it.”^{106,107}

Though this segment is a somewhat abbreviated rendition¹⁰⁸ of the main features of the arguments fielded in support of, and in opposition to, the theory of two Vasubandhus, it is hoped that it nevertheless relays the main arguments with sufficient intricacy to facilitate understanding of the discussion as relevant to our present purpose.¹⁰⁹

¹⁰⁶ LUSTHAUS (2000, p. 43, *fn. 2*) continues: “Though A. K. Warder, Amar Singh and their followers have remained steadfast in their insistence that we should sharply distinguish between two Vasubandhus, Frauwallner, the most important voice originally arguing for two Vasubandhus, has recanted and finally accepted that there was only one.

¹⁰⁷ FRANCO (2017, 962–63, *fn. 4*) provides further specifications to SCHMITHAUSEN’s assessment of Vasubandhu’s stance towards the ‘आलयविज्ञान’ not immediately apparent in SCHMITHAUSEN (1967): reading “Schmithausen’s 1967 paper, one certainly gets the impression that he argues that in the *Vimśatikā*, Vasubandhu did not accept the existence of the *ālayavijñāna* and the multilayered series of cognition (see especially pp. 129–130). However, when I pointed out that in this case one would have to assume that Vasubandhu accepted the *ālayavijñāna* and multilayered series in the *Karmasiddhi*, rejected them in the *Vimśatikā* and reaccepted them in the *Trimśikā*, Schmithausen kindly informed me that he did not mean to say that Vasubandhu did not accept them, but only that he did not use them. Under this interpretation, it would be difficult to maintain that a real development has occurred in Vasubandhu[’s] thought at the time that separates ‘the system of the *Vimśatikā*’ from ‘the system of the *Trimśikā*.’”

¹⁰⁸ An interesting tangent not further discussed in this presentation is the fact that, as MEJOR (1991, p. 15, *fn. 58*) remarks, “it has escaped the notice of the scholars that Tāranātha in his *Rgya gar chos ’byuñ* mentioned another (third?) Vasubandhu, an active propagator of the Abhidharma. Due to a complicated question of Tāranātha’s chronology of the Pāla kings” [cf. (NAUDOU 1968, pp. 26–)] “it is not possible to ascertain his date with precision and only very tentatively we can put the presumable date of this Vasubandhu about the middle of the 9th century.” The segment in question is given in the edition of Tāranātha’s account by SCHIEFNER (1868a, p. 164, l. 4–5) as: ལྷོ་བ་དཔོན་བ་སུ་བརྟུ་ཞེས་བྱ་བ་[5]དབྱིས་གཉེན་གྱི་མཚན་ཅན་ཞིག་གྱེན་ཏེ། ཚོས་མངོན་པའི་རྗེ་རྣོད་མང་དུ་གསུངས་སོ།།.

¹⁰⁹ If a more in-depth scrutiny of the nuances of the arguments in support of, and in opposition to, the theory is sought, the reader may consult some of the works listed in SKILLING (2000, p. 298, *fn. 2*), including WAYMAN (1961, pp. 19–24), AIYASWAMI (1964, pp. ii–vi), Anthony Kennedy WARDER (1970, pp. 444–47), HIRAKAWA (1973, *introduction*), DANTINNE (1980, pp. 13–18), NAKAMURA (1980, pp. 268–73), KOCHUMUTTOM (1982, pp. xi–xiv), ANACKER (1984, pp. 1–24), CORLESS (1989, pp. 455–62), PĀSĀDIKA (1991, pp. 15–21), and MEJOR (1991, pp. 1–13).

2.1.4 Broad Overview of Vasubandhu’s Philosophical Development

The monastic scholar Vasubandhu (Tib. དབྱིག་གཞིན་)¹¹⁰ composed a number of treatises, amongst of which the most renowned are the *Abhidharmakośabhāṣya*, the *Trimśikā*, and the *Vimśikā*. The last two works have, with the support of general consensus, been characterized as “short texts written from the Yogācāra point of view that are the basis for further developments in Yogācāra/Vijñānavāda philosophy”¹¹¹. The *Abhidharmakośabhāṣya*—presented in greater detail below¹¹²—on the other hand, is an autocommentary to his verse presentation of Sarvāstivādin Abhidharma, an autocommentary that differs from the root text insofar as that it directly criticizes pivotal tenets of the orthodox Vaibhāṣika doctrine.

The scholarly consensus¹¹³ regarding Vasubandhu’s broader philosophical development holds that in his earliest active period, Vasubandhu was an adherent of the Sarvāstivādin tenet system. The *Abhidharmakośakārikā* was composed from the Vaibhāṣika perspective¹¹⁴, its commentary, the *Abhidharmakośabhāṣya*, however, supposedly written from the Sautrāntika-perspective¹¹⁵ criticized a number of the views

¹¹⁰ In the Chinese language, བསུབ་འདུ་ is transcribed as ‘Posoupandou’ (婆藪槃豆), and translated as ‘Shiqin’ (世親) or, alternatively, ‘Tianqin’ (天親).

¹¹¹ KRITZER (2019, p. 492).

¹¹² Refer to subsection 2.1.6 incepting on page 33.

¹¹³ Refer to KRITZER (2019, p. 505), who furthermore explains that four works in particular are generally held to be doubtlessly attributable to Vasubandhu: The *Abhidharmakośakārikā*, the *Abhidharmakośabhāṣya*, the *Vimś[at]ikā*, and the *Trimśikā*.

¹¹⁴ Note that KRITZER (2019, p. 505) argues that “it is well known that even in the *Abhidharmakośakārikās*, which supposedly expound Vaibhāṣika doctrine, Vasubandhu uses the word *kila* (“so they say”) to indicate that he disagrees with the Vaibhāṣika. Since it is also generally accepted that the *Abhidharmakośabhāṣya* is a text about Vaibhāṣika rather than a Vaibhāṣika text, we have no evidence outside of the biographies that Vasubandhu ever subscribed to Vaibhāṣika doctrines.”

¹¹⁵ KRITZER (2019, p. 505) lists some of the philosophical characteristics typically associated with the Sautrāntika perspective as: “a denial of the reality of past and future dharmas, a downgrading of certain dharmas, particularly the *cittaviprayuktasamskāras*, to the status of *prajñaptisat* (the provisionally real), an explanation of personal karmic continuity in terms of *saṃtati-pariṇāmaviśeṣa* (transformation of the life-stream; Cox, 1995, 95) and *bīja* (seeds), and certain versions of an *ālayavijñāna* (storehouse consciousness). All of these, save *ālayavijñāna*, are found in the *Abhidharmakośabhāṣya*.” Note that the *ālayavijñāna* is mentioned and utilized as a concept in the *Karmasiddhiprakaraṇa* and the *Pratītyasamutpā-davyākhyā* (**Pratītyasamutpādādivibhaṅganirdeśa*). As KRITZER (2019, *ibid.*) has noted, with a reference to É. LAMOTTE (1936, p. 178), MATSUDA (1982, p. 44) and KRITZER (1999,

espoused in the *Abhidharmakośakārikā*—some of them integral to the Vaibhāṣika system. After Asaṅga had effected Vasubandhu’s conversion to the Mahāyāna, the latter indited the *Vimśikā*, the *Trimśikā*, and the *Trisvabhāvanirdeśa* from the Yogācāra point of view. As KRITZER (2019, p. 505) notes,

The *Vimśikā* is famous for rejecting the real existence of the external world, the *Trimśikā* for its exposition of *ālayavijñāna*, and the *Trisvabhāvanirdeśa* for its explanation of the three natures, *kalpita* (the fabricated), *paratantra* (the dependent), and *pariniṣpanna* (the perfected). The *Vimśikā* and *Trimśikā* are in many ways the basis of what is considered to be the “Yogācāra” school.

KRITZER (2019, p. 505) reminds us that many “other works have been attributed to Vasubandhu some of which have been characterized as Sautrāntika, others as Yogācāra.”¹¹⁶

2.1.5 Vasubandhu’s Life

“In a study of the biographies of Vasubandhu we are faced with a number of doubtful, contradictory and purely legendary elements. It is by no means an easy task to determine which factors among those which we are not at all certain in character are trustworthy.”

—MEJOR (1991, p. 6)¹¹⁷

pp. 198–99): some “scholars have considered the concept of *ālayavijñāna* to be a peculiarly Sautrāntika one”.

¹¹⁶ KRITZER (2019, p. 505) proceeds to remark that while “the information provided by traditional sources on the life, thought, and works of Vasubandhu cannot be blindly accepted, neither can it be blithely ignored. Many of the works that are not widely accepted today as Vasubandhu’s were attributed to him at very early dates. It is quite possible that Vasubandhu’s prestige was a factor in attracting his name to works composed by others. Nevertheless, these problematic works also deserve careful study, regardless of whether or not they were, in fact, written by Vasubandhu.”

¹¹⁷ Note that MEJOR (1991, p. 7) might be slightly more sceptical than necessity warrants in narrowing the window of probable facts down to a summary of “two points: 1° Vasubandhu’s composition of the *Abhidharmakośa-kārikā* and *bhāṣya* and a subsequent controversy with a Kashmirian Vaibhāṣika master, Saṅghabhadra, 2° Vasubandhu’s conversion to Mahāyāna under the influence of his elder brother Asaṅga.”

In evaluating the historical data regarding Vasubandhu’s life, it has become clear that at the very outset, the issue regarding the exact delimitations of Vasubandhu’s lifespan remains to be settled¹¹⁸. Nevertheless, there is little reason to vehemently disagree with the broad era envisaged by KRITZER (2019, p. 492), which he assumes would have in all likelihood spanned from around “the second half of the 4th century to the first half of the 5th century CE”.

According to the inceptive segments of Paramārtha’s account, Vasubandhu was born into a family of high standing, to a father known as the Brāhmin Kauśika. Of his elder (half-)brother we learn that he had been the famous Sarvāstivāda monk who, later in life, co-founded the Yogācāra (or Cittamātra) branch of the Mahāyāna doctrine, adopted the name ‘Asaṅga’, and—supposedly as a consequence of a celestial vision of Tuṣita heaven—composed the Yogācārabhūmi (十七地經). Bu-ston relates in the opening segments of his རྩོམ་པུ་རྒྱུ་ that while Vasubandhu was born to a Brahmin, Asaṅga “was born from a union with a *kṣatriya*”¹¹⁹. Paramārtha’s account also lists a certain ‘Viriñcivatsa’ as Vasubandhu’s younger brother. Since nothing much is known about the individual known as Viriñcivatsa, apart from his having been a Sarvāstivāda monk who “was said to have attained arhatship”¹²⁰, it is likely a factually correct statement that, in spite of its indubitable devotional and cultural value, has been omitted by the authors of the other sources for its lack of broader historical and philosophical purport.

According to Paramārtha’s account, Vasubandhu was born in Puruṣapura¹²¹; Bu-ston, however, appears to indicate that Vasubandhu was born in Central India.

Further information remains fragmentary. Bu-ston remarks that Vasubandhu, in his early life, began to study the *Vibhāṣā* and the seven canonical Abhidharma texts with Saṅghabhadra in Kashmir. He reminds the reader that the *Jñānaprasthānaśāstra* was composed in that locality, together with the *Vibhāṣā*, mentioning that these texts were to be shielded from doctrinal contamination by rival doctrines, and by the Mahāyāna doctrine in general¹²², though that effort was ultimately un-

¹¹⁸ Refer to § 2.1.2 on page 18 above.

¹¹⁹ MEJOR (1991, p. 6).

¹²⁰ KRITZER (2019, p. 492).

¹²¹ According to K. T. SARAO (2017), Puruṣapura has been “identified with modern Peshawar, capital of Khyber Pakhtunkhwa in Pakistan”. MEJOR (1991, p. 5) likewise provides “Peshawar” in bracketed parenthesis, without giving further sources or explanation. Hsüan-tsang’s account, not being specific about the precise locality of Vasubandhu’s birth, gives Gandhāra as the general region of his birth.

¹²² Though it is factually correct that these texts emerged in Kashmir, we should not assume

successful, since the *Vibhāṣā* was introduced to Ayodhyā via a teacher known as ‘Posousubatuoluo’ (婆娑須拔陀羅).

Paramārtha intimates that, upon learning that in his absence, the elderly Buddhist monk Buddhāmītra had lost a doctrinal dispute in Ayodhyā¹²³ with the Sāṃkhya proponent known as ‘Vindhyavāsa’, Vasubandhu composed the **Paramārthasaptati*¹²⁴ (七十眞實論) with the aim of refuting Vindhyavāsa’s **Sāṃkhyasāstra* (僧法論, a.k.a. 金七十論¹²⁵). Paramārtha mentions that as a consequence, Vasubandhu was rewarded by king Vikramāditya and crafted the *Abhidharmakośakārikās*¹²⁶ as a result thereof. These “root verses” of the *Abhidharmakośa*, as KRITZER (2019, p. 492) notes, engage “the meaning of the *Vibhāṣā*” and forwarded these to his teachers in Kashmir—more specifically, according to Bu-ston’s account, Vasubandhu sent the root-verses of the treasury of Abhidharma to Saṅghabhadra¹²⁷. According to Bu-ston, Saṅghabhadra positively received the *Abhidharmakośakārikā*, and even composed the **Sūtrānurūpa*¹²⁸ (སེང་དང་མཐུན་པ་) as a result of being inspired by Vasubandhu’s composition. Vasubandhu indited the *Abhidharmakośabhāṣya* either after having received a request for further clarification (as Bu-ston presents it), or, as Hsüan-tsang opines, in order to refute the notions of the Vaibhāṣika teachers. Bu-ston’s account presents the genesis of the *Abhidharmakośabhāṣya* as the effect of Saṅghabhadra’s students’ discontent over Vasubandhu’s use of the term “किल” (‘as

that their composition was temporally proximate to Vasubandhu’s arrival in Ayodhyā (阿踰陀). WILLEMEN et al. (1998, p. xii) helpfully provide the historical backdrop to the generation of these works in explaining that when “the Kuṣāṇas come to power, i.e. from the 1st. century A.D., the Sarvāstivādins in Kaśmīra gained influence. In the 2nd. century the people of Kaśmīra organized their *Abhidharma* into one text plus six. The **Aṣṭaśāstra* was reinterpreted and renamed **Jñānaprasthāna* and its **Mahāvibhāṣā*, together with the six earlier texts became the orthodoxy of the Sarvāstivādins, their *Abhidharmapiṭaka*, under the patronage of the Kuṣāṇas. It is noteworthy that also the Sthaviravādins had seven texts in their *Abhidharma*”.

¹²³ Paramārtha informs us this was during the period of Vikramāditya’s rule.

¹²⁴ Circumstances surrounding the writing of the **Paramārthasaptati* are absent in Hsüan-tsang’s account, as well as in Bu-ston and Tāranātha.

¹²⁵ Taishō № 2137

¹²⁶ According to Bu-ston (and Tāranātha), Vasubandhu had returned to Nālandā before composing the *Abhidharmakośakārikās*—that is to say, they posit that “it was only after his conversion to Mahāyāna that Vasubandhu wrote the verses of the *Abhidharmakośa*” (KRITZER 2019, p. 494).

¹²⁷ Note that Hsüan-tsang does not relay specifics regarding the genesis of the *Abhidharmakośakārikās*.

¹²⁸ This is the reconstruction put forward by KRITZER (2019, p. 494) with reference to the arguments relayed in MEJOR (1991, p. 29).

it is called¹²⁹) in his critique of the Sarvāstivāda¹²⁹, since it implies an act of distancing from the point made from the side of the speaker. As we shall investigate in greater detail below¹³⁰, the *Abhidharmakośabhāṣya* is fundamentally a Sarvāstivādin exposition of the Abhidharma with a significant degree of Sautrāntika influence; this latter fact caused some consternation amongst his Kashmiri teachers, who objected to Vasubandhu's departure from Sarvāstivāda orthodoxy.

King Vikramāditya's son, prince Bālāditya, so Paramārtha informs us, was tutored by Vasubandhu. From here on, now Paramārtha's account differs from Hsüan-Tsang's, with the former stating that owing to this fact, Bālāditya, upon assuming the throne, as an act of grateful reverence, made offerings and invited Vasubandhu to dwell in Ayodhyā, much to the chagrin of Bālāditya's brother in law, Vasurāta, who attacked the *Abhidharmakośabhāṣya* from the perspective of grammar (व्याकरण). This attack was unsuccessful, however, since Vasubandhu invalidated both each attack launched against him and Vasurāta's treatise *in toto*. This prompted Vasurāta to summon Saṅghabhadra from Sindh¹³¹ and task him with the scholarly refutation of the *Abhidharmakośabhāṣya*. As a result, the latter composed the **Samayapradīpa* (光三摩耶論, Tōh № 1563) and the **Nyāyānusāra* (隨實論 Tōh № 1562). Whilst the former treatise can be characterized as a straightforward commentary to the *Vibhāṣā*, the second is of a more polemical nature, defending the *Vibhāṣā* against the *Abhidharmakośabhāṣya* and attacking the later in turn. Vasubandhu, citing old age, put down an invitation for debate forwarded by Saṅghabhadra.

Hsüan-tsang's account of this episode differs in that it posits that Saṅghabhadra composed the *Jushebao lun* (俱舍鬘論)—what was to become the **Nyāyānusāra*—as a guideline for his students to criticise Vasubandhu, in particular the *Abhidharmakośabhāṣya*. According to Hsüan-tsang's take, Vasubandhu was residing in Ṭakka in the town of Śākala¹³² when he learnt that Saṅghabhadra was arriving in the vicinity¹³³. Hsüan-tsang's account likewise states that Vasubandhu turned down the opportunity to debate the master, yet frames the rationale for this decision in a different manner: Vasubandhu's supremacy would not be adequately acknowledged by the congregation gathering in Śākala, and so he set out for central India before Saṅgh-

¹²⁹ KRITZER (2019, p. 495).

¹³⁰ Refer to subsection 2.1.6, beginning on page 33.

¹³¹ Chin. Tianzhou (天竺).

¹³² KRITZER (2019, p. 493) mentions that this locality corresponds to Sialkot in Pakistan.

¹³³ Bu-ston and Tāranātha, in contrast, write that Vasubandhu left for Nepal with the specific aim of avoiding a debate with Saṅghabhadra, yet citing the wish to visit the Svayambhū stūpa as a reason.

abhadra had completed his journey. The letter, falling ill, instructed his pupils to transfer the *Jushebao lun* to Vasubandhu before passing away. The work was delivered to the latter, together with Saṅghabhadra's wish that Vasubandhu study it with a benign intention, and not cast aspersions on the composition. Vasubandhu, Hsüan-tsang writes, clearly made the messenger aware of his capacity to fully invalidate Saṅghabhadra's work, yet would not do so because it, in fact, corroborated Vasubandhu's own stance. Instead, so Hsüan-tsang, Vasubandhu chose to alter the title of Saṅghabhadra's work to **Nyāyānusāra* (順正理論)

Anticipating Asaṅga's invitation of Vasubandhu to return to Puruṣapura, Paramārtha interjects a statement that Vasubandhu was, at that stage of his life, a stout proponent of the Śrāvakayāna who eschewed the Mahāyāna, and proclaimed the latter cannot be counted as authentic teaching of the Buddha (बुद्धवचन). Directly addorsed to this interjection is a description of how Asaṅga, feigning illness, impelled his brother to return to his native Puruṣapura¹³⁴, where he harshly—and effectively—reproached a repentant Vasubandhu for his disdain for the Mahāyāna¹³⁵. Hsüan-tsang, Paramārtha (and Tāranātha) describe the process of tutoring his younger brother in the essentials of the “great vehicle”, he instilled a sense of the superiority of the Mahāyāna in the latter, and caused the penitent Vasubandhu to henceforth dedicate himself to the study and propagation of the Mahāyāna path.

In closing his account, Paramārtha lists the works he deems plausibly attributable to Vasubandhu¹³⁶ and specifies Ayodhyā to be the place of Vasubandhu's death at the ripe age of eighty—yet not before making a bold statement regarding the purport of Vasubandhu's works, declaring that “all who study Hīnayāna and Mahāyāna in India and in the bordering regions use Vasubandhu's writings as the basis for their

¹³⁴ Bu-ston actually states that prior to meeting Asaṅga, Vasubandhu actively criticized Asaṅga and the Mahāyāna while being active at Nālandā; also, Bu-ston (and Tāranātha) state that the cause of Vasubandhu's and Asaṅga's meeting was Vasubandhu's hearing Asaṅga's students recite the *Akṣayamatīnirdeśa* and the *Daśabhūmikasūtra* in a monastery (in section II of Hsüan-tsang's account). Bu-ston states that Asaṅga, in fact, intentionally sent two of his disciples with the express order to recite these texts to Vasubandhu. Bu-ston then relates that it was to those two disciples that Vasubandhu made the offer to cut out his tongue, and that it was those two students who in turn instructed Vasubandhu to seek out Asaṅga.

¹³⁵ The sources unequivocally state that Vasubandhu offered to cut out his tongue as a symbolic act of penance, which Asaṅga rejected in all sources. According to Paramārtha, Asaṅga instead enjoined him to teach the Mahāyāna, Hsüan-tsang's account states that Asaṅga implored him to *praise* the Mahāyāna, Bu-ston and Paramārtha, in contrast, describe how Asaṅga instructed Vasubandhu in the Mahāyāna and—rather than cutting out his tongue—incited him to compose commentaries on Mahāyāna treatises.

¹³⁶ Refer to 2.1.6 on page 38.

study”¹³⁷. According to Bu-ston and Tāranātha, Vasubandhu passed away in Nepal, and Hsüan-tsang, not specifying the locality of Vasubandhu’s demise, relays that Vasubandhu passed away three years after Buddhasiṃha, the disciple of Asaṅga.

MEJOR (1991, § 4, p. 13–18) provides a concise, yet dense, account of Vasubandhu’s teachers, disciples, commentators, and opponents.

2.1.6 Vasubandhu’s Works

Sources

From amongst the four bibliographical accounts of Vasubandhu briefly presented above¹³⁸, Paramārtha’s, Hsüan-tsang’s, as well as Bu-ston’s account present differing lists of works ascribed to Vasubandhu¹³⁹. Tāranātha’s *Chos ’byung*, a comparatively late source (1608 C.E.), nevertheless intermittently offers useful information worthy of critical weighing¹⁴⁰.

In addition, scholars have consulted the Chinese Tripiṭaka¹⁴¹ and Tibetan *Bstan ’gyur* (UI 1934) and analyzed the diverse loci wherein works are attributed to Vasubandhu.

¹³⁷ KRITZER (2019, p. 493).

¹³⁸ Refer to section 2.1.1 on page 15.

¹³⁹ For a separate listing of attribution in Paramārtha’s *Life of Vasubandhu*, refer to MEJOR (1991, § 3a, pp. 7–8); for Hsüan-tsang, consult MEJOR (1991, § 3b, p. 8). For the earliest Tibetan source listing works of Vasubandhu, the early 9th century *ghan (d)kar ma* catalogue as translated and edited by LALOU (1953), refer to MEJOR (1991, § 3c, pp. 8–9), for the listing in Bu-ston’s *Chos ’byung* refer to MEJOR (1991, § 3d, pp. 9–10). In general, as MEJOR (1991, p. 11) notes, “the list of works ascribed to Vasubandhu the elder is very much similar to Paramārtha’s list, and the list of works ascribed to Vasubandhu the younger is close to the lists of Hsüan-tsang and Bu-ston. The list compiled by” YAMAGUCHI (1966) “covers most of the works which are ascribed to Vasubandhu by the Chinese and Tibetan catalogues of the Buddhist Tripiṭaka and contains 30 items.”

¹⁴⁰ For example, as MEJOR (1991, pp. 9–10) notes, Tāranātha “objected to Bu-ston’s threefold division of Vasubandhu’s works arguing that the term *prakaraṇa* can be applied only to short works in which some selected and important problems are explained; it cannot be used with regard to commentaries, as for example the *Pratītyasamutpādayākhyā*, nor to works of a lexicographical character, as for example the *Vyākhyāyukti*. Refer also to D. CHATTOPADHYAYA and CHIMPA (1990, p. 172) and VASILIEV (1869, Part III, p. 130).

¹⁴¹ Consult NANJŌ (1883, appendix i.6) and DEMIÉVILLE et al. (1978, p. 275).

What is more, MEJOR (1991, pp. 11–12) gives a helpful overview of the most relevant external references to works purportedly authored by Vasubandhu:

In Yaśomitra's *Abhidharmakośa-vyākhyā* there are explicit references to the *Vyākhyāyukti* and the *Pañcaskandhaprakaraṇa*, as well as implicit references to the *Pratītyasamutpāda-vyākhyā* as the works of the *Kośakāra-Vasubandhu*^[142]. A lost work, the *Paramārthasaptati(kā)* is mentioned by Kamalaśīla together with the *Abhidharmakośa* as works by Vasubandhu^[143]. Probably a stanza from the *Paramārthasaptatikā* is quoted in Kamalaśīla's *Pañjikā*^[144] and in Yaśomitra's *Vyākhyā*^[145]. It was determined by La Vallée Poussin that the *Gāthāsaṃgraha*, a short work preserved in the Tibetan translation, shows a direct dependence on the *Abhidharmakośa*^[146]. Sthiramati's *Triṃśikā-bhāṣya*^[147] contains a reference to the *Pañcaskandhaprakaraṇa*, and Haribhadra's *Abhisamayālaṃkāṛāloka*^[148] refers to the *Vyākhyāyukti*. The latter text is referred to in

¹⁴² Refer to MEJOR (1991, pp. 38–41, 57–62)

¹⁴³ Note that MEJOR (1991, p. 12) here refers to the segment in the तत्त्वसंग्रहपञ्जिका in the edition provided by KRISHNAMACHARYA (1926, p. 134): “एवमाचार्यवसुबन्धुप्रभृतिभिः कोशपरमार्थसप्तिकादिष्वभिप्रया प्रकाशनात् पराक्रान्तम् ॥”. Cf. SCHAYER (1934, pp. 92–) as well as (TAKAKUSU 1904a; TAKAKUSU 1904b).

¹⁴⁴ According to SCHAYER (1934, p. 93) as cited in MEJOR (1991, p. 12, *fn.* 34), Kamalaśīla quotes a stanza which may have been taken from the परमार्थसप्तति: “यदेव दधि तत्क्षीरं यत्क्षीरं तद्दूधिति च । वदता हरिलेनेव क्यापिना विन्ध्यवासिना” (KRISHNAMACHARYA 1926, p. 22).

¹⁴⁵ WOGIHARA (1936, p. 699, l. 25): “वर्षातपाभ्यां किं व्योम्नश्चर्मण्यस्ति तयोः फलम् । चर्मोपमश्चेत्सो ऽनित्यः खतुल्यश्चेदसत्फलः ॥”, which in the Tibetan (P Tg, Chu, 381^b) is transmitted as follows: “མཁའ་འཕྲུལ་ཆར་ཉེས་ཅི་ཞེས་གྲུ། །དེ་གཉེས་འབྲས་སུ་བགས་ལ་ཡོད། གལ་ཏེ་བགས་འདྲ་དེ་མི་རྟག་གལ་ཏེ་མཁའ་འདྲ་འབྲས་སུ་མེད།།”. MEJOR (1991, p. 12, *fn.* 35) with help from Prof. SCHMITHAUSEN, has traced further references in FRAUWALLNER (1951, p. 151) as well as in FRAUWALLNER (1982, p. 809). Likewise, he notes that the “ascription of the stanza to Dharmakīrti by LVP, *Kośa*, IX, p. 233 n. 1 and by Stcherbatsky, *The Soul Theory of the Buddhists*, Petrograd 1920, p. 952 n. 9, seems to be wrong - the stanza is not found in any of his works (cf. E. Steinkellner, *Verse-Index of Dharmakīrti's Works*).”

¹⁴⁶ MEJOR (1991, p. 12, *fn.* 36) points to LA VALLÉE POUSSIN (1924, addition to p. 137): “L'essentiel de la doctrine des dix mauvais chemins de l'acte dans le commentaire du *Gāthāsaṃgraha* de Vasubandhu analysé par Schiefner” (SCHIEFNER 1876–1881, p. 574) ”ou la théorie du meurtre (objet, motifs, etc.; les Perses tuant père et mère, etc.) est prise exactement du *Kośa*”.

¹⁴⁷ LÉVI (1925, p. 39, l. 4).

¹⁴⁸ Refer to WOGIHARA ([1932] 1973, p. 137, l. 26–p. 138, l. 6): “तत्र प्रयोजनं सपिण्डार्थं पदार्थः सानुसंधिकः स चोद्यपरिहारश्च वाच्यः सूत्रार्थवादिभिः । इति पञ्चभिराकारैः सूत्रं व्याख्यातव्यमिति व्याख्यायुक्तौ निर्णीतम् ।”. This corresponds to the व्याख्यायुक्ति as transmitted in P *Bstan 'gyur*, Si, 33^d-5): “འདིར་སྐྱུས་པ། མདོ་དོན་སྣེ་བ་དག་གིས་ནི། །དགོས་པ་བསྐྱུས་པའི་དོན་བཅས་དང་། ཚིག་དོན་བཅས་དང་མཚམས་སྦྱོར་བཅས། །བཟུང་ལན་བཅས་པར་བསྟན་པར་གྱུ།།”. Cf. SKILLING (2000, p. 318, *fn.* 54), who remarks that the verse

Vasubandhu's *Karmasiddhiprakaraṇa*^[149]. It was shown that large fragments of the *Pratītyasamutpāda-vyākhyā* are quoted in the *Karmasiddhiprakaraṇa*^[150]. Dignāga, one of the commentators of the *Abhidharmakośa*, in his *Pramāṇasamuccaya* criticizes the logical works of Vasubandhu, the *Vādaividhi* and the *Vādaividhāna*^[151].i

Competing Theories regarding the scope of Vasubandhu's authorship

KRITZER (2019, table 2) provides a comprehensive overview over the attested works, the stratification of which, together with an extensive trove of information, has been adapted for the display of the ensuing information, albeit with not insignificant subsidiary information gleaned from MEJOR (1991, pp. 7–13). That being said, it is necessary to mention that the list of Vasubandhu's works here reproduced, though based on the most up-to-date evaluations in secondary literature, is not uncontested. Noteworthy objections include the proposition forwarded by WAYMAN (1989, pp. 202–3) that the commentary to the *Mahāyānasūtrālaṅkāra* was written by Asaṅga, not Vasubandhu¹⁵². Lastly, one might likewise wish to consult NAKAMURA (1980, pp. 268–73) for an informative and detailed list of works ascribed to Vasubandhu.

identified here “is also cited at Bu ston (OBERMILLER) I 71, and Sa-skya Paṇḍita adapts the five topics in his *mKhas pa la 'jug pa'i sgo*” (JACKSON 1987, vol I, p. 195).

¹⁴⁹ Refer to the *Karmasiddhiprakaraṇa* in É. LAMOTTE (1936, fol 166a, p. 200, p. 252). As MEJOR (1991, p. 12, *fn.* 39) notes, “the *Vyākhyāyukti* together with its *ṭīkā* by Guṇamati was extensively used by Bu-ston in his *Chos 'byung* (transl. Obermiller, *passim*). Obermiller called attention to a passage which occurs in the *Vyākhyāyukti* (Tg, mdo lviii, 138a1-139b6) and in the commentary on the *Sūtrālaṅkāra* (xii.9) ascribed to Vasubandhu (Chos 'byuñ, I, p. 26 n. 206)”. Also refer to LINDTNER (1984, p. 154).

¹⁵⁰ Refer to MUROJI and 室寺 (1985)

¹⁵¹ HATTORI (1968, p. 3).

¹⁵² SKILLING (2000, p. 299, *fn.* 3) provides further leads to pertinent points of dispute regarding the veracity of authorship ascriptions, including BRAARVIG (1993, pp. cxvii–cxxx), who provides a in-depth scrutiny into the authorship-question regarding the *Akṣayamatīnirdeśa-sūtra*; KIYOTA (1978b, pp. 249–96), ÉRACLE (1984, pp. 293–323), and INAGAKI (1998), in their respective studies, assess the indicators in the textual fabric of the **Sukhāvativyūhopadeśa*, extant only in its Chinese translation.

MAY¹⁵³, a proponent of FRAUWALLNER’s two-Vasubandhu-theory ascribes the following works to ‘Vasubandhu the elder’:

1. a commentary on Āryadeva’s *Śataśāstra*
2. the *Madhyāntavibhāgabhāṣya*
3. the *Saddharmapuṇḍarīkopadeśa*
4. a commentary on the *Vajraccedikā*
5. the *Bodhicittotpādanaśāstra*
6. the *Mahāyānasūtrālamkārabhāṣya*
7. a commentary on the *Daśabhūmika*

Conversely, the following works MAY attributes to ‘Vasubandhu the younger’:

1. the *Abhidharmakośa*
2. the *Karmasiddhiprakaraṇa*
3. the *Pañcaskandhaka*
4. the *Vādavidhi*
5. the *Vādavidhāna*
6. the *Vādasāra* (no longer extant)
7. the *Viṃśatikā*
8. the *Triṃśikā*

As we have noted previously¹⁵⁴, external historical evidence regarding Vasubandhu’s life and works is both contested and sparse. For that reason, scholars who have grappled with the question of which works have been composed by Vasubandhu’s works rather than simply attributed to the latter mostly take the approach that SKILLING (2000, pp. 298–99) has opted for in focusing primarily on cross-references and stylistic features¹⁵⁵. Evaluating the works with respect to these characteristics,

¹⁵³ MAY (1971, p. 285, *fn.* 49; p. 288, *fn.* 63; p. 295, *fn.* 81; p. 296, *fn.* 82) as referenced in MEJOR (1991, p. 10, *fn.* 28). Lastly, one might also consider consulting the juxtaposition MAY’s attribution of works to the ‘elder’ and the ‘younger’ Vasubandhus with scholars who do not make any distinction between the two, such as YAMAGUCHI (1966) as cited in HIRAKAWA (1973, xi, *fn.* 20) and NAKAMURA (1977), both summarized in MEJOR (1991, §3e, (2) pp. 10–11).

¹⁵⁴ Refer back to the opening paragraph of section 2.1.5 beginning on p. 28; likewise refer to section 2.1.1, beginning on p. 17.

¹⁵⁵ To give full justice to the methodology employed by SKILLING (2000, pp. 298–99), let us briefly quote his rationale: “I use two main criteria. The first is cross-references in the works of Vasubandhu himself or those of his commentators. These establish that the works are related: that they were known to and accepted by Vasubandhu, or held by representatives of his lineage to be his own compositions. The second criterion is style. Vasubandhu’s prose style

SKILLING (2000, p. 299) holds that the following set of works can be attributed to the *Kośakāra* with relative certainty:

1. Works shown to be by the *Kośakāra* on the evidence of internal cross-references or references by Vasubandhu's commentators, and confirmed by style, sources used, methodology, and development of ideas: the *Vyākhyāyukti*, the *Karmasiddhiprakaraṇa*;
2. Works that may be accepted as by the *Kośakāra* on the evidence of style, sources used, methodology, and development of ideas: the *Gāthāsaṃgraha* texts (and their excerpt, the *Ekagāthābhāṣya*), the *Viṃśatikā*, the *Triṃśikā*, and the *Trisvabhāvanirdeśa*.

Note that SKILLING (2000, p. 299, *fn.* 3) emphasizes that his is an open list, and that by the time of writing of his contribution, he had not had time to further investigate other works commonly ascribed to Vasubandhu, “such as the commentaries on the *Madhyāntavibhāga* and the *Mahāyānasūtrālamkāra*.”

SCHMITHAUSEN (1987, p. 262) on the other hand, places slightly more emphasis on the doctrinal indicators and philosophical characteristics borne out in the works under scrutiny as an indicative factor of whether or not the composition in question can be ascribed to Vasubandhu or not. In his evaluation attributes the following works to ‘Vasubandhu the *Kośakāra*’¹⁵⁶:

1. The *Abhidharmakośabhāṣya*
2. The *Vyākhyāyukti*
3. The *Karmasiddhi*
4. The *Pratītyasamutpādavyākhyā*
5. The *Pañcaskandhaka*

is distinctive: it is confident and learned, replete with citations and allusions to canonical and other literature, and to the opinions of different teachers or schools. It often employs debate: an ‘opponent’ raises an objection, which is resolved through recourse to reasoning or scripture. Vasubandhu’s prose cannot be mistaken for that of, say, Asaṅga or Candrakīrti. His verse is terse: compact, concise, mnemo[n]ic, it could not be mistaken for that of Nāgārjuna or Śāntideva.”

¹⁵⁶ SCHMITHAUSEN (1987, p. 262) refers the reader to MATSUDA (1984b, 96; 85 n. 5) in support of his view, yet acknowledges that his own “position has been vehemently disputed by Amar SINGH (1984, 23ff., esp. 31ff.). His rigid dissociation of the author of AKBh from all works containing any Yogācāra elements is, however, contradicted not only by undeniable internal affinities (cp. MUROJI and 室寺 (1985), passim [KSi, PSVy, AKBh]) but also by express cross-references including a reference to AKBh in PSVy (cp. MATSUDA (1984a, p. 1042)).”

6. The *Vimśatikā*
7. The *Triṃśikā*

SCHMITHAUSEN (1987, p. 263) separates the above group from the following set of works, “because in these certain central doctrinal peculiarities of the comparable parts of the first group seem to be lacking (or at best marginal)”¹⁵⁷.

1. The *Madhyāntavibhāga*
2. The *Dharmadharmatāvibhāga*
3. The *Mahāyānasamgraha*
4. The *Mahāyānasūtrālamkāra*

It should be noted that SCHMITHAUSEN (1987, p. 263) here merely isolates clusters of works that display a fundamental set of dogmatic coherence and affinity whilst emphasizing that this fact “should not [...] be misunderstood as a commitment with regards to the authorship problem”.

Attribution to Vasubandhu is largely uncontested

1. The *Abhidharmakośakārikā* 阿毗達磨俱舍論 has been translated by Hsüan-Tsang as 阿毘達磨俱舍論本頌 in 651 CE. Attribution of the *Abhidharmakośakārikā* to Vasubandhu in the primary literature extends to Paramārtha, Bu-ston (and Tāranātha). In the Taishō №1560, Vasubandhu is referred to as 世親. As regards further sources, KRITZER (2019, p. 499) has traced an attribution of the *Abhidharmakośakārikā* to Vasubandhu in *Kayuan shijiao lu* (Taishō №2154[LV] 557₃₀)¹⁵⁸
2. The *Abhidharmakośabhāṣya* has been translated by Hsüan-tsang¹⁵⁹ as the 阿毘達磨俱舍論 in 651–4 CE and by Paramārtha¹⁶⁰ as the 阿毘達磨俱舍釋論 between 563–8 CE Attribution of the *Abhidharmakośabhāṣya* to Vasubandhu in the primary literature extends to Paramārtha, Hsüan-tsang, Bu-ston (and Tāranātha). In the Taishō №1558, Vasubandhu is referred to as 世親, in Taishō №1559, he is referred to as 婆藪槃豆. As regards further sources, KRITZER (2019, p. 499) has traced an attribution of the *Abhidharmakośabhāṣya* to Vasubandhu

¹⁵⁷ For illustrations, consult SCHMITHAUSEN (1987, p. 263, *fn.* 1–2).

¹⁵⁸ further instances of attribution are interspersed in the work.

¹⁵⁹ Tōh. №1558.

¹⁶⁰ Tōh. №1559.

in the *Kayuan shijiao lu* (Taishō № 2154[LV] 557₂) It is the autocommentary to the *Abhidharmakośa* and presents the material mostly in congruence with the Sarvāstivādin perspective, yet, as has been widely observed, does not remain uncritical with certain dogmatic standpoints of the Sarvāstivādin stance on metaphysics¹⁶¹. As will be shown at a later stage in more detail¹⁶², two editions have been produced on the basis of a fully extant Sanskrit text. While PRADHAN's edition might be regarded as generally somewhat more dependable than SHASTRI's publication¹⁶³, Birgit KELLNER¹⁶⁴, has pointed to the fact that the first edition (PRADHAN 1967), in a noteworthy number of instances, provides more solid readings than the second edition of the work (1975).

The *Abhidharmakośabhāṣya* has been translated into Tibetan (T. 4090; Peking 5591) by Jinamitra and Dpal brtsegs ra kSi ta.

On the basis of Hsüan-tsang's Chinese translation, a French translation has been prepared by LA VALLÉE POUSSIN (1971), which in turn has been translated into English by PRUDEN (1990).

The Chinese translation by Hsüan-tsang was translated by NISHI ([1935] 1978) into Japanese in its entirety. Portions of the *Abhidharmakośa* have been translated into Japanese from the Tibetan by FUNABASHI and S. YAMAGUCHI (1955)¹⁶⁵ and from the Sanskrit by FUNABASHI (1987)¹⁶⁶, SAKURABE and ODANI (1991), and SAKURABE, ODANI, and HONJŌ YOSHIFUMI (2004).

KRITZER (2005, p. xx), moreover, highlights the significance of SAEKI's (1978) "annotated edition of the Chinese translation ... Hirakawa's index to the Sanskrit, Chinese, and Tibetan" (1973; 1977; 1978) and FUKUHARA's "study of the *kārikas*" (1973; 1986) for the study of the *Abhidharmakośabhāṣya*.

3. The *Vimśikā* (Tōh. № 1588) has been translated by Prajñārucci between 538–43 CE as the 唯識論, by Paramārtha as the 大乘唯識論 (Tōh. № 1589) between 557–69 C.E., and by Hsüan-tsang as 唯識二十論 (Tōh. № 1590) in 661 CE At-

¹⁶¹ KRITZER (2005, p. xx).

¹⁶² See § 4.1.4 onwards.

¹⁶³ SHASTRI's edition is published in four volumes (1970; 1971; 1972; 1973).

¹⁶⁴ By way of *personal communication*, dated 14.4.2015.

¹⁶⁵ Note that occidental scholarship at times renders 'Funabashi' as 'Funahashi', as, for example, KRITZER (2005, p. xx).

¹⁶⁶ Note that the work includes corrections to WOGIHARA's edition.

tribution of the *Vimśikā* to Vasubandhu in the primary literature extends to Paramārtha, Hsüan-tsang, Bu-ston (and Tāranātha). In the Taishō № 1560 and № 1589 Vasubandhu is referred to as 天親, in the Taishō № 1590, Vasubandhu is referred to as 世親. As regards further sources, KRITZER (2019, p. 499) has traced an attribution of the *Vimśikā* to Vasubandhu at the beginning of the postface of Taishō № 1589 ([XXXI] 73₁₆^c) as well as in the *Kayuan shijiao lu* (Taishō № 2154[LV] 545₅^g)

4. The *Trīṃśikā* (Tōh. № 1586) has been translated by Hsüan-tsang in 648 CE as the 唯識三十論頌. Attribution of the *Vimśikā* to Vasubandhu in the primary literature extends to Hsüan-tsang, Bu-ston (and Tāranātha). In the Taishō № 1586, Vasubandhu is referred to as 世親. As regards further sources, KRITZER (2019, p. 499) has traced an attribution of the *Trīṃśikā* to the *Kayuan shijiao lu* (Taishō № 2154[LV] 545₁ⁱ).
5. The *Vyākhyāyukti* (རྣམ་པར་བཤད་པའི་རིགས་པ་, D № 4061) is attributed to Vasubandhu in Bu-ston and Tāranātha's accounts, as well as in Yaśomitra's *Abhidharmakośavyākhyā*¹⁶⁷, and the colophon of D 4061. Assessing internal and external evidence¹⁶⁸, SKILLING (2000, p. 299) concludes that the

Vyākhyāyukti and the *Vyākhyāyuktikhaṇḍasāta* are interdependent. Without reference to the *Vyākhyāyukti*, the *Vyākhyāyuktikhaṇḍasāta* is a random collection of brief passages from the scriptures. Without reference to the *Vyākhyāyuktikhaṇḍasāta*, the *Vyākhyāyukti* is incomplete, since the latter gives the extracts in abbreviation. Given this interdependence, there is no reason to doubt that the two works are indeed by the same author — Vasubandhu, according to the colophons.

6. The **Vyākhyāyuktikhaṇḍasāta* (རྣམ་པར་བཤད་པའི་རིགས་པའི་མདོ་སྡེའི་རྣམ་བུ་བརྒྱུ་, D № 4061) is attributed to Vasubandhu at the beginning of P № 5561¹⁶⁹.
7. The *Pañcaskandhaka* (= *Pañcaskandhaprakaraṇa*), preserved in Taishō № 1612, has been translated by Hsüan-tsang in 647 CE as the 大乘五蘊論. In Taishō № 1612, Vasubandhu is referred to as 世親. Bu-ston and Tāranātha ascribe the work to Vasubandhu, as does Yaśomitra¹⁷⁰,

¹⁶⁷ As contained in PRADHAN (1975, vol 1, p. 9, l. 12). KRITZER (2019, p. 499) here refers to SKILLING (2000, p. 300, *fn.* 4).

¹⁶⁸ Consult SKILLING (2000, pp. 299–300) for further details.

¹⁶⁹ KRITZER (2019, p. 499).

¹⁷⁰ SKILLING (2000, p. 304) has located four citations of the work in the *Abhidharmakośavyākhyā*.

- Guṇaprabha and Pṛthivībandhu¹⁷¹. KRITZER (2019, p. 499) has traced an attribution of the work to the *Kayuan shijiao lu* (Taishō № 2154[LV] 556₂₂).
8. The *Pratītyasamutpādayākhyā* (རྟེན་ཅིང་འབྲེལ་པར་འབྱུང་བ་དང་པོའི་རྣམ་པར་དབྱེ་བ་
ལཡན་པ་, D № 3995) is attributed to Vasubandhu by Bu-ston, Paramārtha, and
in the colophon to D 3995.
 9. The *Karmasiddhiprakaraṇa* as transmitted in Taishō № 1608 has been trans-
lated as the 業成就論 by 毘目智仙¹⁷² in 541 CE Hsüan-tsang’s translation, entitled
大乘成業論, is contained in Taishō № 1609 and has been completed in 651 CE. It is
attributed to Vasubandhu by Bu-ston and Tāranātha, as well as in the preface
to Taishō 1608 ([XXXI] 777₁₀) and in *Kaiyuan shijiao lu* (Taishō № 2154[LV]
556§). In Taishō № 1608, Vasubandhu is referred to as 天親, in Taishō № 1609,
he is referred to as 世親.

Works tentatively attributed to Vasubandhu

1. The *Gāthāsaṃgraha* (བསྟན་བཅོས་ཚིགས་སྲུ་བཅད་པ་བསྟུས་པ་, D № 4102) attributes the
work to Vasubandhu in its colophon, though KRITZER (2019, p. 500) notes
that ŌTAKE (2013, p. 32) doubts this attribution.
2. The *Gāthasaṃgrahaśāstra* (ཚིགས་སྲུ་བཅད་པ་དོན་བསྟུས་པ་, D № 4103) is attributed
to Vasubandhu in the concomitant colophon.
3. The *Ekagāthābhāṣya* (ཚིགས་སྲུ་བཅད་པ་གཅིག་པོའི་ལཡན་པ་, D № 3988) is attributed
to Vasubandhu in its colophon, though KRITZER (2019, p. 500) notes that
ŌTAKE (2013, p. 32) doubts this attribution.
4. The *Trisvabhāvanirdeśa* has been attributed to Vasubandhu in the colophon

¹⁷¹ Consult SKILLING (2000, pp. 304–5) for a demonstration of how “both Guṇaprabha and Pṛthivībandhu, like Yaśomitra, attribute the *Kośa* and *Pañcaskanhaparakaraṇa* to the same Vasubandhu and treat the latter as a natural continuation of the former. LA VALLÉE POUSSIN’s notes show other places in which alternate definitions proposed by the Kośakāra reappear in the *Pañcaskandhaka*” (LA VALLÉE POUSSIN 1971, p. 121). SKILLING (2000, p. 304) notes that DANTINNE (1980, pp. xxiii–iv) “has noted the relationship between the *Pañcaskanhaparakaraṇa* and the *Abhidharmakośa*, Asaṅga’s *Abhidharmasamuccaya*, and the *Triṃśikā-kārikā*”s.

¹⁷² KRITZER (2019, p. 500) has suggested a retranslation into either *Vimuktisena or *Vimokṣasena.

of འཇམ་བཞིན་གསུམ་ལ་འདུག་པའི་སྐབ་པ (D № 3843). Note that, however, the colophon of འཇམ་བཞིན་གསུམ་ངེས་པར་བསྟན་པ་ (D № 4058) attributes the work to Nāgārjuna.

Commentaries on Mahāyāna sūtras attributed to Vasubandhu

1. The **Daśabhūmikasūtrabhāṣya* (alt. **Daśabhūmikavyākhyā*) has been translated by Bodhiruci as 十地經論 (Taishō № 1522) in 508 CE, wherein he refers to Vasubandhu as 天親. Attribution of the work to Vasubandhu in the primary literature extends to Hsüan-tsang, Bu-ston, and Tāranātha. As regards further sources, KRITZER (2019, p. 500) has traced an attribution of the work to Vasubandhu in the preface to Taishō № 1522 ([XXVI] 123^a₁₈), he also notes¹⁷³ (*ibid.*) that one “passage is attributed to Vasubandhu in *Mile pusa suowen jinglun* [彌勒菩薩所問經論]”. An attribution is also made in *Kaiyuan shijiao lu* (Taishō № 2154[LV] 541^g)¹⁷⁴
2. The **Vajracchedikāprajñāpāramitopadeśa* has been translated by Bodhiruci as 金剛般若波羅蜜經論 (Taishō № 1511) in 509 CE, wherein he refers to Vasubandhu as 天親. It has likewise been translated by Yijing in 711 CE as the 能斷金剛般若波羅蜜多經論釋 (Taishō № 1513), wherein Vasubandhu is referred to as 世親. KRITZER (2019, p. 501), crediting ŌTAKE, shows an attribution “to Vasubandhu in *Jingang xian lun* [金剛仙論], a record of Bodhiruci’s lectures on the commentary” (Taishō № 1512 [XXV] 799^a₁₃₋₂₀). KRITZER (2019, p. 501) has likewise traced an attribution of the work to Vasubandhu in the *Kaiyuan shijiao lu* (Taishō № 2154[LV] 541^a₄).
3. The **Saddharmapuṇḍarīkopadeśa* has been translated by Bodhiruci and Tanlin as 妙法蓮華經憂波提舍 (Taishō № 1519) between 508–535 C.E., wherein he refers to Vasubandhu as 婆藪槃豆. It has likewise been translated by Ratnamati and Seungnang in 508 CE (Taishō № 1520), wherein Vasubandhu is referred to as 婆藪般豆. The work is attributed to Vasubandhu by Paramārtha as well as in the *Kaiyuan shijiao lu* (Taishō № 2154[LV] 540^b₄).
4. The **Sukhāvatīvyūhopadeśa* has been translated by Bodhiruci as 無量壽經憂波提舍 (Taishō № 1524) in either 529 or 531 C.E., wherein he refers to Vasubandhu as

¹⁷³ Note that KRITZER (2019, p. 500) here credits ŌTAKE Susumu with tracing the source and communicating the find per *electronic message* (Feb. 2, 2017).

¹⁷⁴ further instances of attribution are interspersed in the work.

- 婆藪槃豆. The work is attributed to Vasubandhu by Paramārtha as well as in the *Kaiyuan shijiao lu* (Taishō № 2154[LV] 541^a₂₂).
5. The **Viśeṣacintābrahmaparipṛcchāśāstra* is categorized as a commentary attributed to Vasubandhu in KRITZER (2019, p. 501); however, no traceable textual attribution has been provided further specifying this listing. The work has been translated by Bodhiruci as 勝思惟梵天所問經論 (Taishō № 1532) in 531 C.E., wherein he refers to Vasubandhu as 天親.
 6. The **Gayāśīrṣasūtratīkā* has been translated by Bodhiruci as 文殊師利菩薩問菩提經論 (Taishō № 1531) in 535 CE, wherein he refers to Vasubandhu as 天親. Bu-ston and Tāranātha attribute this work to Vasubandhu, as does the *Kaiyuan shijiao lu* (Taishō № 2154[LV] 541^a₁₆).
 7. The Sanskrit title of the 三具足經論 (Taishō № 1534) has not been reconstructed either in KRITZER (2019, p. 501) nor in LANCASTER and PARK (2004, vol. 470, K 568)¹⁷⁵—nor even in *the Taishō shinshū daizōkyō* electronic Chinese Buddhist Canon¹⁷⁶. Note that the latter two sources posit the translator was Vimokṣaprajñā, whereas KRITZER (2019, p. 501) surmises that a duo accomplished the translation, with 毘目智仙 being either Vimuktisena or Vimokṣasena and 瞿曇流支—in KRITZER’s estimation an equivalent to 般若流支—referring to Prajñāruci as accomplice. Apart from an attribution of the work to Vasubandhu in the preface of Taishō № 1534, there is a parallel attribution in *Kaiyuan shijiao lu* (Taishō № 2154[LV] 543^a₂₆).
 8. The Sanskrit title of the 轉法輪經憂波提舍 (Taishō № 1533) has not been reconstructed either in KRITZER (2019, p. 501) nor in LANCASTER and PARK (2004, vol. 470, K 569)¹⁷⁷—nor even in *the Taishō shinshū daizōkyō* electronic Chinese

¹⁷⁵ LANCASTER and PARK (2004, vol. 470, K 568) however helpfully notes that, according to the concomitant colophon/preface, the work was translated “on the 13th day, 9th month, 3rd year of Hsing Ho (建和), Eastern Wei dynasty (東魏) (October 18th, A.D. 541) in Chin-hua Monastery (金華寺), Yeh-ch’eng (鄴城).” LANCASTER’s entry, based on the colophon/preface, also lists an attribution of the work to Vasubandhu “*San chü tsu ching yu po t’i she* (1 chüan) (Vasubandhu) 三具足經憂波提舍”.

¹⁷⁶ The canon is also known as 大正新脩大藏經. Refer to the entry listed under Taishō № 1534 as contained in volume 26 of the “Śāstra section” via <https://ntireader.org/taisho/t26.html>

¹⁷⁷ LANCASTER and PARK (2004, vol. 470, K 569) however helpfully notes that, the work was translated “11th day, 8th month, 3rd year of Hsing Ho (興和), Eastern Wei dynasty (東魏) (September 16th, A.D. 541) in Chin-hua Monastery (金華寺), Yeh ch’eng (鄴城).” LAN-

Buddhist Canon¹⁷⁸. As regards the translator(s) of said work, note that the same situation here applies as with the 三具足經論 insofar as that that the latter two sources posit the translator was Vimokṣaprajñā, whereas KRITZER (2019, p. 501) surmises that a duo accomplished the translation, with 毘目智仙 being either Vimuktisena or Vimokṣasena and 瞿曇流支—in KRITZER’s estimation an equivalent to 般若流支—referring to Prajñāruci as accomplice. KRITZER (2019, p. 501) also posits a connection to 甘露門論. In the work, Vasubandhu is referred to as 天親. Apart from an attribution of the work to Vasubandhu by Paramārtha, as well as in the preface of Taishō № 1533, ([XXVI] 355§) there is a parallel attribution in *Kaiyuan shijiao lu* (Taishō № 2154[LV] 543₂₈^a).

9. The Sanskrit title of the 寶髻菩薩四法經論 (Taishō № 1526) has not been reconstructed either in KRITZER (2019, p. 501) nor in LANCASTER and PARK (2004, vol. 470, K 569)¹⁷⁹—nor even in *the Taishō shinshū daizōkyō* electronic Chinese Buddhist Canon¹⁸⁰. As regards the translator(s) of said work, note that the same situation here applies as with the 三具足經論 insofar as that that the latter two sources posit the translator was Vimokṣaprajñā, whereas KRITZER (2019, p. 501) surmises that a duo accomplished the translation, with 毘目智仙 being either Vimuktisena or Vimokṣasena and 瞿曇流支—in KRITZER’s estimation an equivalent to 般若流支—referring to Prajñāruci as accomplice. KRITZER (2019, p. 501) also posits a connection to 甘露門論. In the work, Vasubandhu is referred to as 天親. The preface of Taishō № 1526, ([XXVI] 273₃₀) attributes the work to Vasubandhu; there is a parallel attribution in *Kaiyuan shijiao lu* (Taishō № 2154[LV] 543₂₄^a).
10. **Nirvāṇasāstra* (Taishō № 1527) has been translated by Dharmabodhi during the Yüan Wei dynasty¹⁸¹. The work is attributed to Vasubandhu by Paramārtha, and also in the *Kaiyuan shijiao lu* (Taishō № 2154[LV] 543₂₇^b); ŌTAKE

CASTER’s entry, also lists an attribution of the work to Vasubandhu “*Chuan fa lun ching yu po t’i she* (1 chüan) (Vasubandhu) 轉法輪經憂波提舍”.

¹⁷⁸ The canon is also known as 大正新脩大藏經. Refer to the entry listed under Taishō № 1534 as contained in volume 26 of the “Śāstra section” via <https://ntireader.org/taisho/t26.html>

¹⁷⁹ LANCASTER and PARK (2004, vol. 470, K 569) however helpfully notes that, the work was translated “11th day, 8th month, 3rd year of Hsing Ho (興和), Eastern Wei dynasty (東魏) (September 16th, A.D. 541) in Chin-hua Monastery (金華寺), Yeh ch’eng (鄴城).” LANCASTER’s entry, also lists an attribution of the work to Vasubandhu “*Chuan fa lun ching yu po t’i she* (1 chüan) (Vasubandhu) 轉法輪經憂波提舍”.

¹⁸⁰ The canon is also known as 大正新脩大藏經. Refer to the entry listed under Taishō № 1526 as contained in volume 26 accessible via <http://ntireader.org/taisho/t1526.html>

¹⁸¹ The colophon reads: 第 26 冊 No. 1527 涅槃論婆藪槃豆作元魏達磨菩提譯共 1 卷, which

(2013, p. 30), however, believes the work to be a Chinese original composition falsely attributed to Vasubandhu. In Taishō № 1527, Vasubandhu is referred to as 婆藪槃豆.

Contested Attribution

The Sanskrit title of the 順中論義入大般若波羅蜜經初品法門 (Taishō № 1565) has not been reconstructed either in KRITZER (2019, p. 501) nor in LANCASTER and PARK (2004, vol. 522, K 589)¹⁸². The title is listed in KRITZER (2019, p. 502) as attributed to Vasubandhu via Jiziang’s 中論序疏¹⁸³ (Taishō № 1824 [XLII] 1₂₆₋₇); yet LANCASTER and PARK (2004, vol. 522, K 589) attribute the authorship to Nāgārjuna, Piṅgala, or Asaṅga¹⁸⁴. The sources both give Prajñāruci as the translator¹⁸⁵ with LANCASTER and PARK (2004, vol. 522, K 589) citing the latter more fully as “Gautama Prajñāruci”.

Mahāyāna Śāstra attributed to Vasubandhu

1. The *Mahāyānasamgrahabhāṣya* has been translated by Paramārtha as 攝大乘論釋 (Taishō № 1595) in 563 CE. It has likewise been translated by Dharmagupta and Xing Ju between 605–616 in 711 CE as the 攝大乘論釋論¹⁸⁶ (Taishō № 1596). Lastly, it has been translated by Hsüan-tsang as the 攝大乘論釋 (Taishō № 1595) between 648–9 CE. All versions refer to Vasubandhu as 世親. Attribution to

is translated as “Volume 26, No. 1527 Nirvāṇaśāstra (Niepan Lun) Composed by Vasubandhu, translated by Dharmabodhi in the Northern Wei in 1 scroll” (<https://ntireader.org/taisho/t1527.html>). LANCASTER and PARK (2004, vol. 470, K 567) helpfully adds that the Yüan Wei (元魏) dynasty dates from 386–535 CE.

¹⁸² LANCASTER and PARK (2004, vol. 522, K 589) notes that the work was translated on the “10th day, 8th month, 1st year of *Wu Ting* (武帝), Eastern Wei dynasty (東魏) (A.D. 543) at *Shangshu* (尚書).”

¹⁸³ KRITZER (2019, p. 502) here references ŌTAKE (2013, p. 30).

¹⁸⁴ LANCASTER and PARK (2004, vol. 522, K 589): *Shun chung lun i ju ta po jo po lo mi ching* (2 *chüan*) (Nāgārjuna, Piṅgala, Asaṅga) 順中論義入大般若波羅蜜經.

¹⁸⁵ KRITZER (2019, p. 502) equates 瞿曇流支 with 般若流支, which is the Chinese rendition of Prajñāruci.

¹⁸⁶ The colophon, as translated at <http://ntireader.org/taisho/t1596.html> reads: “第 31 冊 No. 1596 攝大乘論釋論世親菩薩造隋笈多共行矩等譯共 10 卷 Volume 31, No. 1596 *Mahāyānasamgrahabhāṣya* (*She Dacheng Lun Shi Lun*) Composed by Vasubandhu, translated by Dharmagupta and Xing Ju in the Sui in 10 scrolls”.

Vasubandhu as the author of the work is made in Paramārtha, in the colophons to Taishō № 1596 ([XXXI] 321^a) and Taishō № 1596 ([XXXI] 380^a₁₅₋₁₆), as well as in the *Kaiyuan shijiao lu* (Taishō № 2154[LV] 541^a₁₄).

2. The Sanskrit title of the 佛性論 (Taishō № 1610) has not been reconstructed either in KRITZER (2019, p. 502) nor in LANCASTER and PARK (2004, vol. 536, K 596)¹⁸⁷. In the work, Vasubandhu is referred to as 天親. The work is attributed to Vasubandhu in *Kaiyuan shijiao lu* (Taishō № 2154[LV] 545^f).
3. The **Mahāyāna śatadharmaparakāśamukhaśāstra* has been translated by Hsüan-tsang as 大乘百法明門論 (Taishō № 1614) in 648 CE. Attribution to Vasubandhu as the author of the work is made in the *Kaiyuan shijiao lu* (Taishō № 2154[LV] 556^g₂₆). In Taishō № 1614, Vasubandhu is referred to as 天親.
4. The *Mahāyānasūtrālamkārahāṣya* has been translated by Prabhākaramitra as 大乘莊嚴經論 (Taishō № 1604) in 630 CE. The work is attributed to Vasubandhu in Bu-ston and Tāranātha. KRITZER (2019, p. 502) shows that the prose is “attributed to Vasubandhu by Ji (基) in the 成唯識論述記 (T. 1830 [XLIII] 352^b₁₂₋₁₄), by Huizhao (慧沼) in the *Cheng weishilun liaoyi deng* (成唯識論了義燈, T. 1832 [XLIII] 666^b₉), by Wōnch’ük (圓測), according to” UI (1961, p. 1)
5. The **Mahāyānasūtrālamkārahāṣya* has been translated by Prabhākaramitra as 大乘莊嚴經論 (Taishō № 1604) in 630 CE. The work is attributed to Vasubandhu in Bu-ston and Tāranātha. KRITZER (2019, p. 502) shows that the prose is “attributed to Vasubandhu by Ji (基) in the 成唯識論述記 (T. 1830 [XLIII] 352^b₁₂₋₁₄), by Huizhao (慧沼) in the *Cheng weishilun liaoyi deng* (成唯識論了義燈, T. 1832 [XLIII] 666^b₉), by Wōnch’ük (圓測), according to” UI (1961, p. 1)
6. The *Madhāyātavibhāgabhāṣya* (དབུ་མ་དང་མཐའ་རྣམ་པར་འབྲེད་པའི་འགྲེལ་པ་) has been translated by Paramārtha as 中邊分別論 (Taishō № 1599) between 557–569 CE. It has likewise been translated by Hsüan-tsang in 661 CE as the 辯中邊論

¹⁸⁷ LANCASTER and PARK (2004, vol. 470, K 568) however helpfully notes that, according to the concomitant colophon/preface, the work was translated “between the 1st year of Yung Ting (永定) and the 1st year of *T’ai Chien* (泰建), *Ch’en* dynasty (陳) (A.D. 557-569) at *Chih-chih* Monastery (制旨寺).” In full, the colophon says: “第 31 冊 No. 1610 佛性論天親菩薩造陳真諦譯共 4 卷 Volume 31, No. 1610 Fo Xing Lun Composed by Vasubandhu, translated by Paramārtha in the Chen in 4 scrolls” (http://www.acmuller.net/descriptive_catalogue/files/k0596.html)

- (Taishō № 1600)¹⁸⁸ (Taishō № 1596). Lastly, it has been translated by Hsüan-tsang as the 攝大乘論釋 (Taishō № 1595) between 648–9 CE. Both versions refer to Vasubandhu as 天親. Attribution to Vasubandhu as the author of the work is made in Bu-ston and Tāranātha, as well as by Sthiramati in the *Madhyāntavibhāgaṭīkā*¹⁸⁹, in the colophon to Taishō № 1599 ([XXXI] 464₁₉), and in the *Kaiyuan shijiao lu* (Taishō № 2154[LV] 545₅).
7. The **Akṣayamatīnirdeśaṭīkā* (སྒོ་སྒོ་སྒོ་མི་ཟད་པའི་བསྟན་པ་རྒྱ་ཆེར་འགྲེལ་པ་, D № 3994), though attributed to Vasubandhu by Bu-ston and Tāranātha, is doubted as the former's work by BRAARVIG (1993, vol. II, cxxciii–cxxx).
 8. The **Ṣaṇmukhādhāraṇvīyākhyāna* (སྒོ་དྲུག་པའི་གཟུངས་ཀྱི་རྣམ་པར་བཤད་པ་, D № 3989) is attributed to Vasubandhu by Bu-ston and Tāranātha, as well as in the concomitant colophon.
 9. The **Caturdharmakavyākhyāna* (སྒོ་དྲུག་པའི་གཟུངས་ཀྱི་རྣམ་པར་བཤད་པ་, D № 3990) is attributed to Vasubandhu by Bu-ston and Tāranātha, as well as in the concomitant colophon.
 10. The **Dharmadharmatāvibhāgavṛtti* (ཆོས་དང་ཆོས་ཉིད་རྣམ་པར་འབྲེད་པའི་འགྲེལ་པ་, D № 4028) is attributed to Vasubandhu by Bu-ston and Tāranātha, as well as in the concomitant colophon.
 11. The **Bhadracaryāpraṇidhāṇaṭīkā* (འཕགས་པ་བཟང་པོ་སྦྱོང་པའི་སྒྲིན་ལམ་གྱི་འགྲེལ་པ་), though attributed to Vasubandhu in the colophon of D № 3994, the attribution is doubted by ŌTAKE (2013, p. 13).
 12. A commentary on **Śataśāstra* (百論, Taishō 1569) (འཕགས་པ་བཟང་པོ་སྦྱོང་པའི་སྒྲིན་ལམ་གྱི་འགྲེལ་པ་). The work is attributed to 婆藪開士 in the preface to Taishō № 1569 ([XXX]167_{25–26}), it is quoted in Taishō 2145 [LV] 77₂ and in the *Kaiyuan shijiao lu* (Taishō № 2154[LV] 608₁) though attributed to Vasubandhu in the colophon of D № 3994, the attribution is doubted by ŌTAKE (2013, p. 499).
 13. The **Bodhicittotpādanaśāstra* (發菩提心經論) (Taishō 1659) (འཕགས་པ་བཟང་པོ་སྦྱོང་པའི་སྒྲིན་ལམ་གྱི་འགྲེལ་པ་). It has been translated by Kumārajīva between 402–409

¹⁸⁸ The colophon, as given in the English rendition of LANCASTER and PARK (2004, vol 539, K 601) reads: “Translation by Hsüan-tsang: between the 10th and 30th days, 5th month, 1st year of *Lung Shuo* (龍朔), *T'ang Dynasty* (唐) (June 12th–July 2nd, A.D. 661) in *Yü-hua Monastery* (玉華寺).”

¹⁸⁹ BUESCHER (2013, p. 382).

CE. Vasubandhu is being referred to as 天親. The work is attributed to Vasubandhu or Maitreya in the *Kaiyuan shijiao lu* (Taishō № 2154[LV] 609₃); it is attributed to Vasubandhu as the sole author in Taishō № 2153[LV] 407₂₇). Either attribution is doubted by ŌTAKE (2013, p. 499), who instead posits the work to be a Chinese composition.

14. The **Buddhānusmṛitīkā* (འཇམ་མཉམ་སྐྱུ་བློ་བཟོ་བའི་རྒྱ་ཆེར་འགྲེལ་བ་, D № 3987). The work is attributed to Vasubandhu in the colophon to D № 3987.
15. The Sanskrit title of the 止觀門論頌 (Taishō № 1655) has not been reconstructed either in KRITZER (2019, p. 503) nor in LANCASTER and PARK (2004, vol. 470, K 566)¹⁹⁰. It has been translated by Yijing in 711 CE. The work is attributed to Vasubandhu in *Kaiyuan shijiao lu* (Taishō № 2154[LV] 567₁₃). In the work, Vasubandhu is referred to as 世親. KRITZER (2019, p. 504) gives no source attributing this work to Vasubandhu.
16. The Sanskrit title of the 六門教授習定論 (Taishō № 1607) has not been reconstructed either in KRITZER (2019, p. 503) nor in LANCASTER and PARK (2004, vol. 548, K 633)¹⁹¹. It has been translated by Yijing in 703 CE. The work is attributed to Vasubandhu in *Kaiyuan shijiao lu* (Taishō № 2154[LV] 567₁₃). In the work, Vasubandhu is referred to as 世親. Note that in the *Kaiyuan shijiao lu* (Taishō № 2154[LV] 610₂₁), Asaṅga is credited with the authorship of the verse-segments whereas Vasubandhu is listed as the author of the prose-sections¹⁹².
17. The **Śīlaparikathā* (ཚུལ་ཁྲིམས་ཀྱི་གཏམ་) is attributed to Vasubandhu in the colophon of D № 4028.

¹⁹⁰ LANCASTER and PARK (2004, vol. 470, K 566) however helpfully notes that, the work was translated during the “4th year of *T'ai Ch'ing* (太清), *Ch'en* dynasty (陳) (A.D. 550).” The colophon, as rendered at <http://ntireader.org/taisho/t1528.html> reads: “第 26 冊 No. 1528 涅槃經本有今無偈論天親菩薩造陳真諦譯共 1 卷 Volume 26, No. 1528 *Da Ban Niepan Jing Ben You Jin Wu Ji Lun* Composed by Vasubandhu, translated by Paramārtha in the *Chen* in 1 scroll”.

¹⁹¹ LANCASTER and PARK (2004, vol. 548, K 633) however helpfully notes that, the work was translated during the “4th day, 10th month, 3rd year of Ch'ang An (長安), T'ang dynasty (唐) (November 17th, A.D. 703) in Hsi-ming Monastery (西明寺).”

¹⁹² The colophon, as rendered at <http://ntireader.org/taisho/t1607.html> reads: “第 31 冊 No. 1607 六門教授習定論無著本世親釋唐義淨譯共 1 卷 Volume 31, No. 1607 *Liu Men Jiaoshou Xi Ding Lun* Composed by Asaṅga, explained by Vasubandhu, translated by Yijing in the *Tang* in 1 scroll”.

18. The Sanskrit title of the 大乘法苑義 (Taishō № 1529) has not been reconstructed either in KRITZER (2019, p. 504) nor in LANCASTER and PARK (2004, vol. 470, K 564)¹⁹³ It has been translated by Paramārtha, either in 557 or between 558–69 CE. In the work, Vasubandhu is referred to as 天親. Although the work is attributed to Vasubandhu in the *Dasheng fayuan yilin zhang shizi hou chao* (大乘法苑義林章師子吼鈔) of Taishō № 2323, ([LXXI] 601_{20–21}), ŌTAKE (2013, p. 30) believes the work to be an indigenous Chinese composition rather than a translation from the Sanskrit.
19. The Sanskrit title of the 涅槃經本有今無偈論 (Taishō № 1528) has not been reconstructed either in KRITZER (2019, p. 504) nor in LANCASTER and PARK (2004, vol. 470, K 566)¹⁹⁴. It has been translated by Paramārtha in 550 CE. The work is attributed to Vasubandhu in *Kaiyuan shijiao lu* (Taishō № 2154[LV] 567₁₃). In the work, Vasubandhu is referred to as 天親. KRITZER (2019, p. 504) gives no source attributing this work to Vasubandhu; ŌTAKE (2013, p. 30) believes the work to be an indigenous Chinese composition rather than a translation from the Sanskrit.

Works no longer extant that are attributed to Vasubandhu in primary sources

1. *Paramārthasaptati* is attributed to Vasubandhu in Paramārtha's account and is mentioned "in the *Tattvasaṅgrahapañjikā* in conjunction with Vasubandhu, but not specifically attributed to him"¹⁹⁵.

¹⁹³ LANCASTER and PARK (2004, vol. 470, K 564) however helpfully notes that, the work was translated "between the 1st or 2nd year of *Yung Ting* (永定) and the 1st year of *T'ai Chien* (泰建), *Ch'en dynasty* (陳) (A.D. 557 or 558-569)." The colophon, as rendered at <http://ntireader.org/taisho/t1529.html> reads: "第 26 冊 No. 1529 遺教經論天親菩薩造陳真諦譯共 1 卷 Volume 26, No. 1529 *Yi Jiao Jinglun* Composed by Vasubandhu, translated by Paramārtha in the *Chen* in 1 scroll".

¹⁹⁴ LANCASTER and PARK (2004, vol. 470, K 566) however helpfully notes that, the work was translated during the "4th year of *T'ai Ch'ing* (太清), *Ch'en dynasty* (陳) (A.D. 550)." The colophon, as rendered at <http://ntireader.org/taisho/t1528.html> reads: "第 26 冊 No. 1528 涅槃經本有今無偈論天親菩薩造陳真諦譯共 1 卷 Volume 26, No. 1528 *Da Ban Niepan Jing Ben You Jin Wu Ji Lun* Composed by Vasubandhu, translated by Paramārtha in the *Chen* in 1 scroll".

¹⁹⁵ KRITZER (2019, p. 504) here makes a reference to SHASTRI (1968, vol. I, p. 164).

2. The **Paramārthasatyasāstra* (勝義諦論) is attributed to Vasubandhu in Hsüan-tsang's account.
3. Paramārtha mentions a commentary on the *Buddhāvataṃsakasūtra*.
4. A commentary to the *Prajñāpāramitāsūtra*(s) is mentioned by Paramārtha, Bu-ston, and Tāranātha. KRITZER (2019, p. 504) surmises that this work might possibly identical to the *Shunzhonglun yiru da bore boluomi jing chupin famen*.
5. Paramārtha mentions a commentary on the *Vimalakīrtinirdeśa*.
6. Paramārtha mentions a commentary on the *Śrīmālāsīṃhanādasūtra*.
7. Paramārtha mentions a commentary on the 三寶性經.
8. Regarding the fragments of the *Vādaśāstra*, *Vādaśāstrā*, and *Vādasāra* mentioned in FRAUWALLNER (1961, p. 131), they have been attributed to Vasubandhu by Shentai in *Limen lun shuji* (理門論述記) (T. 1839 [XLIV] 77^b₈₋₉). KRITZER (2019, p. 504), pointing towards a reference from Vincent ELTSCHINGER, who in turn cites HATTORI (1968, p. 32) notes that Dinnāga denies Vasubandhu's authorship.

2.2 Yaśomitra

In order to avert unnecessary confusion at the outset, it is worth noting that in addition to Yaśomitra, the author of the *Abhidharmakośavyākhyā*, MEJOR (1991, p. 38) has traced three further instances, in which the name features in a Buddhist context:

“Yaśomitra” has been known as “a hero of an avadāna, a name of the Buddha¹⁹⁶, a commentator of the *Abhidharmakośa*, and a mahāpaṇḍita from Rājagṛha with whom the Tibetan pilgrim Dharmasvāmin studied”¹⁹⁷.

2.2.1 Dating Yaśomitra’s Life

MEJOR (1991, p. 38) traces the earliest known mention of ‘prince Yaśomitra’, author of the *Abhidharmakośavyākhyā*, to the *Lhan (d)kar ma* catalogue¹⁹⁸, which dates to around 800–812 CE. This, consequently, presents us with a provisional indicator towards a more dependable *terminus ante quem* of the latter’s life. Tāranātha’s account¹⁹⁹, if taken at face value, appears to contradict the evidence gleaned from the entry in the *Lhan (d)kar ma* catalogue since Yaśomitra is therein presented as a contemporary of Śrī Harṣadeva of Kaśmīr, who, according to MEJOR’s scrutiny²⁰⁰, ruled from 1089–1101 C.E. Meanwhile, MEJOR shows that there are at least two potentates associated with that name: (a) Śrīharṣadeva of Kaśmīr, whose reign spanned from 1089–1101 C.E.²⁰¹ and (b) Harṣavardhana of Kanauj who reigned from 606–647 C.E.²⁰². Since Tāranātha describes prince Yaśomitra as contemporary of Śākyaṃati, Śīlabhadra and paṇḍita Pṛthivībandhu²⁰³, MEJOR (1991, p. 39) establishes that Tāranātha demonstrably confused the former with the latter since

¹⁹⁶ MEJOR (1991, p. 38, *fn.* 154) shows that the entry ‘Yaśomitra’ features as № 334 “on a list of 1000 Buddhas in the Bhadrakalpikasūtra” as edited by WELLER (1928).

¹⁹⁷ MEJOR (1991, p. 38, *fn.* 155), in referencing ROERICH and ALTEKAR (1959), shows that Dharmasvāmin (1197–1264 CE) “studied under Yaśomitra at Rājagṛha in 1235” CE.

¹⁹⁸ LALOU (1950, № 688).

¹⁹⁹ *ed.* SCHIEFNER (1868b, §157.11–13).

²⁰⁰ MEJOR (1991, 39 *fn.* 156).

²⁰¹ MEJOR (1991, p. 38).

²⁰² NAUDOU (1968, pp. 58–,167–8) and LA VALLÉE POUSSIN (1935, pp. 73, 83) as referenced in MEJOR (1991, p. 39).

²⁰³ To quote the passage as rendered in *ed.* SCHIEFNER (1868b, §157.11–13) in full :

“*Śā kya blo gros dañ / Nañ tshul bzañ po dañ / Rgyal sras Grags pa bśes gñyen dañ /*

all other individuals named in the passage were (near-)contemporaries of the 7th century monarch²⁰⁴. Both owing to the evidence provided in the *Lhan (d)kar ma* and his scrutiny of the listing of prince Yaśomitra’s contemporaries in Tāranātha’s account, MEJOR (1991, p. 39) “dates him before 800 A.D.”

As regards a viable *terminus post quem*, we can draw inferences both from internal and external textual evidence.

As regards the internal textual evidence, we know that Yaśomitra quotes the first stanza of Diinnāga’s (480–540 CE) *Pramāṇasamuccaya*²⁰⁵, which indicates that Yaśomitra composed the *Abhidharmakośavyākhyā* after the *Pramāṇasamuccaya* was indited²⁰⁶. Secondly, the *Abhidharmakośavyākhyā* mentions two earlier commentators on the *Abhidharmakośa*—Vasumitra and Guṇamati, the teacher of Sthiramati (510–570 C.E.)²⁰⁷. Opinions differ as to how far removed from these early luminaries prince Yaśomitra himself might have been—FRAUWALLNER argues that Yaśomitra

*paṅḍi ta Sa’i rtsa lag rnam byun’i zin / kha che’i yul du Hri haṛsa de va zes pa rgyal
srid byed do //”.*

²⁰⁴ MEJOR (1991, p. 38) explains: “Śākyamati is known as a commentator on Dharmakīrti’s *Pramāṇavārttika*” and has been dated by FRAUWALLNER “in [sic] the years c. 660–720 A.D.” As for Śīlabhadra, we know that he was “met by Hsüan-tsang during his stay in Nālandā in 633 AD” (MEJOR 1991, p. 39). FRAUWALLNER dates Śīlabhadra to 529–645 CE Prthivībandhu, for his part, is known to have “commented on Vasubandhu’s *Pañcaskandhaprakaraṇa*; [t]he Tibetan translation of his *Pañcaskandha-bhāṣya* (Tohoku 4068) was made by Jinamitra, Dānaśīla, Ye śes sde” (MEJOR 1991, p. 39). We know that Jinamitra, Dānaśīla, and *Ye shes sde* were contemporaries and leading (RHALDI 2002, p. 20) figures in the translation process of many a canonical work, as well as the *Sgra sbyor bam po gnyis pa*, datable to the reign of *Sad na legs* (also known as *Khri lde strong btsan*), which span from between 797 and 804 to 815 CE. For more detailed historical information on the *Sgra sbyor bam po gnyis pa*, see SIMONSSON (1957), PANGLUNG (1994), and SCHERRER-SCHAUB (2002); also consult the critical edition by ISHIKAWA (1990). Apart from the evidence in the *Sgra sbyor bam po gnyis pa*, ZIMMERMANN (2002b, 179, *fn.* 7) notes that *Ye shes sde*, for one, “is mentioned in all of the colophons” of the *Tathāgathagarbhasūtra* which Prof. ZIMMERMANN scrutinized in his study and likewise concludes that *Ye shes sde* “was active at the beginning of the ninth century”. Also consult RHALDI (2002, p. 20), who relates that no “reliable biographical information could be obtained about Ye-Shes-sDe except that he belonged to the Nyingma [Ancient] sect and that he lived in the later part of the 8th century and in the early decades of the 9th century”.

²⁰⁵ MEJOR (1991, p. 39, *fn.* 160) here points to (WOGIHARA 1936, pp. I.7.5–6): “प्रमाणभूताय जगद्धितैषिणे प्रणम्य शास्त्रे सुगताय तायिने ॥”.

²⁰⁶ STEINKELLNER (2005, p. iii) contends that the *Pramāṇasamuccaya* “was composed shortly before 540 CE”

²⁰⁷ See MEJOR (1991, p. 39) and FRAUWALLNER (1982, p. 859).

would have been a “younger contemporary of Paramārtha” (499–569 C.E.)²⁰⁸. He hinges his argument on the fact that, despite Sthiramati being the “much more important and famous disciple of Guṇamati”²⁰⁹, whom FRAUWALLNER believes to presumably have been “a contemporary of Dignāga”²¹⁰ (480–540 C.E.), Yaśomitra does not refer to Sthiramati in any overt manner in the *Abhidharmakośavyākhyā*, instead mentioning Guṇamati and Vasumitra. This is only likely to be the case, FRAUWALLNER argues, given a scenario wherein Yaśomitra had not been cognizant of, or read, Sthiramati’s (*Abhidharmakośaṭīkā*) *tattvārthā*²¹¹. After all, it is highly unlikely that he would have consigned the eminent and significant commentary to those hapless ‘other commentators’ he voices his discontent against²¹². Therefore, FRAUWALLNER posits, the *Abhidharmakośavyākhyā* must have been composed before the proliferation of Sthiramati’s commentary, and Yaśomitra must have lived before Sthiramati’s (productive) period.

MEJOR (1991, p. 40), on the other hand, believes that it “is difficult to say whether Yaśomitra did make use of Sthiramati’s commentary or not”. As a consequence, he argues, the precise dating of Yaśomitra is not readily ascertainable from that specific nexus of textual evidence alone. As regards the potential testimony inhering in the Tibetan sources, not only is their assessment “complicated by the fact that the Tibetan translation of Sthiramati’s *Tattvārthā* was based upon an uncertain Sanskrit version and the missing parts were later supplemented from the commentaries of Yaśomitra and Pūrṇavardhana.”²¹³ What is more, according to the colophon of the Tibetan translation of the *Tattvārthā*, it was translated during the 15th to 16th century—a millenium after its composition²¹⁴. What can be established des-

²⁰⁸ FRAUWALLNER (1951, p. 21, *fn* .1)

²⁰⁹ FRAUWALLNER (*ibid.*)

²¹⁰ FRAUWALLNER (1951, p. 21 *fn*. 1).

²¹¹ Note that Nobochiyo ODANI and Kazunobu MATSUDA, as announced in MATSUDA (2016, p. 48), are in the process of editing a Sanskrit manuscript of the in cooperation with the Austrian Academy of Sciences. See www.ikga.oeaw.ac.at/Abhidharma_texts (*link active as of 24.09.2018*).

²¹² MEJOR (1991, pp. 39–40) shows that these indistinct ‘earlier commentators’ are referenced in the introductory stanzas (4–8) of the *Abhidharmakośavyākhyā*, the gloss on “तस्मै नमस्कृत्य” (*Abhidharmakośa* I.1), *viz.* “अत्र बहवो व्याख्यानकार मुह्यन्ति” (WOGIHARA 1932, 6, *ll.* 16–17) and “रूपं द्विधा” (*Abhidharmakośa* I.10a), *i.e.* “नैतद् व्याख्यानकारैर्विचारितम्” (WOGIHARA 1932, 25, *l.* 22). Also, note WOGIHARA (1936, 723, *ll.* 7–8):

यो ऽधीत्य सर्वशास्त्राणि विद्वद्यशा यशोमित्रः ।
स इमांकृतवान्याख्यां व्याख्यास्वन्यास्वसंतुष्टः ॥

²¹³ MEJOR (1991, p. 40).

²¹⁴ MATSUDA (2016, p. 225) explains how further factors obfuscate the evidence which can be

pite these obstacles is that Sthiramati both draws on sources that are also attested to in the *Abhidharmakośavyākhyā* and on sources that are not. However, the indicative evidence is too ambiguous and insubstantial to serve as a basis for the argument that Yaśomitra either was, or was not, influenced by the views and formulations expressed in Sthiramati’s commentary.²¹⁵ Nevertheless, MEJOR appears to contend that it would be advisable to situate Yaśomitra somewhat later than originally suggested by FRAUWALLNER’s, reminding the reader that “Yaśomitra had many predecessors”²¹⁶. MEJOR hence seems less hesitant than FRAUWALLNER to consider the possibility that Yaśomitra might have read Sthiramati’s work without ascribing to it any distinctive qualities and hence proceeded to group it under the same category as the unspecified ‘earlier commentators’ which he set out to correct in his *Abhidharmakośavyākhyā*.

After all, as MEJOR (1991, p. 39) points out, Yaśomitra himself declared to be “dissatisfied with the previous commentaries on the *Abhidharmakośa*”.

De JONG (1975, p. 117), for his part, “favors placing Yaśomitra more towards the end of the period 550–750” on the ground that “neither Hsüan-tsang nor I-ching make any mention of Yaśomitra”²¹⁷, although, as de JONG admits, one “cannot rely too much on an *argumentum ex silentio*”²¹⁸. De JONG argues that it “is possible that Vīryaśrīdatta has known Yaśomitra’s Vyākhyā” though he admits to having

gleaned from the Tibetan translation: “according to the colophon the translation was based on a set of [merely] two manuscripts: a main manuscript and an incomplete supporting manuscript, which lacked a section from the middle of chapter two to the middle of chapter four ... As yet, the main manuscript has not been found.” Dependability is further compromised by the fact that MATSUDA (2016, p. 228) has “come across many cases of poorly translated passages that cast doubt on the abilities of the Tibetan translator.”

²¹⁵ Cf. MEJOR (1991, p. 41). On one hand, as MEJOR shows, Sthiramati and Yaśomitra both rely heavily on the formulations of Saṅghabhadra, and both draw on Śrīlāta (*ibid.*). On the other hand, the *Tattvārthā* differs in quoting the “opinions of a certain ācārya *Āryadāsa (’Phags pa’i ’baṅgs)” (*op. cit. fn. 166*), and an otherwise unattested “ācārya Guṇanandin”; neither of which are mentioned in the *Abhidharmakośavyākhyā*. “A reference to Āryaśūra’s (slob dpon Dba’ bo) work *Legs pa’i lam bstan pa(’i gtam)* [= *Supathadeśanāparikathā*, Tohoku 4175] is also found” (*loc. cit. fn. 168*) in Sthiramati’s work, and not in the *Abhidharmakośavyākhyā*. “The opinion of a certain Bhadanta in the *Abhidharmakośa-bhāṣya* (ad I.20a-b; III.14)” (*loc. cit. fn. 169*) “was identified by Sthiramati as the opinion of a Dārṣṭāntika sthavira Dharmatrāta” (*op. cit. 40–1*, see *op. cit. 41 fn. 170*). “Yaśomitra remarks that it was Bhagavadviśeṣa who identified Bhadanta with sthavira Dharmatrāta” (*op. cit. 41*, see *op. cit. 41 fn. 171*).

²¹⁶ MEJOR (1991, p. 40).

²¹⁷ According to LUSTHAUS (2000, Appendix), Hsüan-tsang (Xuanzang) attested translations can be traced to the years 645–664 C.E.

²¹⁸ *Loc. cit.* Nevertheless, given that their works mention almost all noteworthy Buddhist schol-

“failed to find any definite evidence that Vīryāśrīdatta has quoted the Vyākhyā”. MEJOR (1991, p. 41) points to the fact that while both Yaśomitra²¹⁹ and Vīryāśrīdatta quote the early 6th century *paṇḍita* Guṇamati, the colophon of Vīryāśrīdatta’s *Arthavinīścayasūtranibandha* indicates that Vīryāśrīdatta lived after Yaśomitra²²⁰. On these grounds, he concludes that Yaśomitra is a 7th century figure²²¹, most likely hailing from “the first half of the 7th century”²²².

As regards the latest findings relevant to the question of dating the *Sphuṭārthā*, it might be noted that Shanshan JIA, in a lecture held on 13th October²²³, 2021, in addition to tracing quotations taken from other works of the *vyākaraṇa*-genre²²⁴, shared her discovery of an extremely close textual parallel shared between the *Sphuṭārthā* and the *Kāśīkāvṛttī*, a highly influential seventh-century grammatical commentary attributed to Jayāditya and Vāmana. She noted that the following quote in the *Sphuṭārthā*²²⁵,

अकृतलक्षणो वा तत्पुरुषो मयूरव्यंसकादिषु द्रष्टव्य इत्यनेन

is strongly reminiscent of *Kāśīkāvṛttī* (II.1.72)

अविहितलक्षणस्तत्पुरुषो मयूरव्यंसकादिषु द्रष्टव्यः

Though one cannot dismiss the possibility that the *Kāśīkāvṛttī* itself had borrowed said segment from a previous source—which might in turn also have been the original source for the *Sphuṭārthā*—it is more plausible to read Shanshan JIA’s discovery of

ars who lived before them—and even their contemporaries—the absence of any mention of Yaśomitra is still somewhat conspicuous.

²¹⁹ WOGIHARA (1936, p. 1, l. 11): गुणमतिवसुमित्रायैर् व्याख्याकारैः पदार्थविवृतिर् या । सुकृता साभिमत मे लिखिता च तथायमर्थ इति ॥ . Moreover, consult MATSUDA (2014, p. 10, fn. 31).

²²⁰ MEJOR (1991, 41, fn.174) shows that, according “to the colophon, Vīryāśrīdatta lived in Nālandā during the time of the king Dharmapāla (ca. 770–810 A.D.)”.

²²¹ MEJOR (1991, p. 41)

²²² MEJOR (1991, p. 41) bases the contention that this dating reflects a general consensus also on BAREAU (1964, p. 87), on a conversation he had with the latter on the 25.04.1980, and a letter from LAMOTTE, who wrote that “[on est] tombé assez juste en plaçant Yaśomitra au VIIe siècle. On pourrait dire à la fin du VIe” (MEJOR 1991, 41, fn. 175).

²²³ Shanshan JIA: “Linguistic Analyses in the First Chapter of Yaśomitra’s *Sphuṭārthā* Vyākhyā and their renderings in the Tibetan Translation”. Khyentse Centre Guest Lecture, University of Hamburg, held on 13th October, 2021.

²²⁴ In her lecture, Shanshan JIA moreover discussed how grammar-related quotations can be traced back to Pāṇini, Cūrṇikāra (Patañjali), and Candravṛtti (fourth to mid fifth Century C.E.).

²²⁵ WOGIHARA (1936, p. 3, ll. 24–25)

the abovementioned textual parallel as supportive of the arguments that establish the seventh century C.E. as *terminus post quem* for the production of the *Sphuṭārthā*.

What is more, Shanshan JIA, in an *electronic message* dated Nov. 11th, 2021, kindly brought to our attention the noteworthy contribution of KANO, YE, et al. (2020), who have been analyzing possible parallels between Sthiramati's *Tattvārtha* and Yaśomitra's *Sphuṭārthā*²²⁶, mentioning ongoing studies on the *Tattvārtha* that may corroborate indicators of textual affinity between the two works further²²⁷.

2.2.2 Yaśomitra's Works

Despite the fact that the Tibetan *Bstan 'gyur* lists four commentaries ascribed to Yaśomitra, only the *Sphuṭārthābhīdharmakośavyākhyā* is attestedly penned by the author. Let us briefly present them as follows:

1. The *Sphuṭārthābhīdharmakośavyākhyā*
2. The (falsely attributed) *Bodhisattvaśīlaparivartatīka* (Tohoku 4046)
3. The (falsely attributed) *Abhidharmasamuccayabhāṣya* (Tohoku 4053)
4. The (falsely attributed) *Abhidharmasamuccayavyākhyā* (Tohoku 4054)

MEJOR (1991, pp. 41–2) shows that the term “རྒྱལ་བའི་སྲས་” is the likely cause for this misattribution. According to the Mahāvīyutpatti (N^o 629), the term is used as a rendition of “Jinamitra”, not the epithet “*Rgyal po 'i sras*” ‘Rājaputra’ (N^o 1090) associated with Yaśomitra (*Grags pa 'i bshes gnyen*)²²⁸.

²²⁶ One should note at the outset that KANO, YE, et al. (2020, p. 114) point out that textual parallels between the Tibetan renditions of the *Sphuṭārthā* and the *Tattvārtha* can—at least in part—be attributed to the fact that the Tibetan translators consulted both works in comparative fashion when crafting their translation: “Another example of a passage that the Tibetan translators probably did not understand properly is found at AKTT(T) 41b2: *shākya nad pa rnams la ni dmigs kyis bsal ba yin te / 'dis ni bcom ldan 'das kyi bka' las snga phyi 'gal ba spang pa yin te / thal bar 'gyur ba yongs su spang ba 'i phyir zhes bya ba la chang ni lan cig 'thungs kyang zhen pa can du 'gyur te*. The corresponding passage in the Sanskrit ... reads: *śākyeṣu punar glāneṣv apavādaḥ prasaṅgaparihārārtham iti sakṛtpītam api madyaṃ vyasanābhavati ...* The second sentence of the Tibetan translation (*'dis ni bcom ldan 'das kyi bka' las snga phyi 'gal ba spang pa yin te*) is clearly missing in the Sanskrit text. Notably, we find exactly this sentence in the *Abhidharmakośavyākhyā* (AKVy 380, 6f.): *anena bhagavadvanasya pūrvāpara-virodhaṃ pariharanti*” ... Thus, in this case of the Tibetan translators obviously complemented their translation of the *Tattvārtha* with a sentence from the *Vyākhyā*.”

²²⁷ Consult specifically KANO, YE, et al. (2020, pp. 115–6).

²²⁸ MEJOR (1991, p. 42) informs us that according “to Tibetan tradition, the author of the commentaries on Asaṅga's *Abhidharmasamuccaya* was Rgyal ba 'i sras [= Jinamitra], sometimes identified wrongly with Yaśomitra. The Chinese tradition ascribed these texts to Sthiramati”.

Basic philosophical Concepts

3.1 The Wider Context

IN ORDER TO MORE READILY UNDERSTAND the philosophical discussion around which Yaśomitra’s commentary to the *Abhidharmakośabhāṣya*^{IV.8} is centered, it might be helpful to briefly set out the contextual backdrop against which the philosophical discussion unfolding in that section is taking place. The segment chosen for the edition of this publication focuses on the operative mechanisms of cause and effect, in particular according to the Sarvāstivāda (*a.k.a* Vaibhāṣika) on the one hand, and the Sautrāntika-school on the other.

The pivotal difference between these schools, in the estimation of the editor, appears to be that the Sarvāstivādin school posits that any functional thing needs to be ontologically reified in order to remain causally operative²²⁹ whereas the Sautrāntikas on the other hand believe that phenomena can remain causally functional with a much less stringently established ontological status. Since this very same discrepancy lies at the heart of the fundamental intellectual confrontations between proponents of

²²⁹ Refer to DHAMMAJOTI (2015b, p. 74), who likewise notes that at the crux of the matter, “the criterion for reality is clearly causal efficacy”, and that “[w]hat is real is what has a *svabhāva*.” Analyzing what precisely such a *svabhāva* is in the presentation of the Sarvāstivāda, he notes (*loc. cit.*) that among “the various synonyms of *svabhāva* is the term *avayava*, ‘part’. A ‘part’ here refers to the smallest possible unit which cannot be further analyzed; it is the ultimate real. Whatever can be further analyzed either physically or mentally — (e.g., a person) — is ‘having a part’ (*sāvayava*); it is a relative real, superimposed on the ultimate reals (e.g., the five *skandha*-s). This also means that what is real or what exists truly is what exists from the highest or ultimate standpoint (*paramārtha-sat*), as opposed to what exists ... conventionally (*saṃvṛti-sat*).”

non-buddhist *ātmavādin* and buddhist *anātmavādin* conceptions of reality, the significance of the philosophical debate chosen for systematic scrutiny in this study are far more wide-ranging in its implications, and much more relevant for the large-scale, strategic confrontations than one might assume at first glance.

Taking the abovementioned presupposition as the tacit²³⁰ precondition upon which to construe their epistemological model, the Sarvāstivādin arrives at the conclusion that sense-bases must exist inherently, since they can perceive objects (विषय), objects must exist inherently, since these can give rise to the respective consciousness (ज्ञान), and that consequently all components comprising the six sense spheres (षडायतन) are established as ‘truly existing’. Since the Buddha has declared in the *Samyutta-nikāya*^{iv}₁₃ that all phenomena (धर्मा) are contained within the 12 sense-spheres (आयतना)²³¹, it follows, Saṅghabhadra argues, that all (सर्व) constituent components of reality—all its individual ‘building blocks’—truly exist (अस्ति). Though the Sarvāstivādins employed a number of taxonomical models²³², the ‘five group’ classificatory scheme that divides truly existent components of reality into 75 phenomena (धर्मा) became prevalent with the rising influence of the पञ्चवस्तुक *Pañcavastuka* of Vasumitra’s *Abhidharmaparakaraṇaśāstra* (阿毗達磨品類足論 Tōh № 1542).

3.1.1 The 75 Constituents (*dharmā*) of Reality according to the classificatory Scheme of Five Groups

As DHAMMAJOTI (2015b, § 2.3, p. 21–8) explains, the Sarvāstivādins arrive at a ‘definite’ list of 75 intrinsically existent *dharmas* by classifying phenomena in ac-

²³⁰ Note that as we shall see unfolding starting from p. 73 below, this basic assumption undergirds the formulation of the chief four arguments in defense of the tenet of *sarvāstivā* as borne out in the *Samyuktāgama*^{III}₁₄.

²³¹ DHAMMAJOTI (2015b, pp. 32, 37, 74, 541) moreover refers the reader to PRADHAN (1975, p. 301), the *Majjhima-Nikāya*ⁱ₃, as well as to the *Mahānidessa*¹³³ (“*sabbaṃ vuccati dvādasāyatanāni*”). Moreover, DHAMMAJOTI (2015b, p. 37) helpfully provides an English rendition of **Nyāyānusāra*⁴⁴⁷₅ (隨實論 Tōh № 1562): “The totality of *dharmas* is just the twelve *āyatana*-s, i.e. the visual, auditory, olfactory, gustatory and mental consciousness, with their corresponding cognitive objects, the visibles, sound, odors, tastes[,] tangibles and *dharmas*”. Important taxonomical incongruities between the expositions of the major masters are listed in DHAMMAJOTI (2015b, pp. 36–8).

²³² Refer to the helpful diagram provided in DHAMMAJOTI (2015b, p. 39), for a useful overview over the diverse classificatory schemes of धर्मस as subsumed under the ‘five categories’, five स्कन्धस, twelve आयतनस and eighteen धातुस.

cordance with their ‘particular characteristic’²³³ (स्वलक्षण), their ‘common characteristic’²³⁴ (सामान्यलक्षण), their capacity for (categorical) ‘subsumption’²³⁵ (संग्रह), ‘conjunction’²³⁶ (संप्रयोग), by analyzing phenomena as to their ‘cause’ (हेतु), ‘condition’

²³³ Note that DHAMMAJOTI (2015b, p. 21) renders स्वलक्षण as ‘intrinsic/unique characteristic’. He notes that Vasubandhu’s definition of a धर्म is “स्वलक्षणधारनाद्धर्मः।”—‘that which sustains its particular characteristic’ (PRADHAN 1967, p.2, l.8) persistently throughout time irrespective of its transient modalities. For example, a sensation may change from unpleasant into pleasant, yet irrespective of that, it remains subsumed under the class of वेदना. On these grounds, the Sarvāstivādins hold that these phenomena are ‘ultimately established by way of their particular characteristic’ since धर्मs can never mutate to the degree that they will appertain to another category—वेदना can never obtain the ‘particular characteristics’ of being ‘assailed’ (रूप्यते), ‘(physically) obstructive’, and ‘visible’, and cannot hence ever become a type of form (रूप). To stress this point, Yaśomitra (WOGIHARA 1936, p. 524, l. 17) provides the following gloss: “परमार्थेन सत्।स्वलक्षण सदित्यर्थः। एवं वेदनाद्योऽपि द्रष्टव्या इति।”. Note that the reference given by DHAMMAJOTI (2015b, p.21, *fn.* 16) is beset by an inadvertent typographical error.

²³⁴ **Abhidharmamahāvibhāṣāśāstra*¹⁷⁹ (as well as *op. cit.* ¹⁹⁶) provides a definition of the ‘common characteristic’ (सामान्यलक्षण), translated by DHAMMAJOTI (2015b, p. 22) as: “[t]he intrinsic nature (*svabhāva*) of a *dharma* is the intrinsic characteristic of a *dharma*. Homogeneity in nature is [its] common characteristic”. Moreover, DHAMMAJOTI (*loc. cit.*) explains: thus “all *rūpa*-s, *vedanā*-s, *saṃjñā*-s, etc. have the nature of being impermanent. This impermanent nature is a common characteristic. Whereas a sensory consciousness cognizes only the intrinsic characteristic of a *dharma*, the mental consciousness with its ability of abstraction can cognize the common characteristic. Thus, the latter pertains to the domain of inference (*anumāna*), the former, to direct perception (*pratyakṣa*).” Note that the Sarvāstivāda distinguishes between the particular characteristic of a specific *dharma* (द्रव्यस्वलक्षण) as an isolated phenomenon and the characteristic shared with all *dharma*s of the same class (आयतनस्वलक्षण). Refer to DHAMMAJOTI (2015b, p. 24) for further elaboration upon this last point.

²³⁵ The concept of ‘subsumption’ संग्रह hinges on the assumption that the ‘particular characteristic’ (स्वलक्षण) of a *dharma* can be essentially differentiated from the particular natures of other phenomena (परभाव). In *Abhidharmakośabhāṣya*¹⁸ (WOGIHARA 1936, p. 12), Vasubandhu explains: “वियुक्तो हि परभावेन धर्मः। तस्मान्न येन वियुक्तस्तेनैव संगृहीतो युज्यते। तद्यथा चक्षुरिन्द्रियं रूपस्कन्धेन चक्षुरायतनधातुभ्यां च दुःखसमुदयसत्याभ्यां च संगृहीतम्। तत्स्वभावत्वात्। नान्यैः स्कन्धादिभिस्तद्भावविव्यक्तत्वात्।”. DHAMMAJOTI (2015b, p. 25) renders this segment thus: “[t]his is because a *dharma* is distinct from an other-nature (i.e. from that which is not itself). Therefore it is not reasonable that it is subsumed by that from which it is distinct. For instance, the visual faculty (*caḥsur-indriya*) is subsumed under the matter-aggregate, by the visual abode (*caḥsur-āyatana*) and the visual element (*caḥsur-dhātu*), and the truths of unsatisfactoriness and origin. This is because they constitute its intrinsic nature. It is not [subsumed under] the other aggregates, etc[.], for it is distinct in nature from them.”

²³⁶ DHAMMAJOTI (2015b, p. 27) defines the term संप्रयोग as referring to “an investigation into the dynamic interaction among simultaneously existing mental elements.” In the Sarvāstivādin conception, five aligned, simultaneous conditions—technically referred to as a ‘sameness in five [ways]’ (पञ्चसमता)—of mental factors needs to arise conjoinedly for the concept of ‘conjunction’ (संप्रयोग) to be applicable. To quote DHAMMAJOTI (2015b, p. 27) verbatim:

(प्रत्यय), and ‘result’²³⁷ (फल), as well as by scrutinizing them as to their acquisition (प्राप्ति) and non-acquisition²³⁸ worldview, a धर्म’s positive ontology is directly fused with its functional characteristic. Since ontologically, a *dharma* is established as permanent, it logically follows that it must carry out its function at all times—past, present, and future. In recognition of that fact, the Sarvāstivādins contrived the concept of ‘acquisition’ (प्राप्ति). DHAMMAJOTI (2015b, § 2.3.6, § 11.3.1) explains this concept thus: a permanently existent and permanently operative धर्म such as craving (राग) is never objectively eliminated either ontologically or functionally. Instead, when ‘abandoned’ (प्रहीण), it is disjoined from the (psycho-physical) continuity (सन्तत) of the person by the power of ‘non-acquisition’ (अप्राप्ति), and conjoined to the (psycho-physical) continuity of the person by the power of ‘acquisition’ (प्राप्ति) when ‘adapted’. As DHAMMAJOTI (2015b, § 11.3.1) explains, that प्राप्ति is classified as neither material nor immaterial. (अप्राप्ति), ‘endowment’ (समन्वागम), and ‘non-endowment’²³⁹ (असमन्वागम).

Before giving the list of 75 dharmas here faithfully²⁴⁰ reproduced (p. 41–2), DHAM-

-
1. they must be supported by the same sense[-]organ (*āśraya-samatā*)
 2. they must take the same object (*ālambana-samatā*)
 3. they must have the same mode of understanding (*ākāra-samatā*)
 4. they must be simultaneous (*kāla-samatā*)
 5. they must, in each case, be of a singular substance (*dravya-samatā*): only one sensation (*vedanā*), one ideation (*samjñā*), etc. is conjoined in one *citta*, though there can be various types of sensation and ideation.

²³⁷ As DHAMMAJOTI (2015b, p. 27) notes in a number of instances (§ 2.3.5, § 4.1.2, § 6–7) the Sarvāstivādins were also known as *Hetuvādins* on account of the particular emphasis they placed on the question how ontologically distinct, permanent entities can nevertheless be subject to conditioning forces (संस्कार) as demanded by the fundamental buddhist tenet of ‘dependent arising’ (प्रतीत्यसमुत्पाद). As a result, they formulated a system of four conditions, six causes, and five fruits (see subsection ??, beginning on ?? below).

²³⁸ We know from **Nyāyānusāra*⁴³² (隨實論 Tōh № 1562), as well as from the **Abhidharmamahāvibhāṣāśāstra*³⁹³ 阿毗達磨大毗婆沙論, that according to the Sarvāstivādin

²³⁹ ‘Endowment’ (समन्वागम), sometimes also ‘obtainment’ (लाभ), principally refers to the continued possession (प्राप्ति) or non-possession अप्राप्ति of a धर्म after having first been conjoined with it or separated from it. Vasubandhu, in his *Abhidharmakośabhāṣya*^{II} (PRADHAN 1967, p. 62), defines it thus: “द्विविधा हि प्राप्तिरप्राप्तविहीनस्य चलाभः प्रतिलब्धेन च समन्वागमः । विपर्ययादप्रतिरिति सिद्धम् ।”; DHAMMAJOTI (2015b, p. 336) offers the following translation of the segment: “[a]cquisition is of two types: the obtainment (*lābha = pratilambha*) of what has not been acquired or of what has been lost [and re-acquired], and the endowment with what has already been obtained. It is established that non-acquisition is the opposite”. Refer to DHAMMAJOTI (2015b, p. 24, as well as § 11.3.1.1–3) for a more detailed exposition.

²⁴⁰ Aside from few minor and select changes in manner of expression, one term has been rendered in a substantially different manner in § 3e. Since EDGERTON (1953, p. 380) gives both “envious rivalry” and “contentiousness” for the term ‘प्रदाश/°स’ (*Mahāvīyutpatti* № 1964 𑖧𑖞𑖟𑖩𑖪𑖫),

MAJOTI (2015b, p. 40) reminds the reader that the fourth group, “the conditionings disjoined from thought, represent a distinctive doctrinal development in Sarvāstivāda Abhidharma, not to be found in the Theravāda”. There are, however, more *loci* of contention—not least of all the concept of (non-)revelatory (matter), or (अ)विज्ञप्ति(रूप)—as we shall discuss at a later stage of our investigation below.

1. matter (रूप)—11 items

- | | |
|--|--|
| (a) visual faculty (चक्षुरिन्द्रिय) | (g) auditory object (शब्दार्थ) |
| (b) auditory faculty (श्रोत्रेन्द्रिय) | (h) olfactory object (गन्धार्थ) |
| (c) olfactory faculty (घ्राणेन्द्रिय) | (i) gustatory object (रसार्थ) |
| (d) gustatory faculty (जिह्वेन्द्रिय) | (j) tangible object (स्पर्शव्यर्थ) |
| (e) tangible faculty (कायेन्द्रिय) | (k) non-revelatory matter (अ-
विज्ञप्तिरूप) |
| (f) visual object (रूपार्थ) | |

2. thought (चित्त)—1 item

3. thought-concomitants (चैतसिकधर्मा)—46 items

(a) universal phenomena (महाभूमिकधर्मा)—10 items

- | | |
|-----------------------------|---|
| i. sensation (वेदना) | vii. mindfulness (स्मृति) |
| ii. volition (चेतना) | viii. mental application (मनस्-
कार) |
| iii. ideation (संज्ञा) | ix. resolve (अधिभोक्ष) |
| iv. predilection (छन्द) | x. concentration (समाधि) |
| v. contact (स्पर्श) | |
| vi. understanding (प्रज्ञा) | |

(b) wholesome universal phenomena (कुशलमहाभूमिकधर्मा)—10 items

- | | |
|---------------------------|------------------------------|
| i. faith (श्रद्धा) | vi. shame (अपत्राप्य) |
| ii. diligence (अप्रमाद) | vii. non-greed (अलोभ) |
| iii. pliancy (प्रश्रब्धि) | viii. non-hatred (अद्वेष) |
| iv. equanimity (उपेक्षा) | ix. harmlessness (अविर्होसा) |
| v. modesty (ह्री) | x. vigour (वीर्य) |

noting that “it is always associated with *mraṅka* and *īrṣyā*” (*loc. cit.*), the term “depraved opinionatedness” as given in DHAMMAJOTI (2015b, p. 42) has not been adopted.

(c) universal phenomena of defilement (क्लेशमहाभूमिकधर्मा)—6 items

- | | |
|----------------------------|------------------------------|
| i. ignorance (मोह) | iv. lack of faith (आश्रद्धय) |
| ii. non-diligence (प्रमाद) | v. torpor (स्त्यान) |
| iii. negligence (कौशीद्य) | vi. restlessness (औद्धत्य) |

(d) unwholesome universal phenomena (क्लेशमहाभूमिकधर्मा)—2 items

- | | |
|---------------------------|--------------------------------|
| i. non-modesty (आह्लीक्य) | ii. lack of shame (अनपत्राप्य) |
|---------------------------|--------------------------------|

(e) defilements of restricted scope (परीतक्लेशभूमिकधर्मा)—10 items

- | | |
|--------------------------------|------------------------------------|
| i. anger (क्रोध) | vi. concealment [of vice] (म्रक्ष) |
| ii. enmity (उपनाह) | vii. avarice (मात्सर्य) |
| iii. dissimulation (शाठ्य) | viii. deceptiveness (माया) |
| iv. jealousy (ईर्ष्या) | ix. pride (मद) |
| v. contentiousness (प्रदाश/°स) | x. harmfulness (विहिंसा) |

(f) indeterminate phenomena (अनियतधर्मा)—8 items

- | | |
|---------------------------|--------------------------|
| i. remorse (कौकृत्य) | v. greed (राग) |
| ii. sleep (मिद्ध) | vi. hostility (प्रतिघ) |
| iii. reasoning (वितर्क) | vii. conceit (मान) |
| iv. investigation (विचार) | viii. doubt (विचिकित्सा) |

4. conditionings disjoined from thought (चित्तविप्रयुक्तसंस्कारधर्मा)—14 items

- (a) acquisition (प्राप्ति)
- (b) non-acquisition (अप्राप्ति)
- (c) group-homogeneity (निकायसभाग)
- (d) being free from ideation (आसंज्ञिक)
- (e) attainment without ideation (आसंज्ञिसमापत्ति)
- (f) attainment of cessation (निरोधसमापत्ति)
- (g) vital faculty (जीवितेन्द्रिय)
- (h) characteristic of production (जातिलक्षण)
- (i) characteristic of duration (स्थितिलक्षण)
- (j) characteristic of deterioration (जरालक्षण)
- (k) characteristic of impermanence (अनित्यतालक्षण)

- (l) words (नामकाय)
 - (m) phrases (पदकाय)
 - (n) syllables (व्यञ्जनकाय)
5. unconditioned phenomena (असंस्कृतधर्मा)—3 items
- (a) space (आकाश)
 - (b) cessation through deliberation (प्रतिसंख्यानिरोध)
 - (c) cessation not [effected by] deliberation (अप्रतिसंख्यानिरोध)

3.1.2 Categories of Existence accepted by the Sarvāstivādin School

Upon learning that the Sarvāstivādins, as demonstrated above, see inherent existence of phenomena as a necessary precondition for the functionality of compounds formed from 75 substantially existant constituents of reality one might feel impelled to investigate the degree of exposure to *Śūnyavādin* critique. Even a cursory investigation of the matter would soon prove that there was indeed sufficient chronological and geographical overlap to allow for an active interchange of ideas—after all, Nāgārjuna’s *Madhyamaka* school, propounding the doctrine of ‘absence of inherent nature’ (निःस्वभाव) most explicitly and emphatically, actually predates the Sarvāstivādin school, albeit only slightly²⁴¹. What is more, there is ample textual evidence that the latter were very much aware of the arguments and taxonomical schemes employed by the *Śūnyavādins*, *Sautrāntikas*, and other schools, and that their objections had evidently been directly and sustainedly launched against the Sarvāstivādin worldview in textual exchange and verbal debate²⁴². It is hence clearly not the case that the Sarvāstivādins had been unaware of the tacit underpinnings of their positions; in fact, it is very likely in reaction to these very onslaughts on what their opponents perceived to be weak points in the *Sarvāstivādin* exposition that the Vaibhāṣika model grew in complexity, producing at times a rather roundabout mode of explanation, resulting in what LOPEZ and BUSWELL (2014, § *Sarvāstivāda*) have termed a “rather tortured explanation”²⁴³. It is hence difficult to convincingly argue that the *Sarvāstivādin* view represents an early, basic, unelaborate exposition

²⁴¹ In defense of the Sarvāstivādins, it must be mentioned that the Madhyamaka school and the Sarvāstivāda have distinctly differing conceptions of स्वभाव—whereas the former define it as a permanent and unchanging, intrinsic characteristic of a given phenomenon, the “impermanence of the *svabhāva* of conditioned *dharma*-s is no problem at all for the Sarvāstivādins, the Dārṣāntikas included” (DHAMMAJOTI 2015b, p. 133). Moreover, the Sarvāstivādins hold that the “intrinsic nature of a *dharma*, although existing throughout time (*sarvadā asti*), is not permanent” since it takes on different ‘modes of being’ (भाव). Consult DHAMMAJOTI (2015b, pp. 134–5) for a brief overview of four closely interwoven theories regarding possible ‘permutations’ that a phenomenon can undergo: (1) ‘change in mode of being’ (भावान्यथात्त्व), (2) ‘change in characteristic’ (लक्षणान्यथात्त्व), ‘change in state’ (अवस्थान्यथात्त्व), (4) change in [temporal] relativity (अन्यथान्यथात्त्व).

²⁴² DHAMMAJOTI (2015b, p. 87) refers the reader to the following textual evidence to buttress this claim: “it may be noted that in his **Nyāyānusāra*^[432] (隨實論 Tōh № 1562)], Saṃghabhadra repeatedly accuses the Sautrāntika of siding with the followers of the ‘sky-flower’ (空花; *ākāśa-puṣpa*) doctrine — apparently referring to the Śūnyatāvāda prevailing at the time — obstinately denying the *svabhāva* of all *dharma*-s.”

²⁴³ LOPEZ and BUSWELL (2014, § *Sarvāstivāda*) are here referring to the *Sarvāstivādin* causal

of the *Abhidharma* whose errors are gradually rectified and whetted away on the free market-place of ideas. Rather the opposite holds true, with the *Sarvāstivādins* holding on to their basic tenets, defending them by producing a highly sophisticated and elaborate—if possibly intermittently opaque and betimes slightly counterintuitive—philosophical exposition.

To buttress this point, let us note at this juncture that, as DHAMMAJOTI (2015b, §3.5.1) shows, the *Sarvāstivādins* had been very much cognisant of a wide variety of conceptual qualifications of modes of existence, displaying an ability—blessed with varying degrees of success—to defend their point of view whilst operating under their opponents’ paradigms. As the **Nyāyānusāra*⁴³² (隨實論 Tōh № 1562) bears out, the *Vaibhāṣikas* were clearly acquainted with the following classificatory schemes and their concomitant concepts:

1. The twofold division into:

- (a) relative truth (संवृतिसत्य)
- (b) absolute truth (परमार्थसत्य)²⁴⁴

2. Twofold scheme of types of existents:

- (a) substantially real existents (द्रव्यसत्): the **Mahāvibhāṣa* gives the स्कन्ध as example.
- (b) designationally real existents (प्रज्ञप्तिसत्) as imputed upon substantially real existents: the **Abhidharmamahāvibhāṣāśāstra*⁴²_{a-b} cites the

model as it pertains to inherently and eternally existent phenomena that can nevertheless be said to be impermanent from a conventional (*i.e.* designational) standpoint.

²⁴⁴ DHAMMAJOTI (2015b, p. 75) shows that in the **Nyāyānusāra* (隨實論 Tōh № 1562), these are explained with reference to the ‘four truths of the noble ones’ (चत्वारि आर्यसत्यानि). Note that the distinction between relative and absolute truth made by Vasubandhu in his *Abhidharmakośabhāṣya*⁴¹ (PRADHAN 1967, p. 334) is drawn between the relative, or ‘conventional truth’ (संवृतिसत्य)—such as it appertains to a ‘vase’—that is imputedly existent (प्रज्ञप्तिसत्) in dependence on its immutable parts, the sub-atomic particles (परमाणुs), which in turn constitute the ‘ultimate truth’ (परमार्थसत्य) of a vase, and are substantially existent (द्रव्यसत्). Saṅghabhadra makes a similar distinction in his the **Abhidharmamahāvibhāṣāśāstra*. One should note that this distinction differs markedly from the *Śūnyavādin* categorization, whereby ‘ultimate truth’ (परमार्थसत्य) is defined as bereft of any positively established ontological status. For a translation of both these authors’ segments one might consult DHAMMAJOTI (2015b, pp. 77–8)—though regrettably, no reference to the location within the original Sanskrit text of the **Abhidharmamahāvibhāṣāśāstra* is given.

concept of ‘male’ and ‘female’ as imputed upon a substantially real aggregate of form (रूपस्कन्ध) as an example²⁴⁵.

3. Threefold scheme of types of existents:

- (a) relative existence as existing in relation to phenomenon x (‘short’) but not in relation to phenomenon y (‘long’)
- (b) localized, compounded existents such as a chariot or ‘person’ (पुद्गल)
- (c) impermanent existents

4. Fivefold scheme of types of existents:

- (a) Existent in name [only] (e.g. a hare’s horn)
- (b) substantially real (द्रव्यसत्) existents endowed with their inherent nature (स्वभाव)
- (c) conventionally real existents (e.g. a forest)
- (d) compounded phenomena that are designationally real existents (प्रज्ञप्ति सत्), such as a ‘person’ (पुद्गल)
- (e) relative existence as existing in relation to phenomenon x (‘short’) but not in relation to phenomenon y (‘long’)

3.1.3 The Adoption of impermanent functional States of permanent Phenomena

As briefly noted above²⁴⁶ the *Sarvāstivādins* forward a theory according to which permanent, intrinsically existent (द्रव्यसत्) phenomena²⁴⁷ (धर्मा) remain nevertheless nominally ‘impermanent’ (अनित्य) since they are said to be ‘coursing through time’²⁴⁸

²⁴⁵ See DHAMMAJOTI (2015b, p. 75). Also refer to **Nyāyānusāra*⁵²¹ (隨實論 Tōh № 1562): “संवृत्तिसदिति संव्यवहारेण सत् । परमार्थसदिति परमार्थेन सत् । स्वल्क्षणेन सदित्यर्थः । ”

²⁴⁶ Refer to *fn.* 241 on p. 64.

²⁴⁷ Note that धर्मा, understood as ‘phenomena’ or ‘entities’ are, in the narrower context, defined by their ‘particular characteristic’; hence *Abhidharmakośabhāṣya* states: [it is] ‘a dharma since it sustains is particular characteristic’ [निर्वचनं तु] (स्वलक्षणधारनाद्धर्मः ।) (PRADHAN 1967, p. 2, l.8). Refer to our footnote 233 on page 59 for a brief note on the Sarvastivādin definition of स्वलक्षण.

²⁴⁸ DHAMMAJOTI (2015b, p. 153), cites the **Abhidharmanyāyānusāra*⁶³³ (=阿毗達磨順正理論, Taishō № 1562) as a textual reference for this claim, giving the following translation: “[*Svabhāva* is not permanent, for] whatever is permanent does not go through time. Neither should [the Sthavira Śrīlāta] say ‘*svabhāva* remains constant (性恆住)’, ... for we concede that the *bhāva* (有性) of an existent in the past, present, and future varies.”

(अध्वन्संचार), therein taking on different ‘modes of being’ (भाव). The *Sarvāstivādin* definition of time, in turn, is intricately connected to the concept of any given phenomenon’s कारित्र (‘activity’), said to be ‘potential’ in the future, ‘active’ in the present, and ‘spent’ when in the past. DHAMMAJOTI (2015b, p. 141) paraphrases the concept formulated by Vasumitra and refined²⁴⁹ by Saṅghabhadra thus: “the Vaibhāṣika argues that a *dharma* is present when it exercises its *kāritra*, future when its *kāritra* is not yet exercised, past when it has been exercised”²⁵⁰. Therefore, despite being endowed with an ‘own being’ (स्वभावः) phenomena hence nevertheless remain subject to ‘ripening’²⁵¹ [processes] (परिणाम) which fact renders them operable upon by karmic forces. If this were not the case, the *Sarvāstivādin* exposition would directly contradict fundamental Buddhist tenets, such as the ‘absence of an essential self’ (अनात्मन्, नैरात्म्यता), impermanence (अनित्यता), and the law of cause and effect (कर्मफल).

As regards the varying modes of being *dharma*-s take, DHAMMAJOTI (2015b, p.

²⁴⁹ Note that the degree to which Saṅghabhadra’s ameliorations can be defined as ‘refinements’ (DHAMMAJOTI 2015b, §5.6, p. 147–150) rather than as ‘innovation’, has been an object of dispute, with COX (1995, 157, *fn.* 75), FRAUWALLNER (1995, pp. 197, 199), and others leaning towards the latter position.

²⁵⁰ Note that the कारित्र itself is characterized as impermanent, as DHAMMAJOTI (2015b, p. 152, *fn.* 65) notes with a reference to **Abhidharmanyāyānusāra*⁶³² (=阿毗達磨順正理論, Taishō № 1562), of which he offers the following translation: “[a]lthough a *dharma*’s essential nature remains, when specific conditions obtain, or by virtue of the nature of things (*dharmatā*), a distinctive *kāritra* arises not having been, and returns nowhere after having existed. The *dharma*’s essential nature is just as before, its *svalakṣaṇa* remaining always.”

²⁵¹ DHAMMAJOTI (2015b, p. 152), citing **Abhidharmamahāvibhāṣāśāstra* (1003c–1004a) [contained in TAKAKUSU and WATANABE (1924, № 1545)] clarifies that “this theory differs from the Sāṃkhya concept of *pariṇāma*, it also spells out explicitly that, although the *svabhāva/dravya* is said to be *sarvadā asti*, this does not entail that it is immutable or even permanent, for a *dharma*’s mode of existence and its essential nature are not different, so that when the former is undergoing transformation, so is its *svabhāva*.” With a referral to DHAMMAJOTI (2015b, §5.3), he continues to argue (*loc. cit.*) that this “however, need not be — and should not be — a contradiction to what M[ahā]V[ibhāṣa]Ś[āstra*] says elsewhere that ‘from the view-point of essential nature, one should say that *saṃskāra*-s do not change’ ... The same entity, not a different one, remains throughout the times” like a molten lead item cast into new form. “In this sense there is no change in *svabhāva* or *svalakṣaṇa* — no *anyathātva* of substance. At the same time, a *dharma* keeps having a different mode of being and each mode is actually a new — but not different in terms of essence — *dharma*. In this sense there is change or transformation of essential nature — a change, nevertheless, which does not entail the result of an ontologically different substance.” For a brief exposition of Saṅghabhadra’s refutation of any attempt to correlate the *Sarvāstivāda* conception of परिणाम with the Sāṃkhya concept of the same name, refer to DHAMMAJOTI (2015b, pp. 152–3).

133, *fn.* 8) helpfully points to *Abhidharmakośabhāṣya*₂₅^V (PRADHAN 1967, p. 296)²⁵² as well as the **Abhidharmamahāvibhāṣāśāstra*_{a-b}³⁹⁶ (阿毗達磨大毗婆沙論²⁵³) for evidence in primary literature. The initial exposition in the latter source, in the translation provided by DHAMMAJOTI (2015b, pp. 133–4), summarily states:

The Venerable Dharmatrāta says that there is change in mode of being (*bhāva-anyathātva*). The Venerable Ghōṣaka says that there is change in characteristic (*lakṣaṇa-anyathātva*). The Venerable Vasumitra says that there is change in state (*avasthā-anyathātva*). The Venerable Buddhadeva says that there is change in [temporal] relativity (*anyathā-anyathātva*). The advocate of difference in mode of being says that when *dharma*-s operate (*pra-√vṛt*) in time, they change on account of their modes of being (*bhāva*); there is no change in substance. This is like the case of breaking up a golden vessel to produce another thing — there is just a change in shape, not in *varṇa-rūpa*. Similarly, when *dharma*-s enter into the present from the future, although they give up their future mode of existence and acquire their present mode of existence, they neither lose nor acquire their substantial essence ...^[254]. Likewise, when they enter the past from the present, although they give up the present mode of existence and acquire the past mode of existence, they neither give up nor acquire their substantial nature.

The advocate of difference in characteristic says that when *dharma*-s operate in time, they change on account of characteristic (*lakṣaṇa*); there is no change in substance. A *dharma* in each of the temporal periods has three temporal characteristics; when one [temporal] characteristic is conjoined, the other two are not severed. This is like the case of a man being attached to one particular woman — he is not said to be detached from other women. Similarly, when *dharma*-s abide in the past, they are being conjoined with the past characteristic but are not said to be severed from the characteristics of the other two temporal characteristics. When they abide in the future, they are being conjoined with the future characteristics of the other two temporal characteristics. When they abide in the present, they are being conjoined with the present characteristic, but are not said to be severed from the characteristics of the other two temporal characteristics.

The advocate of difference in state says that when *dharma*-s operate in time, they change on account of state (*avasthā*); there is no change in substance. This is like the case of moving a token [into different positions].

²⁵² The relevant segment begins with “भावान्वयिको भदन्तधर्मत्रातः । स खिलाह । धर्मस्याध्वसु प्रवर्तमानस्य भावान्वयात्त्वं भवति न द्रव्यान्वयात्त्वम् । ...”

²⁵³ DHAMMAJOTI (2015b, pp. 133–4) provides a translation of the entire segment from the **Mahāvibhāṣāśāstra*.

²⁵⁴ Note that *Abhidharmakośabhāṣya* employs the term द्रव्यभाव for ‘substantial essence’.

When placed in the position (*avasthā*) of ones, it is signified as one; placed in the position of tens, ten; placed in the position of hundreds, hundred. While there is change in the positions into which it is moved, there is no change in its substance. Similarly, when *dharma*-s pass through the three temporal states, although they acquire three different names, they do not change in substance.

In the theory proposed by this master, there is no confusion as regards substance, for the three periods are differentiated on the basis of activity (*kāritra*).

The advocate of difference in [temporal] relativity says that when *dharma*-s operate in time, they are predicated differently [as future, present, or past], relative to that which precedes and that which follows ...^[255]; there is no change in substance. This is like the case of one and the same woman who is called ‘daughter’ relative to her mother, and ‘mother’ relative to her daughter. Similarly, *dharma*-s are called ‘past’ relative to the succeeding ones, ‘future’ relative to the preceding ones, ‘present’ relative to both.

It should be noted that the **Abhidharmamahāvibhāṣāśāstra*³⁹⁶ (阿毗達磨大毗婆沙論) clearly favours Vasumitra’s exposition²⁵⁶. In closing this section, let us briefly paraphrase the summary of basic aspects wherein the four formulations display fundamental congruency by recapitulating the chief observations in that regard forwarded by Ven. K. L. DHAMMAJOTI (2015b, p. 141):

1. The ‘inherent nature’ (स्वभाव)²⁵⁷ of any given phenomenon remains static throughout the three temporal periods.
2. Temporal distinction—such as past, present, and future—specifically when attributed to phenomena (धर्मा), are ‘conventionally true’ (संवृतिसत्), hence merely ‘true by imputation’ (प्रज्ञप्ति सत्) or ‘ascription’.
3. Though phenomena are said to have a positively established, permanent and

²⁵⁵ DHAMMAJOTI (2015b, p. 135) points to the fact that the *Abhidharmakośabhāṣya* formulates this section differently: “पूर्वापरमपेक्ष्यान्योऽन्य उच्यते ऽवस्थान्तरतो न द्रव्यान्तरतः”.

²⁵⁶ DHAMMAJOTI (2015b, p. 137) remarks in this context: “all indications are that Vasumitra’s theory in terms of *kāritra* is the favored one. In M[ahā]V[ibhāṣa]Ś[āstra], only Vasumitra’s theory is fully approved of”. Note that in §5.4, DHAMMAJOTI (2015b, pp. 135–141) addresses historical and doctrinal observations forwarded by FRAUWALLNER (1995) in an effort to disprove the latter’s contention a) that two different masters, each bearing the name of Vasumitra, forwarded two sharply contrasting and diametrically opposed expositions and that b) the order in which they are listed in the **Mahāvibhāṣāśāstra* represents the chronological order in which the four distinct theories were formulated (DHAMMAJOTI 2015b, p. 141).

²⁵⁷ DHAMMAJOTI (2015b, p. 150) remarks that the *Sarvāstivādins* use the term ‘inherent nature’ (स्वभाव) of any given phenomenon interchangeably with its ‘essence’ (द्रव्य).

immutable ontology, they nevertheless display changes in their functionality. These changes are explained to be due to a ‘difference in the mode of being’ (भावान्यथात्व) as explained by Dharmatrātra, a ‘difference in [temporary] characteristics’ (लक्षणान्यथात्व) as explained by Ghōṣaka, a ‘difference by differentiation’ (अन्यथान्यथात्व), as posited by Vasumitra, or a ‘difference in relativity’²⁵⁸ (अन्यथान्यथात्व), as assumed by Buddhadeva. Saṅghabhadra’s presentation—which by some scholars has been regarded as an innovation unrepresentative of *Sarvāstivādin* orthodoxy—introduces the idea of a phenomenon’s intrinsic ‘potency’ (शक्ति) that has to be viewed in its permanent aspect as ‘activity’ (कारित्र, 作用) and in terms of an intermittently impaired degree of ‘efficacy’²⁵⁹ (Skt. सामर्थ्य, वृत्ति, व्यापार, Chin. 功能).

3.2 Doctrinal foundations of the *Sarvāstivādin* school

We have learnt that the *Sarvāstivādins* self-identify as the ‘proponents’ (वादिन्) of the theory that ‘all’ (सर्व) ‘exists’ (अस्ति)—objectively and perpetually, throughout past, present, and future time²⁶⁰. This salient characteristic is likewise highlighted by its opponents: Vasubandhu, for example, refers to the school by saying simply²⁶¹:

ये हि सर्वमस्तीति वदन्त्यतीतमनागतं प्रत्युत्पन्नं च ते सर्वास्तिवादिनः । .

²⁵⁸ Note that DHAMMAJOTI (2015b, p. 134) has opted to translate ‘अन्यथान्यथात्व’ with the editorial insertion of ‘(temporal) relativity’.

²⁵⁹ For an explanation in primary literature, refer to **Nyāyānusāra*^{63*} *Nyāyānusāra*⁶³³ (隨實論 Tōh № 1562) accessible in translation from the Chinese via DHAMMAJOTI (2015b, § 5.5, p. 141–7). Briefly stated, “*kāritra* is defined as a *dharma*’s capability of inducing the production of its own next moment. This is called *phala-grahaṇa/phalākṣepa*. However ... Saṅghabhadra also claims that although *kāritra* is in actual fact confined to *phālākṣepa* alone, sometimes when the *abhidharma śāstra*-s are referring to a function (e.g., that of *jāti*) that serves as a proximate condition, the term *kāritra* is also used expediently” (DHAMMAJOTI 2015b, p. 145). Note that the definition of the *Sarvāstivādin*’s concept of tritemporality hinges on this concept (*op. cit.*, p. 145–6).

²⁶⁰ Refer to SANDERSON (1994, p. 34), BAREAU (1955, p. 33; p. 137, *fn.* 5), MASUDA (1925, p. 39), as well as É. LAMOTTE ([1958] 1976, pp. 665–67). MASUDA (1925, p. 62) remarks that the later *Mahīśāsakas* likewise uphold this tenet.

²⁶¹ Vasubandhu, in the *Abhidharmakośabhāṣya*^V_{25cd} says: “verily, those who say ‘everything exists’—[everything] past, [everything] future, and [everything] present are the *Sarvāstivādins*.”

As regards the trajectory of philosophical development that led to this state of affairs, it has been transmitted in indigenous sources²⁶² that around 250 B.C.E. Kātyāyanīputra rejected the orthodox Sthaviravāda (a.k.a. Theravāda) conception of the *Vibhajyavāda*, according to which phenomena ‘exist’ only at the present time as perishing instances of evanescent, permutating compound phenomena driven by, and comprising, those karmic forces that ‘remain’ from past instances by virtue of not yet having yielded (अदत्तफल) their ‘wholesome’ (कुशल) or ‘unwholesome’ (कुशल) karmic result²⁶³. In its stead, he formulated a theory according to which “all future events already exist and all past events continue to exist, not merely those past actions which have yet to bear fruit. The transient existence^[264] of an event in

²⁶² Note that SANDERSON (1994, p. 34) doubts the veracity of the traditional account.

²⁶³ Vasubandhu’s more straightforward definition (*ibid.*) is as follows: “ये तु केचिदस्ति यत्प्रत्युत्पन्नमदत्तफलं चातीतं कर्म किञ्चिन्नास्ति यदत्तफलमतीतमनागतंचेति विभज्य वदन्ति ते विभज्यवादिनः ॥ ”.

²⁶⁴ The somewhat bewildering assertion that a compounded phenomenon can be said to be always existent without defying the fundamental Buddhist tenet of ‘impermanence’ (अनित्यता), is grounded in the *Sarvāstivādin* contention that these ‘everlasting’ compounds are nevertheless ‘coursing through time’ (अध्वन्संचार). Hence the *Sarvāstivādins* take the inverted position of *Śūnyatavādins* by arguing that phenomena, being real entities (द्रव्यसत्) are essentially (स्वभावतः) eternal, yet are nevertheless established as imputedly (प्रज्ञसिसत्) impermanent from the standpoint of the designationally real. It is in that sense that compound phenomena are said to be driven by the ‘compounded (forces) dissociated from thought’ (चित्तविप्रयुक्तसंस्कार), *i.e.* “the ‘compounded characteristics’ (saṃskṛtalakṣaṇa, caturlakṣaṇa) of origination (jāti), continuance (sthiti), ‘senescence’ or decay (jarā), and ‘desinence,’ viz. extinction (anityatā). In the *Sarvāstivāda* treatment of causality, these four characteristics were forces that exerted real power over compounded objects, escorting those objects along the causal path until the force ‘desinence’ finally extinguished them” (LOPEZ and BUSWELL 2014, § ‘Sarvāstivāda’), that is to say, relegated them to the ‘past time period’. It is in the context of this notion that “the *Sarvāstivādins* teach that when the universe is destroyed ... not even one atom can remain. Atoms are in fact momentary ... They are not permanent (*nitya*) on account of their coursing through time. Only the *asaṃskṛta-dharma*-s are permanent, being beyond space and time” (DHAMMAJOTI 2015b, p. 226).

present time is seen as just one mode” [=भावः²⁶⁵] “of an eternal existence^[266], its momentary point of passage from existence in the future to existence in the past.”²⁶⁷ SANDERSON (1994, pp. 34-5) recapitulates the four arguments launched in defense of that position, two of which are scriptural, and two of them inferential. In a concomittant footnote (*loc. cit. fn. 5*), he points to Vasubandhu’s engagement of these arguments in the *Abhidharmakośabhāṣya*^{Y25}.

²⁶⁵ Regarding the term ‘mode’, E. LAMOTTE (1987, p. 52, *fn. 45*) provides the Chinese rendition 類有 as the corresponding term to the Sanskrit भावः. LAMOTTE (*ibid.*) further notes that, in describing the causal process, the *Vaibhāṣika*-school has formulated “a precise vocabulary with which the translator should familiar[i]ze himself. They speak in a general manner of the realization of the result of fruit of action: Phalābhiniṣṭi = ‘bras bu [mngon par] ‘grub pa = te kuo 得果[.] They say that action is eternal ‘in and of itself’ or ‘in its being,’ that is to say in its self-nature, *svabhāva* = [tzu] t’i 自體, or in its self-characteristic, *svalakṣaṇa* = rañ gi mtshan ñid = tzu hsiang 自相, but that it varies in its ‘mode of existence,’ *bhāva* = lei yu 類有. According to them, present action, when it is accomplished, ‘projects’ *ākṣipati* = ‘phen pa = yin 引 or ‘grasps’ *pratigrhṇāti* = ‘d[z]in pa = ch’u 取 its fruit. But it is only when it is past that it ‘gives forth’ *prayacchati* = ‘byin pa = te 得 or, better, *yü* 與 its fruit.”

²⁶⁶ Note that according to the commentary in *Abhidharmakośabhāṣya*^{Y4cd}, the *Vaibhāṣikas* simultaneously maintain two ostensibly conflicting views: on one hand, any phenomenon is perceived to exist with a positively established ontological status, it is ‘substantially existent’ (द्रव्यसत्); yet on the other hand, that ‘existence throughout the three times’ is presented as not being eternal, since that would overtly defy the Buddhist tenet of impermanence (अनित्या). In Vasubandhu’s summary (PRADHAN 1967, p. 265), we read: न संस्काराणां शाश्वतत्वं प्रतिज्ञायते वैभाषिकैः संस्कृतलक्षणयोगात्। (“the *Vaibhāṣikas* hold that compounded [phenomena] are not eternal because [compounded phenomena] are conjoined with the ‘marks’ of the compounded”). Even though the transient connection of ‘substantially existent’ (and hence everlasting) phenomena with diverse ‘marks’ or ‘modes’ technically qualifies the resulting compound as an ‘impermanent constellation’, the editor still fails to see how an association with a non-eternal phenomenon would render a supposedly substantially existent phenomenon—such as a subatomic particle (परमाणु)—‘not eternal’. After all, as Vasubandhu objects (PRADHAN 1967, p. 265, l. 3–4) : यद्यस्ति सर्वकालास्तित्वात्संस्काराणां शाश्वतत्वं प्राप्नोति। (“if [one posits that] ‘it exists’, it follows that compounds are eternal because it exists at all times [*i.e.* past, present, and future]”).

²⁶⁷ SANDERSON (1994, p. 34). Regarding these ‘modes’ of supposedly eternal phenomena, SANDERSON (1994, p. 34, *fn. 4*) helpfully points to Vasubandhu’s account in *Abhidharmakośabhāṣya*^{Y25c-26} recapitulating the exposition of “the Mahāvibhāṣā’s four accounts of the nature of the difference that occurs when a phenomenon passes from the future into the present and from the present into the past (the theories of Dharmatrāta [transformation], Ghoṣaka [change of emphasis], Vasumitra [passage through a moment of efficacy] and Buddhadeva [shift in relational definition]”. The *Mahāvibhāṣā*, we recall, constitutes the chief commentarial work to the *Jñānaprasthāna*, itself the ‘crown jewel’ of the seven *Sarvāstivādin* canonical works—or in the words of Yaśomitra: “शास्त्रमिति ज्ञानप्रस्थानम् । तस्य शरीरभूतस्य षट् पादाः प्रकरणपादः विज्ञानकायः धर्मस्कन्धः प्रज्ञप्तिशास्त्रम् धातुकायः सङ्गीतिपर्याय इति ॥ ” (*Abhidharmakośavyākhyā*^{Y2b}). The *Mahāvibhāṣā* rose to such prominence, in fact, that its proponents and experts came to be known as *Vaibhāṣikas*, or ‘followers of the (Mahāvibhāṣā), as illustrated by Yaśomitra’s comment: “विभाषया दीव्यन्ति चरन्ति वा वैभाषिकाः । विभाषां वा विदन्ति वैभाषिकाः ॥ ”.

3.2.1 Portrayal of the *Sarvāstivādin* Position in the *Abhidharmakośabhāṣya*

Let us investigate the arguments one by one:

1. The first argument launched by the *Sarvāstivāda-Vaibhāṣikas* is based on their specific interpretation of *Samyuktāgama*^{III}₁₄, according to which the Bhagavan himself had explicitly declared that phenomena exist in the past, the present, and the future:

रूपमनित्यमतीतमनागतम् । कः पुनर्वादः प्रत्युत्पन्नस्य । एवंदर्शी श्रुतवानार्यश्रावकोऽतीते
रूपेऽनपेक्षो भवति । अनागतं रूपं नाभिनन्दति । प्रत्युत्पन्नस्य रूपस्य निर्विदि विरागाय निरोधाय
प्रतिपन्नो भवति । अतीतं चेद्विषयो रूपं नाभविष्यन्न श्रुतवानार्यश्रावको ...²⁶⁸

In the assessment of the present writer, in and of itself, this passage does not explicitly support the *Sarvāstivādin* contention of tri-temporal existence. Instead, it appears necessary to read said passage with a set of preconceived notions, *i.e.*

- (a) that the Buddha's explicit statement that matter, be it past or future, is impermanent (रूपमनित्यमतीतमनागतम्) is to be framed as declaration of interpretative meaning ('नेयार्थ') and that the definite meaning ('नितार्थ') is to be found in the affirmation of its exact opposite. Otherwise it would be impossible to posit that this very excerpt can in any way be understood as a passage "in which the Buddha Himself is taken as teaching explicitly that past and future matter [*rūpa*] really exist" (SANDERSON 1994, p. 34). Given the relatively simple setting and comparatively non-elaborate stage of the doctrinal development of the concept of (im)material impermanence, it is unlikely that the Buddha would have set out to teach in such roundabout, obtuse, and contradictory ways.
- (b) The second preconceived notion necessary for such a reading is the notion that any functional phenomenon, for example a subatomic water-particle,

²⁶⁸ In the translation provided by SANDERSON (1994, *loc. cit.*): "Form is impermanent—[both] past and future. What is, however, the assertion (वाद) with regards to the present? A learned noble *Śrāvaka* who views [it] in this way becomes disinterested with regards to past form. He does not relish future form. As regards disinterest ... towards present matter, he becomes indifferent for the sake of dispassion, for the sake of cessation [of suffering]. Oh monks, if there was no past matter there would be no future [matter], the learned, noble *Śrāvaka* ..."

needs to have a permanent and positively established ontology in order for the phenomenon in question to remain operational²⁶⁹. Concretely,

²⁶⁹ DHAMMAJOTI (2015b, p. 22) helpfully provides textual references to **Abhidharmamahāvibhāṣāśāstra*⁷⁷ 阿毗達磨大毗婆沙論 [contained in TAKAKUSU and WATANABE (1924, № 1545)] as well as the **Nyāyānusāra*⁴³² (隨實論 Tōh № 1562) in explaining how the *Sarvāstivādin* arrives at the conclusion that in “accounting for the *svalakṣaṇa* of a *dharma* — its phenomenologically cognizable aspect — its very ontological existence as a *svabhāva/dravya* is established” and how the latter comes to assert that “[u]ltimately these two are one.” DHAMMAJOTI’s (*loc. cit.*) translation of **Abhidharmamahāvibhāṣāśāstra*⁷⁷ reveals that in the *Sarvāstivādin* view, “the entity itself is [its] characteristic, and the characteristic is the entity itself; for it is the case for all *dharma*-s that the characteristic cannot be predicated apart from the *dharma* itself.” This proposition has been criticized from many different angles. In § 15 of Vasubandhu’s कर्मसिद्धिप्रकरणम्, extant in two Chinese and one Tibetan translations (E. LAMOTTE 1987, p. 35), the Ācārya addresses the issue more directly. In the rendition of E. LAMOTTE (1987, p. 35), the criticism, set against the backdrop of a dialogue, is rendered thus:

“Some say: *Why would this be impossible (ayukta)?* Past [sic.] action (*atītakarman*) in and of itself (*svabhāvatas*) really exists (*asti*), and it gives forth (*prayacchati*) its fruit (*phala*) realized in the future (*anāgatādhvany abhinirvṛttaḥ*).

You now pretend that past action exists in and of itself. But that which no longer exists after having existed (*yad bhūtapūrvam paścān na bhavati*) is called ‘past.’ How can you admit that it exists in and of itself (*svabhāvatas*)?

But the Bhagavat said:

‘Actions do not perish, eve[n] after mill[i]ons of cosmic eras. When the complex [of conditions] and the desired time come together, they ripen [for the series].’ *The Bhagavat said that action does not perish. How do you explain this? The Bhagavat said that action does not perish. How do you explain this?* This means that completed action (*kṛtakarman*) is not without fruit (*nīḥphala*), as the second half of the stanza explains.”

Nāgārjuna, offering criticism from the *Mādhyamaka*-perspective in his 1⁷ directly pointed out the double-bind a proponent of the view that the functionality (i.e. causal efficacy) of any given phenomenon is tied to its reified ontology ensnares himself when stating: “तिष्ठत्यपाककालाच्चेत् कर्म तन्नित्यतामियात् । निरुद्धं चेन्निरुद्धं सत्किं फलं जनयिष्यति ॥ ” (‘If it is assumed that action remains during the time it is maturing, then it will approach permanence. If it is assumed to have ceased, then having ceased, how can it produce a fruit?’); source and concomitant translation drawn from (KALUPAHANA 1991, p. 245). Meanwhile, the tenet of प्रतीत्यसमुत्पाद, ‘dependent origination’, as characterized by ELTSCHINGER (2021, p. 99) allows for an integration of impermanence and causal efficacy without the need to resort to any positive ontological status or assertion of permanence in either cause or effect—it is a tenet “according to which the arising of a certain effect can be exhaustively accounted for by the joint presence, in a ‘causal complex’ (*hetusāmagrī*), of a set of physical and/or psychological factors/events: ‘When/if X is present, Y occurs; due to the arising of X, Y arises’”. [ELTSCHINGER at this point makes a reference to ‘अस्मिन्सतीदं भवत्यस्योपत्पादादिदमुत्पद्यते’, quoted from the सङ्घभेदवस्तु *Sanḅhabhedavastu* 1²⁷ in the edition of GNOLI (1977)]. In sum, the present editor finds it difficult to assent to the assessment offered by Ven. Prof. DHAMMAJOTI (2015b, p. 22) that the *Sarvāstivādin* fusion of the ontological and causally efficient aspects of any given phenomenon “is no doubt quite in keeping with the fundamental Buddhist stance which consistently rejects any substance-attribute dichotomy.”

an upholder of this view would state that future form must exist in a reified manner, and with a positively established ontology, otherwise it would not have been possible for a learned, noble *Śrāvaka* to generate disinterest towards it.

This becomes more clear in Vasubandhu's refutation²⁷⁰ of this segment, though his recapitulation is framed with a different spin and not a verbatim quotation of the *Samyuktāgama*^{III}₁₄:

सर्वकालास्तिता
किं कारणम्

उक्तत्वात्

उक्तं हि भगवता “ऽतीतं चेद्विषयो रूपं नाभविष्यन्न श्रुतवानार्यश्रावकोऽतीते रूपे ऽनपेक्षोऽभविष्यत् । यस्मात्तर्ह्यस्त्यतीतं रूपं तस्माच्छ्रुतवानार्यश्रावकोऽतीते रूपेऽनपेक्षो भवति । अनागतं चेद्रूपं नाभविष्यत् न श्रुतवानार्यश्रावकोऽनागतं रूपं नाभ्यनन्दिष्यत् । यस्मात्तर्ह्यस्त्यनागतं रूपमिति” विस्तरः ।²⁷¹

- (c) The second argument defending the position of the real (स्वभावतः, द्रव्यसत्) existence of all phenomena past, present, and future, is based on similar assumptions as the first, and takes as its point of reference *Abhidharma-kośabhāṣya*^V_{25b}²⁷²:

द्वयात्

“द्वयं प्रतीत्य विज्ञानस्योत्पाद” इत्युक्तम् । द्वयं कतमत् । चक्षु रूपाणि यावन्नो धर्मा इति । असति वाऽतीतानागते तदालम्बनं विज्ञानं द्वयं प्रतीत्य न स्यात् । एवं तावदागमतोऽस्त्यतीतानागतं युक्तितोऽपि²⁷³

²⁷⁰ Refer to PRADHAN (1975, pp. 295–6) for the Sanskrit, LA VALLÉE POUSSIN (1925b, pp. 50–) for a French rendition of the Chinese version and, PRUDEN (1990, pp. 806–7) for the English translation of the French.

²⁷¹ In the translation offered by PRUDEN (1990): “[There is] existence in all [three] time [periods] What is the reason?”

Because it was stated

[is to say:] for it was stated **by the Bhagavan** [that] ‘Oh monks, if past matter did not exist, the learned noble *Śrāvaka* would have become disinterested with regards to past matter. Therefore, since past matter exists, the learned, noble *Śrāvaka* becomes disinterested with respect to past matter. If there were no future form, the learned, noble *Śrāvaka* would not delight in future form; Since, then, future matter exists’ ... and so forth”.

²⁷² The textual basis for this claim is referred to in *fn.* 270.

²⁷³ Translation as adopted from PRUDEN (1990): “**Because of two** [The Bhagavan] said ‘The arising of [sense-]consciousness [is] dependent on dyad[s]’. What is

In order to understand why the *Vaiḥāsika*-school refers to this dictum of the Buddha when arguing for the ‘real’ existence of past, future, and present phenomena ‘in and of themselves’, one should keep in mind two presuppositions that first need to be accepted so that the argument made here can be construed:

- i. **Regarding non-conceptual cognitive objects.** One would need to hold the view that perceivable things²⁷⁴, such as a present reflection in a mirror²⁷⁵, must be permanent and established as ontologically ‘real’ in order to be able to cause the arising of a sense consciousness since, in the Sarvāstivādin view, “the possibility of knowing an object necessarily implies the true ontological status of the object”²⁷⁶. With reference to the above cited segment, one would need to understand that the Sarvāstivādin reads the Buddha’s dictum as ‘*If however, past and future did not exist substantially and permanently rather in the form of mental objects of impermanent, conceptual abstraction, ...*’.
- ii. **Regarding conceptual cognitive objects.** One would need to dismiss the notion that any perception of a future or past phenomenon is by necessity a present mental consciousness (मनोविज्ञानम्) arising evanescently in dependence on the mental faculty (मनस्) engaging with nothing but a conceptual elaboration upon the purported past or future state of any given phenomenon as its object (आलम्बनम्). Instead, one would either need to posit that an object, in its future form, is presently conceived by way of *direct cognition* (प्रत्यक्ष) in its actual (future) state; or else one would need to posit that mere conceptual ‘existence’ validifies, if not constitutes, inherent existence. The Sarvāstivādins subscribe to the latter position, arguing that “an ob-

such a dyad? Eye and forms, [ears and sounds, *etc.*] up until mental faculty and [mental] phenomena. If however, past and future did not exist, the consciousness, which has them [(*i.e.* the past and future)] as its object, would not be contingent on [such] dyad[s].”

²⁷⁴ DHAMMAJOTI (2015b, p. 302) points to the fact that Saṅghabhadra states that “the characteristic of an existent (*sal-lakṣaṇa*) is that it can serve as an object producing cognition (*buddhī*)”.

²⁷⁵ As DHAMMAJOTI (2015b, p. 302 *fn.* 94) points out, Saṅghabhadra uses this example in the **Abhidharmanyaṅyānusāra*⁴⁷² (=阿毗達磨順正理論, Taishō № 1562), arguing “that since reflections in the mirror can be seen, they exist truly.”

²⁷⁶ DHAMMAJOTI (2015b, p. 302).

ject of knowledge is necessarily existent, even though it may exist truly (द्रव्यतो ऽस्ति) or conceptually (प्रज्ञप्तितो ऽस्ति)”²⁷⁷

In sum, for the *Vaibhāṣikas*, “all object domains are real existents; for ‘whatever does not fall outside the object-domain of [sensory] consciousness, visual, etc., exists truly’”, as DHAMMAJOTI (2015b, p. 302) explains with a reference to **Nyāyānusāra* (隨實論 Tōh № 1562).

The crux of the Sarvāstivādin fallacy, in the estimation of the editor, appears to lie in the fact that the Bhagavan merely states in the above extract that the arising of any of the six sense-consciousnesses, conceptual or non-conceptual, depends on a causally efficient dyad of operative sense faculty and correlative sense object, which together form the respective आयतन, or ‘sense sphere’. Indeed, the Buddha makes no statement here either in defense, or in deprecation, of the ontological status of any component of the आयतन, positively established or otherwise. Rather than being a ‘proof’ for the establishment for tri-temporal existence of phenomena ‘in and of themselves’, this segment serves merely as a textual canvas for the Sarvāstivādin presupposition that causal efficacy—here the efficacy of the dyad of sense faculty and sense-object to jointly cause the arising of a sense-consciousness—necessitates a permanent, reified, positively established ontology. Yet it appears that this reading is much more dependent on the lens brought to the paper than on the explicit or implicit statements found in the text, since this textual locus might serve invariably well as an exemplificatory instance for the postulations of, say a *Sautrāntika* or *Mādhyamika*²⁷⁸. Ultimately, once causal efficacy is framed as dependent on a positively established ontology, the result is by necessity the arising of ‘extreme views’ (अन्तदृष्टि), since one is left with no other choice than opting for either the ‘view of eternalism’ शाश्वतदृष्टि, if one asserts that ‘the phenomenon exists’ or the ‘view of annihilation’ उच्छेददृष्टि, if one asserts that ‘the phenomenon does not exist’. The Sarvāstivādin view is grounded on the former assumption and hence—if this is not too strongly termed—fallacious, or at least deficient, in the eyes of the present editor, for which reason it is difficult to assent to the notion that this particular textual extract constitutes a valid textual ‘proof’ for tri-temporal existence of inherently existent phenomena.

²⁷⁷ DHAMMAJOTI (2015b, p. 302) here refers the reader to Taishō № 32, 274c.

²⁷⁸ Refer to the कर्मसिद्धिप्रकरणम् by Vasubandhu, or a multitude of other sources, for a brief exposition of their respective tenet system as attested in primary literature.

- (d) The third—and later, fourth—argument do not take scripture (आगम) as the basis of their argument, but depend on the application of logic (युक्ति) for their cogency. Let us briefly discuss Vasubandhu’s presentation²⁷⁹ of the third argument at present:

सद्विषयात्
सति विषये विज्ञानं प्रवर्तते नासाति । यदि चातीतानागतं न स्यादसदालम्बनं विज्ञानं
स्यात् । ततो विज्ञानमेव न स्यादालम्बनाभावात् ।²⁸⁰

SANDERSON (1994, p. 35) boils the argument down to its kernel, in paraphrasing it thus: a “cognition arises only when there exists an object of cognition. Past and future phenomena are cognized, therefore they exist”²⁸¹.

We have noted already²⁸² that the Sarvāstivādin holds that objects are established as intrinsically existent if they are objects beheld by either direct cognition or conceptual cognition. On that basis they make the claim that future phenomena exist, because they can be perceived—given these basic presuppositions, this would hold true irrespective of whether they are grasped conceptually (as object of मनस्) or via direct perception.

However, the Sarvāstivādins would have been confronted with the argument that future phenomena are never directly cognized—except possibly by yogic perception—since any ‘perception’ of future phenomena is by necessity via conceptual representation of such an object made at the present moment. Even if the conceptual representation of a future phenomenon itself had (somehow) been established as intrinsically existent, it would not prove that future phenomena inherently exist, because a conceptual representation is a mere abstraction of the phenomenon it seeks to characterize, and cannot in any way be conflated with “*das Ding an sich*”.

²⁷⁹ Refer to 2.1.6 on page 38.

²⁸⁰ Adopted from the translation given in PRUDEN (1990): “**because it has an object**[—] when there is an object, consciousness occurs, it would not occur [if] there were no [object]; and if past and future [phenomena] would not exist, there would be a consciousness with a non-existing object. Thus consciousness itself would not exist, because of the absence of an object.”

²⁸¹ Note that DHAMMAJOTI (2015b, § 3.3.3c, p. 72) presents the argument from a slightly different angle, though essentially making the same point.

²⁸² Refer to our criticism to the second argument, i.e. §2a–b on pp. 75–77 above.

- (e) The fourth argument is rendered in *Abhidharmakośabhāṣya*^V_{25d}, reproduced at present²⁸³:

फलात्
यदि चातीतं न स्यात् शुभाशुभस्य कर्मणः फलमायत्यां कथं स्यात् । न हि फलोत्पत्तिकाले
वर्तमानो विपाकहेतुरस्तीति । तस्मादस्त्येवातीतानागतमिति वैभाषिकाः । अवश्यं च
किलैतत्सर्वास्तिवादेन सताऽभ्युपगन्तव्यम्
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The argument here is that since a presently arising effect necessarily depends on an antecedent cause, that cause must have arisen in the past²⁸⁵. Since—as the Sarvāstivādins believe—only ontologically established phenomena are capable of causal efficacy, that past phenomenon, it is argued, is necessarily established as inherently existent.

3.3 Basic Exposition of early Buddhist Models of Causality

Since the fourth verse topicalizes philosophical details pertaining primarily to the *Vaibhāṣika* and *Sautrāntika* models of causality, let us briefly present the rudimentary conceptions of cause and effect that specifically pertain to these philosophical traditions.

As stated in the *Mahāvibhāṣāśāstra*⁹⁸ the unfolding of the causal stages of occurs in the following two phases:

²⁸³ The textual basis for this claim is referred to in *fn.* 270. Refer also to DHAMMAJOTI (2015b, §3.3.3d, p. 72) as well as to SANDERSON (1994, p. 35).

²⁸⁴ Translation as adopted from PRUDEN (1990): “**because of [it having] an effect** If, on the other hand/however (ca), there were no past, how could there be an effect of wholesome or unwholesome action in the future? For is it not the case that at the time of the arising of the effect, there is a maturational cause at present? Therefore, verily, the **Vaibhāṣikas** [hold], past and future exists; and certainly indeed, this is to be understood as true [existence] by the Sarvāstivādins.”

²⁸⁵ As regards to the reference to a future effect, it is likely the case that the argument here is that a future effect needs a past cause, relatively speaking. More simply put: “if past events were non-existent a good or evil action could not have an effect in the future. For at the time at which the reward or retribution should arise the action supposed to be the cause of this outcome [*vipākahetu*] would have ceased to exist: only an existent cause can give rise to an effect” (SANDERSON 1994, p. 35).

- (a) The ‘grasping of a fruit’ (फल(प्रति)ग्रहण): this refers to the fact that a certain type of effect has to be correlated to its naturally associated cause. As Yaśomitra says in *Abhidharmakośavyākhyā*^{II}₆₀: “by ‘[the causes] grasp’ is meant ‘they project’. It means that they abide in the state of being a cause’ ”²⁸⁶. DHAMMAJOTI (2015b, p. 209) clarifies that it “is this causal function of grasping a fruit, occurring only in the present moment, that is called the activity (*kāritra*) of a *dharma*”²⁸⁷.
- (b) The cause ‘bearing fruit’ (फलदान) results in the arising of the effect—in the Sarvāstivāda view, this is understood to be the ‘entering of the effect into the present’. As for the precise moment that the maturation of the effect takes place, DHAMMAJOTI (2015b, p. 209) clarifies: “two causes—the co-existent and the conjoined causes—give their fruits only in their present moment. The homogenous and universal causes give their fruits both in their present moment and when they are past. It cannot do so in its present moment or the immediately subsequent moment, as the process of maturation requires a time-lapse”²⁸⁸.

3.3.1 Schematic Overview

The general presentation of buddhist models of causality relies on the conception of primary factors, ‘causes’ (हेतु), that can yield fruit only when attended by the secondary factors, causally conducive ‘conditions’ (प्रत्यय)²⁸⁹. As we shall see in the course of our investigation, the commonly employed example is that of a seed which, in conjunction with salient conditions such as moisture, heat, and sunlight, can germinate and produce a sprout.

DHAMMAJOTI (2015b, p. 163) provides a helpful overview of the correspondence between the three primary causal schemes in the Buddhist Abhidharma tradition, the chief point of which is encapsulated in the fact that five of the

²⁸⁶ WOGIHARA (1932, p. 226): प्रतिगृह्णन्तीति । आक्षिपन्ति हेतुभावेनावतिष्ठन्त इत्यर्थः । कारणहेतुरप्येवमिति. Translation from DHAMMAJOTI (2015b, p. 209). Saṅghabhadra, in his **Abhidharmamahāvibhāṣāśāstra*⁴³⁷ explains that the ‘grasping of a fruit’ फल(प्रति)ग्रहण is to be understood as a cause ‘projecting’ an effect ‘($\bar{a}\sqrt{kṣip}$)’

²⁸⁷ DHAMMAJOTI (2015b, p. 209) provides a reference to **Nyāyānusāra*⁴³⁷ (隨實論 Tōh № 1562)

²⁸⁸ DHAMMAJOTI (2015b, 209 and § 7.3.5).

²⁸⁹ DHAMMAJOTI (2015b, p. 194).

six causes are subsets of the ‘causal condition’ (हेतुप्रत्यय)²⁹⁰. Let us presently reproduce the scheme as follows:

4 conditions (प्रत्ययs)	6 causes (हेतुs)	5 fruits (फलs)
हेतुप्रत्यय	सहभूहेतु संप्रयुक्तकहेतु	पुरुषकारफल
	सभागहेतु सर्वत्रगहेतु	निष्पन्दफल
	विपाकहेतु →	विपाकफल
समनन्तरप्रत्यय		
आलम्बनप्रत्यय		
अधिपतिप्रत्यय →	कारणहेतु →	अधिपतिफल
विसंयोगफलम् (without correspondence)		

3.4 The Concept of the Four Conditions

3.4.1 Textual Evidence for the Model of the Four Conditions

Saṅghabhadra proclaims²⁹¹ that the concept of four conditions (प्रत्यय) is implicitly attested to in the Sarvāstivāda *sūtra* corpus; the **Abhidharmamahāvibhāṣāśāstra*_{a-c}⁷⁹ (阿毗達磨大毗婆沙論; Taishō №1545) likewise puts forward the identical proposition.

In the account given by DHAMMAJOTI (2015b, p. 163), the concept of ‘four conditions’ historically precedes the notion of ‘six causes’ since the former

²⁹⁰ It might be noted that the **Abhidharmamahāvibhāṣāśāstra*_c⁶⁸⁰ (阿毗達磨大毗婆沙論) presents two different schemes, according to which either the causes and conditions “mutually subsume each other”, or “the conditions subsume the causes, but the causes do not subsume the conditions”. Consult DHAMMAJOTI (2015b, p. 194) for further details.

²⁹¹ Refer to **Nyāyānusāra*_{b-c}⁴¹⁶ (隨實論 Tōh № 1562); also refer to DHAMMAJOTI (2015b, p. 161).

is already described in the *Jñānaprasthāna* (Taishō 26, 773a, 920c–921a); moreover, as briefly mentioned in § 3.5.1, he reminds the reader that the **Abhidharmamahāvibhāṣāśāstra*⁷⁹_{a-c} suggests that the ‘four conditions’ are attested to in the *sūtras* whereas the ‘the six causes’ are not²⁹². What is more, the *Abhidharmamahāvibhāṣā*⁹⁷⁹_c propounds that “all four conditions completely subsume all *dharma*-s:” the causal condition “subsumes all conditioned *dharma*-s;” the immediately antecedent condition “subsumes all past and present *dharma*-s other than the very last thought and thought-concomitant *dharma*-s of the past and present *arhat*-s. The objective condition and the dominant condition “[each] subsumes the totality of *dharma*-s.”²⁹³

The first-century Sarvāstivāda treatise, Devaśarman’s *Vijñānakāya*^[547]_b, is the earliest extant Abhidharma-work providing the concept of ‘four conditions’, and does so against the backdrop of the six types of consciousness²⁹⁴.

3.4.2 Brief Exposition of the Four Conditions

According to the **Nyāyānusāra*⁴⁴⁵_b, the set of four conditions merely spans the most pertinent categories of conditions²⁹⁵ and that it should be understood that there is an infinite number of conditions of varying degrees of subtlety. It is worth noting that—in line with the common Sarvāstivāda conception of reality—the **Abhidharmamahāvibhāṣāśāstra*⁹⁷⁹_c (阿毗達磨大毗婆沙論) clearly portrays conditions as real entities²⁹⁶, though the early *Dārṣṭāntikas*, amongst others,

²⁹² DHAMMAJOTI (2015b, p. 163) notes that the **Abhidharmamahāvibhāṣāśāstra*⁷⁹_{a-c} (阿毗達磨大毗婆沙論; Taishō №1545), however, does quote other masters whose exposition mirrors Saṅghabhadra’s explanation (Taishō № 29, 79₁₆^b).

²⁹³ Translation provided by DHAMMAJOTI (2015b, p. 193).

²⁹⁴ The translation provided in DHAMMAJOTI (2015b, pp. 191–2) reads: “there is the group (*kāya*) of six consciousness: visual, auditory, olfactory, gustatory, bodily and mental consciousnesses. Visual consciousness has four conditions”.

²⁹⁵ In the **Nyāyānusāra*⁴⁴⁵_b (隨實論 Tōh № 1562), Saṅghabhadra states that “the efficacies of the conditions are in fact infinite, for the arising of *dharma*-s depends on the assemblage of numerous conditions, but that the Buddha mentioned only four in brief.” DHAMMAJOTI (2015b, p. 191), who in passing also notes that among “the extant Sarvāstivāda texts, it is in Devaśarman’s *Vijñānakāya*^[547]_b (ca. 1st C.E.) that we first come across an elaborative exposition of the four conditions” (*ibid.*). These are presented against the backdrop of the six consciousnesses.

²⁹⁶ Translated in DHAMMAJOTI (2015b, p. 193): “... wisdom can change from being inferior to being medium to being superior. Accordingly, the conditions must exist as real entities for they are efficacious [in bringing about these changes].”

deny any such inherent reality²⁹⁷. It should likewise be noted, that any given dharma can function as more than one condition simultaneously²⁹⁸. The set of four conditions, as borne out in primary literature²⁹⁹, spans the following individual categories, here given alongside their Sanskrit and Tibetan equivalents³⁰⁰:

- (a) The **causal condition** (हेतुप्रत्यय; རྐྱེད་རྐྱེན་) is the cause of any given phenomenon conceptualized as a condition³⁰¹. Vasubandhu states in AKBh₆₁^{II} that “aside from the efficient cause, the [remaining] **five causes** are causal conditions”³⁰². With a reference to Vasumitra’s अभिधर्मप्रकरणशास्त्र⁷¹⁹ (阿毗達磨品類足論 Tōh № 1542), DHAMMAJOTI (2015b, p. 196) remarks—in this instance possibly somewhat tersely—that the causal condition is applicable “the totality of conditioned *dharma*-s”.
- (b) The **homogenous, (immediately) contiguous condition** (समनन्तरप्रत्यय; དེ་མ་གྲས་རྐྱེན་) in its technical sense is a directly antecedent mind or mental factor (चित्तचैत) that is necessary for the arising of the subsequent mind or mental factor³⁰³ in a mental series. AKBh₆₁^{II} gives an explanation of the term in stating that

²⁹⁷ **Abhidharmamahāvibhāṣāsāstra*_b^{47, 283 ; 680 ; 975 ; 982} (阿毗達磨大毗婆沙論). Note that the **Nyāyānusāra*_a⁴¹¹ as well as AKBh_{46d}^{II} discuss complications that arise with regards to each stance, for example the dilemma of perpetual production; refer to DHAMMAJOTI (2015b, pp. 194–5) for more details.

²⁹⁸ This is borne out in **Abhidharmamahāvibhāṣāsāstra*_a¹⁰⁹ (阿毗達磨大毗婆沙論), translated into English by DHAMMAJOTI (2015b, p. 200, § 7.1.5).

²⁹⁹ For example, DHAMMAJOTI (2015b, p. 192) provides the following definitions drawn from *Vijñānakāya*_{b-c}⁵⁴⁷ (TAKAKUSU and WATANABE 1924, № 26), which provides an explanation in the context of visual perception—though, as the compilers are quick to add, “the same [analysis is to be applied] in those of auditory, olfactory, gustatory, bodily and mental consciousnesses”:

- (a) **causal conditions** are those “*dharma*-s that are co-existent and conjoined with it” [=visual consciousness].
- (b) **immediately antecedent conditions** are those “thought[s] and thought-concomitant *dharma*-s immediately after (*samanantaram*) which such a visual consciousness has arisen (*utpanna*) [or] will arise (*utpatsyate*).”
- (c) The **objective conditions** are “[a]ll the visibles”.
- (d) The **dominant conditions** are all “the *dharma*-s other than itself.”

³⁰⁰ Note that DHAMMAJOTI translates हेतुप्रत्यय as ‘condition qua cause’, समनन्तरप्रत्यय as ‘equal-immediate condition’, आलम्बनप्रत्यय as ‘condition qua object’, and अधिपतिप्रत्यय as ‘condition of dominance’.

³⁰¹ DHAMMAJOTI (2015b, § 7.1.1, p. 196).

³⁰² कारणहेतु वर्जाः पञ्च हेतवो हेतुप्रत्ययः (PRADHAN 1975, p. 98, l.8).

³⁰³ We know from the **Nyāyānusāra*_b⁴⁴⁵ that *Dārṣāntikas* hold that the homogenous, (immedi-

With the exception of the final [*citta-caittas*] of an *arhat*, the *citta-caitta*-s that have arisen are the homogenous, (immediately) contiguous conditions. This condition is equal as well as immediately contiguous, therefore [it is] a ‘homogenous,³⁰⁴ immediately antecedent condition’. ... Why are the last minds and mental factors of an *arhat* not homogenous, immediately antecedent conditions? Because there is no continuation of another mind.³⁰⁵

Saṅghabhadra, in the **Nyāyānusāra*⁴⁴⁷_a moreover, adds that a previous mind or mental factor must have ceased before its subsequent counterpart can arise, a statement echoed in the **Abhidharmamahāvibhāṣāśāstra*⁵¹_{a-b}. DHAMMAJOTI (2015b, p. 198), without giving an explicit reference, states

ately) contiguous condition can also be translated to the physical world, since a particular seed, say, of a rose-apple, will result in a rose-apple sapling, rather than in a daisy. As DHAMMAJOTI (2015b, p. 197), with a reference to **Nyāyānusāra*⁴⁴⁷_a, notes: “Sthavira Śrīlāta, a Sautrāntika leader, also holds a similar view”. This view is rebutted by the Sarvāstivādins, who hold that there is “no equality or sameness in the serial continuity of matter”, as DHAMMAJOTI (2015b, p. 197) explains. In the *Mahāvibhāṣāśāstra*^{52a}₉₋₁₀, this is explained thus: “If a *dharma* is conjoined (*saṃprayukta*), has a supporting basis (*sāśraya*), has a mode of activity (*sākāra*), is alertive (*ābhogātmake*), and has an object (*sālambana*), then it can be established as an equal-immediate condition. This is not the case with material *dharma*-s” (translation *loc. cit.*).

³⁰⁴ It might be noted that the standardized Tibetan rendition does not reflect the segment सम- (“equal, homogenous, like”) as understood in line with the explanation given here by Vasubandhu—which is understandable insofar as that समन्तर itself likewise gives the general sense of ‘directly contiguous’ (MONIER-WILLIAMS et al. 1899, p. 1154, col. 2), which is the meaning that the compilers of the *Mahāvīyūtpatti* must have seized on. In the estimation of Dr. KAFLE, the explanation given by Vasubandhu here would be unfamiliar to the non-Buddhist specialist as well as the educated reader, and is to be understood as a technical term with a special sense for the Abhidharma-tradition. For this reason, the term समन्तरप्रत्यय is—more often than not—generally translated into English without rendering ‘सम’ as imbued with any meaning in its own right. Saṅghabhadra, for one, analyzes the term analogously to the explanation given here by Vasubandhu (DHAMMAJOTI 2015b, pp. 196–7). The सम-element’s transcendence of purely pleonastic meaning in the Abhidharma-context is further corroborated via the *Mahāvibhāṣāśāstra*, as referenced in DHAMMAJOTI (2015b, p. 197), which further explains that the mind and mental concomitants described therein are ‘equal’ in type, not in quantity (依事等說, 不依數等), and that hence only one mind and mental concomitant—*vedanā*, for example—can arise in succession of an immediate antecedent of similar type. A comparable description is found in the **Abhidharmamahāvibhāṣāśāstra*⁵⁰_b, l. 20–23.

³⁰⁵ Translation adapted from DHAMMAJOTI (2015b, p. 196). The Sanskrit, in the edition by PRADHAN (1975, p. 98, l. 10–), is as follows: अर्हतः पश्चिमानपास्योत्पन्नाश्चित्तचैत्ताः समन्तरप्रत्ययः । समश्रायमन्तरश्च प्रत्यय इति समन्तरप्रत्ययः । ... कस्मादहर्तश्चरमाश्चित्तचैत्ता न समन्तरप्रत्ययः । अन्यचित्तासंबन्धनात् ॥ .

that Vasumitra’s characterization of the homogenous, (immediately) contiguous condition समनन्तरप्रत्यय can be encapsulated “as follows: (i) giving way³⁰⁶, (ii) being successive, (iii) giving activity, (iv) capable of generating a thought, (v) capable of inducing a thought, (vi) capable of alerting a thought, (v[ii]) capable of enabling the serial continuity of a thought.”

As for the meaning of ‘(immediately) contiguous’ (अनन्तर), the **Abhidharmamahāvibhāṣāśāstra*⁵⁰ states that the term describes this condition’s “enabling of the *dharma*-s ... having unique self-characteristics to arise immediately.”³⁰⁷

- (c) The **objective condition** (आलम्बनप्रत्यय; दृश्याश्रुत्) refers to any sense-object (आलम्बन)—form, sound, odour, taste, tangible object, or mental phenomenon—that through ‘contact’ (स्पर्श) with its corresponding sense-faculty (इन्द्रिय) causes the respective sensory consciousness (विज्ञान) to arise. Since no cognition can arise without the sense-faculty engaging its corresponding object, that cognitive object becomes a necessary pre-condition for the arising of a *dharma* in a specific sense-sphere (आयतन)³⁰⁸. One might observe a noteworthy distinction between the Sarvāstivādins, who believe that a sensory object (विशय) can arise simultaneously with the sensory consciousness (विज्ञान) and the *Dārṣṭāntika-Sautrāntikas* who believe that these must arise in sequence, remarking that these differences “lead to fundamentally different epistemological doctrines”³⁰⁹.
- (d) The **dominant condition** (अधिपतिप्रत्यय; ददश्रुत्) is identical to the efficient cause in that it serves as a condition, either in the sense of directly contributing to the arising of a *dharma*, or indirectly through not

³⁰⁶ As Saṅghabhadra explains in the **Nyāyānusāra* 423^a₄, the way that these conditions ‘enable’ the arising of minds and mental factors is via the “capacity of giving way” (開避) to those phenomena upon cessation. Consult DHAMMAJOTI (2015b, p. 198).

³⁰⁷ Translation given in DHAMMAJOTI (2015b, p. 198).

³⁰⁸ Vasubandhu remarks in this context: “**all dharmas are** [sensory] **objects** in accordance with the given context: form is the [object] of visual consciousness and its concomitants, sound [is the object] of auditory consciousness”. For a slightly different rendition in English, refer to DHAMMAJOTI (2015b, p. 198). For the Sanskrit original, refer to Vasubandhu’s AKBh as contained in PRADHAN (1975, p. 100): “आलम्बनं सर्वधर्माः यथायोगं चक्षुर्विज्ञानस्य ससंप्रयोगस्य रूपम् । श्रोत्रविज्ञानस्य शब्दः ...”. Saṅghabhadra makes a similar statement in the **Nyāyānusāra*⁴⁴⁷, as translated by DHAMMAJOTI (2015b, pp. 198–99).

³⁰⁹ Quoted from DHAMMAJOTI (2015b, p. 199). Refer to DHAMMAJOTI (2015b, §10.7–8) for an exposition of the differences in epistemological systems.

hindering its arising.”³¹⁰ In accordance with that definition, the unconditioned *dharmas* also serve as dominant conditions³¹¹. Vasubandhu, at *Abhidharmakośabhāṣya*^{II}₆₂, defines the dominant condition in the following terms³¹²

य एव कारणहेतुः स एवाधिपतिप्रत्ययः । अधिकोऽयं प्रत्यय इत्यधिपतिप्रत्ययः । आलम्बनप्रत्ययोऽपि सर्वधर्माः अधिपतिप्रत्ययोऽपि किमस्त्याधिक्यम् । ... अधिकस्य वा प्रत्ययः सर्वः सर्वस्य संस्कृतस्य स्वभाववर्ज्यस्य ॥

3.4.3 Distinguishing between a Cause and a Condition

Causes were not stringently conceptualized as different from conditions in the *Sūtrapīṭaka*; likewise “in the early canonical treatises of the Sarvāstivāda, the distinction was not articulated.”³¹³ However, in the **Abhidharmamahāvibhāṣāśāstra*¹⁰⁹_{b-c} (阿毗達磨大毗婆沙論), the following distinctions are presented³¹⁴:

- The venerable Vasumitra ostensibly saw no difference, being quoted as stating that “There is no difference—a cause is a condition, a condition is a cause”. Moreover, venerable Vasumitra holds that both cause and condition is defined by their causal efficacy, declaring that when it pertains that with “this existing that exists, then this is the cause as well as the condition of that”.
- Though it is not clear from the English rendition in DHAMMAJOTI (2015b, p. 201) alone whether these are still the observations made by Vasumitra or not, the distinction has also been made that a cause is a

³¹⁰ DHAMMAJOTI (2015b, p. 199).

³¹¹ Refer to DHAMMAJOTI (2015b, p. 199) as well as to DHAMMAJOTI (2015b, § 7.3.1 and § 16.5.1).

³¹² PRADHAN (1975, p. 100). The English, adapted from DHAMMAJOTI (2015b, *loc. cit.*), might be rendered as follows: “The dominant condition is nothing but the efficient cause; [since] it is the prevailing condition, [it is] the ‘dominant condition’. ... Or rather, the condition of predominance of all compounded things are all phenomena except themselves.”

³¹³ DHAMMAJOTI (2015b, p. 200).

³¹⁴ English translation by DHAMMAJOTI (2015b, pp. 200–1), who also noted that **Abhidharmamahāvibhāṣāśāstra*⁶⁶³_b also gives the following, not clearly attributable, distinction: dominant conditions “are either direct or indirect, close or remote, united or not united, arising here or arising in another. Those that are direct, close, united, arising here, are called *hetu*-s. Those that are indirect, remote, not united, arising in another, are called *pratyaya*-s”.

progenitor of an identical type—such as one instantiation of wheat producing a further instantiation of wheat—whereas a “what pertains to a different species is a condition” (*ibid.*)

- Likewise, it is stated therein that “what is proximate is a cause; what is remote is a condition”. The identical idea is found in the **Nyāyānusāra*⁴⁴⁹_c–⁴⁵⁰_a (隨實論 Tōh № 1562).
- Slightly more difficult to comprehend is the statement that “what is unique (अवेनिक) is a cause; what is common is a condition”.
- Likewise not fully transparent is the distinction formulated as “what produces is a cause; what subsidiarily produces (隨能生) is a condition”—though the editor deems it likely that this notion is associated with the rise of the concept of causes as ‘primary causes’ and to conditions as ‘secondary causes’.

In the **Nyāyānusāra*⁴⁴⁹_c–⁴⁵⁰_a (隨實論 Tōh № 1562), Saṅghabhadra presents the following further definitions³¹⁵:

- “A cause is that which generates, a condition is that which fosters; the former is like the birth-mother, the latter, the foster mother.” Likewise, the simile of the flower and a stalk is used in order to illustrate the idea that “that which induces the arising is a cause, that which sustains is a condition”.
- “Further, a condition is that on account of the assistance of which a cause can generate and which fosters the series thus generated. For this reason, some say that a cause is singular, a condition is multiple—like the case of the seed in contrast to the manure”, *etc.*
- “Further, a cause is unshared in its function, a condition shares with other *dharma*-s—like in the case of visual perception, the eye in contrast to the visual object.”
- “Further, that the activity of which pertains to its own domain (作自事) is a cause, that the activity of which pertains to others’ domain is a condition—like the case of the seed in contrast to the manure,” *etc.*
- “Further, what produces is a cause, what accomplishes is a condition.”

³¹⁵ Rendered in English by DHAMMAJOTI (2015b, pp. 201–2).

3.5 The Six Causes

3.5.1 Textual Evidence for the Model of the Six Causes

Though Vasubandhu declares in the *Abhidharmakośa*^{II}₄₉³¹⁶ that ‘causes’ are of six types³¹⁷, the precise origin of the sixfold model of causes has not been fully ascertained. Though in general, the *Vaibhāṣikas* hold that the *sūtra* which had originally presented the scheme has ‘vanished’³¹⁸ (अन्तर्हित), and notwithstanding the fact that the **Abhidharmamahāvibhāṣāsāstra*⁷⁹_{a-c} (阿毗達磨大毗婆沙論; Taishō №1545) proclaims that there is no explicit mention of the six causes in the *sūtras*, Saṅghabhadra nevertheless puts forth the thesis that the six causes had originally been mentioned in the *Ekottarāgamasūtra*³¹⁹ (Taishō № 125), although the specific passage wherein he believes these were mentioned is no longer extant. Likewise, he quotes from a variety of “*sūtra* passages to show that indications of the six causes are scattered in the various *sūtra*-s”³²⁰.

Though Yaśomitra attributes these to the *Vaibhāṣika*-tradition at large, he is in fact paraphrasing Saṅghabhadra’s references to unspecified ‘*sūtras*’—originally featuring in Taishō № 29, 79^b₁₆—when giving an account of the *Vaibhāṣika* system of the six causes in the *Abhidharmakośavyākhyā*. These provide the textual basis for the *Vaibhāṣikas*’ claim that the scheme of six causes is based on valid transmission in the *sūtras*. Let us briefly discuss these in paraphrased and abbreviated format as they are listed in the *Abhidharmakośavyākhyā*³²¹:

³¹⁶ Refer to PRADHAN (1975, p. 82), as well as to LA VALLÉE POUSSIN (1923, p. 245) for helpful annotations, including a reference to a textual parallel in *Abhidharmahr̥daya*^{II}₁₁ (Nanjīo № 1288): [कारणहेतुः सहभूः सभागः संप्रयुक्तकः । सर्वत्रगो विपाकश्च] षड्विधो हेतुरिष्यते ॥ .

³¹⁷ *Abhidharmakośa*^{II}₄₉: कारणं सहभूश्चैव सभागः संप्रयुक्तकः । सर्वत्रगो विपाकाख्यः षड्विधो हेतुरिष्यते ॥ ४९ ॥ . As LA VALLÉE POUSSIN (1923, p. 245) notes, the presentation in the *Vaibhāṣika*’s *Jñānaprasthāna* is congruent with Vasubandhu’s exposition here.

³¹⁸ LA VALLÉE POUSSIN (1923, p. 245, *fn.* 2) notes: “[l]es *Vaibhāṣikas* disent que le *Sūtra* qui traitait de ce point a disparu (*antarhīta*)”.

³¹⁹ Refer to DHAMMAJOTI (2015b, p. 161) as well as LA VALLÉE POUSSIN (1923, p. 245, *fn.* 2).

³²⁰ DHAMMAJOTI (2015b, p. 161). LA VALLÉE POUSSIN (1923, p. 245, *fn.* 2) gives credence to that theory when remarking that “les *Sūtras* ne manquent pas qui caractérisent chaque espèce de *hetu* et la *Vyākhyā* apporte des exemples empruntés, semble-t-il, à Saṅghabhadra (iii, 79 b 16)” [=Taishō 29, 79 b 16]. Note that DHAMMAJOTI (2015b, p. 161, *fn.* 2) likewise notes that the स्फुटार्थाभिधर्मकोशव्याख्या is paraphrasing Saṅghabhadra in its brief exposition of the six causes.

³²¹ Refer to WOGIHARA (1932, pp. 188–).

- (a) As regards the **efficient cause**³²² (कारणहेतु; हेतुहेतु), itself subdivided into ‘effective’ and ‘ineffective’ causes, Saṅghabhadra takes the statement taken from *Samyutta*^{IV}₈₇³²³, that ‘in dependence on the eye and visual forms, visual consciousness arises’ (चक्षुः प्रतीत्य रूपाणि चोत्पद्यते चक्षुर्विज्ञानम्) as indicative of “the doctrine of efficient cause ... which is established in respect [to] the non-obstruction of *dharmas* in the arising of other *dharmas* (諸法於他有能作義, 由生無障”; जननाविघ्नभावेन)³²⁴.
- (b) In explaining the **corresponding cause**³²⁵ (सभागहेतु; सभागहेतु), Saṅghabhadra, in his **Nyāyānusāra*⁴¹⁶ (隨實論 Tōh № 1562) presents the सभागहेतु as attested for by statements drawn from *Aṅguttara*^{III}₃₁₄³²⁶: “this person is endowed with wholesome as well as unwholesome *dharmas*. It should be known that in this *person*, the wholesome *dharmas* vanish and the unwholesome *dharmas* appear. However, there exists an accompanying (隨俱行 [;अनुसहगत]) wholesome root ([कुशलमूल]) that has not been severed (隨俱行善根未斷;” अनुसहगतं कुशलमूलमसमुच्छिन्नम्). Since it has not been severed, the possibility of the arising of a further wholesome root from this wholesome root still persists³²⁷. DHAMMAJOTI (2015b, p. 170, *fn.* 40, 42) likewise points to the **Nyāyānusāra*³²⁸, which has a close textual parallel in the *Majjhima-Nikāya*³²⁹, for commonly cited examples from the *sūtra* in support of the theory of सभागहेतु.

³²² Note that LA VALLÉE POUSSIN (1923, p. 245) renders कारणहेतु as “raison d’être”.

³²³ Reference given in LA VALLÉE POUSSIN (1924, 245, *fn.* 2a), therein translated as “[l]a connaissance visuelle naît en raison de l’organe de l’œil et des visibles”.

³²⁴ Quote from DHAMMAJOTI (2015b, p. 161).

³²⁵ Note that DHAMMAJOTI (2015b, p. 161) translates the Sanskrit term as “homogenous cause”, LA VALLÉE POUSSIN (1937, p. 13) as “cause mutuelle”; however, as KRAGH (2006, p. 258, *fn.* 417) remarks, LA VALLÉE POUSSIN (1923, p. 245) translates the term as “cause semblable”, that is, “resembling cause”, when rendering the *Mahāvibhāṣa* (T 1545.27.393₂₇–394₃).

³²⁶ Note that we would trace this reference to LA VALLÉE POUSSIN (1924, p. 245, *fn.* 2c), rather than to footnote 4, as referenced in DHAMMAJOTI (2015b, 170 *fn.* 41).

³²⁷ Translation of the अङ्गुत्तर iii, 315 adapted from The translation given in LA VALLÉE POUSSIN (1924, p. 245, *fn.* 2c) and DHAMMAJOTI (2015b, pp. 162, 170). LA VALLÉE POUSSIN (1924, p. 245, *fn.* 2c) likewise shares insightful observations regarding similarities in *Samyutta*^{III}₁₃₁ and the Kathāvatthu, seventh and final in the standard enumeration of canonical Abhidharma treatises that comprise the Abhidhamma Piṭaka in the Pāḷi tradition of Theravāda Buddhism.

³²⁸ **Nyāyānusāra*⁴¹⁶ (隨實論 Tōh № 1562) reads: “於彼彼多隨尋伺, 即於彼彼心多趣入”. The translation in DHAMMAJOTI (2015b, p. 170, *fn.* 42) is “The inclination of a *bhikṣu*’s mind is towards that about which he frequently thinks.”

³²⁹ In the *Majjhima-Nikāya*^I₁₁₅, we read: *yam yad eva ... bhikkhu bahulaṃ anuvitakketi anuvicāreti tathā tathā nati hoti cetaso*.

- (c) The concept of the **universal cause** (सर्वत्रगहेतुः शुद्धिः) established with respect to its generation of a continuity “of defiled *dharma*-s of a similar or dissimilar type (於同異類諸染污法, 由能引起故;” सभागविभागक्लिष्टधर्मप्रबन्धजनकार्येण)—Saṅghabhadra believes the following extract from ‘the *sūtras*’ to be providing a textual basis for: “as a result of the false view, whatever bodily *karma* of a person, or whatever vocal *karma*, or whatever volition (mental *karma*), or whatever aspirations, is” derived “from that view ...; and whatever conditionings ... are of that type. These *dharma*[s] are all conducive to non-desirableness, non-pleasant-ness [*sic.*], non-loveliness, non-agreeableness”³³⁰.
- (d) The **maturational cause**³³¹ (विपाकहेतुः क्लृप्ताशुभ्रः) is established on the basis of the capacity of an unskilful *dharma*, or a skilful *dharma* beset with outflow, to project “a fruit which is different in moral nature (一切不善善有漏法, 由招異類故;” विसदृशफलाक्षेपकत्वेन)³³².
- (e) The **co-existent cause**³³³ (सहभूहेतुः श्लक्ष्णः), which is established on the basis “of co-existent *dharma*-s sharing an activity by mutually operating in concord ... (同作一事, 由互隨轉;” अन्योन्यानुपरिवर्तनैककृत्यार्थेन) is presented by Saṅghabhadra as attested for by force of statements such as “the coming together of the three is contact; born together are sensation, ideation and volition”³³⁴.
- (f) The **conjoined cause**³³⁵ (संप्रयुक्तहेतुः सङ्गुहः), which in Saṅghabhadra’s presentation is established with respect to “the conjoined thought and thought-concomitants sharing the same cognitive object and activity (同作一事, 共取一境;” एकालमनकृत्यार्थेन) is framed as being accounted for in the *sūtras* through statements such as “that which one cognizes that one understands”³³⁶.

³³⁰ DHAMMAJOTI (2015b, p. 162).

³³¹ Note that DHAMMAJOTI (2015b), in alignment with the विपाकहेतु’s functional nature, translates the Sanskrit term as ‘retributive cause’.

³³² DHAMMAJOTI (2015b, p. 162).

³³³ LA VALLÉE POUSSIN (1923, p. 245) translates the Sanskrit term as “cause mutuelle”.

³³⁴ DHAMMAJOTI (2015b, p. 162).

³³⁵ LA VALLÉE POUSSIN (1923, p. 245) translates the Sanskrit term as “associated cause” (“cause associée”).

³³⁶ DHAMMAJOTI (2015b, p. 162).

3.5.2 Brief Exposition of the Six Causes

It goes without saying that the sixfold taxonomical model is not the only classificatory scheme of causal types proposed by Buddhist scholars. Indeed, as KRITZER (1999, p. 155) has shown, the *Bodhisattvabhūmi* provides the most oft cited ‘and probably the earliest’ instance of a tenfold list of causes³³⁷. To further illustrate the complexity of this issue, let us recall that FUNABASHI (1979), moreover, “has examined the relationship between the ten *hetus* and the twenty *kāraṇas*”³³⁸. Since the present debate, however, plays out between the Sarvāstivādins and the Yogācāra school, we have opted to limit our present discussion of the contested material. In the *Abhidharmakośabhāṣya*, the following model is described:

- (a) An **efficient cause** (कारणहेतु; རྩེད་རྒྱུ) is understood to comprise any *dharma* that does not obstruct the arising of the result in question³³⁹. Vasubandhu defines it by stating:

संस्कृतस्य हि धर्मस्य स्वभाववर्ज्याः सर्वधर्माः कारणहेतुः । उत्पादं प्रत्यविघ्नभावावस्थानात् ॥³⁴⁰

The **Abhidharmamahāvibhāṣāśāstra*¹⁰⁴ (阿毗達磨大毗婆沙論; Taishō №1545), conversely, provides a slightly more extensive explanation:

[*question:*] What is the efficient cause?

³³⁷ KRITZER (1999, p. 155) explains that in the *Bodhisattvabhūmi*, said “list is followed by definitions of the individual causes, which are then assigned to two groups, *janakahetu* and *upāyahetu*, after which they are related to the four *pratyayas*. Finally, three processes are described in terms of the ten causes: a) the coming into existence of everyday things (*laukika bhāva*), with particular reference to grain (*sasya*); b) the process of defilement (*saṃkleśa*), which is equated with *pratītyasamutpāda* and analyzed with reference to the members of the formula; and c) the process of purification (*vyavadāna*), which is equivalent to *pratītyasamutpāda* in its reverse (*pratiloma*) order.” KRITZER (1999, p. 155) helpfully points to earlier studies, such as FUNABASHI (1979), LA VALLÉE POUSSIN (1913), LA VALLÉE POUSSIN (1928–1929, pp. 453–59), and MATSUDA (1983). Likewise refer to KRITZER (1994)

³³⁸ KRITZER 1999, p. 155.

³³⁹ The very general nature of this causal category is rooted in the fact that, according to LOPEZ and BUSWELL (2014, § *adhipatiphala*), the “*kāraṇahetu* provides the general background necessary for the operation of causality”.

³⁴⁰ DHAMMAJOTI (2015b, p. 168) gives the following translation: a “conditioned *dharma* has all *dharma*-s, excepting itself, as its efficient cause, for, as regards its arising, [these *dharma*-s] abide in the state of non-obstructiveness”. Note that we have adopted Yaśomitra’s reading here, which differs from PRADHAN (1975, p. 82, l. 26–7) insofar as that the latter instead gives °कारणहेतुहृत्पादयति । अविघ्न °

[*answer:*] Conditioned by eye and a visible, visual consciousness arises. This visual consciousness has as its efficient cause the eye, the visible, the *dharma*-s conjoined with it, the *dharma*-s coexistent with it, as well as the ear, sound, auditory consciousness, ... the mental organ (*manas*), the mental objects (*dharma*), mental consciousness, [i.e.,] all the *dharma*-s which are material, immaterial, visible, invisible, resistant, non-resistant, withoutflow, outflow-free, conditioned, unconditioned, etc. — all *dharma*-s excepting itself. ... Efficient (*kāraṇa*) means ‘being non-obstructive’, ‘accomplishing something’(有所辦).³⁴¹

- (b) The **corresponding cause** (सभागहेतु; མཉམ་མཉམ་གྱི་རྒྱུ་) is the effect of a skilful or unskilful cause that in turn serves as a cause for a an effect of corresponding ethical type, in effect serving as the agent of continuity of a particular mental or physical series. For that reason, it has also been translated at times as the ‘cause that is similar to its result’.

is termed thus in order to highlight the fact that the ‘result’ or ‘fruit’ of a ‘cause’ or ‘action’ by necessity must correspond—an appleseed will, without variance, bring forth an apple-tree whereas a plumstone will bring forth a plum-tree³⁴². LOPEZ and BUSWELL (2014, § *sabhāgahetu*) also observed that in describing the ‘corresponding cause’, the *Jñānaprasthāna* emphasizes the fact that “a cause is always antecedent to its incumbent effect.”

The definition provided in Saṅghabhadra’s **Nyāyānusāra*_c⁴¹⁶ (隨實論 Tōh № 1562) is: ‘the past and present corresponding *dharma*s are established as corresponding causes due to their generating their own fruits’³⁴³; this is followed by a more elaborate definition in **Nyāyānusāra*_a⁴²² “[t]hose that can nourish and produce the emanation (*niṣyanda*) fruits, whether remote or near, are called” corresponding causes. “It is to be understood that this cause obtains in the case of” one type of “*dharma*-s with regard to similar *dharma*-s, not with regard to those of a different species.”³⁴⁴

³⁴¹ Translation provided by DHAMMAJOTI (2015b, pp. 168–9). DHAMMAJOTI (2015b, p. 169, *fn.* 27) notes that Saṅghabhadra, in the **Nyāyānusāra*_c⁴¹⁶ (隨實論 Tōh № 1562) “quotes the same *sūtra* passage here here to show that the *kāraṇa-hetu* is taught by the Buddha in the *sūtra*.”

³⁴² DHAMMAJOTI (2015b, p. 162) describes this causal subset as “established among the past and present *dharma*-s in respect of their bringing forth their own fruits (由牽自果; स्वफलनिर्वर्तनार्थेन).

³⁴³ Adopted from the translation provided in DHAMMAJOTI (2015b, p. 169).

³⁴⁴ Translation from the Chinese provided by DHAMMAJOTI (2015b, p. 171).

DHAMMAJOTI (2015b, p. 169), in reference to **Abhidharmamahāvibhāṣā-sāstra*⁶⁸² (Toh № 1545), however, notes that “both the ‘western masters’ and the Dārṣṭāntikas deny that *rūpa-dharma*-s can have a” corresponding cause³⁴⁵. In the *Abhidharmakośabhāṣya*^H₄₂, Vasubandhu gives the following explanation:

“*Dharmas of similar type* are the **corresponding cause** of *dharmas* of similar type, for example, amongst themselves, the five skilful aggregates [are the corresponding cause] of the five skilful aggregates; others [hold]: the defiled [five aggregates are the corresponding cause] of the defiled five aggregates, non-defined matter is [the corresponding cause] of the [non-defined]; yet the other four [aggregates] are not [a corresponding cause] of matter because of [its]³⁴⁶ inferiority. Within a certain “similitude-within-species” (निकायसभाग, सभागता)³⁴⁷, *kalala* is [the corresponding cause] of the ten states³⁴⁸ comprising *kalala*, and so forth. The [developmental state of] *arbuda*, and so forth,

³⁴⁵ As previously noted, DHAMMAJOTI (2015b, p. 169) renders सभागहेतु as ‘homogenous cause’.

³⁴⁶ DHAMMAJOTI (2015b, p. 170) helpfully points to Saṅghabhadra’s interpretation in the **Nyāyānusāra*^a₄₂₂ (隨實論 Tōh № 1562) for a reference point in autochthonous commentarial literature which contextualized said ‘inferiority’ as that of matter vis-à-vis the four metaphysical aggregates. **Nyāyānusāra*^c₄₁₆ (隨實論 Tōh № 1562) sheds further light on the alleged inferiority of matter in citing the contention of “some masters: matter on the one hand, and the four other aggregates on the other, are not” each other’s corresponding causes. “This is because matter is ‘inferior and of a different species’”—i.e. a species distinct from the remaining, metaphysical four types. (劣異類故). (DHAMMAJOTI 2015b, p. 171).

³⁴⁷ DHAMMAJOTI (2015b, p. 170) here helpfully adds that “within a certain ‘similitude-within-species’” in this instance is to be understood as a technical definition of an individual person. Note that DHAMMAJOTI (2015b, p. 339) refers to निकायसभाग not as ‘similitude-within-species’, but instead as ‘group-homogeneity’, explaining it to be understood as “a force which causes the ... similarity among sentient beings. This is applicable only to sentient beings and what pertains to sentient beings. AKB[h], [*]*Ny[āyānusāra]* (隨實論 Tōh № 1562)], and [*]*S[amayā]Pr[adīpa]Ś[āstra]* (光三摩耶論, Tōh № 1563) speak of *sattva-sabhāgatā* and *dharma-sabhāgatā*. The former operates on sentient beings. The latter operates on sentient beings. The latter operates on the *dharma*-s pertaining to sentient beings, distinguishing them as the *skandha*, *āyatana* and *dhātu* which constitute the basis of the *sattva-sabhāgatā*. Also refer to DHAMMAJOTI (2015b, § 11.3.2, p. 339–41). ‘Similitude-within-species’, in turn, is subdivided into ‘common’ (अभिन्न) and ‘specific’ (भिन्न) types, as borne out in Skandhila’s *Abhidharmāvātāra* अभिधर्मवितार (DHAMMAJOTI 2008, pp. 115–), in the *Abhidharmakośabhāṣya*, and in the *Abhidharmadīpa* अभिधर्मदीप, composed later.

³⁴⁸ DHAMMAJOTI (2015b, p. 170, fn. 35) has traced a listing in *Abhidharmakośabhāṣya* to PRAHDAN (1967, p. 130), according to which the “ten states in the development starting from the embryo to the post-embryo existence are: *kalala*, *arbuda*, *peśin*, *ghana*, *praśākhā*, *bāla*, *kumāra*, *yuvan*, *madhya*, and *vṛddha*.”

[each] successively leading to the next³⁴⁹, are the [corresponding cause] of [the developmental state of] *arbuda*, and so forth. [...] Those who deny that matter is the corresponding cause of matter [are known to be the *Dārṣṭāntikas*...] ³⁵⁰
 [But *dharma*-s] belonging to a given category and to a given stage are corresponding causes exclusively of those pertaining to their own category and stage. [...] ‘**Antecedent** [causes]’: a previously arisen [*dharma*] is the corresponding cause of a subsequent [similar *dharma*], arisen or not arisen. A future [cause] is not a corresponding cause.” ³⁵¹

- (c) As noted on p. 90 above, the specific characteristic of the **universal cause** (सर्वत्रगहेतु; गुणश्रेयिःसु), as propounded by Saṅghabhadra, is the generation of a continuity “of defiled *dharma*-s of a similar or dissimilar type”. In short, the concept serves to account for the fact that unwholesome mental habitual tendencies (अनुशय; वशात्सुखात्) “produce not only identical types of subsequent proclivities, but also serve as the root cause of all other types of afflictions, thus obstructing a person’s capacity to understand the true nature of reality”³⁵². For example, ignorance can produce attachment, [unfulfilled] attachment can result in frustration, frustration in resentment, and resentment in anger.

Vasubandhu, in the *Abhidharmakośabhāṣya*^{II}₅₄, gives the following definition:

स्वभूमिकाः पूर्वोत्पन्नाः सर्वत्रगा धर्माः पश्चिमानां क्लिष्टानां धर्माणां सर्वत्रगहेतु । ...
 क्लिष्टधर्मसामान्यकारणत्वेनायं सभागहेतुः पृथग्व्यवस्थाप्यते । निकायान्तरीयाणामपि
 हेतुत्वाद्देशां हि प्रभावेणान्यनैकायिका अपि क्लेशा उपजायन्ते । ³⁵³

³⁴⁹ More literally: “each decreasing by one”.

³⁵⁰ The ये तु in *Abhidharmakośabhāṣya*s identified as a *Dārṣṭāntikas* in *Nyāyānusāra*⁴²² (隨實論 Tōh № 1562). DHAMMAJOTI (2015b, p. 170, fn. 38) translates said segment as “According to the *Dārṣṭāntikas*: *rūpa*-s definitely do not have” corresponding causes; “they are produced merely by virtue of the assemblage of causal conditions”.

³⁵¹ The original section as rendered in PRADHAN (1975, p. 55): सदृशा धर्माः सदृशानां धर्माणां सभागहेतुस्तद्यथा कुशलाः पञ्चस्कन्धाः कुशलानामन्योन्यं क्लिष्टाः क्लिष्टानामव्याकृता अव्याकृतानां रूपमव्याकृतं पञ्चानाम् । चत्वारस्त न रूपस्येत्यपरे । न्यूनत्वात् । कललं कललादीनां दशानामवस्थानामर्बुदायोऽर्बुदादीनामेकैकापह्लासेनैकस्मिन्त्रिकायसभागे [...] रूपं रूपस्य नैच्छन्ति सभागहेतुं [...] स्वनिकायभुवः स्वो निकायो भूश्रेषां त इमे स्वनिकायभुवः [...] अग्रजाः पूर्वोत्पन्नाः पश्चिमानामुत्पन्नानुत्पन्नानां सभागहेतुः । अनागता नैव सभागहेतुः ।

³⁵² LOPEZ and BUSWELL (2014, § *sarvatragahetu*).

³⁵³ PRADHAN (1967, p. 89, l. 3). Translation provided by DHAMMAJOTI (2015b, pp. 171–2): “The universal *dharma*-s arisen previously and belonging to a given stage are the universal causes of later defiled *dharma*-s belonging to their own stage. ... On account of their being a

Though the ‘universal cause’ is commonly understood to be the cause common to the arising of all unwholesome states, there are a number of noteworthy discrepancies in exegetical literature as to which precise defilements can be categorized as ‘universal causes’. In the **Abhidharmamahāvibhāṣāśāstra*⁹⁰ (Toh № 1545)³⁵⁴, the following positions are described:

- i. “Some hold that all defilements are universal.”
- ii. “Some hold that the defilements of the five categories of” [any object] to be abandoned (हेय) “are all universal.”
- iii. “Some hold that all the defilements” are universal that are to be abandoned through insight “into unsatisfactoriness and its origin.”
- iv. “Some hold that the defilements found in all the three spheres of existence are all universal.”
- v. “Some hold that the defilements common to all the five categories of” [objects] to be abandoned “are universal, namely, ignorance, craving, hatred, and conceit.”
- vi. “The Dārṣṭāntikas hold that the two defilements, i.e., ignorance” (अविद्या) and craving” (तृष्णा), “are universal. Their explanation is as follows: [t]he root of conditioned co-arising is said to be universal; ignorance is the root of the earlier part” (पूर्वन्तकोटि) “of conditioned co-arising, and” craving for existence (भवतृष्णा) “is the root of the later part” (अपरान्तकोटि) “of conditioned co-arising. Thus, they are universal.”
- vii. “The Vaibhāṣika view is that three are universal: doubt” (विचिकित्सा), “view and ignorance, which are” objects to be abandoned through insight “into unsatisfactoriness, the cause of unsatisfactoriness, together with their conjoined and co-existent *dharma*-s.”³⁵⁵

cause applicable to all defiled *dharma*-s, they are established [as a cause] separate from the” corresponding cause “and [also] because they are the cause of [defiled *dharma*-s] belonging to other categories as well, for, through their power, defilements belonging to categories different from theirs are produced”.

³⁵⁴ Also refer to **Nyāyānusāra*⁴¹⁶ (隨實論 Tōh № 1562).

³⁵⁵ Translation provided by DHAMMAJOTI (2015b, pp. 171–2). With a reference to 唯識學探源, ‘(An Investigation into the Source of the Vijñaptimātratā Philosophy)’, Reprint, Taipei (1974a),

- (d) The **maturational cause** (विपाकहेतुः क्लृप्तशुक्लः) subsumes the categories of defiled wholesome causes and unwholesome causes, excluding (morally) neutral causes. LOPEZ and BUSWELL (2014, § *vipākahetu*) explains that the ‘maturational cause’ ripens “as the aggregates (*skandha*) of a future lifetime, producing the physical body (*rūpa*), the six types of consciousness (*viññāna*), and sensations (*vedanā*).”³⁵⁶

It is defined in *Abhidharmakośabhāṣya*^{II}₅₄ with the following words:

Unwholesome *dharmas* and wholesome [*dharmas*] **with outflow**³⁵⁷ are **maturational causes** since they are ripening³⁵⁸ *dharmas*. Why do neutral *dharmas* not effect maturation? Because they are feeble, like rotten seeds. Why do the the *dharmas* free from outflow not [effecuate maturation]? Because they are not moistened by craving, like unmoistened, potent seeds. *Dharmas* not bound [to any sphere of existence]—well, what is the [sphere of existence] in connection to which they could effect maturation?³⁵⁹

Though there are some differences in conception³⁶⁰, it is generally agreed

DHAMMAJOTI (2015b, pp. 172–3) makes the following observation in this regard: “Yin Shun suggests that the doctrine of the five universal causes proposed by the Vibhajyavādins could be the forerunner of the Yogācāra doctrine of the *manas viññāna* (the 7th consciousness). This is because the universal causes are intended as the causes that universally generate defilements and *duḥkha*. In this set of five, the four defilements — ignorance, craving, view and conceit — constantly accompany thought. This implied that all beings constantly possess a subtle thought accompanied by the four defilements, which is coming close to the doctrine of *manas* later developed in the Yogācāra”.

³⁵⁶ LOPEZ and BUSWELL (2014, § *vipākahetu*) adds that according to “some schools, the retributive cause is essentially identical to volition (*cetanā*), since it is the force that initiates action.”

³⁵⁷ Note that there is a minor orthographical error (‘कुशलास्रवश्च’) in DHAMMAJOTI (2015b, 173, *fn.* 52) which is likely causally related to the fact that ‘**with outflow**’ (सास्रव) is not mirrored in ven. Prof. DHAMMAJOTI’s rendition. As we can see—*inter alia*—from DHAMMAJOTI (2015b, p. 162), he is certainly very well aware of the precise nature of this cause, and accurately renders its description in other instances.

³⁵⁸ ‘Ripening’ here is to be understood in the transitive sense.

³⁵⁹ PRADHAN (1975, p. 89) अकुशलाः कुशलसास्रवाश्च धर्मा विपाकहेतुः । विपाकधर्मत्वात् । कस्मादव्याव्याकृता धर्माः विपाकं न निर्वर्तयन्ति । दुर्बलत्वात् । पूतिबीजवत् । कस्मान्नानास्रवाः । तृष्णानभिष्यन्दितत्वात् । अनभिष्यनितसारबीजवत् । अप्रतिसंयुक्ता हि किं प्रतिसंयुक्तं विपाकमभिनिर्वर्तय्युः. DHAMMAJOTI (2015b, p. 173, *fn.* 52) furthermore refers the reader to **Abhidharmamahāvibhāṣāśāstra*⁹⁸_{b-c} 阿毗達磨大毗婆沙論.

³⁶⁰ DHAMMAJOTI (2015b, p. 174) notes that the **Abhidharmamahāvibhāṣāśāstra*⁹⁶_{a-c} presents the *Dārṣṭāntikas* as holding that “there is no [maturational] cause apart from volition (*cetanā*),

that acquisition of the maturational cause “can effect the following as retributions:

- i. matter—visual objects, sound, smell, taste;
- ii. thought and thought-concomitants—the three types of sensation (pleasant, unpleasant, neutral[])
- iii. conditionings disjoined from thought—acquisition and the four characteristics of the conditioned.”³⁶¹

DHAMMAJOTI (2015b, p. 174) notes that in the **Nyāyānusāra*_B⁴²⁷ (隨實論 Tōh № 1562), the grammatical analysis of the term विपाकहेतु takes it “either as a genitive determinative compound (*tatpuruṣa*): *vipākasya hetuḥ ...*” (=cause of maturation), “or as a descriptive compound (*karmadhāraya*): *vipāka eva hetuḥ*: the retribution itself is the cause, i.e., the *vipāka* is that which is ripened (*vipacyate*)”. DHAMMAJOTI (2015b, p. 174, *fn.* 57), with a reference to *Abhidharmakośabhāṣya*_I³⁶², notes that the *Vaiḥāṣīkas* hold that “*vi* (‘different’) means *visadṛśa* (‘dissimilar’)—a *vipāka* is a *pāka* (‘maturational’) dissimilar from its cause.” Likewise, as we learn from the **Nyāyānusāra*_B²⁶⁴, ⁷⁴¹_C (隨實論 Tōh № 1562) “A [maturational] cause is never neutral, whereas its fruit is always neutral”³⁶³. Saṅghabhadra’s definition in the **Nyāyānusāra*_B⁴²⁷ (隨實論 Tōh № 1562) clarifies that ‘maturation’ (विपाक) can—and should—be understood as a process that can take both its inception, the cause, as its focal point, as well as its point of completion, the result:

“What is called *vipāka* may refer to a maturation (*pāka*) separate from the cause or distinct from the cause—these two [explana-

and no [maturational] fruit apart from sensation (*vedanā*)”. The *Mahāsaṃghikas* (and others) state that maturational causes and their concomitant results are to be identified as thought and thought-concomitants (चित्तचैतसिक). “Against these opinions, the Sarvāstivāda holds that retribution causes and fruits comprise all five *skandha*-s, that is, not only thought and the thought-concomitants but also the matter accompanying ... matter (*cittānuvṛttaka-rūpa*) and the conditionings disjoined from thought — the ideationless attainment (*asaṃjñī-samāpatti*), the cessation attainment (*nīrodha-samāpatti*), all acquisitions that are ... unskilful and those that are skilful but with-outflow (*kuśala-sāsrava*), and the accompanying characteristics of the conditioned (*saṃskṛta-lakṣaṇa*)—can constitute [maturational] causes.”

³⁶¹ Quoted from **Abhidharmamahāvibhāṣāśāstra*^{97a, 263c} as quoted in DHAMMAJOTI (2015b, p. 174, *fn.* 55), who also points to **Abhidharmamahāvibhāṣāśāstra*⁹⁸ for the meaning of सविपाक (DHAMMAJOTI 2015b, p. 174, *fn.* 55).

³⁶² The segment referred to as displayed in PRADHAN (1975, pp. 89–90) runs as follows: अथ विपाक इति कोऽर्थः । विसदृशः पाको विपाकः । अन्येषां तु हेतुनां सदृशः पाकः । एकस्योभयथेति वैभाषिकाः ।

³⁶³ Translated in DHAMMAJOTI (2015b, p. 174).

tions] pertain to the effect ... Or rather, it may refer to the fact that the *karma* that has been done, on reaching the stage of the acquisition of the fruit, can be transformed into being capable of maturing—this [explanation] pertains to the cause”³⁶⁴.

- (e) The **co-existent cause** (सहभूहेतुः; ལྷན་ཅིག་འབྲུང་བའི་རྒྱུ་) as a causal category constitutes a Sarvāstivādin innovation that came to be “of central importance in the causal theory of the school” and of pivotal importance “for the Yogācāra theory of cognition only (*viññaptimātratā*)”³⁶⁵. In essence, co-existent causes are such in nature that any given set thereof needs to be assembled in full in order to remain causally efficient: an instance of visual perception, for example, depends on the visual sense-faculty, the visual object, and visual consciousness all being functional and associated. At the same time, each of the individual co-existent causes conditions its associated causes, the oft-cited example being “‘the Great Elements’ (महाभूत) and its derivatives, or a dharma and its four conditioned characteristics (*samskṛtalakṣaṇa*)”³⁶⁶.

DHAMMAJOTI (2015b, pp. 174–5) points to four primary textual sources that provide an influential definition of the ‘co-existent cause’:

- i. Firstly, in the **Abhidharmamahāvibhāṣāśāstra*⁸⁵, the following definition is given—“Question: What is the intrinsic nature of the co-existent cause? Answer: All the conditioned *dharma*-s ... Question: What is the meaning of ‘co-existent’ (*sahabhū*)? Answer: ‘Co-existent’ means
- A. ‘not mutually separated (*avinā-bhāva*)’,
 - B. ‘sharing the same effect’,
 - C. ‘mutually accordant with one another’.

This co-existent cause is definitely found in the three periods of times and produces the” result of [an individual] human’s effort (पुरुषकारफल; རྒྱུ་སྲ་བྱེད་པའི་འབྲས་བུ་)³⁶⁷.

³⁶⁴ **Nyāyānusāra*⁴²⁷ (隨實論 Tōh № 1562) as translated by DHAMMAJOTI (2015b, p. 174), who helpfully points to PRADHAN (1975, p. 25) for further discussions of the ‘maturational cause’ in the *Abhidharmakośabhāṣya*.

³⁶⁵ DHAMMAJOTI (2015b, p. 174) with a reference to DHAMMAJOTI (2015b, § 6.6 and § 6.5).

³⁶⁶ LOPEZ and BUSWELL (2014, § *sahabhūhetu*).

³⁶⁷ Translation provided in DHAMMAJOTI (2015b, p. 174). Note that we deviate from ven. DHAMMAJOTI’s rendition of पुरुषकारफल, which he translates as ‘virile effect’ for (पुरुषकारफल).

- ii. Secondly, the *Abhidharmakośabhāṣya*^{II}₅₅₋₆ defines the co-existent cause thus³⁶⁸: सहभूर्ये मिथःफलाः । ... यथा ... चत्वारि महाभूतान्यन्योन्यं सहभूहेतुः । चित्तं चित्तानुवर्तिनां धर्माणां तेऽपि तस्य । संस्कृतलक्षणानि लक्ष्यस्य सोऽपि तेषाम् । एवं कृत्वा सर्वमेव संस्कृतं शभूहेतुर्यथायोगम् । विनापि चान्योन्यफलत्वेन धर्मोऽनुलक्षणानां सहभूहेतुर्न तानि तस्येत्युपसंख्यातव्यम् ... त्रिदण्डान्योन्यबलावस्थानवत् ... सहभुवां हेतुफलभावः सिध्यति ॥³⁶⁹
- iii. The **Nyāyānusāra*⁴¹⁷ (隨實論 Tōh № 1562)³⁷⁰ gives the following definition: “*The co-existent (causes) are those that are, reciprocally, results of human effort*³⁷¹, on account of the fact that they can arise by virtue of mutual support” ... *just as the four Great Elements are each other’s co-existent causes, ... for it is only when the four different kinds of Great Elements assemble together that they can be efficacious in producing the derived matter (upādāya rūpa); so also thought and the dharma-s which are thought-concomitants; “so also the [four] characteristics of the conditioned and the characterized [conditioned dharma]. In this way, the whole of the conditioned, where applicable (i.e., where a mutual causal relationship obtains) are co-existent causes.* Herein, the scope of the characteristics of the causes [as described by Vasubandhu] is too narrow—the thought-[concomitants] and the characteristics of the causes [as described by Vasubandhu] is too narrow—the thought-[concomitants] and the characteristics [of the conditioned] should in each case be mentioned as co-existent causes amongst themselves. Thus he should not have said that only those that are reciprocally the effect of one another are co-existent causes. A *dharma* and its secondary characteristics

³⁶⁸ PRADHAN (1975, pp. 83–5)

³⁶⁹ Translation provided by DHAMMAJOTI (2015b, p. 175): “The co-existent (causes) are those that are, reciprocally, effects ... just as the four Great Elements are each other’s co-existent causes, so also thought and the *dharma*s which are thought-concomitants (*cittānuvarttin*); “likewise the [four] characteristics of the conditioned and the characterized (*lakṣya*) [conditioned *dharma*]. In this way, the whole of the conditioned, where applicable (i.e., where a mutual causal relationship obtains) are co-existent causes. ... It is to be added that without being effects to each other, a *dharma* is the co-existent cause of its secondary characteristics (*anulakṣaṇa*) but not vice versa. ... [The case of the co-existent cause] is like the staying in position of three sticks through thier mutual ... support—this establishes the causal relationship (*hetuphalabhāva*) of the co-existents.”

³⁷⁰ Translation by DHAMMAJOTI (2015b, p. 175), italics here indicating the root text of the *Abhidharmakośabhāṣya*.

³⁷¹ DHAMMAJOTI (2015b, p. 174, fn. 60) marks that “In Xuanzang’s translation of both AKB[h] (T 29, 30b) and Ny[āyānusāra], the word *puruṣakāraphala* is found. Paramārtha’s translation (T 29, 188b) agrees with the Sanskrit which has only *phala*”.

are not reciprocally effects, yet it is a [co-existent-]cause of the latter [although the latter are not its co-existent cause]. ... Therefore, the characteristics [of this cause] should be explained thus: Those conditioned *dharma*-s that share the same effect can [also] be considered as co-existent causes; there is no fault [in explaining thus], as it is so explained in the fundamental treatises” (मूलशास्त्र) ...

iv. In the *Abhidharmāvatāra*³⁷², we read: the “conditioned *dharma*-s that are fruits of one another or that together bring about a common fruit are named co-existent causes.”

(f) The **conjoined cause** (संप्रयुक्तहेतुः; མཚུངས་ལྗོན་ལྗོན་ལྗོན་ལྗོན་) “accounts for the fact that mental events cannot exist in isolation but instead mutually condition, or are ‘associated’ with one another. This type of cause is effectively a subsection of the coexistent cause (*sahabhūhetu*). Mind (*citta*) or consciousness (*viññāna*) cannot exist in isolation; they are always conjoined with various related mental concomitants (*caitta*).”³⁷³ Apart from a lengthy reference to the **Abhidharmamahāvibhāṣāśāstra*⁸⁰_{a-b} (阿毗達磨大毗婆沙論)³⁷⁴, DHAMMAJOTI (2015b, p. 176) points to the following sources giving a definition of the ‘conjoined cause’ in primary literature:

i. AKBh₅₃^{II}: Verily, **thought and thought-concomitants** of the same supporting basis are **conjoined causes** to each other ... For example, the supporting basis of visual consciousness, the momentary visual

³⁷² DHAMMAJOTI (2008, 121, § 5.x.1.2.).

³⁷³ LOPEZ and BUSWELL (2014, § *saṃprayuktahetu*). Somewhat more briefly, DHAMMAJOTI (2015b, p. 175) explains that the संप्रयुक्तहेतुः is to be counted amongst the चित्तचैतधर्म and “may be considered to be a subset of the co-existent cause.”

³⁷⁴ The translation provided by DHAMMAJOTI (2015b, pp. 175–6) runs as follows: Question —“What are the conjoined causes? Answer: *Dharma*-s that are thought and thought-concomitants. ... Question: Why are thought and the thought-concomitants mutually conjoined causes to one another? Answer: Because they are reciprocally causes, arisen through their mutual strength, mutually induced, mutually nourished, mutually strengthened, mutually dependent. This is like two bundles of straw which stay in position through mutual dependence. [Likewise,] when many ropes are combined, a huge log can be dragged; and many people can cross a big river by joining hands together. Because conditioned *dharma*-s are weak in their intrinsic nature, they can accomplish their activities only through mutual dependence. If we were to ask sensation: ‘Without ideation, can you [alone] sense ... an object?’ The answer would be: ‘No.’ The same questions [and answers] apply to the other thoughts and thought concomitants as well.”

faculty, is the identical supporting basis of the sensation and so forth which are conjoined³⁷⁵.

- ii. **Nyāyānusāra*_c⁴¹⁶ (隨實論 Tōh № 1562) as translated in DHAMMAJOTI (2015b, p. 176): “This [conjoined] cause is established because thought and thought concomitants, being conjoined, accomplish the same deed by grasping the same object.”
- iii. *Abhidharmāvatāra*³⁷⁶: “The thought and thought-concomitants that are mutually conjoined with one another and that apprehend a common object are called conjoined causes”.

The *Abhidharmakośabhāṣya*₅₃^{II} offers further clarification on the distinction between the ‘co-existent cause’ and the ‘conjoined cause’³⁷⁷:

“यः संप्रयुक्तकहेतुः सहभूहेतुरपि सः । अथ केनार्थेन सहभूहेतुः केन संप्रयुक्तकहेतुः । अन्योन्य-फलार्थेन सहभूहेतुः । सहसार्थिकान्योन्यबलमार्गप्रयाणवत् । पञ्चभिः समताभिः संप्रयोगार्थेन संप्रयुक्तकहेतुः । तेषामेव सार्थिकानां समानान्नपानादिपरिभोगक्रियाप्रयोगवत् । एकेनापि हि विना सर्वेण न संप्रयुज्यन्त इत्य्”³⁷⁸

For a more detailed presentation of the differences between the सहभूहेतुः and the संप्रयुक्तकहेतुः, one might consult *Abhidharmāvatāra*³⁷⁹, **Nyāyānusāra*_c⁴²⁵ (隨實論 Tōh № 1562), and the **Abhidharmamahāvibhāṣāśāstra*_{a-b}⁸⁰ (阿毗達磨大毗婆沙論)³⁸⁰

³⁷⁵ PRADHAN (1975, p. 88): “समान आश्रयो येषां तु चित्तचैत्ताः अन्योन्यं संप्रयुक्तकहेतुः । ... तद्यथा य एव चक्षुरिन्द्रियक्षणश्चक्षुर्विज्ञानस्याश्रयः स एव तत्संप्रयुक्तानां वेदनादीनामेव”.

³⁷⁶ DHAMMAJOTI (2008, p. 121) as translated in DHAMMAJOTI (2015b, p. 176).

³⁷⁷ PRADHAN (1975, p. 88)

³⁷⁸ Translation taken from DHAMMAJOTI (2015b, p. 177): “Whatever is a conjoined cause is also a co-existent cause. In what sense then is it a co-existent cause and in what sense is it a conjoined cause? It is a co-existent cause in the sense of reciprocally being effects, like the case of fellow merchants traversing a road through their mutual strength. It is a conjoined cause in the sense of conjunction in terms of the fivefold equality, like the case of these very merchants being engaged in the same activities of eating and drinking, etc.; even if one is lacking, the are not conjoined together”.

³⁷⁹ DHAMMAJOTI (2008, p. 121).

³⁸⁰ A translation of these segments is included in DHAMMAJOTI (2015b, pp. 176–7).

3.5.3 The Concept of the Five Fruits

DHAMMAJOTI (2015b, §7.3, p. 202) gives a brief exposition of the five types of results (पञ्चफल; अत्रसा'सु'इ') as they are presented in the Sarvāstivāda discourse, listing them as follows:

1. The **result disconnected** (विसंयोगफल; स्रया'सरे'अत्रसा'सु') [from defilement] is known as such by reason of its being disconnected from defilements³⁸¹.
2. The **result of** [the individual] **human's effort** (पुरुषकारफल; श्लेसा'सु'सुदे'सरे'अत्रसा'सु')
3. The **predominant fruit** (अधिपतिफल; सदासा'सरे'अत्रसा'सु')
4. The **result concordant with the cause** (निष्यन्दफल; सु'ससु'सरे'अत्रसा'सु')
5. The **retributive fruit** (विपाकफल; क्ख'सु'सु'अत्रसा'सु')

Let us investigate each in turn in slightly more detail:

1. The **result disconnected** (विसंयोगफल; स्रया'सरे'अत्रसा'सु') [from defilement] “refers to the cessation” of suffering “through deliberation (*pratisamkhyā-nirodha*)”, that is to say, to *nirvāṇa*³⁸². DHAMMAJOTI (2015b, p. 202) further clarifies that the Sarvāstivādins, aware of the fact that the extinction of suffering—being an unconditioned phenomenon—can scarcely “be produced as an effect through a space-time causal process” (*ibid.*), hold that “the path does not function as a cause as such, producing it as the effect; it only induces the arising of the acquisition (*prāpti*)”³⁸³. Vasubandhu, coming to similar conclusions, addresses the question in the *Abhidharmakośabhāṣya*⁵⁵ as follows³⁸⁴:

संस्कृतस्यैव धर्मस्य हेतुफले भवतः । नासंस्कृतस्य ते ॥५५॥ किं कारणम् । षड्विध-
हेत्वसंभवात्पञ्चविधफलासंभवाच्च । कस्मात्सार्गो विसंयोगस्य कारणहेतुर्नेष्यते । यस्मात्स
उत्पादविघ्नभावेन व्यवस्थापितो न चासंस्कृतमुत्पत्तिमत् । कस्येदानीं तत्फलं कथं वा मार्गस्य
फलम् । तद्वलेन प्राप्तेः ।³⁸⁵

³⁸¹ DHAMMAJOTI (2015b, p. 202).

³⁸² DHAMMAJOTI (2015b, p. 202).

³⁸³ Likewise, refer to DHAMMAJOTI (2015b, §7.3.2.2 and §16.3.2).

³⁸⁴ The following extract is reproduced from PRADHAN (1975, p. 91).

³⁸⁵ Translation adopted with changes from DHAMMAJOTI (2015b, pp. 202-3): “Only the compounded phenomenon has causes and effects, **not those of the un compounded** [type].

What is the reason? Because [in the latter case,] there are no six [types] of causes, nor the five [types] of result [involved in their arising]. Why is the [noble eightfold] path not taken as the efficient cause of disconnection [from defilement]? For it is established [as a cause] by virtue of its not presenting an obstacle to arising, and a non-compound has no arising.

2. The **result of** [the individual] **human's effort** (पुरुषकारफल; རྒྱུ་སྲུ་བྱེད་པའི་འབྲས་སུ), in brief, is defined in AK_a⁶⁸ in these terms: “that, precisely, which arises through effort, is the result born of human effort”³⁸⁶. Slightly more elaborately, we find a section in the *Abhidharmakośabhāṣya*₉₆^{II}³⁸⁷, that gives the following definition:

सहभूसंप्रयुक्तकहेत्वोः पुरुषकारफलम् । पुरुषभावाव्यतिरेकात्पुरुषकारः पुरुष एव । तस्य फलं पौरुषम् । को ऽयं पुरुषकारो नाम । यस्य धर्मस्य यत्कारित्रम् । पुरुषकार इव हि पुरुषकारः ।³⁸⁸

Saṅghabhadra, in **Nyāyānusāra*_a⁴³⁷ (隨實論 Tōh № 1562)³⁸⁹, presents the following four-fold division³⁹⁰:

- (a) “*conascent*—produced by virtue of the *dharma*-s being simultaneously causes to one another;
- (b) *immediate*—produced in the subsequent moment by virtue of the preceding thought as the cause, e.g., the *duḥkha-dharmajñāna*, produced by the *laukikāgra-dharma*-s;
- (c) *separated in time*—produced mediately by virtue of successive causes in a series, e.g., a crop produced by a farmer, etc.;
- (d) not produced”

DHAMMAJOTI (2015b, p. 204) explains that the fourth category refers to *nirvāṇa*, which is not produced, but “acquired by the force of an *ānantaryamārga*.”³⁹¹

It should be noted that according to Saṅghabhadra, **result of** [the individual] **human's effort** cannot be said to be found amongst the conascent causes, but must be produced thereafter—either immediately afterwards, or some time in the future. The reason given is that any given phenomenon “does not arise

Of what, then, is that an effect? Or rather, how is it an effect of the path? Because of the acquisition (प्राप्ति) [ensuing] from its [=the fivefold noble path] strength.”

³⁸⁶ in PRADHAN (1975, p. 96): यद्वलाज्जायते यत्तत्फलं पुरुषकारजम् । The *Abhidharmakośavyākhyā*, commenting on this segment, further explains: “यद्वलाज्जायते इति विस्तरः । यस्य बलं यद्वलमिति षष्ठीसमासः । यस्य बलाज्जायते यत्संस्कृतं तत् फलं तस्य पुरुषकारजम् । पुरुषकारज्जातं पुरुषकारजं पुरुषकारफलमित्यर्थः ॥ ” (WOGIHARA 1932, p. 225).

³⁸⁷ PRADHAN (1975, p. 95).

³⁸⁸ Translation adopted, with changes, from DHAMMAJOTI (2015b, p. 203): Both the co-existent and conjoined causes have the result of [the individual] human effort. Since it is not different from the [individual] human, the [individual] human action is the human himself. Its result is **man-made**. What is this so-called result of [the individual] human effort?

³⁸⁹ Note that we rely on the indirect rendition of said segment in DHAMMAJOTI (2015b, p. 203).

³⁹⁰ DHAMMAJOTI (2015b, p. 203).

³⁹¹ **Nyāyānusāra*_a⁴³⁷ (隨實論 Tōh № 1562).

by virtue of itself. Nor can we say that each induces its fruit separately lest [the very definition be contradicted] that the co-existent causes do not share the same fruit”³⁹².

Instead, Saṅghabhadra argues, an individual human’s effort (पुरुषकार) ought to be equated with the ‘*efficacies*’ (功能) of *dharmas* “just as a strong man is called a lion because he is like a lion”³⁹³

3. The **predominant fruit** (अधिपतिफल; चक्षुर्विज्ञानोत्पत्तो पारंपर्येणाधिपत्यम्) is correlated with the efficient cause. Though the concept of ‘collective karma’ (साधारणकर्म; सुखं भेदं चरिं यथा), shared by the inhabitants of the specific realm (भाजनलोक; श्रेयं श्रेयसादिभिरुक्तं) they are ‘contained’ in, is not uncontested, DHAMMAJOTI (2015b, p. 205) explains that in terms “of the *karma* doctrine of the Sarvāstivāda, the fruits commonly shared by a collection of beings by virtue of their collective *karma*-s belong to this category. Thus, the whole universe with all its planets, mountains and oceans, etc., is the result—the” predominant fruit —“of the collective *karma*-s of the totality of beings inhabiting” it³⁹⁴. In the *Abhidharmakośabhāṣya*^{II}₅₆, the following definition is given:

तस्याधिपजं फलम् । अनावरणभावमात्रेणावस्थितस्य किमाधिपत्यम् । एतदेव । अङ्गी-
भावोऽपि चास्ति कारणहेतोस्तद्यथा ‘पञ्चसु विज्ञानकायेषु दशानामायतनानां भाजनलोके च
कर्मणाम् । श्रोत्रादिनामप्यस्ति चक्षुर्विज्ञानोत्पत्तो पारंपर्येणाधिपत्यम् । श्रुत्वा द्रष्टुकामतोत्पत्ते-
रित्येवमादि योज्यम् । ³⁹⁵

It might be noted that the *Abhidharmamahāvibhāṣā*¹⁰⁶ furthermore draws a distinction between the result of [an individual] human[’s] effort and the predominant fruit by stating: that “which is acquired through the exercise of an

³⁹² DHAMMAJOTI (2015b, p. 205).

³⁹³ **Nyāyānusāra*⁴³⁶ (隨實論 Tōh № 1562) as rendered in DHAMMAJOTI (2015b, p. 205).

³⁹⁴ Also refer to DHAMMAJOTI (2015b, § 7.3.5 and § 14.8).

³⁹⁵ PRADHAN (1975, p. 94): “[From the effective cause (कारणहेतु) ensues] the result **sprung from dominance**. What dominance does [it have, being] established merely by virtue of its not offering obstruction? This fact in itself [defines its dominance].

What is more, the efficient cause also has the nature of contributive efficacy; that is to say: the ten *āyatana*-s [have dominance] with regard to the five sense-consciousnesses, [collective] *karma* with respect to the physical world. The auditory organ and so forth also possess a dominance, by way of a succession, with respect to the arising of visual consciousness—since in a person, the desire to see arises upon hearing. Other comparable cases of this type of dominance are to be understood accordingly.” Translation adopted with changes from DHAMMAJOTI (2015b, p. 206).

effort is” the result of [an individual] human[’s] effort. “That which is acquired on account of non-obstruction is a” predominant fruit³⁹⁶.

4. The **result concordant with the cause** (निष्यन्दफल; ལྷུ་མཐུན་པའི་འབྲས་ལུ་) is correlated with the corresponding cause and the universal cause³⁹⁷. It might be noted that both the Tibetan and the Chinese translate the term in an interpretative manner, rather than literally. As DHAMMAJOTI (2015b, p. 207) notes, the “Sanskrit word *niṣyanda* (ni- \sqrt{syand}) literally means ‘flowing forth, issuing’. The notion is that of a fruit issued from a cause of a similar nature”. The Tibetan—ལྷུ་མཐུན་པའི་འབྲས་ལུ་—translates as “result concordant with the cause”³⁹⁸. Hsüan-Tsang’s rendition of the term, 等流, translates as ‘equal-flowing’; DHAMMAJOTI (2015b, p. 207) argues that his rendition, though not literal, is “justifiable and meaningful” for its accurate description of its function. In the *Abhidharmakośabhāṣya*, the result concordant with the cause is correlated with the homogenous and universal causes in defining the result concordant with the cause as being “**that** dharma which is **similar** to the cause is a result **issued forth** [from that cause], for example [those results appertaining to] both the homogenous and universal causes”³⁹⁹:

हेतोर्यः सदृशो धर्मः स निष्यन्दफलम् । तद्यथा सभागसर्वत्रगहेत्वोः । यदि सर्वत्रगहेतोरपि समानं फलं यस्मान्न सभागहेतोरेवेष्यते । यस्माद्भूमितः क्लिष्टतया चास्य सादृश्यं न तु प्रकारतः । यस्य तु प्रकारतोऽपि सादृश्यं सो ऽभ्युपगम्यत एव सभागहेतुः ॥ ⁴⁰⁰

³⁹⁶ DHAMMAJOTI (2015b, p. 206), who offers a translation of the ensuing section, giving further illustrative examples: wealth is a result of and [individual] human[’s] effort with respect to the doer, and a dominant fruit with respect to him who enjoys ... Note that DHAMMAJOTI (2015b, pp. 206–7) offers a brief discussion on further points addressed in the *Abhidharmamahāvibhāṣā*.

³⁹⁷ DHAMMAJOTI (2015b, p. 207).

³⁹⁸ DHAMMAJOTI (2015b, p. 207) helpfully points out a slightly more explicit Tibetan definition in the Tibetan translation of Skandhila’s **Abhidharmāvatāra*: “ལྷུ་ངང་འབྲས་པའི་ཚེས་ནི་ལྷུ་མཐུན་པ་ཤེས་ལུ་འོ”.

³⁹⁹ PRADHAN (1975, p. 95).

⁴⁰⁰ Translation adopted with changes from DHAMMAJOTI (2015b, p. 207): “**That** dharma which is **similar** to the cause is a result **issued forth** [from that cause], for example [those results appertaining to] both the homogenous and universal causes.

If the universal [cause] likewise has an identical effect, then why is it not held to be a homogenous cause? Inasmuch as its likeness is [conceived of] with respect to its stage and [inasmuch as] it is in the state of being defiled, but not contained in the category [of phenomena to be abandoned.]

But even its similarity is also contained in the category (प्रकारतः) [of phenomena to be abandoned], it is certainly to be understood as a ‘homogenous cause’.”

5. The **retributive fruit** (विपाकफल; क्लृप्ताङ्गुलि'वृत्त'सु) correlates with the maturational cause. DHAMMAJOTI (2015b, pp. 207-8) explains that this effect appertains to the individual, rather than to a group of beings inhabiting a specific realm; as we have learnt above, a group's shared experience is instead defined by the 'predominant fruit'. Though, as DHAMMAJOTI (2015b, p. 208) notes, the *Samabhedoparaçaṇacakra* (T 49, 15c) "records a view of the Mahāsāṃghika that '*karma* and *vipāka* can arise simultaneously'", the standard view can neither arise simultaneously with its cause, nor even produced immediately upon cessation of the cause. Rather, it "depends on the development or maturation of the series for the realization of its fruit."⁴⁰¹ In type, it is neither wholesome (कुशल) or unwholesome (अकुशल), but morally non-defined (अव्याकृत). Since the retributive fruit does not impede the causal unfolding of the individual's pursuit of the noble path, it is classified as 'non-veiled' (अनिवृत)⁴⁰².

The *Abhidharmakośabhāṣya*⁵⁷ offers the following definition⁴⁰³:

अनिवृताव्यकृतो...धर्मो विपाकः...सत्त्वाख्यो व्याकृतोद्भवः । कुशलाकुशलं हि विपाकं प्रति व्याकरणाद्व्याकृतम् । तस्माद्य उत्तरकालं भवति न सह नान्तरं स विपाकः । एतद्विपाकस्य लक्षणम् । कस्मादसत्त्वाख्योऽर्थः कर्मजो न विपाकः । साधारणत्वात् । अन्योऽपि हि तत्तथैव परिभोक्तुं समर्थः । असाधारणस्तु विपाकः । न ह्यन्यकृतस्य कर्मणोऽन्यो विपाकं प्रतिसंवेदयते । अधिपतिफलं कस्मात्प्रतिसंवेदयते । साधारणकर्मसंभूतत्वात् ॥⁴⁰⁴

⁴⁰¹ PRADHAN (1975, p. 90).

⁴⁰² DHAMMAJOTI (2015b, p. 208 and § 2.4.3.2.1).

⁴⁰³ PRADHAN (1975, p. 208).

⁴⁰⁴ To give a near-verbatim rendition of the translation contained in DHAMMAJOTI (2015b, p. 208): "...maturation is a non-veiled, morally neutral *dharma*, ... pertaining to **sentient beings, arising** subsequent to a [morally] **defined** [*dharma*—its cause], for with respect to the retribution, a wholesome or an unwholesome *dharma* [as its cause] is [morally] defined on account of its definability. The retribution is that which arises from it subsequently, not simultaneously, not immediately. This is the characteristic of a maturation. Why is a non-sentient thing born of *karma* not [considered] a retribution? Because of its being common—for, another person also is similarly able to partake of it. [By definition,] however, a retribution is unique [to the person on account of whose *karma* it is the result], for it is not the case that another person experiences the retribution of the *karma* of some other person. Why does another person experience a dominant fruit? Because it is brought into being by collective *karma*".

3.6 *Vijñapti*, *Avijñapti*, and *Avijñaptirūpa*

3.6.1 Derivational Analysis of the Terms

The general Sense

In the general sense, *vijñapti*, (Tib. རྣམ་པར་རིག་བྱེད་ Mvy № 1887; Pāli: *viññatti*) carries the connotations of ‘the act of making known’. In particular, as B. C. HALL (1986, p. 7) remarks, it denotes “a report to a superior, and hence ‘request’ or ‘entreaty’.” In HALL’s derivational analysis

Vijñapti is a noun of action derived from the causative stem (*jñāpaya-* or *jñāpaya-*) of the verb[al] root *jñā* (‘know’) with the prefix *vi-*. Etymologically the term *vijñapti* would mean the act of causing [someone] to know [something] distinctly, or in a concrete sense, that which causes [one] to know distinctly.⁴⁰⁵

Hence, in sum,

1. *Vijñapti* can be understood, in the general sense, as ‘the [act of] causing to be known’⁴⁰⁶.
2. *Avijñapti*, in common parlance, would be understood as ‘the [state] of not causing to be known’.
3. *Avijñaptirūpa* has often been rendered according to its literal translation along the lines of ‘non-informative matter’.⁴⁰⁷

⁴⁰⁵ Grammatical derivation (व्युत्पत्ति) of the term (*a*)*vijñapti* can be applied as follows:

1. The prefix अ- has the function of negation
2. The prefix -वि- here has ‘distributive sense’
3. The stem, -ज्ञप्-, causative root (णिजन्त) ‘ज्ञपय-/ज्ञापय-’, is derived from the verbal root (धातु) “ज्ञा”
4. The suffix (कृदन्त) -ति: is productive of verbal abstract nouns

⁴⁰⁶ B. C. HALL (1986, pp. 8–9) gives the following definition: “Etymologically the term *vijñapti* would mean the act of causing (someone) to know (something) distinctly, or in a concrete sense, that which causes [one] to know distinctly.” He also notes an etymological affinity with ‘declaration’ (प्रज्ञप्ति) and ‘proposal’ or ‘motion’ ज्ञप्ति (*loc. cit.*).

⁴⁰⁷ Note that HIRAKAWA (1990, p. 192) translates the term as “unmanifested matter”.

3.6.2 *Avijñapti* as Technical Term in the Sarvāstivādin Tenet-System

B. C. HALL (1986, p. 10) explains the philosophical context wherein *avijñapti* arose as a philosophical concept: according to the basic, orthodox, Buddhist interpretation of causality, any verbal or physical act of ethical significance will produce corresponding results—either contaminated happiness or compounded suffering. The Sarvāstivādins, acknowledging this fundamental tenet, excogitated the concept of *avijñapti* in order to explain how despite the momentary, perishing nature of all *dharmas*, including momentary instantiations of mental and physical *continua* (सन्तति), an ethically relevant causal force can be sustained throughout the interim period that elapses between causation and fruition⁴⁰⁸.

Avijñapti, Sarvāstivādins posit, is a non-manifest, physical phenomenon that links a verbal and bodily causal impetus with its corresponding effect and ceases to exist as soon as the corresponding karmic fruition has occurred. Moreover, according to that conception, a cause's potency to give rise to an effect is not only sustained on the basis of *avijñapti* despite the fundamental reality of impermanence of the mental and physical aggregates which comprise a person (पुद्गल); as will be discussed in the *Abhidharmakośabhāṣya*^{IV} edited, annotated, and translated in this study, *avijñapti* is also presented as the indispensable element bridging a number of possible 'disconnects' between cause and effect:

1. At *Abhidharmakośa*^I₁₁, Vasubandhu defines *avijñapti* as a wholesome (शुभ) or unwholesome (अशुभ) 'series'⁴⁰⁹ (अनुबन्ध)—derived from the Great Elements—providing a basis for the continuation of the positively or negatively charged continuity of an individual who might be either distracted (*i.e.*, whose virtuous

⁴⁰⁸ COX (1995, p. 96) informs us that this issue was more broadly deliberated amongst a variety of philosophical schools, for which reason the “theories of possession and seeds represent only two of many models used by the various Buddhist schools to account for direct and indirect causal efficacy in the face of momentariness and the absence of a unifying substratum. Other modes ... include subsidiary elements (**anudhātu*), traces (*vāsanā*), capability (*sāmarthya*), non-disappearance (*avipraṇāśa*), and accumulation (*upacaya*). The Sarvāstivādin theory of unmanifest action (*avijñaptirūpa*) and the Vibhajyavādin, Mahāsāṅghika, and Vātsīputrīya theory of dissociated latent contaminants (*anuśaya*) should also be understood as responses to the same demands. These various models are used to explain a complex of experiences that would appear to demand continuity or some medium of transmission over time within the world of impermanent phenomena”.

⁴⁰⁹ अनुबन्ध, though literally a ‘connection’ or ‘link’, is more often taken in the sense of ‘that which connects or follows’, *i.e.* a ‘succession’, or an ‘unbroken series’.

or non-virtuous thought might be interrupted by a change in thought) or ‘bereft of mind’⁴¹⁰:

विक्षिप्ताचित्तकस्यापि यो ऽनुबन्धः शुभाशुभः । महाभूतान्युपादाय सा ह्यविज्ञप्तिरुच्यते ॥⁴¹¹

Vasubandhu here implicitly paraphrases the argument made in the *Mahāvibhāṣāśāstra*⁶³⁴ that posits that if *avijñapti* were not a valid category “then there would be no legitimate establishment of the differences among those abiding in *saṃvara*, *saṃvara*, and neither-*saṃvara*-nor-*asaṃvara*” (DHAMMAJOTI 2015b, p. 436). In short, it is argued that in the absence of *avijñapti*, a monk or nun would cease to be an ordained person as soon as the virtuous intentions that sustain the ethical precepts are interrupted either by a change of thought or by reaching the levels of formless absorptions in meditation.

2. The argument of “change in thought” is reiterated in the context of the continuous increase of merit⁴¹²: if somebody who has performed a wholesome deed on a material basis (औपधिकपुण्यक्रिया) thereafter engages in nonvirtuous or

⁴¹⁰ Note that अचित्तक has by some scholars been interpreted as meaning “unconscious”. RUDOJ and OSTROVSKAYA (1990, p. 54, *fn.* 11.2), however, furnish a helpful reference to *Abhidharma-kośabhāṣya*^{II}₄₂₋₃ as rendered in PRADHAN (1967, pp. 69–70) which provides the implied context for the otherwise ambiguous phrase “bereft of mind”. The scholars conclude that “in the given context an individual is implied who is in a state of meditative concentration, in which” conceptual thought— rendered in RUDOJ and OSTROVSKAYA as “verbal thought[,] has ceased” (=“В данном случае имеется в виду индивид, находящийся в состоянии медитативного сосредоточения, когда процесс вербального мышления прекращен”. The key term upon which the scholar-team base their explanation, the *dvandvasamāsa* असंज्ञिनिरोधसमापत्ति, RUDOJ and OSTROVSKAYA (1990, p. 130) understand broadly as referring to “certain types of yogic concentration” (=“определенные виды йогического сосредоточения”)—in fact, both असंज्ञिसमापत्ति (DHAMMAJOTI 2009, p. 518) and निरोधसमापत्ति (DHAMMAJOTI 2009, p. 532) are classified as non-conceptual meditative states and are subsumed under the category of विप्रयुक्तसंस्कार (*Tib.* རྣམ་མེན་འདུ་ལྗེད་). For the 14 types of चित्तविप्रयुक्तसंस्कारधर्मs, refer to (DHAMMAJOTI 2009, p. 37). It might be noted, in passing, that LODRÖ et al. (1998, 201, *fn.* 2), on the other hand, renders विप्रयुक्तसंस्कार (རྣམ་མེན་འདུ་ལྗེད་) merely as “non-associated compositional factor”—where the term features outside the Sarvastivāda context.

⁴¹¹ A basic translation of the verse might be given as follows: “Verily, that is known to be *avijñapti* which is a wholesome or unwholesome continuity, derived from the Great Elements, of somebody who is mentally scattered or ‘bereft of mind’.” Since there has been a debate as to the precise rendition of अचित्तक, let us briefly render the commentary to this extract as given at PRADHAN (1967, p. 8): **विक्षिप्तचित्तकस्येति** तदन्यचित्तस्यापि। **अचित्तकस्यापीत्यसंज्ञिनिरोधसमापत्तिसमापन्नस्यापि** अपिशब्देनाविक्षिप्तसुचित्तस्यापीति विज्ञायते। **योऽनुबन्ध** इति यः प्रवाहः। **शुभाशुभ** इति कुशलाकुशलः। कुशलाकुशले प्राप्तिप्रवाहोऽप्यस्तीदृश इति तद्विशेषणार्थमुच्यते **महाभूतान्युपादायेति** हेत्वर्थ उपादायार्थ इति **वैभाषिकाः**। जननादिहेतुभावात्। **स ह्यविज्ञप्तिरिति** हिशब्दस्तन्नामकरणविज्ञापनार्थः। रूपक्रियास्वभावाऽपि सती विज्ञप्तिवत् परं न विज्ञप्यतीत्यविज्ञप्तिः। **उच्यते** इति आचार्यवचनं दर्शयति। समासतस्तु विज्ञप्तिस्माधिसंभूतं कुशलाकुशल रूपमविज्ञप्तिः।

⁴¹² Though our text does not directly make a reference to that fact, note that DHAMMAJOTI

ethically non-defined acts, it would be impossible, it is argued, for merit to continue to increase, were it not for *avijñapti* as a sustaining agent. As we will see in the translation of the edition offered in this volume, “merit increases because of the qualities of the recipients and by strength of the benefits they experience from the gifts” (गुणविशेषादनुग्रहविशेषाच्च)⁴¹³. Were it not for *avijñapti*, it is argued, there would be no connecting element between the recipient and the donor.

3. The argument concerning individuals who have reached the stage of being ‘bereft of mind’ (अचित्तक) logically ties in with the supposition that the Noble Eightfold Path would not comprise eight parts without there being *avijñapti*: since somebody engaged in (formless) meditation would otherwise not be able to sustain the ‘physical’ aspects of the Noble Eightfold Path: right speech (सम्यग्वाच), right action (सम्यक्कर्मन्ति), and right livelihood (सम्यग्जाविव).⁴¹⁴
4. As the portion selected from the *Abhidharmakośabhāṣya* for translation in this volume shall bear out, somebody “who has an action done through an emissary would not be endowed with a *karma-patha* unless there exists the non-informative *karma* which constitutes the *karma-patha* itself.”⁴¹⁵.

Note that DHAMMAJOTI (2015b, pp. 435–437) notes further possibilities for disconnect between cause and effect as mentioned in the *Abhidharmakośabhāṣya*, the *Mahāvibhāṣāśāstra*, and the **Nyāyānusara*, yet these are primarily illustrative variants of the arguments fielded above.

(2015b, p. 449) likewise discusses the notion that *avijñapti* is necessary to account for a subsequent lessening in either merit or demerit in case of subsequent regret, *etc.*

⁴¹³ Consult DHAMMAJOTI (2015b, pp. 436, 450).

⁴¹⁴ DHAMMAJOTI (2015b, p. 437).

⁴¹⁵ DHAMMAJOTI (2015b, p. 436). The *Mahāvibhāṣāśāstra*, **Nyāyānusara* and the *Abhidharmakośabhāṣya* all address a scenario of a possible disconnect between cause and effect in case the agent of an action and the subject who experiences the fruition of the action are not the same. As DHAMMAJOTI (2015b, p. 436) shows, if murder, for example, were to be committed via an emissary, “when the victim is actually killed by the emissary, the informative *karma* of the instigator is not more. Besides, this informative *karma*—vocal in nature—cannot be one that constitutes the principal act of killing. It is in fact only part of the preparation for the killing. There arises in him”, the instigator, “at this time, however, a non-informative *karma* of killing. It is this invisible karmic force at this present moment that causally effects the transgression of a murderer.” Also refer to DHAMMAJOTI (2015b, § 13.8.2).

3.6.3 *Vijñapti* and *Avijñapti* in the Sarvāstivādin causal Model

The Characteristics of *Vijñapti* and *Avijñapti*

The Sarvāstivāda-school makes the following distinctions in characteristics between *vijñapti* and *avijñapti*:

1. *Vijñapti* is presented as
 - (a) indicative of the agent's intention⁴¹⁶,
 - (b) manifest,
 - (c) reliant (उपादाय) on the 'gross matter' of the primary elements and
 - (d) is understood to arise simultaneously with wholesome (कुशल), unwholesome (अकुशल), and morally undefined (अव्याकृत) verbal and physical acts.⁴¹⁷
2. *Avijñapti*, in turn is
 - (a) by definition non-indicative of the agent's intention⁴¹⁸,
 - (b) non-manifest, yet
 - (c) taking either a 'subtle physical basis'⁴¹⁹ or, by virtue of alternatively

⁴¹⁶ Refer to, *inter alia* Saṅghabhadra's definition in the **Abhidharmanīyānusāra*⁵²², where he declares: "Within the body [of the actor], there exists a fruit of the four Great Elements arisen by strength of a thought (चित्त), ... capable of informing [others] of the thought". Translation adopted from DHAMMAJOTI (2015b, p. 424). See also DHAMMAJOTI (2009, p. 375).

⁴¹⁷ This definition is congruent with the Pāli definition, as KARUNADASA (1976, p. 70) shows by referencing the *Dhammasaṅgani* MÜLLER (1885, p. 146): "It is called *kāyaviññatti* because it is the bodily expression or the bodily intimation of that morally qualifiable thought in response to which it arises. It makes the thought known—*viññāpanā*; it is the state of having made that thought known—*viññāpitatta*."

⁴¹⁸ DHAMMAJOTI (2015b, p. 375), referencing Saṅghabhadra's **Nyāyānusāra*⁵²² : "[w]hen one performs an action through body or speech, this action informs others of the corresponding mental state within. Accordingly, it is called an 'informative ... action.'" For an introduction to Saṅghabhadra's work, consult COX (1995, pp. 56–8), COX (1988, pp. 240–49), as well as FUKUDA (2003). LA VALLÉE POUSSIN (1923, 20, *fn.* 1) likewise points to *Abhidharmakośa-bhāṣya*^{IV}, when defining *avijñapti* thus: "[c]'est un acte qui ne fait rien savoir à autrui, en cela semblable à l'acte mental: mais qui est matière (*rūpa*), en cela semblable à l'acte corporel et vocal."

⁴¹⁹ At *Abhidharmakośabhāṣya*^{IV}, *avijñapti* is presented as a 'non-derivative' of the Great Elements (अविज्ञप्तिरनुपात्तिका), instead taking 'subtle matter' as its material cause (DHAMMAJOTI 2009, p. 382). Also refer to *Abhidharmakośabhāṣya*^I_{9a–b}, wherein Vasubandhu states: रूपं पञ्चेन्द्रियाण्यर्थः पञ्चाविज्ञप्तिरेव च ।। As noted previously, *avijñapti* is presented as not comprising of atoms (परमाणु)

being categorized as ‘derivative matter’ (उपादायरूप or भौतिक), taking an ‘indirect physical basis’.

- (d) *avijñapti* can only arise as supporting basis of wholesome and unwholesome physical and verbal acts, not as sustaining agent of morally undefined karma⁴²⁰.

Vijñapti and *Avijñapti* in the Model of causal Unfolding

According to the Sarvāstivādin model, *vijñapti* and *avijñapti* perform the following functions within the unfolding of the the causal process:

1. During the ‘preparatory stage’ (प्रयोग), there arises a manifest, morally significant volition (चेतना) that pertains to the mental class of karma (मनस्कर्म) intent upon the commission of a wholesome, unwholesome, or neutral deed. This volition sets into motion the “origination *qua* cause” (हेतुसमुत्थान) that gives rise to the commission of the act⁴²¹.
2. During the actual commission of the verbal (वाक्कर्म) or physical act (कायकर्म), ‘subsequent to volition’ (चेतयित्वा), *vijñapti* is produced in reliance (उपादाय) on the Great Elements by way of simultaneous origination (तत्क्षनसमुत्थान). *Avijñapti*, arising on the basis of the interplay between “*cetanā*, a *vijñapti-karma* and a set of *mahābhūta-s*”⁴²², is hence categorized as ‘derivative matter’ (उपादायरूप or भौतिक)⁴²³
3. In the period that elapses between cause and fruition, *avijñapti* operates as a “material substrate of [wholesome and unwholesome physical and verbal]

⁴²⁰ *Abhidharmakośabhāṣya*^{IV}_a: नाव्याकृतास्त्यविज्ञप्तिः.

⁴²¹ DHAMMAJOTI (2015b, p. 429).

⁴²² DHAMMAJOTI (2015b, p. 591), (emphasis not rendered). As regards the question of whether *avijñapti* arises simultaneously with, or after *vijñapti*, DHAMMAJOTI (2015b, p. 429) explains the somewhat complex model as follows: “[a]s for the non-informative *karma* of the sphere of sensuality, in the first moment, it arises being derived from the simultaneous Great Elements. Subsequently, although having become past, the same Great Elements of the first moment continue to serve as the base of operation (*āśraya*) for the arising of the subsequent moments of the non-informative *karma*—they are the projecting cause [प्रवृत्तिकारण or आक्षेपक]. The Great Elements arising simultaneously with the non-informative *karma* in each subsequent moment in the doer’s body serve as the support (*saṃniśraya*) of the non-informative *karma* — they are the sustaining cause of continuous operation”.

⁴²³ For a presentation of ‘derivative matter’, refer to *Mahāvibhāṣaśāstra*⁶⁶¹_c.

karma”⁴²⁴. “*Avijñapti-karman* thus serves as an intermediary between cause and effect.”⁴²⁵

4. At the time of the fruition (विपाक) of the result, *avijñapti* ceases with the arising of a manifest effect, which is deemed *vijñapti*⁴²⁶.

Certainly amongst the more contested features of this model is the assertion that *avijñapti* is presented fundamentally as a material *dharmā*⁴²⁷. According to HALL’s analysis (1986: 28), this is grounded chiefly in the fact that the Sarvāstivādins assert that since both the preceding cause, being a *vijñapti-karman* and the succeeding consequence, likewise a *vijñapti-karman*, are ‘material’ in nature, it follows that the *avijñapti*, an intervening continuity of interim *dharmas*, despite being imperceptible, are also ‘material.’”⁴²⁸ DHAMMAJOTI (2015b, p. 427), though defining the characteristics of *avijñapti* in congruence with HALL as “invisible, non-resistant and non-spatialized” ties this line of argument together with a slightly different explanation: *avijñapti* “is said to be of the nature of matter since its supporting basis (*āśraya*)—the four Great Elements—are resistant matter”⁴²⁹.

⁴²⁴ RUDOJ and OSTROVSKAYA (2001, p. 498, *fn.* 1) hold that *avijñapti* “might be considered to be a psycho-somatic epiphenomenon, constituting the material substrate of karma” (“[*avijñapti*] может быть осмыслено как психосоматический эпифеномен, представляющий материальный субстрат кармы.).

⁴²⁵ HIRAKAWA (1990, p. 190).

⁴²⁶ Compare the fourfold presentation given in B. C. HALL (1986, p. 10), according to which the following sequence is observed: “(1) [manifest, mental] volition, (2) [manifest, material] vocal or bodily act, (3) [unmanifest, material] *avijñapti-rūpa*, (4) [manifest, material] consequence [that is, a later, consequent manifestation of *rūpa*].

⁴²⁷ RUDOJ and OSTROVSKAYA (2001, p. 498, *fn.* 1), referring the reader to *Abhidharmakośa-bhāṣya*₁₁ (as well as the concomitant commentary in the *Abhidharmakośavyākhyā*) note that “in the context of the classification of *dharmas* into groups of elements (*skandha*), the nonmanifest is included amongst the contents of the group of matter together with the material substrates of the sense organs and the five types of internal objects”. (В контексте классификации дхарм по группам элементов (*skandha*) непроявленное включено в состав группы материи наряду с материальными субстратами органов чувств и пятью видами внешних объектов.

⁴²⁸ Note that HIRAKAWA (1990, p. 190) provides a different rationale for grouping *vijñapti* and *avijñapti* under the category of ‘physical *dharmas*’: “Since mental activity is never manifested outside one’s mind, these categories are not applied to mental activity. But they are applied to physical and verbal actions. Physical actions can be perceived by the eye and verbal actions by the ear. These aspects of man’s actions are consequently called manifested actions. Such actions end in an instant, yet they still retain the potency to produce a karmic effect. Since that potential cannot be perceived, it is called unmanifested activity.”

⁴²⁹ DHAMMAJOTI (2015b, p. 427) here cites *Mahāvibhāṣaśāstra*_a³⁹⁰ and PRADHAN (1975, p. 9) as textual support for his presentation.

Avijñapti and the Dispute concerning its Classification as *Avijñaptirūpa*

The notion of *avijñaptirūpa*—“non-informative matter”—arises as a consequence of the Sarvāstivāda-school’s taxonomical classification of *avijñapti* among the material constituent elements of reality (धर्म). It is hence identical to both *avijñapti*⁴³⁰ and *avijñapti-karma*⁴³¹ in ontological status, characteristics, and function, yet referred to by a different term in order to highlight its material nature. In order to understand how, in the Sarvāstivādin-Vaibhāṣika conception, an ‘act’—be it an informative (विज्ञप्तिकर्म) or non-informative (अविज्ञप्तिकर्म) act—can be classified as an essentially reified, positively established constituent of reality (धर्म), it is helpful to consult B. C. HALL (1986, p. 9), who makes the following helpful observation:

“from an Abhidharmic perspective, the common-sense notion of ‘an act’ is analyzed into a succession of momentary dharmas. In the case of vocal and bodily acts the dharmas would be moments of sound or color-shape. These audible or visible forms are understood to be dharmas included in the ‘aggregate of material forms’ (*rūpa-skandha*), since, given the momentariness of phenomena, the Abhidharma allows no real distinction between ‘acts’ and ‘things.’”⁴³²

If, in the final analysis of the Sarvāstivādins, an act is technically a *dharma*, it is to be expected that an indicative, or ‘demonstrative’ act (विज्ञप्ति), is to be subsumed under the category of physical aggregates (रूपस्कन्ध). “Difficulty arises in that the ‘unmanifest’ act is also included as one of the 75 dharmas accepted by the Sarvāstivādins, and this dharma, *avijñapti-rūpa*, is also included in the aggregate of material forms.”⁴³³ One of the more serious problem with such a classification is the fact that matter (रूप) is defined as “giving resistance” (सप्रतिघ), which is directly con-

⁴³⁰ DHAMMAJOTI (2015b, p. 590): *avijñapti* “refers to *avijñapti-karma* and *avijñapti-rūpa*.” (Emphasis not reproduced here). Compare also B. C. HALL (1986, p. 9).

⁴³¹ DHAMMAJOTI (2015b, p. 590): *avijñapti* “is a special type of *rūpa* which constitutes an *avijñapti-karma*.” (Emphasis not reproduced here).

⁴³² Likely due to the editor’s insufficient comprehension of the material under discussion, it currently escapes us why the Sarvāstivāda-Vaibhāṣika-scholar, rather than arguing that an ‘act’, being a conceptual imputation on a succession of transient instances of either shape-and-form (कायविज्ञप्ति) or sound (वाग्विज्ञप्ति), chooses to conflate the concept with its basis of imputation in this particular instance, in order to arrive at a distinct, new type of *dharma* to be classified. After all, an act is not a singular *dharma*, but an imputation upon a succession of *dharmas*, and cannot hence be said to be an ultimately existent, or substantially real (द्रव्यसत्) phenomenon, but only designationally real.

⁴³³ B. C. HALL (1986, p. 9).

tradicted by Saṅghabhadra's definition given in **Nyāyānusāra*^{335 434}, that *avijñapti*, in contrast, is not offering resistance (अप्रतिष):

कृतेऽपि विसभागेऽपि चित्ते चित्तात्यये च यत् । व्याकृताप्रतिघं रूपं सा ह्यविज्ञप्तिरिष्यते ॥⁴³⁵

The Sarvāstivādins, aware of the problematic nature of this definition, explored different avenues for redressing this problem, a considerable number of which lines of reasoning proved to be mutually exclusive:

1. As DHAMMAJOTI (2015b, p. 427) shows with reference to PRADHAN (1975, p. 196), *avijñapti* can be “subsumed as a special case under *dharmāyatana*, rather than *rūpāyatana*. This subsumption is justified with the reference by the *Elephant-simile sūtra* to matter subsumed in the *dharmāyatana*.”⁴³⁶
2. Closely related with the first argument is Saṅghabhadra's concession that if *avijñaptirūpa* is to be “subsumed under the *dharmāyatana* rather than ... *rūpāyatana*”, it can only be defined as “*rūpa* by designation” (प्रज्ञप्ति)⁴³⁷.
3. *Avijñaptirūpa* has likewise been explained as “a subtle kind of matter ... capable of continuous interaction with the mind ... it is in this sense considered more akin to the thought concomitants.”⁴³⁸ Note that *avijñaptirūpa* is not the only type of ‘subtle matter’ accepted by Sarvāstivādins as ‘non-atomic’⁴³⁹: besides

⁴³⁴ One might also take note of the explanation thereon in the *Abhidharmasamayapradīpikāśāstra*, Saṅghabhadra's autocommentary to that work, especially *Abhidharmasamayapradīpikāśāstra*⁷⁸¹_a,⁷⁸² wherein, as DHAMMAJOTI (2015b, p. 426) shows, it is argued that it “is ‘non-resistant’ because of not being [an] atom (*paramāṇu*)”.

⁴³⁵ “That [ethically] defined matter, **not offering resistance**, existing in the thought at the time of the action as well [as thereafter], which is of either dissimilar or similar [ethical] type, that is accepted as *avijñapti*” (*emphasis added both in the Sanskrit text and in translation*).

⁴³⁶ DHAMMAJOTI (2015b, p. 427) here refers to the *dharmāyatana-saṃgrhīta-rūpa* as extrapolated in the *Nyāyānusāra*⁵⁴⁰, T 2, 91c).

⁴³⁷ DHAMMAJOTI (2015b, p. 218), who provides a helpful reference to Saṅghabhadra's **Nyāyānusāra*⁵⁴⁰_a, wherein the latter writes: non-informative acts “are called *rūpa* by way of designation (*prajñapti*) in terms of *rūpa*: It is not the case that they can be designated apart from the bodily and vocal [*karma*-s] which are *rūpa* in nature and from which they are generated, for in the sphere of immateriality, this designation does not exist.” (Translation provided by Ven. DHAMMAJOTI *loc. cit.*)

⁴³⁸ DHAMMAJOTI (2015b, p. 427).

⁴³⁹ DHAMMAJOTI (2015b, p. 427) explains that *avijñaptirūpa*, as postulated by some Sarvāstivādins, “is also a special type of matter in that it is not atomic in nature.” Refer also to the account given in DHAMMAJOTI (2015b, § 13.4.2) regarding Saṅghabhadra's definition of *avijñaptirūpa* as not comprising of atoms (परमाणु) in the **Nyāyānusāra*.

avijñapti, there are “other types of special matter, such as that in the fine-material sphere and that of the intermediate beings (*antarābhava*)”⁴⁴⁰.

4. Sarvāstivādins have likewise posited that *avijñapti* itself is not matter, but can be categorized as such since it relies on the Great Elements as its basis, much like a tree’s shadow relies on the tree both for its existence and its functionality.⁴⁴¹

Further points of dispute ensue from the fact that, in the Sarvāstivādin presentation, *avijñapti* is presented not only as ‘unmanifest’, but as “invisible ... and non-spatialized”⁴⁴². All these characteristics are incongruent with any common-sensical definition of ‘form’ as base of attribution. In the critics’ view, hence, *avijñaptirūpa* is seen as a contradiction in terms.

A retort which—if accepted as valid—would render the entire scope of objections against the concept of *avijñaptirūpa* just enumerated toothless, is the argument made in the *Mahāvibhāṣaśāstra*—reiterated at *Abhidharmakośa*^{IV} (त्रिविधामलरूपोक्ति)⁴⁴³—where reference is made to a pronouncement of the Buddha that form can be categorized into three types: “visible and resistant (*sanidarśana-sapratigha*), invisible and resistant (*anidarśana-sapratigha*), invisible and non-resistant (*anidarśana-apratigha*).”⁴⁴⁴ Sarvāstivādins have equated *avijñaptirūpa* with this last category of *rūpa*, therein identifying this pronouncement as a scriptural basis for the claim that *avijñapti* is a concept in accord with the original pronouncements of the Buddha (बुद्धवचन). Given the pivotal significance of this purported pronouncement made by the Buddha, it is somewhat unsatisfying that it has not been possible to trace the textual source wherein such a statement had been originally made⁴⁴⁵.

Those regrettable facts aside, Vasubandhu criticizes the notion of *avijñaptirūpa* not only specifically in the initial section of the fourth chapter of the *Abhidharmakośa*-

⁴⁴⁰ DHAMMAJOTI (2015b, p. 218). Consult also the *Mahāvibhāṣaśāstra*⁶³ and the **Nyāyānusāra*³⁴⁶, as well as DHAMMAJOTI (2015b, § 2.4.1.3.2) for a slightly more detailed account.

⁴⁴¹ DHAMMAJOTI (2015b, p. 427) here refers the reader to PRADHAN (1975, p. 196).

⁴⁴² DHAMMAJOTI (2015b, p. 426).

⁴⁴³ Note that the *Abhidharmakośabhāṣya*^{IV} mentions that the the notion of three types of form is taken from a *sūtra* (त्रिविधं रूपमुक्तं सूत्रे), which, however, has as of yet not been identified. Refer to our apparatus to the edition for further leads.

⁴⁴⁴ DHAMMAJOTI (2015b, p. 435). Also refer to DHAMMAJOTI (2015b, § 13.7) for a slightly more elaborate account.

⁴⁴⁵ For leads in later commentarial literature, refer to our annotations in the apparatus to *Abhidharmakośabhāṣya*^{IV} (line 3) in the edition provided in this volume.

bhāṣya, but in a number of further instances as borne out in the translated section chosen for this contribution; likewise, potent objections are raised also in his *Karmasiddhiprakaraṇa*⁴⁴⁶, a relevant extract of which has been reproduced in the appendix to this study.

3.6.4 *Avijñapti* and *Vijñapti* in Vasubandhu's Use

Since this study takes as its chief object of scrutiny the concept of *vijñapti*, *avijñapti*, and *avijñaptirūpa* as a feature of the Sarvāstivādin model of causality, the account of the terms *vijñapti* and *avijñapti* as they feature in Vasubandhu's use will be given in an abbreviated manner, providing but a rudimentary, general overview of the context wherein *vijñapti* features in Vasubandhu's system without giving a detailed explanation of the latter. This, it is hoped, will allow the reader to draw the fundamental distinctions between Vasubandhu's use and the context given in the Sarvāstivādin system without unnecessary burden.

The concept of *avijñapti* is not resorted to in the *Sautrāntika* system, for which reason there are no noteworthy, distinct, semantic connotations whenever the term is employed by a *Sautrāntika*⁴⁴⁷. This is not the case with the concept of *vijñapti*, however, since Vasubandhu's technical use of the term in the Yogācāra context differs strongly, especially when extrapolating epistemological *Sautrāntika* tenets. In the analysis of B. C. HALL (1986, p. 13), Vasubandhu takes *vijñapti* as a synonym of

⁴⁴⁶ B. C. HALL (1986, p. 10) aptly summarizes, in broad strokes, the denouement in the *Karmasiddhiprakaraṇa* by stating that, in that work, “the whole concept of *vijñapti*- / *avijñapti-rūpa* is rigorously criticized and finally rejected, and all karma is reduced to volition. Given this, it is tempting to see the title *Vijñaptimātratā-siddhi* as Vasubandhu's proclamation that he has solved this problem by eliminating the category of *avijñapti*. In any case, the *Vijñaptimātratā* system refers the problem of karmic continuity to the concept of *ālaya-vijñāna*, the ‘store-consciousness’ which contains the ‘residue’ (*vāsanā*) of past acts and the ‘seeds’ (*bīja*) of future ones. The new meaning assigned to *vijñapti* can best be explained by considering next the other three terms equated with it in the opening passage of V[imśatikā]V[ṛtti] ... *citta*, *manas*, and *vijñāna*”.

⁴⁴⁷ HIRAKAWA (1990, p. 191) explains: “The Sautrāntikas, maintaining that the essence of physical, verbal, and mental karma was volition, did not recognize the distinction between manifested and unmanifested karma. However, since the mental faculty of volition lasted only an instant, they had to recognize that some intermediary between an action and its karmic results must exist. For the Sautrāntikas, the seeds (*bīja*) of volition serve this function. Seeds rise and cease in a continuous stream (*saṃtati*) that gradually changes (*pariṇāma*) until at last the seeds have sufficient power to produce a result (*viśeṣa*)”.

citta, *manas*, and *viññāna*, all of which “illuminate a concept of mind as a stream of causally related thought-moments, each of which is a specific act of bare awareness” (*ibid.*). Specifically, in Vasubandhu’s use, *viññapti* “designates the basic phenomenon of conscious experience, without requiring its separation into object, subject, and act of cognition.” Though this issue will be explored in more detail below, let us briefly note at this juncture that *viññapti*—in *Cittamātrin* thought—is used in the sense of ‘representation’, especially when employed in the context of epistemology⁴⁴⁸.

As B. C. HALL (1986, p. 16) notes, Vasubandhu, when using the term *viññapti*, does not employ it in the sense of an act indicative of the motivation which propels it. Rather—and specifically when discussing *viññaptimātra*—he employs it to refer to the *contents* of consciousness⁴⁴⁹. For that reason, B. C. HALL (1986, p. 14) suggested the rendition of *viññapti* as ‘representation’, specifically when wielded in the context of *Sautrāntika* epistemology.

To give credence to this interpretation, one can point to the fact that Vasubandhu states in his *Abhidharmakośa*^I_{16a}: “*viññāna* is the corresponding *viññapti*”⁴⁵⁰ (विज्ञानं प्रतिविज्ञप्तिः). He further elaborates upon this notion at *Abhidharmakośabhāṣya*^I₁₆:

विषयं विषयं प्रतिविज्ञप्तिरूपलब्धिर्विज्ञानस्वरूपा इत्युच्यते ।⁴⁵¹

For Vasubandhu, hence, *viññapti* was not formulated as part and parcel of a nexus of ideas (*viññapti*, *aviññapti*, and *aviññaptirūpa*) put forward in response to the question of how perishing instantiations of physical and mental continua can sustain karmic potency in the face of their fundamental impermanence. B. C. HALL (1986, pp. 16–7) argues that Vasubandhu understood that “the whole Abhidharma analysis [of perceptible phenomena] into dharmas”, in ‘disassembling’ the ‘person’ (पुद्गल) into its constituent *dharmas*, provides a potent argument for the selflessness of persons (पुद्गलनैरात्म्य). Moreover, he was acutely aware that *dharmas* themselves could be taken as substantially existent, self-sufficient, and even permanent entities—as indeed the Sarvāstivāda-school takes them to be.

⁴⁴⁸ B. C. HALL (1986, p. 14).

⁴⁴⁹ Particularly relevant for the presentation of *viññapti* in Vasubandhu’s sense are the *Vijñaptimātrasiddhi*, *Karmasiddhiprakaraṇa*, and *Pañcaskandhaprakaraṇa*.

⁴⁵⁰ B. C. HALL (1986, p. 13) translates this fragment as “*viññāna* is ‘respective’ *viññapti*”.

⁴⁵¹ This might be translated as “the apprehension that is the *viññapti* with respect to the various sense objects is called the *viññāna-skandha*.” One might also note the contrast of this definition with [विज्ञानम्] आलम्बनविज्ञप्ति, the definition Vasubandhu gives in the *Pañcaskandhaprakaraṇa* (ANACKER 1984, p. 71).

For this reason, B. C. HALL (1986, p. 17) argues, Vasubandhu’s purpose, in formulating

the *viññapti-mātra* doctrine is to introduce the second stage in understanding ‘no-self’: *dharmā-nairātmya* (‘the fact that there is no self in dharmas’). The opponent [at *Viṃśatikākārikā*/*Viṃśatikāvṛtti* ⁷⁻¹⁰] objects that this seems to deny the existence of dharmas altogether, which would mean that *viññapti-mātra* too is non-existent. Vasubandhu replies that what is denied is not the existence of dharmas as moments of experience, but rather ‘that mentally constructed self that is the intrinsic nature of dharmas imagined by naive people as object, subject, and so on.’⁴⁵²

In contrast to the Sarvāstivāda-school, Vasubandhu defines vocal *viññapti* simply as “the flowing forth of speech”⁴⁵³ and declares: “that which is sound, the nature of speech, is a vocally demonstrative act”⁴⁵⁴.

Vasubandhu’s definition of *viññapti* in the *Viṃśatikāvṛtti* ⁴⁵⁵, reproduced here in the translation offered by B. C. HALL (1986, p. 7), classifies it as a synonym of चित्त, specifically in the context of ‘mind-only’ (चित्तमात्र)⁴⁵⁶:

⁴⁵² B. C. HALL (1986, p. 17) here quotes the *Viṃśatikāvṛtti* commenting on *Viṃśatikākārikā*¹⁰ : “यो बालैर्धर्माणां स्वभावो ग्राह्यग्राहकादिः परिकल्पितस्...”. B. C. HALL (1986, p. 18) reformulates this idea expressing it from a slightly different perspective, in explaining that “[c]ommon sense’ takes the objects of perception to be substantial external entities, that is, ‘things’. Analytical concepts such as atoms or dharmas are powerful tools that can demolish such ‘things,’ but atoms or dharmas can themselves be reified. Vasubandhu’s argument denies the necessity to posit any entities external to [the process of] perception itself, and rejects, successively, the reification of things, atoms, dharmas, and even *viññapti* itself. In Vasubandhu’s Vijñānavāda, *viññaptis*, in effect, take the place of dharmas in the Abhidharma: as conceptual devices to prevent the reification of objects. The doctrine of *viññapti-mātra* is not the metaphysical assertion of a transcendental reality consisting of ‘mind only.’”

⁴⁵³ वाग्विज्ञप्तिस्तु वाग्ध्वनिः ॥४.३॥, taken from PRADHAN (1975, p. 196).

⁴⁵⁴ वाक्स्वभावो यः शब्दः सैव वाग्विज्ञप्तिः ॥, taken from PRADHAN (1975, p. 196).

⁴⁵⁵ The *Viṃśatikāvṛtti* is Vasubandhu’s auto-commentary on the *Viṃśatikākārikā*. Together with the *Triṃśatikākārikā*, these works “make up the *Viññaptimātratā-siddhi*, or ‘Establishing That There is *Viññapti*-Only.’ Clearly, *viññapti-mātra* is being equated here with *citta-mātra* (‘mind-only’ or ‘thought-only’), which is an alternate title for Vasubandhu’s Vijñānavāda philosophy” (B. C. HALL 1986, p. 7).

⁴⁵⁶ In this regard, the first verse of the *विंशतिकाकारिका* is more explicit: “विज्ञप्तिमात्रमेवेदमसदर्थवभासनात् । यद्वैतैमिरिकस्यासत्केशोण्ड्रकादिदर्शनम् ॥”. In the translation of B. C. HALL (1986, p. 7), the latter fragment is to be understood as: “This [universe] is certainly *viññapti*-only, since there are appearances of non-existent [external] referents, as when someone with an eye disease sees a non-existent ‘knot of hair’ and so on.”

For the Mahāyāna it is determined that the whole of the three realms is *viññapti*-only (*viññaptimātra*), according to the sūtra: “It is thought-only (*citta-mātra*), You Sons of the Conqueror, that is the whole of the three realms”. Thought (*citta*), mind (*manas*), awareness (*viññāna*), and *viññapti* are synonyms. Here “thought” (*citta*) implies “[thought itself] along with its concomitants.” The [word] “only” serves to rule out [external] referents (*artha*).⁴⁵⁷

⁴⁵⁷ LÉVI (1925, p. 3) reconstructed the segment from the *Viṃśatikāvṛtti* thus: “महायाने त्रैधातुकं व्यवस्थाप्यते । चित्तमात्रं भो जिनपुत्रा यदुत त्रैधातुकमिति सूत्रात् । चित्तं मनो विज्ञानं विज्ञप्तिश्चेति पर्यायाः । चित्तमत्र ससंप्रयोगमभिप्रेतम् । मात्रमित्यर्थप्रतिषेधार्थम् ।”.

Part II

Critical Edition and Translation

Description of the Primary Sources

4.1 Sanskrit Materials

DURING THE COLLATION OF THE EXTANT MANUSCRIPTS, we have noted that indeed some textual witnesses give preferable readings on a consistent basis whilst others recurrently give less dependable readings⁴⁵⁸. On one hand, we can thus understand the rationale behind the decision taken by WOGIHARA (1932, p. 1), who professes to have ceased consulting To and Ky after the initial stages of his inquiry, feeling these sources “contained many errata and made no contribution at all for emendation”. On the other hand, we have opted *not* to discard any manuscript, since we did notice instances—few though these may be—where a particularly ‘corrupt’ *ms*, for instance Ky, gives the only correct reading with none of the more ‘authoritative’ editions (W_{ed} , \acute{S}_{ed}) and manuscripts (Ca, Pa, Ko) attesting to the preferred reading⁴⁵⁹. On the basis of the observation that in our case, relatively more corrupt manuscripts can nevertheless give valuable individual readings at specific junctures, we have opted not to perform any *eliminatio* in MAAS’s sense. As a corollary, there also was no need to assess the fine intricacies of manuscript relations, or to provide a *stemma codicum* on the basis of such investigations.

⁴⁵⁸ If one were to group the *mss* according to the general faithfulness of the textual versions contained thereon, it might be warranted to categorize (1) Ca as the most reliable, (2) Pa and Ko as mostly sound, (3) Be, K₁ and K₂ as generally worth consulting with (4) Ky and especially To as generally less than reliable.

⁴⁵⁹ As noted in our critical apparatus at the inception of § IV₃, for example, the otherwise often misleading Ky is the only manuscript to contain what we deem to be the correct reading—a locative—in the ‘x-शब्दः-y’-construction (विशेषणे).

4.1.1 Manuscripts

The Kathmandu Manuscripts (K_1 , K_2 , K_3)

Three manuscripts transmitting the *Abhidharmakośavyākhyā*, with slight differences in textual display, are preserved in the National Archives of Kathmandu. Two of these, K_1 and K_2 , have been consulted for the edition contained in this work. K_3 has been discarded for being an incomplete manuscript that does not render the section we are analyzing in this study. The Kathmandu-manuscripts have been catalogued as part of the long-time effort of the Nepalese–German Manuscript Cataloguing Project. Let us presently list these in brief, descriptive format:

K_1 is a near-complete paper⁴⁶⁰ manuscript spanning 364 folios which has been reproduced both in electronic format and on microfilm. On both formats, however, fol. 112^r, 141^v, 182^v, 233^r, 276^v and 332^v–333^r are blurred and of significantly curtailed utility. A distinguishing feature of this manuscript is the ample display of para-textual addenda authored by a later hand. While opulent in the opening passages, the paratextual addenda gradually decrease in density and frequency. As recorded by the NGMCP, original dimensions span roughly 33cm x 13cm, with 13 lines to a folio. Foliation gives figures on the verso, in the upper left-hand margin and in the lower right-hand margin beneath the word ‘*guru*’. There are 15 lines to a side, letters are written in a clear hand with the script held in Devanāgarī, though individual letters resemble Newāri characters⁴⁶¹. The scribe has marked lacunas—or letters he could not read in his source—by employing hi-dashes⁴⁶². Recorded metadata includes the following information:

- Reel №: B 85-6.
- Title as catalogued: *Abhidharmakośavyākhyā (Sphuṭārthā)*.
- Subject as catalogued: Bauddha; Darśana.
- Access №: NAK 5/246
- Catalogued on 08 May, 2009.

⁴⁶⁰ The manuscript basis can be categorized as Nepalese paper.

⁴⁶¹ For example, योज्यम् (fol. 162^v, l. 2); वस्तु (fol. 166^v, l. 1); ज्य on fol. 166^v, l. 6; श्रु on fol. 166^v l. 14; वज्रैः on fol. 167^r, l. 14. The conjunct स्तु is always written in the Newāri style in this source.

⁴⁶² See, for example, fol. 167^v, l. 1, l. 8 as well as fol. 170^v, l. 14).

Evidence suggests⁴⁶³ that WOGIHARA did not consult K₁ for the preparation of his edition.

K₂ is a complete paper manuscript, written in a clear hand, spanning 352 folios, 13 lines per side, reproduced both in electronic format and on microfilm. There are some later corrections by the same hand, *e.g.* at fol. 184^v, l. 1 and l. 3. The scribe marks unreadable or deprecated letters as lacunas by way of hi-dashes⁴⁶⁴. Reproductions of fol. 182^v and 196^v–197^r are out of focus.

There are two exposures of fol. 16^v–17^r, 22^v–23^r, 23^v–24^r, 231^v–232^r, 267^v–333^r. Foliation N^o 42 is applied to two successive folios. As the metadata informs us, foliation is given “on the verso, in the upper left-hand margin under the [title’s] abbreviation ‘*Abhidharma*’ and in the lower right-hand margin under the word ‘*guru*’. On most of the folios, the abbreviation and folio number of the left-hand side is missing and on some folios the word ‘*guruḥ*’ of the right-hand side is missing.” As recorded by the NGMCP, original dimensions span roughly 33.5cm x 16.5cm, with 13–17 lines to a folio. Foliation gives figures on the verso, in the upper left-hand margin and in the lower right-hand margin. The script is held in Devanāgarī, though individual characters are written in characters that resemble Newāri letters⁴⁶⁵. It is worth noting that, like in K₁, the conjunct स्तु is written in Newāri (Nepālākṣara) style, also known as Bhujimol script, throughout the manuscript. The end of the *kāṇḍa* is marked in red. Recorded metadata includes the following:

- Reel N^o: A 107/4.
- Inventory N^o: 4893
- Title as catalogued: *Abhidharmakośavyākhyā (Sphuṭārthā)*
- Subject as catalogued: Bauddha Darśana
- Access N^o: NAK 3/298
- Date of copying: Nepali Saṃvat 671 (=1551 C.E.)
- Catalogued on 17 Nov, 2008.

⁴⁶³ The discarded ablatival reading अग्निसंयोगाद्, featuring in K₁, is not recorded in WOGIHARA (1936, p. 347, *fn.* 9).

⁴⁶⁴ See, for example, fol. 187^v, line 10 and 11; fol. 191^r, line 6.

⁴⁶⁵ For example, वस्तु on fol. 186^v, l. 12; तद्गच्छ on fol. 169^r, line 6; ग्रा in 169r:9; क्त्वा (fol. 186v, line 2); सि on fol 186^v, l. 3.

Evidence suggests⁴⁶⁶ that WOGIHARA did not consult K₁ for the preparation of his edition.

K₃ is an incomplete paper manuscript that has not been considered for the edition of this work on the grounds that it does not contain the segment analyzed in the study. It comprises 151 folios—yet 164 exposures—available on microfilm. Folio 33 is missing, folios 119 and 135 are mistakenly positioned after folios 139 and 137 respectively. There are two exposures of fols. 1^v-2^r, 6^v-7^r, 23^v-24^r, 54^v-55^r, 107^v-108^r, 143^v-144^r, 148^v-149^r and 151^v-1152^r. The microfilm has been recorded on 13 Nov., 2008. The manuscript breaks off in the middle of Chapter two⁴⁶⁷. As recorded by the NGMCP, original dimensions span roughly 42cm x 17cm, with 10–11 lines per folio. Foliation is given on the bottom of the right-hand margin under the word ‘*guruḥ*’ on the verso. The script is held in Devanāgarī. Recorded metadata includes the following:

- Reel №: A 107/3.
- Inventory №: 4892
- Title as catalogued: *Abhidharmakośavyākhyā (Sphuṭārthā)*.
- Subject as catalogued: Bauddha Darśana.
- Access №: NAK 5/5268
- Catalogued on 17 Nov, 2008.

The Cambridge Manuscript (Ca)

The Cambridge–manuscript (Ca) contains a complete transmission of the text, spans 362 folios, was donated in 1874 C.E. by a certain Dr. Daniel WRIGHT, and found its way into the the Cambridge University Library precisely one hundred years later, on 11th November 1974 CE. The manuscript has first been inspected and recorded by Cecil BENDALL in 1883 C.E. The Cambridge University Library classmark is MS Add. 1041, and the catalogued title has been recorded as ‘*Sphuṭārthā Abhidharma-kośavyākhyā*’. The manuscript’s origin has been traced to Nepal, where, according to the colophon (and as recorded in the Cambridge University Digital Library’s metadata), its copying has been completed in 1551 CE (=671 Nepāli Saṃvat).

⁴⁶⁶ The discarded ablatival reading अग्निसंयोगाद्, featuring in K₂, is not recorded in WOGIHARA (1936, p. 347, *fn.* 9).

⁴⁶⁷ The break-off point corresponds to WOGIHARA (1936, p.280, l.28): उपपत्तिभवः क्लिष्टः सर्वक्लेशैः स्वभूमिकैरिति वचनात् । उपपत्तिर् –

Foliation is held in Newāri digits on the verso in the central left-hand margin beneath the marking धर्मकोशटीका as well as in the central right-hand margin, also in Newāri digits. There are frequent corrections, displayed in the margins, supplied by a later hand. There are 11 to 12 lines per side.

Scholars have already investigated the provenance and characteristics of the manuscripts—both BENDALL⁴⁶⁸ and FORMIGATTI, doubt the dating listed in the colophon is accurate; instead, as FORMIGATTI shows, it is more likely that it might reflect the date of the completion of the source from which the extant copy was transcribed. In that context, it might be worth critically analyzing the codicological and palaeographical features of K₂ and Ca in juxtaposition, since both of these manuscripts' colophons claim the respective manuscript was written in Nepali Saṃvat (671), *i.e.* 1551. Of further interest is the fact that FORMIGATTI (2017, p. 113), doubting that the scribe of Ca is the individual recorded as 'Paṇḍita Siddhasena' in the colophon, has noticed a close resemblance between the layout, handwriting and paper makeup of the Ca and corresponding features of other manuscripts in the Cambridge University Library collection⁴⁶⁹, indicating, in effect, that the scribe of these manuscripts is very likely "Jayamuni or a scribe active in what I would call Jayamuni's scriptorium"⁴⁷⁰. It is held in *pothī* format, spanning 9cm x 35 cm, and is written in *Nepālākṣarā*—containing both Newāri and Bhujimol characters—in black ink. The digital metadata lists worthwhile, further, unpublished references which describe the manuscript, as follows⁴⁷¹:

- ULIB 7/3/55 = Bradshaw, Henry, *Notes on the collections of Oriental, Thibetan and 'Additional' manuscripts [unpublished manuscript]* (Cambridge: 1870-80).
- ULIB 7/1/4 = Griffith, Ralph T. H. and Daniel Wright, *Assorted lists of*

⁴⁶⁸ BENDALL (1883, p. 26) holds that "the date is not wholly trustworthy, as there this line and that above have been retouched".

⁴⁶⁹ For example NGMCP A 179-5, containing the *Mahākālasaṃhitā*, a Śaiva text (FORMIGATTI 2017, p.114, fn. 30). Other manuscripts inspected in said article are CUL Add.1611, CUL Add.1611, CUL Add.1585, CUL Add.1586, NGMCP H 380/8, NGMCP H380/7, NGMCP A 117-13 to A 118-1, NGMCP B 98-15, possibly NGMCP A 131/14 as well as a number of manuscripts whose scribal provenance cannot yet be fully ascertained. Dr. KAFLE describes the paper of Ca as 'Nepalese paper'.

⁴⁷⁰ FORMIGATTI (*personal communication* per electronic mail, dated Nov 13th, 2015). Likewise consult FORMIGATTI (2017, p. 113), wherein it is explained why the Cambridge "manuscript of Yaśomitra's *Sphuṭārthā Abhidharmakośavyākhyā* (CUL MS Add. 1041) is probably to be assigned to Jayamuni".

⁴⁷¹ <https://cudl.lib.cam.ac.uk/view/MS-ADD-01041/1>, last visit on 31st of January, 2022. Note that the entire manuscript is fully viewable online as part of the service provided by the Cambridge University Digital Library.

manuscripts and books, chiefly Oriental, acquired by the Library, with related papers (Cambridge: 1873).

- *List Add. 923-1827 = List of Additional Manuscripts 923-1827 [unpublished manuscript]* (Cambridge: 1878).
- *List of Oriental MSS. Class Catalogue of Oriental MSS. [unpublished manuscript]* (Cambridge: 1900-).
- LVP = de La Vallée Poussin, Louis and Caroline Mary Ridding, *U[niversity].L[ibrary].C[ambridge]. Catalogue of Sanskrit MSS [unpublished card catalogue]* (Cambridge: 1916).

As regards the quality of the text contained on the manuscript, NATH LAW (1949, i) speaks highly of Ca, describing it as “an almost accurate text, a rare instance in the collection of our ancient and mediæval Sanskrit Mss”. This verdict is reiterated by PRUDEN (1988-1990, vol. 1, lvii).

The Paris Manuscript (Pa)

Pa is housed in the archives of the French National Library, previously filed under ‘N^o Burnouf 114’ as one volume, presently listed as ‘Sanskrit 5-7’ in three volumes in accordance with the Catalogue devised by CABATON (1907)⁴⁷². The manuscript has also been catalogued in FILLIOZAT (1941).

The manuscript basis is Nepali paper, foliation is given on the verso in the upper left-hand in Devanāgarī digits middle beneath the mark घ.टी. (= [अभि]घ[र्मकोश]टी[का]); likewise, it is given in lower right-hand margin in Devanāgarī digits beneath the word गुरुः. As for palæographical particularities, Newārī style characters are infrequently interspersed in the text, as for example क्षियन्त (fol. 250^v, l. 5), तृष्णा (fol. 258^r, l. 5), and स्तु in वस्तु at fol. 253^v, l. 4. Likewise, घण्टा always looks like घण्टा in this source.

The metadata recorded informs us that the work is preserved on microfilm, taken from a half-bound manuscript made from Indian paper that hails from the 19th century, containing 964 (=322 + 322 + 320) pages of the dimension 39.8 cm x 16.5 cm, with generally 11 lines per side that contain between 46 to 55 *nāgarī-akṣaras* each—with slight variation amongst the three constituent volumes.

With regards to the quality of the text contained on the manuscript, PRUDEN (1990, p. lvii) gives the assessment that the Pa is the “best edition” [=version] “of this Vyākhyā”. We deem this a fair assessment.

⁴⁷² <https://archivesetmanuscripts.bnf.fr/ark:/12148/cc96812z>

It has been suggested that **Pa** might have served as a source for an apograph prepared “by the Japanese scholars Bun’yu Nanjō and Kenjō Sasahara, and deposited in the Ōtani University Library, Kyoto.”⁴⁷³ However, since there are strong and persistent discrepancies in reading between **Pa** and **Ky** it appears likely that the Paris-apograph and **Ky** are separate manuscripts.

The Berlin Manuscript (Be)

Be is stored in the National Library (=Staatsbibliothek zu) Berlin (Preußischer Kulturbesitz) and is publicly accessible via the outlet of the digital collection⁴⁷⁴.

The high-quality paper manuscript is a relatively late exemplar and has likely been copied in the 18th to 19th century; the fact that the metadata⁴⁷⁵ reiterates from the colophon that the year of copying is 1551 CE (=671 Nepali Saṃvat) leads us to infer that **K₂**, **Ca**, and **Be** are derived from an archetype that displayed the year 1551 CE as the declared year of its copying in the colophon; hence we believe **K₂**, **Ca**, and **Be** form one strand of textual transmission. As for the text itself, it is written in a clear hand, with 12 lines to a side, the preliminary line-markings still clearly visible. Foliation is given in Newāri characters on the top-left margin on the *verso* side below the abbreviation अ.को., (=अभिधर्मकोशव्याख्या), as well as on the bottom-right margin below the word “गुरु”, which is spelled in Newāri characters. Arabic numerals have been added (likely by the German National Library staff) on the bottom-right corner of the *recto* sides.

The text is written in a clear hand in modern Nepālākṣara.

Be has been bound in three volumes in quality leather, in all likelihood by the National Library staff, as the signet imprint lets us infer.

The manuscript spans 594 pages and is filed both as item 1–3.1551⁴⁷⁶ and as item MS or. fol. N^os 3157-1 to 3157-3.

⁴⁷³ PRUDEN (1990, p. lvii).

⁴⁷⁴ At the time of publication of this study, the work was released under <https://digital.staatsbibliothek-berlin.de>

⁴⁷⁵ https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN842178783&PHYSID=PHYS_0001&DMDID=DMDLOG_0001&view=overview-info

⁴⁷⁶ That is to say, it is held in three volume-format: N^os 1.1551 (199 folios), 2.1551 (199 folios) and 3.1551 (198 folios).

The Tokyo Manuscripts (To, T₂)

There are two manuscripts preserved at the University of Tokyo Library, one of which gives a complete version of the *Abhidharmakośavyākhyā*—‘Matsunami № 008’ (To), the other—‘Matsunami № 009/341’ (T₂)—giving but a rendition of the work’s first chapter. WOGIHARA (1932-36: 1) mentions that one of the manuscripts he consulted for his edition, which he had given the siglum ‘T’ (=Takakusu *ms.*), had been installed at the University of Tokyo⁴⁷⁷ by the efforts of Dr. J. Takakusu. Evidence suggests that To corresponds to the ‘Takakusu-manuscript’.

To is a paper manuscript of 488 leaves, filed as ‘Matsunami №008’⁴⁷⁸, features 11-12 lines per side written in Nāgarī letters in an unclear hand, is of the dimensions 12.75 inches x 6.25 inches, and has foliation number 156 missing. Foliation is given on the verso in the lower right-hand side in Nāgarī digits beneath the word ॥ गुरु ॥, given in Newāri characters. In the upper left hand margin, an abbreviated textual identifier is given in Newāri letters: ॥ अ. ध. को ॥ (=अ[भि]ध[र्मा]कोशव्याख्या) in Newāri letters. The text contained on To is beset by a considerable number of copying errors.

T₂ is an incomplete paper-manuscript containing the first chapter of the *Abhidharmakośavyākhyā* and has hence been discarded for the purposes of this edition. It spans 170 leaves, 5 lines each, and is of the dimensions of 10.5 inches x 3.75 inches. The characters resemble a modern form of *Kuṭīla*-script. It is accessible online and filed under ‘Matsunami №009/341’⁴⁷⁹. Given that the meta-data, very briefly records ‘K’ the siglum under the rubric “形態分量情報”⁴⁸⁰, one might assume that T₂ corresponds to the manuscript which WOGIHARA refers to by the siglum ‘K’, originally brought to Japan “by Dr. R. Sakaki and stored in the Kyoto Imperial University”. That being said, we have no record regarding any possibly relocation to Tokyo.

⁴⁷⁷ “The University of Tokyo (東京大学)” is the post-war name of what had been, at the time of publication of publication of WOGIHARA’s edition, known as ‘Tokyo Imperial University’ (東京帝國大學).

⁴⁷⁸ <http://utlsktms.ioc.u-tokyo.ac.jp/list.php?page=85> last accessed on Jan 19th, 2017.

⁴⁷⁹ <http://utlsktms.ioc.u-tokyo.ac.jp/detail.php?key=9> last accessed on Jan 19th, 2017. Also refer to section 末尾 as to the incomplete status of the *ms.*

⁴⁸⁰ In and of itself, this is a very unreliable indicator. Note however, that the meta-data for To likewise displays ‘(T)’ in the corresponding field—again, without clear contextualization—and we do have ample evidence that To is the Takakusu-manuscript, which is referred to by WOGIHARA via the siglum ‘T’.

The Kyoto Manuscript (Ky)

Ky strongly resembles **Be** in layout, paper-quality, and era. It contains 12 lines per side, is written in a clear hand in modern Nepālākṣara, gives arabic pagination in the lower left-hand margin in arabic numerals on each *recto* beside a red-ink stamp added by the University of Kyoto. On the verso-side, foliation is given in Nāgarī numerals in the lower right-hand hand margin, below the word गुरु. In the top-left margin of the verso-side is given अ.घ. (=अ[भि]घ[र्मकोशव्याख्या]) in Newāri letters. The manuscript has been half-bound by the University of Kyoto. The version of the *Abhidharmakośavyākhyā* transmitted on this manuscript is beset by numerous copying errors and is of comparatively limited dependability⁴⁸¹

Although PRUDEN (1990, pp. lvii–lviii) asserts that what he refers to as the ‘Kyoto-manuscript’ is an apograph of **Pa** that “was reproduced by the Japanese scholars Bun’yu Nanjō and Kenjū Sasahara, and deposited in the Ōtani University Library, Kyoto”, strong and persistent deviation in readings between **Ky** and **Pa** lead us to believe that **Ky** is not an apograph of **Pa**, or if it were, it would be an extremely poorly executed apograph. While it is correct that WOGIHARA (1932, p. 1) mentions that he worked from an apograph of **Pa**—which he refers to as the Nanjio-manuscript (‘N’)—he does not inform us where that apograph was finally stored, hence doubt on the matter remains. One might note that **Ky** is also listed in the Kyodai Catalogue.

The siglum used in WOGIHARA (1932) in reference to **Ky** is ‘K’. As regards the quality of the version contained on this manuscript, WOGIHARA (1932, p. 1) professes to have ceased consulting it in the course of his labours, deeming its quality substandard (WOGIHARA 1932, p. 1). Indeed, we likewise have noted that this source contains a more copious amount of copying mistakes than the other consulted sources.

The St. Petersburg Manuscript (SPB)

SPB is mentioned, *inter alias*, in PRUDEN (1990, p. lvii). It has been established that **SPB** is an apograph of an extant manuscript, for which reason it has not gained as much scholarly attention as the other manuscripts listed.

⁴⁸¹ As noted at the inception of this chapter, there are, nevertheless, instances where it gives the only correct reading, even against the more ‘authoritative’ editions (W_{ed} , \acute{S}_{ed}) and manuscripts (Cambridge, Paris, Calcutta): at the inception of § IV_ā for example, it is the only manuscript to give the locative for an ‘x-शब्दः-y’-construct (विशेषणे).

Alla Alekseeva Sizova⁴⁸², at the time of communication serving as Secretary of the Council of Experts at the Institute of Oriental Manuscripts (IOM) in St. Petersburg⁴⁸³ kindly provided further background information regarding the St. Petersburg manuscript. In an electronic message⁴⁸⁴, she intimated that SPB is held in [western] “book” format, “containing 346 folios” and spans 33x22 [cm⁴⁸⁵].

Moreover, Sizova informed us that the manuscript has been catalogued by Dr. Elena Tanonova⁴⁸⁶ of the IOM in 2009 and is filed under the callnumber [Collection] X, [item number] 5, forming part of the ‘Indian collection’ at the IOM. Furthermore, she clarifies that the “manuscript used to belong to the Indologist Ivan Pavlovich Minayev. Presumably, it was copied by Alexandra and Varvara Schneider⁴⁸⁷, nieces of Minayev.”

Ms. Sizova kindly forwarded the information contained in the catalogue inventory records as follows:

- folio of the inventory book: 93 verso - 94 recto
- Date [of registration]: 13.10.2009 [by Dr. Tanonova]
- Item №: 645
- Title: *Abhidharmakośavyākhyā* авт. Яшомитра (=auth[ored by] Yaśomitra)
- Date: [1866] 1924? (→ consult “Notes” section.)
- Folios: 346 + 2 скрепл. вложения + конверт с 7 незакрепл. вложениями (=including two stapled attachments and an envelope containing seven loose leaves)
- Size: 33×22 [cm(?)]
- Language: санскрит (= Sanskrit)
- Call number: X,5
- Old inventory №: —
- Provenance: из колл. Минаева (from the Minayev-collection)
- Notes: бумага с водяными знаками “Thomas James 1866” (=The paper is imbued with the watermark “Thomas James 1866”)

It should be noted that I. P. Minayev passed away in 1890, it is hence unlikely

⁴⁸² = Алла Алексеева Сизова, *1987.

⁴⁸³ www.orientalstudies.ru

⁴⁸⁴ dated 24.03.2017

⁴⁸⁵ For the sake of scientific accuracy, it has not been stated in her missive whether the unit of measurement is inches or centimeters.

⁴⁸⁶ = Елена В. Танонова.

⁴⁸⁷ = Александра и Варвара Шнайдер.

that the year noted (1924?) represents the year in which this apograph has been copied by his nieces. It would be useful to ascertain at which point in time the **SPB** reached St. Petersburg, if only to discover whether Shcherbatskij knew of—and had access to—**SPB**. Given that the apograph has been copied by Minayev’s nieces, and that Shcherbatskij was a student of Minayev, this is quite likely the case. If this holds true, it would be helpful to know whether he, in opting to translate from the Tibetan version exclusively⁴⁸⁸, followed some sort of strategic rationale in discarding the Sanskrit witness contained in the **SPB**, possibly upon finding some significant deficiency in the **SPB**. The *Abhidharmakośavyākhyā* has, to date not been located in either the National Library of Russia, nor in the Oriental Institute, despite repeated efforts by the editor of the present edition. Ms. Sizova also kindly checked for further indicators as to the source of which **SPB** is anopgraph, yet informed us that no substantial evidence could be found in the archives of the IOM and on the manuscript proper.

The Calcutta–manuscript (Ko)

The **Ko** is an near-complete manuscript⁴⁸⁹ housed in the Asiatic Society of Kolkata, filed under the manuscript № A.13, and is identical to the ‘C[alcutta]’ manuscript recorded in WOGIHARA’s apparatus⁴⁹⁰. It is an unbound 18–19th century paper manuscript, with generally 11 lines to a side, displaying arabic foliation in pencil in the bottom-right margin of the recto and verso sides of each folio, added by a later hand⁴⁹¹, with Devanāgarī foliation displayed on the top left and bottom-right margin of the verso side⁴⁹², below the arabic numerals. Above the Devanāgarī foliation in the top-left margin is the abbreviation ध.को. (=ध[र्]मको[शटीका]⁴⁹³); between the arabic and Devanāgarī foliation on the bottom-right margin of the verso is the word गुरुः. The writing is given in a clear hand and held in Devanāgarī script, with a number of conjunct *akṣaras* resembling Newāri-style letters: ञु (178^v, l. 11); च (179^v, l. 3); तु (180^v, l. 1). There are very few corrections by the same hand given in the margins⁴⁹⁴. The folios are 48 x 14 cm in size. On the back cover leaf, the following

⁴⁸⁸ Stcherbatsky (1918, 1930) *Bibliographie Bouddhique*, XX, Parts I and II.

⁴⁸⁹ Folio 255 is missing.

⁴⁹⁰ WOGIHARA (1932, p. 1).

⁴⁹¹ *Recto* sides are given as ‘a’ and *verso* are given as ‘b’

⁴⁹² Note that foliation in chapter 4 starts on fol. 189^v. Foliation is given in Devanāgarī on ff. 240a–250b. Folio 244 is misidentified as folio 245.

⁴⁹³ Note that fol. 189^v spells out the manuscript identifier in the margin in full as धर्मकोशटीका.

⁴⁹⁴ Cf. fol. 184^r, l. 1.

is written: ॥ धर्मकोशव्याख्या अष्टमकोशस्थानम् ॥ ग्रंथकारसंख्या २५०० . An editorial sticker attached to it reads: अभिधर्मकोष[sic.]व्याख्या (समूला). The quality of the version, in our estimation, might be ranked as giving the second best readings of the *Abhidharmakośavyākhyā*.

4.1.2 Relationship between the Versions contained on the *mss*

We shall limit ourselves to a few basic, yet well-buttressed, observations regarding the relationships between the versions contained on the *mss*:

1. K₁, K₂, and Ky are closely related, this is established by the fact that they share a number of significant errors; Ky fol. 255^v, l. 3, for example, gives lacuna-marks at the identical place where K₁ and K₂ display them⁴⁹⁵.
2. K₂, Ca, Be—and, by virtue of observation 1, also K₁ and Ky—form one general strand of transmission that can be traced to a shared archetype that had itself been copied in 1551 CE (=671 Nepali Saṃvat).
3. SPB is an apograph of an extant manuscript.
4. All extant manuscripts being paper manuscripts, it can be safely inferred that none of the surviving exemplars antedates the 17th century. However, given the palaeographical and material features, it is much more likely that they date from the 18th–19th.

4.1.3 Sanskrit Editions (incl. *Abhidharmakośavyākhyā*^{IV})

Wogihara (1936)

WOGIHARA (1936) is, in our estimation, the most reliable and most judiciously conceived edition containing the fourth chapter of the *Abhidharmakośavyākhyā* to date. While there are instances where the editor of the present edition would (and does) opt against the preferred readings given in WOGIHARA (1936), it nevertheless

⁴⁹⁵ Compare our apparatus to नैष्यन्दिकोपात्तमहाभूतजा, where said manuscripts give There is an identical congruence at काष्टकु·दि between K₁K₂Ky

constitutes a work of great thought and industry, making best use of the witnesses available to the scholar at the time. WOGIHARA's critical edition collates Sanskrit manuscripts with Tibetan translations of the text, marks the root-verses in italics, and presents his critical edition in roman diacritics.

WOGIHARA (1936) bases his critical edition on the following sources:

- **Ko** acted as primary witness⁴⁹⁶ and was associated with the the siglum C in the apparatus given in WOGIHARA (1936).
- Wogihara relied on an apograph of **Pa**, copied and provided by Dr. B. NANJIO⁴⁹⁷, as a secondary witness.

To and **Ky** have been rejected by Wogihara with the remark that he eventually “had to give up these ... two because they contained many errata and made no contribution at all for emendation”⁴⁹⁸. Despite this assertion, we shall see, that there are instances where W consults **To** and **Ky** in the fourth chapter of the S.

With regards to auxiliary resources, WOGIHARA contends that the “Tibetan version is, I might say, absolutely necessary for reference to make up the deficiencies of the letters or to revise the clerical errors or to comprehend clear[l]y about [*sic.*] the dubious and doubtful passages, in the course of study”⁴⁹⁹. This has led to a slight but noticeable overemphasis on the relative weight of the Tibetan translation. Not only does the Tibetan translation contrast, at times sharply, at other times less so, with the Sanskrit wording, but there are also difficulties in transmission, as discussed in HAHN (2003: 105-117), DELEANU (2006: Vol 1. 73-105), VOGEL (1962: 21-33)⁵⁰⁰ and SCHNEIDER (1993: 23-4)⁵⁰¹; at the same time, the sparsity of resources available to WOGIHARA meant that he had to draw on what was available to him⁵⁰².

⁴⁹⁶ WOGIHARA (1932, p. 1) refers to it as the “principal original” which he “used and collated with that [apograph] of the Bibliothèque Nationale in Paris” as received from Dr. Nanjio.

⁴⁹⁷ WOGIHARA (1932, p. 1).

⁴⁹⁸ WOGIHARA (1932, p. 1)

⁴⁹⁹ WOGIHARA (1932, p. 2).

⁵⁰⁰ VOGEL, Claus. 1962. *Vāgbhāṭa's Aṣṭāṅgahṛdayasamhitā: The first five chapters of its Tibetan version*. Steiner, Wiesbaden 1965. (Abhandlungen für die Kunde des Morgenlandes, 37.2).

⁵⁰¹ Johannes SCHNEIDER. 1993. *Der Lobpreis der Vorzüglichkeit des Buddha: Udbhaṭasiddhasvāmins Viśeṣastava mit Prajñāvarmans Kommentar. Nach dem tibetischen Tanjur*. Indica et Tibetica Verlag: Bonn.

⁵⁰² WOGIHARA (1932-1936: 3) had recourse to what he refers to as two copies of a so-called “gnasbrtan edition possessed by Mr. Ekai Kawaguchi” which enabled him to collate “the fourth to the last chapters” against his Sanskrit sources. The Derge Tengyur was available to him only

A searchable electronic version of the text is available ⁵⁰³ which has been typed out by Seishi KARASHIMA and proofread by Siglinde DIETZ and Klaus WILLE.

Law (1949) & Law and Dutt (1957)

Narendra NATH LAW published an edition of Ch. 1-3 of the *Abhidharmakośavyākhyā* in 1949 and an edition of the fourth chapter in collaboration with Nalinaksha DUTT (1957)⁵⁰⁴. The work was published in the *Calcutta Oriental Series*, № 31. For the first publication, he initially relied on “a ferro copy of the transcription made by a Japanese Scholar”⁵⁰⁵, the provenance of which is not further specified, that had been made available to NATH LAW by Sir ASUTOSH. More heavily, however, he came to rely on a rotograph of the Cambridge manuscript⁵⁰⁶ (**Ca**) against which he collated WOGIHARA (1936) and the unspecified ferrocoppy originally produced “by a Japanese scholar”. The edition is rendered in *Devanāgarī*, marking the textual portions of the root-text in boldfont, and relies on four sources that are explicitly mentioned in the apparatus; These are given as ‘**A**’ (= [Sir] A [sutosh]?), ‘**C**’ (= C [ambridge]?), ‘**V**’, and ‘**J**’, (= J [apanese manuscript copy/edition by Wogihara]?). Regrettably, however, since there is no explanatory index siglorum, it is not clarified what external source the respective siglum refers to. Even after thorough scrutiny by way of collation of our own evaluation of the extant manuscripts against the presentation given in this edition, it remains unclear which sources are being referred to by each siglum, since correspondences between our own assessment of the text transmitted on the manuscripts only sporadically and inconsistently appears to coincide with those in this edition.

Those issues aside, both volumes feature helpful introductory general summaries of *Kośasthāna* 1–3 as well as tributes to previous scholars’ effort in the field. NATH LAW and DUTT (1957) also provides also features a structural analysis and summary of *Kośasthāna* 4.

until the third chapter of the W was completed, and the Beijing Tengyur likewise enabled WOGIHARA to collate unspecified “parts of my work” against it.

⁵⁰³ <https://gretil.sub.uni-goettingen.de/> Last access date: 19th Jan, 2017.

⁵⁰⁴ NATH LAW and DUTT 1957.

⁵⁰⁵ PRUDEN (1990, p. lviii) relates that **Pa** “was reproduced by the Japanese scholars Bun’yu Nanjō and Kenjū Sasahara, and deposited in the Ōtani University Library, Kyoto”.

⁵⁰⁶ We share this assessment with PRUDEN (1990, p. lvii).

Shastri (1970, 1971, 1973)

Swami Dwarikadas SHASTRI has published an edition of the *Abhidharmakośa*, together with the *Abhidharmakośabhāṣya* that is accompanied by a edition is rendered in edition of the *Abhidharmakośavyākhyā*. The introduction comprises a short *laudatio* and pithy summary of the contents. The work is held in edition is rendered in *Devanāgarī*-format. Although SHASTRI professes to have given variant readings in the apparatus, it should nevertheless be noted that his is a negative apparatus. As ŚĀSTRĪ explains in his introduction to vol. 3⁵⁰⁷, he relied principally on the following sources:

1. For the readings of the *Abhidharmakośabhāṣya*, ŚĀSTRĪ relied on the printed edition issued by the Kāśīprasāda Jāyasavāla Research Institute in Patna. This source contains the *Abhidharmakośabhāṣya* only. The siglum employed in his apparatus for this work is 𑖑° (presumably for Kā[śīprasāda Research Institute]).
2. For the readings of the *Abhidharmakośavyākhyā*, ŚĀSTRĪ relied on sparingly described printed source ‘from Kolkata’ as edited by a certain Śrīlāhā which contains Kośasthāna 1–4 of the *Abhidharmakośavyākhyā*. This printed source contains *Abhidharmakośavyākhyā* until the fourth chapter. From our analysis, it appears highly likely that what SHASTRI refers to as the ‘printed reading’ (मुद्रितः पाठः), corresponds to this source.
3. Though SHASTRI announces (*ibid.*) that textscWogihara’s edition is referenced via the siglum 𑖑, this siglum is very rarely—if ever—encountered.

It should be noted that SHASTRI (*ibid.*) professes to have preferred the reading of the *Abhidharmakośavyākhyā* over the *Abhidharmakośabhāṣya* by rote whenever a rendition of a portion of the root text does not harmonize between the sources.

⁵⁰⁷ SHASTRI (1973, p. vi).

4.1.4 Sanskrit Sources of *Abhidharmakośa* and *Abhidharmakośabhāṣya*

Sanskrit Sources of the *Abhidharmakośa*

PRUDEN (1990, p. lvi) informs us that the *Abhidharmakośa* has “traditionally been known” and has been translated into Chinese, which he takes as indicative of its (possibly) “having had an independent circulation in India”. However, the prose section “had long been lost, but in 1935 Rāhula Sāṅkṛtyāyana discovered a palm-leaf manuscript of both the *kārikā* and the *bhāṣyam* of the *Abhidharmakośa*, that is, the full text of this work, in the Tibetan monastery of Ngor, a Sakyapa institution located some two days’ ride south of Shigatse.

This palm-leaf manuscript dates from the 12th or the 13th century. It is an incomplete text: in the sixth chapter, *kārikās* nos. 53 to 68 are missing. Nevertheless, the manuscript has some 600 *kārikās*, plus 13 from the last chapter.”⁵⁰⁸

Photographic reproductions have been preserved (a) in the TUCCI collection, (b) in the Rāhula Collection of the K.P. Jayaswal Research Institute, Patna; moreover a (c) reproduction from the negative films of the Rāhula Collections has been made available to Prof. Akira HIRAKAWA and Toshio SAKO at the University of Tokyo, and are now preserved in the Department of Indian Philosophy and Sanskrit Philology, Faculty of Letters, University of Tokyo. SAKO (1989, pp. 1–2) describes the manuscript in the following way: “16 folios come out in each photo-copy. (Only in 22A, 15 folios come out. The blank obverse of 22B₁.VI seems to be dropped.) This manuscript consists of 368 paper folios in total ..., the manuscript of the *Abhidharmakośakārikā* includes another incomplete folio (4a<?>. 1B.III, 4b<?>.1A. III), which corresponds to the *Abhidharmakośabhāṣya* from p.31, l. 18 to p.32, l.23.

According to Sāṅkṛtyāyana’s report, the size of folios is 12x2[.5] inches. Every chapter has its own consecutive numbers in [the] left margins of r[e]verse sides. Each folio is written on both obverse and reverse sides except [for] all beginnings and some ends of chapters. Each chapter begins on the reverse side of the first folio, the obverse side of which is left blank. If a chapter ends on one side[,] like 2B₁.V, that side is regarded as the reverse side because it has a consecutive number ... [E]ach side usually has seven lines with about 70 akṣaras.

⁵⁰⁸ PRUDEN 1990, pp. lvi–lvii.

According to the remarks of Prof.” EJIMA (1987, p. 2), SAKO (*ibid.*) continues, “this manuscript maybe originates from Northern India or Nepal [and was most likely copied] in the second half of the 13th century.

The scribe of this manuscript often doubles consonants after ‘r’ [=gemination] ... He freely alternates nasals and anusvāras. He very rarely puts avagrahas ... and puts daṇḍas far more times than aptly required ... If there are any miswritten letters, the scribe sinerely erases them with two tiny scratches just upon each of those letters and re-writes the right ones after them, or re-writes them in the margin usually with their line number by his own hand, except in [a few exceptional] cases. Dr KAFLE⁵⁰⁹ characterizes the script as a ‘subset of the Bengali script-family’.

Regarding the root text contained on said manuscript, GOKHALE (1946) published an edition of the Sanskrit *kārikās* based thereon in the Journal of the Bombay Branch of the Royal Asiatic Society.

Sanskrit Sources of the *Abhidharmakośabhāṣya*

PRADHAN (1967) has produced an edition of the *Abhidharmakośabhāṣya* in *Devanāgarī*, followed by a second edition in 1975. However, it needs to be mentioned that there are a number of instances where the first edition might be considered as giving more accurate readings than the second edition.

SHASTRI (1970), likewise gives an edition of the *Abhidharmakośabhāṣya* in conjunction with the *Abhidharmakośavyākhyā* as extrapolated below.

4.1.5 Other relevant Materials

The Hirakawa Index

Akira HIRAKAWA has published an Index to the *Abhidharmakośabhāṣya*⁵¹⁰ (*Kusharon-sakuin*) in three volumes (1973, 1977, 1978). The first volume gives an index to PRADHAN (1967), the “lead words in this inndex are given in Sanskrit, with their Tibetan and Chinese translations. The Chinese words are given as they

⁵⁰⁹ By way of *electronic communication* (March 7th, 2020)

⁵¹⁰ HIRAKAWA, Akira. *Kusharon-sakuin*. Tokyo: Daizo Shuppan Kabushikikaisha.

appear in Hsüan-tsang's translation of the *Kośabhāṣyam*, with the variants of Paramārtha given when needed. In this index, the first and all subsequent occurrences of the Sanskrit lead words are given (as found in Pradhan's edition of the text), followed by the use of each word in a compound, then by its Tibetan and Chinese translation. Part One of the *Kusharon-sakuin* is prefaced by a long English essay by Professor Hirakawa dealing with a number of topics raised by the *Kośabhāṣyam*: the date of Vasubandhu, the relation of the *Kośabhāṣyam* to the Yogācāra tradition ..., the relation of the Sautrāntikas and Mahāyāna Buddhism, and a review of the internal structure and the contents of the *Kośabhāṣyam*.⁵¹¹

The second volume gives an index to the Taisho Edition (Chinese-Sanskrit), and “in this index the lead entries are given in Chinese, with their Sanskrit equivalents; the occurrence of the Chinese words in both the translations of Hsüan-tsang and Paramārtha are shown, as well as the location of the Sanskrit originals in Pradhan's edition of the text.”⁵¹²

The third volume gives an index to the Peking edition (Tibetan Sanskrit). “The references to the Tibetan *Kośabhāṣyam* (published in the *Bauddha Bharati Series*, vols. V, VI, VII, IX), to the Taishō editions of the text (the translations of Hsüan-tsang and Paramārtha), to the *Kandō* edition of Kyokuga Saeki ..., and to both the Peking and the Derge edition of the Tibetan *Kośabhāṣyam*. Part Three also contains an Addenda section with a supplement to the Sanskrit of Part One, and a valuable supplement to the corrigenda of Pradhan's text; and a 53-page corrigenda to Parts One and Two of this index concludes this work.”⁵¹³

These works were compiled in collaboration with S. HIRAI, S. TAKAHASHI, N. HAKAMAYA, and G. YOSHIZU.

For a brief presentation of Saeki's index to the *Abhidharmakośabhāṣya*, called the *Kandō-Kusharon-sakuin*, based on the Chinese translation of the work, consult PRUDEN (1990, pp. lix–lx)

⁵¹¹ PRUDEN (1990, p. lx).

⁵¹² PRUDEN (1990, p. lx).

⁵¹³ PRUDEN (1990, pp. lx–lxi).

Funabashi's Japanese translation of the *Abhidharmakośavyākhyā*

FUNABASHI (1987) has produced a Japanese translation of the *Abhidharmakośavyākhyā*⁵¹⁴ that includes a number of mostly rather insightful suggested emendations and conjectures to the text, which we have worked into the present edition.

Dr. Toshio HORIUCHI has kindly and very helpfully explained how to extract these critical notes without knowledge of the Japanese language. An abbreviated summary of his explanation has been included in the appendix to this work as a visual supplement.

Fukuhara's Japanese study of ch. 4 and 5 of the *Abhidharmakośa*

FUKUHARA (1986) has produced a study of the fourth and fifth chapters of the *Abhidharmakośa*.

⁵¹⁴ The original title is 俱舍論の原典解明. 世間品 (*Kusharon no genten kaimei. Sekenbon*)

Editorial Principles

5.1 Conventions

5.1.1 The English Rendition of the *Abhidharmakośabhāṣya*

THE EXTANT ENGLISH VERSION offered by PRUDEN is a translation of a French rendition of the Chinese translation of the original Sanskrit work. Since the Chinese translation of the Sanskrit already departs from the original source to a noticable degree—and each consecutive transposition entails further distortion—we have chosen not to render PRUDEN’s (1990) work verbatim, but to provide our own translation with an eye to dissimilarities and congruence when read against the original Sanskrit as well as against further translations into French (LA VALLÉE POUSSIN 1924), Russian (RUDOJ and OSTROVSKAYA 2001), and English (DOWLING: 1976; SAKO: 1996, pp. 430–610)⁵¹⁵. SAKO’s work, particularly, has been helpful in informing our judgment especially with regards to the section spanning from 4.3^c_{ii}–4.4^d.⁵¹⁶

⁵¹⁵ SAKO’s work is specifically helpful, since—as noted in the introduction to the edition—it gives an English rendition of Sthiramati’s (=Blo brtan) commentary, extant in Tibetan under the title ‘*Chos mngon pa mdzod kyi bshad pa’i rgya cher ’grel pa*’, (Toh. №4421). (The work has been translated into Tibetan from the original Sanskrit by Chos skyong bzang po.

⁵¹⁶ As indicated in the introductory section of chapter 7, it is to be explicitly noted that our English rendition of the *Abhidharmakośabhāṣya*, intended primarily for the purpose of reference, is influenced by the translations offered by SAKO, LA VALLÉE POUSSIN, RUDOJ & OSTROVSKAYA, PRUDEN and DOWLING and is *not* to be categorized as part of the research effort of this volume. The research component—comprising an annotated translation on the basis of a critical edition—is strictly limited to our translation of Yaśomitra’s commentary to the *Abhidharmakośabhāṣya*, the *Sphuṭārthābhidharmakośavyākhyā*.

5.1.2 Orthographic Practice

Although we are aware that, in recent years, an intricate and elaborate debate has been unfolding that has been taking as the object of its inquiry the question of whether a semantic distinction is to be drawn between “(bodhi)satva” and “(bodhi)sattva”⁵¹⁷ We note that, historically, ‘sattva’ is commonly written as ‘satva’ in manuscript culture, and we have come to treat it as spelling variants of the same term, in the same way as we do not distinguish semantically between the variant ‘dharma’ and ‘dharmma’⁵¹⁸, or spelling variants such as ‘saṃdehaḥ and ‘sandehaḥ’.

Since orthographical variation, deviations in gemination and degemination before and after semivowels, recurrent instances of orthographical malpractice—especially in manuscripts—have been noted, analysed, and accepted as widespread phenomenon already centuries ago, we have reached the editorial conclusion of not displaying such secondary variation in a specific ‘accidentals’-section in our apparatus. For example, ऽङ्कुर⁵¹⁹ as attested to in W³⁴⁶ has been tacitly streamlined as ऽङ्कुर without any particular mention as accidental variant.

Our rationale for this decision is based on our assessment that the benefit derived from the display of ‘accidentals’ does not outweigh the cost of increased unwieldiness of the apparatus.

⁵¹⁷ Dr. DELHEY (University of Hamburg) suggested (*by way of personal communication*, 27.10.2017) that it is not strictly necessary to draw any such distinction, since ‘Bodhisattva’ and ‘Bodhisatva’ are simply orthographical variants derived from *gemination* and *degemination*, although there might be also phonological differences. WACKERNAGEL (1896, 112, §98a)’s grammatical analysis supports the latter position: “Nach P. 8, 4, 46 ff. wird ein auf *r* oder *h* folgender Konsonant (doch nicht ein Sibilant, dem ein Vokal folgt) und ein auf einen Vokal folgender erster Konsonant einer Gruppe verdoppelt: z.B. árttha- : arthá-, jihmmá- : jihmá, aggní- : agní. Śākalya leugnete alle solche Doppelung P. 8, 4, 51; andre [sic] beschränken sie auf gewisse Fälle P. 8, 4, 50; andre [sic] dehnen sie noch weiter aus Kommentar. zu P. 8, 4, 47 RPr. 6,1f (378 ff.) TPr. 14, 1 ff. VPr. 4, 97 ff. APr. 3, 28 ff. In Inschriften und Handschriften kommt diese Doppelung vielfach zur Anwendung (inschriftlich auch hinter Anusvāra), doch mit grossen Schwankungen Weber Ind. St. 4, 246, ff. Whitney § 228f. Fleet C. Inscr. Ind. 3, passim.” Dr. DELHEY has furnished further evidence in support of his argument by pointing to Pāṇini’s *Aṣṭādhyāyī* (§§ 7-8) in the rendition of RENOU (1966a) (*electronic correspondence*, Nov. 1, 2017).

⁵¹⁸ We would like to acknowledge Prof. ISAACSON’s thought process in finding this latter parallel (personal communication, June 29, 2017.)

⁵¹⁹ Taken from the segment तद्यथा बीजापाते भाव्यो ऽङ्कुरः 1, § 4 of this edition.

5.1.3 Word Separation

With regards to word separation in the Devanāgarī writing system, LEHMANN (2011, p. 68) notes that conventions differ when applied to printed media and when governing (hand-written) manuscript use (where, as a rule, *akṣaras* are not separated). Since influential research- and publishing houses have developed their own individual styles⁵²⁰, we will base this edition on the four main rules as laid out by LEHMANN (2011, pp. 68–9)⁵²¹:

1. If a final व्यञ्जन (consonant) is followed by an initial स्वर (vowel), no separation occurs:

kariṇām iti → कारिणामिति

2. If a final स्वर, विसर्गः or अनुस्वार is followed by an initial व्यञ्जन, the segments are separated:

atha yad etad iti vistaraḥ → अथयदेतदिति विस्तरः

3. In case a final व्यञ्जन is followed by an initial व्यञ्जन two options are possible, with our present edition adopting the first:

- (a) (*adapted*) no separation occurs:

atha kasmāt teṣām → अथ कस्मात्तेषाम् (As followed by Law & Dutt)

- (b) (*discarded*) separation occurs:

atha kasmāt teṣām → अथ कस्मात् तेषाम् (As followed by Śāstrī)

4. Compounds are, of course, not separated:

sattva-vaicitryam → सत्त्ववैचित्र्यं

⁵²¹ In sum, separation occurs only when a final स्वर, विसर्गः or अनुस्वार is followed by an initial व्यञ्जन.

5.1.4 Basic Conspectus Siglorum

Listed below are the symbols and abbreviations indicative as employed in the critical apparatus. Note that the Sigla of the relevant manuscripts and editions are listed in the subsequent section, entitled “descriptive listing of the sources”.

[SYMBOLS]

?	uncertain reading
[...]	editorial injection
—	lacuna
	A broken bar is employed to signify a ‘light danda’ and is to be read as if it were a western comma, or semi-colon
°	a degree-sign signifies that preceding (or ensuing) textual portions are to be supplied from the running text
□	empty space left in the <i>ms</i> by the scribe of an apograph, with the approximate correspondence of one □ per अक्षर
*	the asterisk signifies a Sanskrit term is reconstructed on the basis of the extant Tibetan, which is supplied in parenthesis
.	a raised dot corresponds to a long dash the scribe has inserted into the apograph in place of an अक्षर that had either perished or had become unintelligible in the manuscript he was copying
†...†	the portion enveloped by <i>cruces critica</i> (= <i>cruces desperationis</i>) has deteriorated to such a degree that neither an intricate effort at deciphering the section, nor restorative conjecture can profitably be attempted
✽	scribal ornamentation—such as <i>puṣpikā</i> —typically occurring at structural juncture points and in the colophon section of a manuscript
...]	demarcation of the lemma

[ABBREVIATIONS]

<i>ac</i>	A superscribed ‘ <i>ac</i> ’ indicates ‘ <i>ante correctionem</i> ’
<i>AKVy</i>	A superscribed ‘ <i>AKVy</i> ’ indicates that, contrary to the adopted reading, the given edition identifies the referent section as pertaining to the <i>Sphuṭārthā</i> (Whilst such a marking might appear pedantic, otiose, and cumbersome, there are warranted instances for the adaptation of this convention. In verse 3 _i ^c , the elimination of the transmitted इति partly hinges on the syntactical and semantic context in which संस्थाने is identified by WOGIHARA as pertaining to the <i>Abhidharmakośavyākhyā</i> .)
<i>AKBh</i>	A superscribed ‘ <i>AKBh</i> ’ indicates that, contrary to the adopted reading, the given edition identifies the referent section as pertaining to the <i>Abhidharmakośabhāṣya</i>
<i>Bh_*^{an}</i>	A reconstruction of the Sanskrit from non-Sanskrit sources as proposed in the annotations to the <i>AKBh</i> as published by SAKO (1989)
<i>Bh_{ms}^{an}</i>	When the manuscript reading of S is deciphered differently by the current editor than by SAKO (1989), the latter is given as <i>Bh_{ms}^{an}</i> , e.g. “तत्कृतं S; तत्कृतं <i>Bh_{ms}^{an}</i> ”
<i>conj.</i>	conjecture
<i>cf.</i>	<i>conferatur</i> , i.e. ‘in contradistinction to what is displayed in the source referred to’
<i>em.</i>	emendation
<i>ex conj.</i>	founded on conjecture
<i>fol.</i>	folio
<i>m.c.</i>	<i>metri causa</i>
<i>pc</i>	A superscribed ‘ <i>pc</i> ’ indicates ‘ <i>post correctionem</i> ’
<i>r</i>	<i>recto</i> side of a manuscript leaf
<i>Tib</i>	A superscribed <i>Tib</i> indicates that an edition—or the FUNABASHI translation—sources its reconstruction of the asterisked Sanskrit phrase in the Tibetan translation
<i>v</i>	<i>verso</i> side of a manuscript leaf

5.1.5 Assorted Listing of the Sources

The *Abhidharmakośa*

[SANSKRIT]	[EDITIONS]
AK ^S _{ed}	GOKHALE (1946)
[TIBETAN]	[EDITIONS]
AK ^T _{ed}	This siglum refers to the Tibetan version of the <i>Abhidharmakośa</i> as given in this study
[JAPANESE]	[STUDIES]
Fuk	FUKUHARA (1986) provides a study on the fourth and fifth chapters of the Kārikā.

The *Abhidharmakośabhāṣya*

[SANSKRIT]	[MANUSCRIPTS]
S	the siglum S denotes the manuscript Rāhula SĀNKRITYĀYANA (1937, pp. 18–19, 53–54) photographed in the manuscript library of monastery in September 1936.
[EDITIONS]	
AKBh ^P ₆₇	The first edition of the <i>Abhidharmakośabhāṣya</i> as provided by PRADHAN (1967) contains instances of text-critical assessment that intermittently surpass those contained in the second edition. Hence, it makes sense to read both editions in critical conjunction.
AKBh ^P ₇₅	PRADHAN (1975)
[TIBETAN]	[CANONICAL EDITIONS]
C	Cone Tengyur
D	In the Derge Tengyur, the <i>Abhidharmakośabhāṣya</i> is contained in vol. ༧, ff. 26 ^b –258 ^a . It has been assigned Toh. № 4090.
G	Ganden [=Golden] Tengyur
N	Narthing Tengyur
P	In the Beijing Tengyur, the <i>Abhidharmakośabhāṣya</i> is contained in vol. ༧, and is therein listed as № 5591.
X	The ‘Pedurma’ or ‘Comparative Tengyur’ (2001)

- [MODERN EDITIONS]
- Bh_{ed}^T The Tibetan edition of the *Abhidharmakośabhāṣya* as contained in this volume
- [CHINESE]
- [CANONICAL VERSIONS]
- Taishō the “Taishō Shinshū Daizōkyō” comprises the Tripiṭaka in Chinese.
- Zhēn *Ē-pí-dá-mó-jù-shè-shì-lùn* (=阿毘達磨俱舍釋論), listed under Taishō № 1559, vol. 29, as translated by Zhēn-dì (真諦), 499–569 C.E.
- Xuán *Ē-pí-dá-mó-jù-shè-shì-lùn* (=阿毘達磨俱舍論) listed under Taishō № 1558, vol. 29, as translated by Xuán-zàng (玄奘), 602–664 C.E. in 651–654 C.E.
- [FRENCH] [CRITICAL TRANSLATION FROM THE CHINESE RENDITION OF THE SANSKRIT]
- VP_{tr} LA VALLÉE POUSSIN (1924) translated critically from the Chinese with consultation of the Cambridge-manuscript (PRUDEN 1990, p. lvii)
- [RUSSIAN] [CRITICAL TRANSLATION]
- R_{tr} RUDOJ and OSTROVSKAYA (2001)
- [ENGLISH]
- P_{tr} PRUDEN (1990)
- S_{tr} Toshio SAKO (1996): SAKO’s dissertation contains both a broad, well-founded introduction to the conception of Karma, as well as an English rendition of the initial segment of ch. 4 of the AKBh, that is to say, P_{ed}ⁱⁱ 192, l.1–p. 205, l.11).
- D_{tr} The scholarly translation of *Abhidharmakośabhāṣya*^{IV} into English published by DOWLING (1976) has been rigorously consulted in this study, as marked at the appropriate juncture in the translation section of this work.

[TEXT-CRITICAL STUDIES]

- Bh^{an} The text-critical annotations to *Abhidharmakośabhāṣya*^{IV}₁₋₁₂ provided by SAKO (1989), containing many a useful note as well as references to related works. Let it be noted that we are unacquainted with the particularities of the editorial conventions adopted therein, which, regrettably, have not been explicitly spelled out: first of all, the ☆-symbol, employed in the annotation to Pⁱⁱ_{ed} p. 195, l. 3 (‘चित्रास्तरणे’)—and reproduced in our apparatus to §4.3ⁱ—possibly indicates illegible letters in the Chinese of Zhēn (226^a₂₆). Secondly, context seems to rather stringently suggest that square brackets, employed, for example, in Bh^{an}₁₁’s annotation to Pⁱⁱ_{ed} p. 193, l. 13, indicate partially illegible characters.
- Bhⁱⁿ. The index to the *Abhidharmakośabhāṣya* in its Sanskrit, Tibetan, and Chinese versions as compiled by HIRAKAWA (1973, 1977, 1978)

The *Sphuṭārthābhīdharmakośavyākhyā*

[SANSKRIT]

[MANUSCRIPTS]

- Ca The *Cambridge ms*
- K₁ The *Kathmandu ms* replete with paratextual addenda (ff. 183^r–228^v)
- K₂ The complete *Kathmandu ms*
- To The *Tokyo ms* (Matsunami 8)
- Ky The *Kyoto ms*
- Be The *Berlin ms*
- Pa The *Paris ms* (ff. 248^v–310^v)
- Ko The *Calcutta ms*

[DISCARDED MANUSCRIPTS]

- SPB The *discarded Minayev Apograph* housed in Saint-Petersburg, RUS
- K₃ The *incomplete Kathmandu* fragment transmitting ch. 1–2 of the *Abhidharmakośavyākhyā*, *discarded*
- T₂ The *incomplete Tokyo* fragment (Matsunami 9), *discarded*

- [EDITIONS]
- ND_{ed} NATH LAW and DUTT (1957)
- Ś_{ed} SHASTRI (1971). Note that SHASTRI marks his reading of W_{ed} and ND_{ed} simply as “printed reading” (Skt. मुद्रितः पाठः). Also worth noting is the fact that Ś_{ed} classifies इति as pertaining to the root-text itself, whenever it functions as a quote marker of any given section in the root text.
- Vy_{ed}^S The Sanskrit edition of the व्याख्या as contained in this volume.
- W_{ed} WOGIHARA (1936)
- [ANNOTATIONS]
- W^{corr.} Corrections from W’s list of corrigenda, *ibid.*
- Bh^{an} SAKO (1989) provides text-critical notes and useful annotations in consideration of the wider nexus of related commentarial literature in Sanskrit, Tibetan, and Chinese.
- [TIBETAN] [CANONICAL EDITIONS]
- C Cone Tengyur
- D Derge Tengyur
- G Ganden [=Golden] Tengyur
- N Narthang Tengyur
- P The Beijing Tengyur transmits the AKVy under the Tibetan title of ཚོས་མངོན་པའི་མངོན་གྱི་འགྲེལ་བཤད་, №5593, vol ལུ, ff. 2a, l.1–24b, l.2.
- X ‘COMPARATIVE’ TENGYUR (2001)
- [MODERN EDITIONS]
- Vy_{ed}^T The Tibetan edition of the AKVy as contained in this volume.

[JAPANESE]

[CRITICAL TRANSLATION]

F_{tr}

FUNABASHI's (1955) translation of the AKVy into Japanese is immensely helpful even for scholars who are not conversant in Japanese, since it contains multiple, helpful annotations and textcritical suggestions, for which reason we have chosen to include a 'rudimentary key' to this work in the appendix⁵²². Since we are not to any degree conversant in Japanese, we have opted to display references for each text-critical note, whereby a superscribed arabic numeral refers to a page number in the work, whereas an addorsed further numeral (separated by a period) indicates the footnote on that page: 42 hence refers to FUNABASHI and S. YAMAGUCHI (1955, p. 4, *fn.* 2).

Classical Commentaries indirectly cited in this Study

Note that these commentaries, amongst other sources, form an intricate part of Toshio SAKO's (1989) critical analysis of the *Abhidharmakośabhāṣya*.

[TIBETAN]

[CANONICAL EDITIONS]

Sthi

The *Abhidharmakośabhāṣyatīkā Tattvārthānāma* of Sthiramati, 6th century C.E., (ཚཱ་མཛོན་པའི་མཛོད་ཀྱི་བཤད་པའི་རྒྱ་ཆེར་འགྲེལ་པ་དོན་གྱི་དེ་ལོ་ན་ཉིད་ཅེས་བྲ་བ།); transmitted in P (N^o 5591), vol. ཨོ ff. 119b, l.8–150a, l.7.

Pūr

The *Abhidharmakośatīkā Lakṣaṇānusāriṇīnāma* by Pūrṇavadhana, 7th to 8th century C.E., (ཚཱ་མཛོན་པའི་མཛོད་ཀྱི་འགྲེལ་བཤད་མཚན་ཉིད་ཀྱི་རྗེས་སུ་འབྲང་བ་ཤེས་བཟ་བ།); transmitted in P (N^o 5594), vol. ཉུ ff. 1a, l. 1–30a, l.4.

[CONSIDERED ONLY IN PASSING FOR THIS STUDY]

Śam

The *Abhidharmakośatīkā Upāyikānāma* by Śamathadeva, (ཚཱ་མཛོན་པའི་མཛོད་ཀྱི་འགྲེལ་བཤད་ཉི་བར་མཁོ་བ་ཤེས་བྲ་བ།); transmitted in P (N^o 5595). SAKO (1989, p. 6) notes that both HONJŌ (1984) and FUJITA (1984) draw on this commentary in their respective studies.

- Vin Vinītabhadra's *Abhidharmakośaśāstrakārikābhāṣya* ཚོས་མངོན་པའི་མངོན་གྱི་བསྟན་བཅོས་གྱི་ཚིག་ལེའུར་བྱས་པའི་རྣམ་པར་བཤད་པ།; transmitted in P (Nº 5592) and D (Nº 4091). (Note that the work, in addition to Vinītabhadra (འདུལ་བཟང་) has also been attributed to Saṅghabhadra (འདུན་བཟང་).
- Diñ Diñnāga's मर्मप्रदीप (ཚོས་མངོན་པའི་མངོན་གྱི་འགྲེལ་པ་གནད་གྱི་སྒྲོན་མ་ཤེས་བྱ་བ།); transmitted in P (Nº 5596).
- [CHINESE]
- Ē-pí-dá-mó Shùn-shèn-lǐ-lùn* (=阿毘達磨順正理論, न्यायानुसारिणी, Taisho Nº 1562) composed by Saṅghabhadra (衆賢), 5th century C.E.; translated by Xuán-zàng in 653–654. Taisho 29, 529³–548³₃.
- Xiǎn *Ē-pí-dá-mó-zàng Xiǎn-zōng-lùn* (=阿毘達磨藏顯宗論, Taisho Nº 1562) of Saṅghabhadra (衆賢); translated by Xuán-zàng in 651–652 C.E. Taisho 29, 859⁶–548⁶₁₂.
- Pǔ-guāng *Jù-shè-lùn-jì* (=俱舍論記, Taisho Nº 1821), composed by Pǔ-guāng (普光) by 664 C.E.; Taisho 41, 200⁹–217⁹₁₆.
- Fǎ-bǎo *Jù-shè-lùn-shū* (=俱舍論疏, Taisho Nº 1822), composed by Fǎ-bǎo (法寶) by 703 C.E.; Taisho 41, 627⁹–640⁹₂₃.
- Yuán-huī *Jù-shè-lùn-sòng-shū* (=俱舍論頌疏, Taisho Nº 1823) of Yuán-huī (圓暉), composed by 654 C.E.; Taisho 41, 889⁷–894⁷₁₇.

Other Sources indirectly cited in this Study

Note that SAKO (1989) draws on the following sources in his text-critical analysis, which—despite our linguistic limitations of the primary languages—are hence also indirectly consulted for this study:

[PĀLI]

- Sam.-nik.* The *Samyutta-nikāya* as edited by MORRIS and A. K. WARDER (1989).
- Aṅg.-nik.* The *Aṅguttara-nikāya* as edited by FEER (1994).
- Maj.-nik.* The *Majjhima-nikāya* as edited by TRENCKNER (1993).

[CHINESE]

- Zá *Zá-ē-hán-jīng* (=雜阿含經, संयुक्तागम), Taisho Nº99.
- Zēng *Zēng-yì-ē-hán-jīng*, (=增一阿含經, एकोत्तरागम), Taisho Nº125.
- Zhōng *Zhōng-ē-hán-jīng* (=中阿含經, मध्यमकागम), Taisho Nº26.

किं तर्हि ।

सत्त्वानां

5

कर्मजं लोकवैचित्र्यं

[1a]

यदि कर्मजं कस्मात्सत्त्वानां कर्मभिः कुङ्कुमचन्दनादयो रम्यतरा जायन्ते न तेषां शरीराणि ।
कर्माण्येव तान्येवंजातीयानि । व्यामिश्रकारिणां सत्त्वानां यदाश्रयाश्च व्रणभूता जायन्ते भोगाश्च
रम्यास्तत्प्रतीकारभूताः । अव्यामिश्रकारिणां तु देवानामुभये ऽपि रम्याः ।

7

9

AKBh^{Skt} 4.1^b

किं पुनस्तत्कर्मेत्याह

चेतना तत्कृतं च तत् ।

11 [1b]

सूत्र उक्तं द्वे कर्मणी चेतना कर्म चेतयित्वा चेति । यत्तच्चेतयित्वा चेतनाकृतं च तत् ।
ते एते द्वे कर्मणी त्रीणि भवन्ति । कायवाङ्मनस्कर्मणि । कथमेषां कर्मणां व्यवस्थानम् ।
किमाश्रयत आहोस्वित्स्वभावतः समुत्थानतो वा । आश्रयतश्चेदेकं कायकर्म प्राप्नोति । सर्वे-
षां कायाश्रितत्वात् । स्वभावतश्चेद्वाक्कर्मैकं प्राप्नोति । वचसः कर्मस्वभावत्वात् । समुत्थान-
तश्चेन्मनस्कर्मैकं प्राप्नोति । सर्वेषां मनःसमुत्थितत्वात् । यथाक्रमं त्रिभिः कारणैस्त्रयाणामिति

13

15

5 सत्त्वानां कर्मजं] Bh^{an} notes that Xiǎn (859¹⁴), Sthi (120¹) and Pūr (3¹) explain desirable and undesirable effects in an analogous way.

6 लोकवैचित्र्यं] Note the previous discussion of the causes for variegation in the world in Pⁱⁱ_{ed} (p. 192, l. 3)

7 यदि कर्मजं] Zhēn (225³²) glosses यदि कर्मजम् with 若世間多種差別皆從業生.

12 द्वे कर्मणी चेतना कर्म चेतयित्वा चेति] Bh^{gn} refers the reader to Zhōng 111 (Taishō № 1, 600³⁴; compare *Ang.-nik.* 6, 63 [415,7]), 本事經 1 (Taishō № 17, 663⁸)

13 ते एते द्वे कर्मणी त्रीणि भवन्ति] Bh^{gn} refers to Shùng (531²¹) and Xiǎn (859⁵): 如是二業於契經中世尊說爲三.

6 कर्मजं] Pⁱ_{ed} Pⁱⁱ_{ed}; कर्मकजं S Note that—though dismissed by Bh^{gn}—the reading of S is theoretically possible, meaning “produced by the agent of an action” 8 तान्येवंजातीयानि ।] (=तान्येवजातीयानि) conj. Bh^{gn}F^{4.2}; तान्येवजातीयानि S Pⁱ_{ed} Pⁱⁱ_{ed}. Bh^{an} bases this emendation on his analysis of Zhēn (225³⁰) 是彼業種類如此。作雜業衆生，彼身有九瘡門甚可厭惡，外具生極可愛，以對治此身 (= एवंजातीयानि । ... य आस्रयाश् Bh^{gn}). Xuán (67¹¹) writes: 以諸有情業類如是。若造雜業，感內身形於九瘡門常流不淨，爲對治彼感外具生色香味觸甚可愛樂 (= ... एवंजातीयानि । ... यदाश्रयाश् ... तत्प्रतीकारभूताः । Bh^{gn}) 9 अव्यामिश्रकारिणां] S Pⁱ_{ed} Pⁱⁱ_{ed} Zhēn (225³⁶) 不造雜業 and Xuán (67¹⁶) 造純淨業故; Note that Bh^{gn} dismisses a secondary reading which the current editor takes to be possibly sourced in a singular, defective rendition in Pⁱⁱ_{ed} असव्यामिश्रकारिणां 11 तत्कृतं] S Pⁱ_{ed} Pⁱⁱ_{ed}; तत्कृतं Bh^{ms} 14 किमाश्रयत] Bh^{gn}; किमाश्रयतः Pⁱ_{ed} Pⁱⁱ_{ed}; किमाश्रतः S 15 ।] Bh^{gn}; om. Σ 15 ° वाक्कर्मैकं °] Pⁱ_{ed} Pⁱⁱ_{ed} Bh^{an}; वाक्कर्मैकं S 15 वचसः कर्मस्वभावत्वात्] Bh^{gn} notes that Zhēn (225³) reads: 於一切中但口是業故. Likewise, Xuán (67²³) reads 以三種中唯語即業故 (= * वाच एव कर्मत्वात् Bh^{gn}), and the महाविभाषा (587³): 語即業故 16 मनःसमुत्थितत्वात्] Bh^{gn}mss²; मनःसमुत्थितत्वात् Pⁱ_{ed} Pⁱⁱ_{ed} 16 ° त्रयाणाम् °] Bh^{gn} points to Zhēn (225⁵) 安立三業. Likewise, Xuán (67²⁵) 立三業 (= * त्रयाणां व्यवस्थानम्).

17 वैभाषिकाः । तत्र पुनः

चेतना मानसं कर्म

[1c]

AKBh^{Skt} 4.1^c

19 चेतना मनस्कर्मेति वेदितव्यम् ।

AKBh^{Skt} 4.1^d

तज्जं वाक्कायकर्मणी ॥ ४.१ ॥

21 यत्तच्चेतनाजनितं चेतयित्वा कर्मेत्युक्तं कायवाक्कर्मणी ते वेदितव्ये ।

17 वैभाषिकाः] Bh₈^{an} refers the reader to the महाविभाषा 113 (Taishō № 27, 587^b and notes that Xuán (67₂₅^b) appears to regard only यथाक्रमं त्रिभिः कारणैस्त्रयाणाम् as a Vaibhāṣika-position.

20 तज्जं] S P_{ed}ⁱ P_{ed}ⁱⁱ Bh₉^{an}; तज्जे AK_{ed}^S 20 वाक्कायकर्मणी] S Bh_{ms}^{an} (Bh₉^{an} grounds his conjecture in reference to W_{ed}¹⁹² and declares the ms reading is वाक्कायकर्मणी.); कायवाक्कर्मणी P_{ed}ⁱ P_{ed}ⁱⁱ (=ལུས་དང་ངག་གི་ལས་) Bh_{ed}^T ;

7.1.3 In the *Abhidharmakośavyākhyā*

AKVy^{Skt} 4.1^a

तीर्थकरविप्रतिपत्त्या समुत्पादितसंदेहः पृच्छति । अथ यदेतदिति विस्तरः । तत्र सत्त्ववैचित्र्यं धातु-
गतियोन्यादिभेदेन भाजनवैचित्र्यं मेरुद्वीपादिभेदेन व्यामिश्रकारिणामिति कुशलाकुशलकर्मकारिणाम् । अथ 23
कस्मात्तेषामाश्रया रम्या न भवन्ति भोगास्तु रम्या इति । सति चैवं विषयोपभोगः संभवति । आश्रयरम्यत्वे
हि कस्य प्रतीकारस्यविषयोपभोगः स्यात् । अव्यामिश्रकारिणामिति । रूपावचराणाम् । कामावचरा अपि देवा 25
अव्यामिश्रकारिकल्पा आश्रयविषयरम्याः । रम्यताहेतुकर्मद्वयकारित्वात् ।

AKVy^{Skt} 4.1^b

चेतयित्वा चेति । एवं चेदं करिष्यामीति । स्वभावतश्चेद्वाक्कर्मैकमिति । वागेव कर्मेति कृत्वा । इतरयोस्तु न कर्मत्वम् । 27
कायेन कायस्य वा कर्म कायकर्म । एवं मनस्कर्मैति न स्वभावतः कर्म । त्रिभिः कारणैरिति । आश्रयतः स्वभावतः
समुत्थानतश्चेति । त्रयाणामिति । कायवाङ्मनस्कर्मणामाश्रयतः कायकर्म । कायाश्रयं कर्म कायकर्मैति । स्वभावतो 29
वाक्कर्म । वागेव कर्मेति । समुत्थानतो मनस्कर्म । मनःसमुत्थितमिति कृत्वा ।

[AKVy^{Skt} 4.1^c–4.1^d]

Note that Yaśomitra does not comment on AKVy^{Skt} 4.1^c–4.1^d.

22 °कर°] Ko Pa W_{ed} Ś_{ed}; करे K₁ K₂ C Ky 22 °उत्पादित°] K₁ Ko Pa Ky W_{ed} Ś_{ed}; °पादिते°
K₂ C 22 यदेतद्] C Ko Pa W_{ed} Ś_{ed}; यं दत्तद् K₁ K₂ Ky 23 °योन्यादि°] K₁ K₂ Ko Pa Ky W_{ed} Ś_{ed};
°चोन्यादि° C 23 भाजन°] W_{ed} Ś_{ed}; भाजनसत्त्व° K₁ K₂ C Ko Pa Ky 23 °भेदेन] Ko Pa W_{ed};
°भेदेना° K₁ K₂ C Ky^{pc}; भेदाना Ky^{ac} 23 °मिति] K₁ K₂ C Ko Pa Ky W_{ed}; मिति Ś_{ed} 23
°कर्मकारि°] K₁ K₂ C^{pc} Ko Pa Ky W_{ed} Ś_{ed}; °कारि° C^{ac} 24 °तेषामाश्रया] K₁ K₂ C Ko Pa W_{ed} Ś_{ed};
°तेषां माश्रया Ky 24 भवन्ति] K₁ K₂ C Ko Pa W_{ed} Ś_{ed}; भवेत् Ky 24 °यरम्यत्वे] C Pa W_{ed} Ś_{ed};
°यरम्यत्व K₁; °यरम्यत्वं K₂; °यारम्यत्वे Ko; °यारम्यत्व Ky 25 °रस्य] W_{ed} K₁ K₂ F^{5.4}_{tr};
°रायरस्य C; °रापरस्य Ko Pa Ky; °राय Ś_{ed} 25 विषयो°] W_{ed} K₁ K₂ C Ko Pa Ky; र-
म्यविषयो° Ś_{ed} F^{5.4}_{tr} 25 अव्यामिश्र°] K₁ K₂ C Ko W_{ed} Ś_{ed} Pa; अव्यामिश्र° Ky 25 °कारिणाम°]
K₁ K₂ C Ko W_{ed} Ś_{ed} °करिणाम° Pa; करिणम् Ky 25 अपि] W_{ed} Ś_{ed}; इति K₁ K₂ C Ko Pa Ky 26
°कल्पा आश्रय°] C Ko Pa Ky W_{ed} Ś_{ed}; °कल्पाश्रय° K₁ K₂ 26 °हेतु°] K₁ K₂ C Ko Pa W_{ed} Ś_{ed};
°हेतु: Ky 26 °कारित्वात्] K₁ K₂ C Ko Pa W_{ed} Ś_{ed}; °कारित्वा Ky 27 चेतयित्वा] C Ko Pa W_{ed} Ś_{ed};
om. K₁ K₂ Ky 27 वाक्कर्मैकम्°] C^{ac} Ko Pa W_{ed} Ś_{ed}; वोक्कर्मैकम्° K₁ Ky; वाक्कर्मैकम्° K₂; वा-
क्कर्मैकम् C^{pc} 27 वागेव] K₂ C Ko Pa W_{ed} Ś_{ed}; वागेव K₁; चागेव Ky 27 न] K₁ K₂ W_{ed} Ś_{ed};
om. C Ko Pa Ky 27 °त्वम्] C K₁ K₂^{pc} correction mark displayed near 'त्व' Pa W_{ed} Ś_{ed}; °त्वां K₂^{ac} Ky
28 वा कर्म] C^{pc} Ko Pa Ky W_{ed} Ś_{ed}; वाक्कर्म K₁ C^{ac}; वाक्कर्म K₂ 28 °मेति] K₁ K₂ C Ko Pa Ky W_{ed};
र्म । इति Ś_{ed} 28 कर्म] K₁ K₂ C Pa Ky W_{ed} Ś_{ed}; कर्मा Ko 28 त्रिभिः] C Ko Pa W_{ed} Ś_{ed};
त्रिभिर्° K₁ K₂ Ky 28 आश्रय°] K₂ C Ko Pa Ky W_{ed} Ś_{ed}; °न्ताश्रय° K₁ 29 उत्थानत°]
K₁ C Ko Pa Ky W_{ed} Ś_{ed}; °उत्थान–K₂ 29 कायाश्रय°] K₁ K₂ Pa W_{ed} Ś_{ed}; आश्रय° C Ky; कायकर्म आ-
श्रय° Ko 30 वाक्कर्म] K₂ C Ko Pa W_{ed} Ś_{ed}; वाक्क° K₁; वाक्कर्म Ky 30 ।] K₁ K₂ C Ko Pa W_{ed};
॥ १ ॥ Ś_{ed}

7.2 Second Verse

7.2.1 Referent Root Verse in the *Abhidharmakośa*

- 1 ते तु विज्ञस्यविज्ञप्ती कायविज्ञप्तिरिष्यते ।
संस्थानं न गतिर्यस्मात्संस्कृतं क्षणिकं व्ययात् ॥२॥

7.2.2 In the *Abhidharmakośabhāṣya*

AKBh^{Skt} 4.2^a

- 3 ते तु विज्ञस्यविज्ञप्ती [2a]

ते तु कायवाक्कर्मणी प्रत्येकं विज्ञप्त्यविज्ञप्तिस्वभावे वेदितव्ये । तत्र तु

AKBh^{Skt} 4.2^b–2^c

- 5 कायविज्ञप्तिरिष्यते । [2b]

संस्थानं [2cⁱ]

- 7 चित्तवशेन कायस्य तथा तथा संस्थानं कायविज्ञप्तिः । गतिरित्यपरे । प्रस्यन्दमानस्य हि कायकर्म नो ऽप्रस्यन्दमानस्येति । त उच्यन्ते

AKBh^{Skt} 4.2^c_{ii}–2^d

- 9 न गतिर्यस्मात्संस्कृतं क्षणिकं [2c–dⁱ]

5 कायविज्ञप्तिरिष्यते] Bh^{gn} notes that Sthi (122³) presents Shùng's explanation (532³) as the opinion of other debaters. Shùng provides further extrapolations at 532¹³.

4 प्रत्येकं] Pⁱ_{ed} Pⁱⁱ_{ed}; प्रत्येक S 7 कायस्य तथा संस्थानं] S Pⁱ_{ed} Pⁱⁱ_{ed}; ལུས་དེ་དང་དེ་ལྟར་གནས་པ་ནི་ (=कायस्तथा संस्थितः Bh^{gn}) Bh^T_{ed} 7 प्रस्यन्दमानस्य हि कायकर्म नो ऽप्रस्यन्दमानस्येति] S Pⁱ_{ed} Pⁱⁱ_{ed}; Zhèn (225^b₁₃) gives 若身行動，必由業行動故，行動是身業 (=* कायस्य कर्म प्रस्यन्दमानमिति Bh^{gn}) and Xuán (67⁹), 以身動時由業動故 (=* कायस्य कर्म प्रस्यन्दमानमिति Bh^{gn}). For our processing of Bh^{gn}'s analysis of the Tibetan, i.e. ལུས་གཤམ་པ་ལས་ཡིན་ཉི་མེ་གཤམ་པ་ནི་མ་ཡིན་པའི་ལྷིང་རོ་ཤེས་ཟེར་ཏེ Bh^T_{ed} refer to the respective note in the translation.

को ऽयं क्षणो नाम । आत्मलाभो ऽनन्तरविनाशी । सो ऽस्यास्तीति क्षणिकम् ।
दण्डिकवत् । सर्वं हि संस्कृतमात्मलाभादूर्ध्वं न भवतीति यत्रैव जातं तत्रैव ध्वस्यते । तस्यायुक्ता 11
देशान्तरसंक्रान्तिः । तस्मान्न गतिः कायकर्म । स्यादेतदेव यदि सर्वस्य क्षणिकत्वं सिध्येत् ।
सिद्धमेवैतद्विद्धि । 13

AKBh^{Skt} 4.2^d

कुतः । संस्कृतस्यावश्यं

व्यात् ॥ ४.२ ॥

आकस्मिको हि भावानां विनाशः । किं कारणम् । कार्यस्य हि कारणं भवति ।
विनाशश्चाभावः । यश्चाभावस्तस्य किं कर्तव्यम् । सो ऽसावाकस्मिको विनाशो यदि 17
भावस्योत्पन्नमात्रस्य न स्यात् पश्चादपि न स्याद्भावस्य तुल्यत्वात् । तथान्यथीभूतः । न युक्तं
तस्यैवान्यथात्वम् । न हि स एव तस्माद्विलक्षणो युज्यते । दृष्टो वै काष्ठादीनामग्न्यादिसंयोगाद्वि- 19
नाशः । न च दृष्टाद्गिरिष्ठं प्रमाणमस्तीति । न च सर्वस्याकस्मिको विनाशः । कथं तावद्भवान्
काष्ठादीनामग्न्यादिसंयोगाद्विनाशं पश्यामीति मन्यते । तेषां पुनरदर्शनात् । संप्रधार्य 21
तावदेतत् । किमग्निसंयोगात्काष्ठादयो विनष्टा अतो न दृश्यन्ते उताहो स्वयं विनष्टा अन्ये
च पुनर्नोत्पन्ना अतो न दृश्यन्ते । यथा वायुसंयोगात्प्रदीपः पाणिसंयोगाद्द्वण्टाशब्द इति । 23
तस्मादनुमानसाध्यो ऽयमर्थः । किं पुनरत्रानुमानम् । उक्तं तावदकार्यत्वादभावस्येति ॥

11 लाभा] $P_{ed}^i P_{ed}^{ii}$; लाभो S 11 ऊर्ध्वं] $SP_{ed}^i P_{ed}^{ii}$; ऊर्ध्वं Bh_{ms}^{an} , with reference to BHS entry on ऊर्ध्व. 12 देशान्तरसंक्रान्तिः] $SP_{ed}^i P_{ed}^{ii}$; देशान्तरं संक्रान्तिः Bh_{ms}^{an} 12 स्यादेतदेव] $SP_{ed}^i P_{ed}^{ii}$; स्यादेतदेवं Bh^{an} on the basis of དེ་དེ་ལྟ་ཡིན་ཅོེ Bh_{ed}^T (= *स्यादेतदेवं Bh^{an}), Zhēn (225^b₂₀) 此義亦可然, and Xuán (67^f₁₆) 不至餘方義可成立. 15 व्यात्] $SP_{ed}^i P_{ed}^{ii}$; 最後?滅盡故 Zhēn (225^b₂₂) ; 後?必盡故 Xuán (67^f₁₇) 19 तस्यैवान्यथात्वम्] SP_{ed}^i ; तस्यैवन्यथात्वम् P_{ed}^{ii} 19 वै] $SP_{ed}^i P_{ed}^{ii}$; ཡང་མཐོང་ལ་ Bh_{ed}^T (= *दृष्टो ऽपि Bh^{an}) 19 काष्ठादीनाम्] $SP_{ed}^i P_{ed}^{ii}$; काष्ठादीनाम् Bh_{ms}^{an} 19 अग्न्यादिसंयोगाद्] $S^{pc} P_{ed}^i P_{ed}^{ii}$; མེ་དང་འགྲེལ་པ་ལས་ Bh_{ed}^T (= *अग्निसंयोगाद् Bh^{an} ; अग्न्यादीसंयोगाद् S^{ac} 21 अग्न्यादिसंयोगाद्] $SP_{ed}^i P_{ed}^{ii}$ remark that Bh_{10}^{an} notes that there are correction marks around the अक्षर 'इ' in S is long or short, and that he hence reads it as either अग्न्यादिसंयोगाद् or अग्न्यादीसंयोगाद् although he admits that the Tibetan does not support either manuscript reading: མེ་དང་འགྲེལ་པ་ལས་ Bh_{ed}^T (= *अग्निसंयोगाद् Bh^{an}) 21 तेषां पुनरदर्शनात्] $SP_{ed}^i P_{ed}^{ii}$; तेषां पुनरदर्शनात् Bh_{ms}^{an} ; དེ་ཡོད་ན་དེ་དག་ལས་ཡང་མེ་ལྷན་པའི་ཕྱིར་ཅོེ Bh_{ed}^T (= *तस्मिन्सति तेषां पुनरदर्शनात् Bh^{an}) 23 पाणि] $P_{ed}^i P_{ed}^{ii}$; प्राणि S

7.2.3 In the *Abhidharmakośavyākhyā*

[AKVy^{Skt} 4.2^a–4.2^f]

Note that Yaśomitra does not comment on 2^a–2^f.

AKVy^{Skt} 4.2^g–4.2^d

- 1 गतिरित्यपर इति । वात्सीपुत्रीयाः । आत्मलाभो ऽनन्तरविनाशीति । क्षणस्यानन्तरक्षण इति नैरुक्तेन विधिना
आत्मलाभो ऽनन्तरविनाशी क्षणशब्देनाभिधीयते । अथवा कालपर्यन्तः क्षणः स्वावस्थानः । सो ऽस्यास्तीति
3 क्षणिकः । अत इतिठनाविति ठन् ।

AKVy^{Skt} 4.2^h

- संस्कृतस्यावश्यं व्ययादिति । उत्पत्त्यनन्तरविनाशिरूपम् । चित्तचैतवत् । आकस्मिको हि भावानां विनाश इति ।
5 अकस्माद्भव आकस्मिकः । अहेतुक इत्यर्थः । साधनं चात्र । अहेतुको विनाशः । अभावत्वात् । अत्यन्ताभाववत् । दृ-
ष्टो वै काष्ठादीनामिति विस्तरः । आदिशब्देन रूपादीनां ग्रहणम् । दृष्टो ऽग्निसंयोगाद्विनाश इति । प्रत्यक्षद्वारापतितो
7 धर्मस्वरूपविपर्यय इति प्रतिज्ञादोषं दर्शयति । अत एवाह । न च दृष्टाद्दृष्टं प्रमाणमिति । न प्रत्यक्षाद्गुरुतमं प्र-
माणमस्तीत्यर्थः । आचार्यः प्रत्यक्षाभिमानं परेषां दर्शयन्नाह । कथं तावद्भवा न्यावन्मन्यत इति । न हि का-
9 ष्ठादिविनाशो रूपादिवत्प्रत्यक्षत उपलभ्यते । अक्षणिकवादिनस्त आहुः । तेषां पुनरदर्शनादिति । तेषां काष्ठा-
दीनामदर्शनात् । तदेवमनुमानतः सिद्धिं दर्शयति ।

1 गति°] W_{ed} Ś_{ed}; गुति° K₂ C Ko Pa Ky ; – ति° K₁ 1 वात्सीपुत्रीयाः] C Ko W_{ed} Ś_{ed}; वा-
त्सीपुत्रीयाः Ś_{ed}; वात्सीपुत्रीयाः K₁ K₂ though, in general, म and स could be easily mistaken for
one another, it is clearly ° ‘मी’ here, as also confirmed by Dr N. Kaffle; वात्सीपुत्रीया Pa^{pc};
वात्सीपुत्रीया Pa^{ac}; वात्सीपुत्रीया Ky 1 °लाभो] W_{ed} Ś_{ed}; °नोभो K₁ C Ky ; °नाभो K₂ Ko Pa
1 क्षणस्यान्°] K₁ K₂^{pc} C Ko Pa Ky W_{ed} Ś_{ed}; क्षणास्या° K₂^{ac} 1 °न्तर°] K₁ K₂^{ac} C Ko Pa Ky W_{ed};
°न्तरः° K₂^{pc} 2 आत्मलाभो] W_{ed}; आत्मलाभः । Ś_{ed}; आत्मना K₁ K₂ Ky ; आत्मनाभो C Ko Pa
2 ऽन°] K₁ K₂ C Ky W_{ed}; अन Ś_{ed} Ko Pa 2 कालपर्यन्तः] C Ko Pa W_{ed} Ś_{ed}; कालपर्यन्तः K₁ K₂;
लकालपर्यन्तः Ky 2 स्वाव°] C W_{ed}’s daṇḍa has been disregarded since स्वावस्थानः functions
as a masculine adjectival bahuvrīhi-compound directly qualifying the preceding क्षणः; ।
स्वाव° K₁ K₂ Ko Ky W_{ed}; स्वाव° Pa 2 °स्थानः] W_{ed} Ś_{ed}; °स्थान K₁ K₂ Ko Pa Ky ; °स्थाने
C 2 सो ऽस्यास्तीति] K₁ K₂ Ko Pa Ky W_{ed}; सोस्तीति C ; सो ऽस्यास्तीति Ś_{ed} 3 अत इति-
ठनावितिठन्] = Pāṇini 5.2.115. 3 °नाविति] Ko Ky W_{ed}; °नौ [editorial ref. to Pāṇini
5.2.115] इति Ś_{ed}; °वीति K₁ K₂ C Pa 3 ठन्] K₁ K₂ Ky^{pc} W_{ed} Ś_{ed}; ठने C Ko ; ठन Pa ; ठनो
Ky^{ac} 4 °वश्यं व्ययाद्°] W_{ed} Ś_{ed}; °वणं न्यायाद् K₁ K₂ Ky ; °वश्यं न्यायाद् C Ko Pa 4 चित्तचैत-
वत्] K₁ K₂ C Ko Pa W_{ed} Ś_{ed}; चित्तचैतवत् Ky 4 भावानां] K₂ C Ko Pa W_{ed} Ś_{ed}; भावोनां° K₁;
भावोनाKy 4 विनाश] K₁ K₂ C Ko Pa W_{ed} Ś_{ed}; विनाग Ky 5 अत्यन्ता°] C Ko Pa W_{ed} Ś_{ed}; अ-
त्यन्त° K₂; अत्यन्तो° K₁ Ky 6 ऽग्नि°] K₁ K₂ C Ko^{pc} Pa Ky W_{ed} Ś_{ed}; ऽग्ने Ko^{ac} 6 °त्यक्ष°]
K₂^{pc} C Ko Pa Ky W_{ed} Ś_{ed}; °त्यज्ञ° K₁ K₂^{ac} 7 प्रति°] C Ko Pa W_{ed} Ś_{ed}; सति° K₁ K₂; सन्ति
Ky 7 दृष्टाद्°] K₁ K₂ Ko^{pc} C Pa Ky W_{ed} Ś_{ed}; दृष्ट° Ko^{ac} 8 °मस्तीत्यर्थः] K₁ K₂ C Ko Pa W_{ed} Ś_{ed};
°मस्तीत्यर्थः Ky 8 प्रत्यक्षाभिमानं] C W_{ed} Ś_{ed}; प्रत्यक्षाभिमानं° K₁ K₂ Ky ; प्रत्यक्षाभिमानं Pa 8 परेषां]
K₂^{pc} C Pa Ky W_{ed} Ś_{ed}; परिषां K₁ K₂^{ac}; परेषान् Ko 8 °वद्भवान्] C K₂^{pc} Ko^{pc} Pa Ky W_{ed}; °वहवान्
K₁ K₂^{ac}; °वद्भवान् Ko^{ac} 8 मन्यत] K₁ K₂ C^{pc} Pa Ky W_{ed}; हन्यत C^{ac}; दन्यतम Ko ; मन्यत
Ś_{ed} 8 इति] C Ko Pa W_{ed} Ś_{ed}; इता K₁ Ky ; इतो K₂ 9 रूपादिवत्प्रत्यक्षत] K₁ K₂ C Ko Ky W_{ed} Ś_{ed};
रूपादिवत् । प्रत्यक्षत Pa 9 अक्षणिकवादिनस्त] K₁ K₂ C Ko Pa Ky W_{ed}; अक्षणिकवादिनस्त Ś_{ed} 9 आ-
हुः] C Ko Pa W_{ed} Ś_{ed}; आहः K₁ K₂; आह Ky 9 °दर्शनादि°] K₁ K₂ C Ko Ky W_{ed} Ś_{ed}; °दर्शनात्
इ° Pa^{pc}; °दर्शना इ° Pa^{ac} 9 तेषां] W_{ed} Ś_{ed}^{Vy} mss² 10 °अदर्शनात्] W_{ed} Ś_{ed}^{Vy} mss² 10 एवम्]
K₂ C Ko Pa W_{ed} Ś_{ed}; एवम् K₁ Ky

[प्रतिज्ञा]	अग्निसंयोगहेतुकः काष्ठादिविनाशः ।	11
[हेतुः]	तदापाते भावात् ।	
[व्याप्तिः]	यस्य यदापाते भावः स तद्धेतुकः ।	13
[दृष्टान्तः]	तद्यथा बीजापाते भाव्यो ऽङ्कुरः ।	
	संप्रधार्य तावदेतदिति नैकान्तिकतामुद्गावयति । न हि यस्यापाते यो विनाशो भवतिस तद्धेतुक इति । वायु- 15	
	संयोगापाते हि सति प्रदीपस्य विनाशः । न च स विनाशोवायुसंयोगकृतः । क्षणिकत्वाभ्युपगमाद्धि प्रदीप- 16	
	स्याकस्मिको विनाश इष्यते । स ह्युत्पन्नप्रध्वंसितत्वात्स्वयं विनष्टः प्रदीपः । वायुप्रतिबन्धादन्यस्यानुत्पत्तौ न 17	
	दृश्यते । न तेन विनाश इति । तथा घण्टाशब्दः क्षणिक इष्यते । पाणिसंयोगपाते सति घण्टाशब्दस्य विनाशः । 18	
	न स तत्कृतः । क्षणिकत्वाद्धि स्वयं विनष्टो घण्टाशब्दः । तत्प्रतिबन्धादन्यस्यानुत्पत्तौ न दृश्यते । न तेन विनाश 19	
	इति । तस्मादनुमानसाध्योऽयमर्थः । न प्रत्यक्षसिद्ध इत्यभिप्रायः । तस्मादनैकान्तिकमेतत् । यस्य पाते यः क- 20	
	श्चिद्विनाशः । स तत्कृत इति । किं पुनरत्रानुमानमिति । अत्राहेतुको विनाश इत्येतस्मिन्नर्थे किमनुमानमिति । उक्तं 21	
	तावदकार्यत्वादभावस्येति ।	
[प्रतिज्ञा]	अहेतुको विनाशः ।	23
[हेतुः]	अकार्यत्वात् ।	
[दृष्टान्तः]	आकाशवत् ।	25
[व्याप्तिः]	अकार्यश्चासौ ।	

11 काष्ठा°] $K_2 C Ko Pa Ky W_{ed} \dot{S}_{ed}$; कोष्ठा° K_1 12 तदापाते] $C Ko Pa W_{ed} \dot{S}_{ed}$; तदापात° $K_1 Ky K_2$ 13 यस्य] $C K_1 K_2 Ko Pa Ky \dot{S}_{ed}$; यय° W_{ed} 13 यदापाते] $K_1 K_2 C Pa Ky W_{ed} \dot{S}_{ed}$; पदापाते Ko 14 °जापाते भा°] W_{ed} ; °जापात भा° $K_1 K_2^{pc} Ko Pa$; °जायात भा° $K_2^{ac} C Ky$; जपातभा° \dot{S}_{ed} 14 भाव्यो] W_{ed} ; °भाव्यम् $K_1 K_2 C Ko Pa Ky$ 14 अङ्कुरः] $C Ko Pa Ky W_{ed} \dot{S}_{ed}$; अंकरः $K_1 K_2$ 15 °धार्य] $C Ko Pa Ky W_{ed} \dot{S}_{ed}$; °धार्य $K_1 K_2$ 15 °कताम्] $C Ko Pa W_{ed} \dot{S}_{ed}$; °कतोम् $K_1 K_2 Ky$ 15 उद्गाव°] $K_2^{pc} C Ko Pa W_{ed} \dot{S}_{ed}$; उहाव° $K_1 K_2^{ac} Ky$ 15 न हि] $K_2 C Ko Pa Ky W_{ed} \dot{S}_{ed}$; नू हि K_1 15 °पाते] $C Pa W_{ed} \dot{S}_{ed}$; °पात $K_1 K_2 Ko$; यात Ky 15 यो] $C Ko Pa W_{ed} \dot{S}_{ed}$; या $K_1 K_2 Ky$ 16 °गापाते (=ग आपाते)] *conj.*; °गपाते $K_1 K_2 C Ko Pa Ky W_{ed} \dot{S}_{ed}$ 16 हि] $C Ko Pa Ky^{pc} W_{ed}$; ही $K_1 K_2 Ky^{ac}$ 16 स विनाशो] $K_1 K_2 C Ky W_{ed} \dot{S}_{ed}$; सर्विना Ko ; सद्वि- नाशो Pa 16 °भ्युपग] $K_1 K_2 C Pa W_{ed} \dot{S}_{ed}$; ल्युपग $Ko Ky$ 16 °माधि] $K_2^{pc} W_{ed} \dot{S}_{ed}$; °मादि $K_1 K_2^{ac} C Ko Pa Ky$ 17 °कस्मिको] $C W_{ed} \dot{S}_{ed}$; °कर्मिको $K_1 K_2 Ko Pa Ky$ 17 विनष्टः] $K_2 W_{ed} \dot{S}_{ed}$; विनष्टः K_1 ; विनस्तः $C Ko Pa Ky$ 17 °बन्धाद्] $K_2 C Ko Pa Ky W_{ed} \dot{S}_{ed}$; °बधाद् K_1 17 °नुत्पत्तौ] $K_1 K_2 C Ko Pa Ky^{pc} W_{ed} \dot{S}_{ed}$; °नुत्पत्तौनुत्पत्तौ Ky^{ac} 18 विनाश इति] $W_{ed} \dot{S}_{ed}$; विनाश- नात् $K_1 K_2 C Ko Pa$; विनाशत्वात् Ky 18 शब्दः क्षणिक] शब्दः क्षणिक $K_2^{pc} Ko^{pc} C Ky$; शब्दक्षणिक $K_1 K_2^{ac} Ko^{ac} Pa W_{ed}$; शब्दैः क्षणिक \dot{S}_{ed} 18 पाणि°] $C Ko Pa W_{ed} \dot{S}_{ed}$; माणि° $K_1 K_2$; मणि° Ky 18 °संयोग°] $K_2 C Ko Pa W_{ed} \dot{S}_{ed}$; °संयोग K_1 18 सति] W_{ed} ; च सति $K_1 K_2 C Ko$; न सति Pa 18 विनाशः] $W_{ed} \dot{S}_{ed}^{vy} mss^{\Sigma}$ 19 °त्वाधि] $K_2 C Ko Pa Ky W_{ed} \dot{S}_{ed}$; °त्वाधि K_1 19 °शब्दः । त] $K_1 K_2 W_{ed}$; शब्दस्त° $C Ko Pa Ky$ 19 °प्रतिबन्धाद्] *conj.* (as paralleled by 'वायुप्रतिबन्धात्' above. We would like to thank Prof. ISAACSON for pointing out that 'प्रतिबद्धत्वात्' is similarly a somewhat more plausible approximation to the original reading than what extant testimony provides); तत्प्रतिबन्धत्वाद् $K_1 K_2 Ko Pa Ky W_{ed}$; तत्प्रतित्वाद् C^{pc} ; तत्प्रतिलब्धत्वाद् C^{ac} 19 °पत्तौ] $K_1 K_2 C Ko Pa W_{ed} \dot{S}_{ed}$; °पातौ Ky 20 $K_2 C Ky^{pc} W_{ed} \dot{S}_{ed}$; °सायो इयमर्थः° K_1 ; °सोध्योऽयमर्थः° Ko ; °सायो यमर्थः° Pa ; साध्योऽयमर्था° Ky^{ac}] 20 °सिद्ध] $K_2 C Ko Pa Ky W_{ed} \dot{S}_{ed}$; सिद्ध K_1 20 °भिप्रायः] $K_1 K_2 C Ko Pa W_{ed} \dot{S}_{ed}$; °भिः प्रायः Ky 20 पाते] $W_{ed} \dot{S}_{ed}$; पाते पात K_1 ; पाते घाते C ; पाते पाते K_2 (though we have opted to adopt previous editor's decision, we do acknowledge the great preponderance of a second syllable and hence feel it is worth noting that it might have been warranted to display 'पाते पाते' as an अन्वृद्धि-compound, i.e. as 'पातेपाते'); घाते $Ko Pa$; पात Ky 21 °अत्रा°] $W_{ed} \dot{S}_{ed}$; अन्यत्रा $K_1 K_2 C Ko Pa Ky$ 21 अत्र°] $W_{ed} \dot{S}_{ed}^{vy} K_1 K_2$; अत्रा $C Ko Pa Ky$ 21 किमनुमानमि] $W_{ed} \dot{S}_{ed}^{vy} mss^{\Sigma}$ 24 अकार्यत्वात्] $C Ko Pa W_{ed} \dot{S}_{ed}$; *om.* $K_1 K_2 Ky$ 25 आकाशवत्] $C Ko Pa W_{ed} \dot{S}_{ed}$; *om.* $K_1 K_2 Ky$

- 27 [हेतुः २] अभावस्वभावत्वात् ।
[दृष्टान्तः २] अत्यन्ताभाववत् ।

7.3 Third Verse

7.3.1 Referent Root Verse in the *Abhidharmakośa*

न कस्यचिदहेतोः स्याद्धेतुः स्याच्च विनाशकः ।

1

द्विग्राह्यं स्यान्न चाणौ तद्वाग्विज्ञप्तिस्तु वाग्ध्वनिः ॥३॥

7.3.2 In the *Abhidharmakośabhāṣya*

AKBh^{Skt} 4.3^a

पुनः

3

न कस्यचिदहेतोः स्यात्

[3a]

यदि विनाशो हेतुमान्स्यान्न कस्यचिदहेतुकः स्यादुत्पादवत् । क्षणिकानां च बु- 5
द्धिशब्दार्चिषां दृष्ट आकस्मिको विनाश इति नायं हेतुमपेक्षते । यस्तु मन्यते बुद्धचन्तराद्-
बुद्धेर्विनाशः शब्दान्तराच्छब्दस्येति । तदयुक्तम् । बुद्धयोरसमवधानात् । न हि शंसयनि- 7
श्रयज्ञानयोर्युक्तं समवधानं सुखदुःखयो रागद्वेषयोर्वा । यदा च पटुबुद्धिशब्दानन्तरमपटु-
बुद्धिशब्दावुत्पद्येते तदा कथमपटुः समानजातीयो धर्मः पटीयांसं हिंस्यात् । अन्त्ययोश्च कथं 9
यो ऽप्यर्चिषामवस्थानहेत्वभावाद्धर्माधर्मवशाद्वा विनाशं मन्यते तदप्ययुक्तम् । न ह्यभावः
कारणं भवितुमर्हति । न चाप्युत्पादविनाशहेत्वोर्धर्माधर्मयोः क्षणे क्षणे वृत्तिलाभप्रतिबन्धौ 11
भवितुमर्हतः । शक्यश्चैष कारणपरिकल्पः सर्वत्र संस्कृते कर्तुमित्यलं विवादेन । यदि च
काष्ठादीनामग्न्यादिसंयोगहेतुको विनाशः स्यादेवं सति पाकजानां गुणानां पक्वतरतमोत्पत्तौ 13

4 अहेतोः] $P_{ed}^i P_{ed}^{ii} S^{pc}$ (note that P_{ed}^i does not mark any corrections on S); दिहहेतोः S^{ac} 5
हेतुसामान्यान्] Bh_{ms}^{an} ; हेतुसामान्यान् $S P_{ed}^i P_{ed}^{ii}$. Note that Bh_{11}^{an} regards the purported manuscript
reading as reflected in ལུ་དང་ལྷན་པ་ཤིག་ཏུ་གུར་ན་) Bh_{ed}^T , as well as in Zhēn (225₃), where it is ren-
dered as (若滅)必由(v.l.:有), 因. He likewise points to Xuán (68₁) (若)待因(薪等方滅). On the ba-
sis of his deciphering of the manuscript, as well as the Chinese and Tibetan translations,
 Bh_{11}^{an} suggests the emendation हेतुमान् स्यान् 6 शब्दार्चिषां] $S P_{ed}^i P_{ed}^{ii}$; शब्दाच्चिषां Bh_{ms}^{an} 8 पटु]
 $S P_{ed}^i P_{ed}^{ii}$; पटू° Bh_{ms}^{an} 8 अपटु] $S P_{ed}^i P_{ed}^{ii}$; अपटू° Bh_{ms}^{an} 9 अपटुः] $S P_{ed}^i P_{ed}^{ii}$; अपटू°
 Bh_{ms}^{an} 9 हिंस्यात्] $P_{ed}^i P_{ed}^{ii}$; हि स्यात् S 9 अन्त्ययोश्च कथं] $S P_{ed}^i P_{ed}^{ii}$ = 最後覺聲復由誰滅 Xuán (68₃);
om. Bh_{ed}^T ; 於餘位中 (= * अन्यस्यामवस्थायां Bh^{gn}) Zhēn (225₂). Bh_{11}^{an} remarks that Zhēn appears “to
relate this phrase to the next sentence”, i.e. to यो ऽपि ...मन्यते. Pūr (6₈) gives བ་མ་དག་ཏུ་རྩི་ལྷན་པ་
དེ (= * ... कथम् Bh^{gn}) 10 अवस्थानहेत्वभावाद्] $S P_{ed}^i P_{ed}^{ii}$; 上坐部正量部 (= * अधिष्ठानाभावाद् [?] Bh^{gn})
Zhēn (225₂) 10 तदप्ययुक्तम्] $S P_{ed}^i P_{ed}^{ii}$; quoted as स चायुक्तः Vy_{ed}^S 11 न्धौ] $P_{ed}^i P_{ed}^{ii}$; प्रतिबन्धो
S 12 कारण] $P_{ed}^i P_{ed}^{ii}$; कारणः S 13 काष्ठादीनाम्] $S^{pc} P_{ed}^i P_{ed}^{ii}$; काष्ठादि ईनाम् S^{ac} 13 आदि]
 $S P_{ed}^i P_{ed}^{ii}$; om. Bh_{ed}^T Zhēn (225₆) Xuán (68₃) 13 °योगहेतुको] $P_{ed}^i P_{ed}^{ii}$; योगहेतुको S 13
गुणानां] $S P_{ed}^i P_{ed}^{ii}$; om. Bh_{ed}^T Xuán

AKBh^{Skt} 4.3^b

हेतुः स्याच्च विनाशकः ।

[3b]

15 हेतुरेव च विनाशकः स्यात् ।
कथं कृत्वा ।

17 यतो ह्यग्निसंबन्धाद्गुणाः पाकजा उत्पन्नास्तत एव तादृशाद्वा पुनः पक्वतरतमोत्पत्तौ तेषां
विनाश इति हेतुरेव तेषां विनाशकः स्याद्धेतुत्वविशिष्टो वा । न च युक्तं यत एव यादृशाद्वा तेषां
19 भावस्तत एव तादृशाच्च तेषां पुनरभाव इति ।

ज्वालान्तरेषु तावद्धेतुभेदकल्पनां परिकल्पयेयुः । क्षारहिमशुक्तसूर्योदकभूमिसंबन्धात्
21 पाकजविशेषोत्पत्तौ कां कल्पनां कल्पयेयुः ।

यत्तर्ह्यापिः क्राथ्यमानाः क्षीयन्ते किं तत्राग्निसंयोगाः कुर्वन्ति ।

23 तेजोधातुं प्रभावतो वर्धयन्ति यस्य प्राभावादपां संघातः क्षामक्षामो जायते यावदतिक्षा-
मतां गतो ऽन्ते न पुनः संतानं संतनोति । इदमत्राग्निसंयोगाः कुर्वन्ति ।

25 तस्मान्नास्ति भावानां विनाशहेतुः । स्वयमेव तु भङ्गुरत्वाद्विनश्यन्त उत्पन्नमात्रा विनश्य-
न्तीति सिद्ध एषां क्षणभङ्गः । क्षणभङ्गाच्च गत्यभावः । गत्यभिमानस्तु देशान्तरेषु निरन्तरो-
27 त्यत्तौ तृणज्वालावत् । गत्यभावे च संस्थानं कायविज्ञप्तिरिति सिद्धम् ।

नास्ति संस्थानं द्रव्यत इति सौत्रान्तिकाः । एकदिङ्मुखे हि भूयसि वर्ण उत्पन्ने दीर्घ रूप-
29 मिति प्रज्ञप्यते । तमेवापेक्ष्याल्पीयसि ह्रस्वमिति । चतुर्दिशं भूयसि चतुरस्रमिति । सर्वत्र समे
वृत्तमिति । एवं सर्वम् । तद्यथालातमेकस्यां दिशि देशान्तरेष्वनन्तरेषु निरन्तरमाशु दृश्यमानं

25 विनश्यन्तः] Prof. ISAACSON has kindly made us aware that the correct dissolution of the संधि here leads to a nom. pl. participle rather than to either विनश्यन्ति or विनश्यन्ते. Derivational analysis ascertains that the verb is परस्मैपदिन्, the य-suffix is not to be understood as a passive-infix, but as inherent feature of the fourth class ('दिवादिगण'), the present form is नश्यति.

15 हेतुर्] S^{pc} P_{ed}ⁱ P_{ed}ⁱⁱ; correction in S^{ac} marked by Bh₁₂^{an} 17 यतो ह्यग्निसंबन्धाद्] conj. F_{tr}^{20.6} Ś_{ed}Bh_{conj.}^{an}. bases his conjecture on Bh_{ed}^T (མེ་དང་འབྲེལ་བ་གང་ལས་), as well as 從火相應 Zhēn (225₁₉) and 由火命 Xuán (68₁₅); चासाद्यग्निसंबन्धा P_{ed}ⁱ P_{ed}ⁱⁱ; चाताद्यग्निसंबन्धा S; याताद्यग्निसंबन्धा Bh_{ms}^{an} 17 गुणाः] S P_{ed}ⁱ P_{ed}ⁱⁱ; om. Bh_{ed}^T Xuán (68₁₅) 17 उत्पन्नास्] S^{pc} P_{ed}ⁱ P_{ed}ⁱⁱ; correction in S^{ac} marked by Bh₁₂^{an} 18 यत एव यादृशाद्वा तेषां भावस्तत एव तादृशाच्च तेषां पुनरभाव इति] em. ; यत एव तादृशाद्वा ... तादृशाच्च तेषां पुनरभाव इति S P_{ed}ⁱ P_{ed}ⁱⁱ; यत एव यादृशाद्वा ... तत एव तादृशाच्च [sic.] °Bh_{conj.}^{an}; 偈曰。於決無證故。釋曰。從如此因彼先得生，復從此因彼更成滅，偈曰。於地等寧有。Zhēn (225₂₁) 19 तेषां] S P_{ed}ⁱ P_{ed}ⁱⁱ; om. Bh_{ed}^T 20 परिकल्पयेयुः] Bh_{em.}^{an} emends on the basis of Vy_{ed}^S (=धेतुभेदे ऽपि परिकल्पयेयुः) as well as कां कल्पनां कल्पयेयुः P_{ed}ⁱⁱ p. 194, 1.9; परिकल्पयेयुः S P_{ed}ⁱ P_{ed}ⁱⁱ 28 एकदिङ्मुखे] S P_{ed}ⁱ P_{ed}ⁱⁱ; 何以故。偈曰。向一方聚生 執色假說此 相貌由比量 約色相決判 Zhēn (२२६_३) 29 तमेवापेक्ष्याल्पीयसि] S P_{ed}ⁱ P_{ed}ⁱⁱ; अपेक्ष्याल्पी-यसे S^{ac} Note that Bh₁₃^{an} considers प् and the final ए bear traces of correction 30 तद्यथालातम्] Bh_{em.}^{an}; तद्यथाऽलातम् S P_{ed}ⁱ P_{ed}ⁱⁱ; तद्यथा । लातम् Bh_{ms}^{an} 30 एकस्यां दिशि देशान्तरेष्वनन्तरेषु] P_{ed}ⁱ P_{ed}ⁱⁱ S; एकस्यान्दिशी° Bh_{ms}^{an}; འུགས་ལ་འགྲོ་ཅིག་ཏུ་ (* एकस्यां दिशि देशान्तरेषु Bh_{ms}^{an}); Bh₁₃^{an} notes that 於一方面 (=देशान्तरेष्वनन्तरेषु) is omitted in Xuán (68_३) 30 निरन्तरम्] S P_{ed}ⁱ P_{ed}ⁱⁱ; འདྲ་ཆ་གསལ་པར་ Bh_{ed}^T *विहङ्गमम् Bh_{ms}^{an} (The Tibetan rendition, as noted in the apparatus to our Tibetan edition, of this term, is startling and deserves further investigation)

दीर्घमिति प्रतीयते सर्वतो दृश्यमानं मण्डलमिति । न तु खलु जात्यन्तरमस्ति संस्थानम् ।

31

AKBh^{Skt} 4.3f

यदि हि स्यात्

द्विग्राह्यं स्यात्

33 [3cⁱ]

चक्षुषापि दृष्ट्वा दीर्घमित्यवसीयते कायेन्द्रियेणापि स्पृष्ट्वेति द्वाभ्यामस्य ग्रहणं प्राप्नुयात् । न च रूपायतनस्य द्वाभ्यां ग्रहणमस्ति । यथा वा स्पृष्टव्ये दीर्घादिग्रहणं तथा वर्णे संभाव्यताम् । स्मृतिमात्रं तत्र स्पृष्टव्यसाहचर्याद्भवति । स तु साहचर्याद्भवति न तु साक्षाद्ग्रहणम् । यथाग्निरूपं दृष्ट्वा तस्योष्णतायाः स्मृतिर्भवति पुष्पगन्धं च घ्रात्वा तद्वर्ण इति । युक्तमत्राव्यभिचारत्वादन्येनान्यस्य स्मरणं न तु किञ्चित्स्पृष्टव्यं क्वचित् संस्थाने नियतं यतस्तत्र स्मरणं नियमेन स्यात् । अथासत्यपि साहचर्यनियमे स्यात् । वर्णे ऽपि स्यात् वर्णवद्वा संस्थाने ऽप्यनियमेन स्यात् । नचैवं भवति । अयुक्तमस्य स्पृष्टव्यात्स्मरणम् । चित्रास्तरणे वानेकसंस्थानदर्शनाद्बहूनामैकदेश्यं प्राप्नुयात् । तच्चायुक्तं वर्णवत् । तस्मान्नास्ति द्रव्यतः संस्थानम् । यच्चापि किञ्चित् सप्रतिघं रूपमस्ति तदवश्यं परमाणौ विद्यते ।

AKBh^{Skt} 4.3g

न चाणौ तत्

43 [3cⁱⁱ]

33 द्विग्राह्यं स्यात्] S P_{ed}ⁱ P_{ed}ⁱⁱ ; Zhēn (226ⁱ₂) : 偈曰. 二根取無入 決是意塵故.

36 °याद् °] P_{ed}ⁱ P_{ed}ⁱⁱ ; °यात् भ ° S

31 जात्यन्तरम्] S P_{ed}ⁱ P_{ed}ⁱⁱ ; ह्स'सु'ग'ण' Bh_{ed}^T (= *द्रव्यान्तरम् Bh^{an}) 34 चक्षुषापि दृष्ट्वा] em. ; चक्षुषापि हि दृष्ट्वा Bh_{ms}^{an} = 𑀅𑀲𑀢𑀦𑀓𑀲𑀯𑀢𑀺𑀡𑀯𑀩𑀣𑀸𑀓 Bh_{ed}^T ; चक्षुषा हि दृष्ट्वा S P_{ed}ⁱ P_{ed}ⁱⁱ 34 द्वाभ्याम्] S P_{ed}ⁱ P_{ed}ⁱⁱ ; 𑀢𑀺𑀡𑀯𑀩𑀣𑀸𑀓 𑀅𑀲𑀢𑀦𑀓𑀲𑀯𑀢𑀺𑀡𑀯𑀩𑀣𑀸𑀓 (= *द्वाभ्यामिन्द्रियाभ्याम् Bh^{an}) 35 यथा वा] S P_{ed}ⁱ P_{ed}ⁱⁱ ; Zhēn (226ⁱ₅) inserts 偈曰. 於大聚集有復決定相貌 不同相違故 before this phrase 36 स तु साहचर्याद्भवति] P_{ed}ⁱ P_{ed}ⁱⁱ ; न तु S ; om. Bh_{em}^{an}. F_{tr}^{Tib} Bh_{ed}^T Zhēn (226ⁱ₈) (68^b₂) 37 यथाग्निरूपं] Bh_{em}^{an} ; यथा ऽग्निरूपं P_{ed}ⁱ P_{ed}ⁱⁱ S 38 स्पृष्टव्यं] P_{ed}ⁱ P_{ed}ⁱⁱ ; प्रष्टव्यं S 40 नचैवं भवति] P_{ed}ⁱ P_{ed}ⁱⁱ S ; 𑀢𑀺𑀡𑀯𑀩𑀣𑀸𑀓 𑀅𑀲𑀢𑀦𑀓𑀲𑀯𑀢𑀺𑀡𑀯𑀩𑀣𑀸𑀓 Bh_{ed}^T (= *न चैवं भवतीत्य् Bh^{an}) 40 चित्रास्तरणे] P_{ed}ⁱ P_{ed}ⁱⁱ S^{pc} (Bh_{an}^{an} notes the correction citrāstar[a]ne without providing his interpretation of the state ante correctionem); 於有衆多相貌物如 ☆☆☆等 Zhēn (226ⁱ₆)—note that we have found no indicator as to what the symbol '☆☆' refers to, here 41 वानेकसंस्थानदर्शनाद्] conj. F_{tr}^{32.2} (Dr. KIKUYA kindly explained that F_{tr} professes to emend 'in accordance with the Chinese translation') Bh_{conj}^{an}. Bh^{an} grounds his conjecture on the majority principle with reference to an absence of वर्ण in 𑀅𑀲𑀢𑀦𑀓𑀲𑀯𑀢𑀺𑀡𑀯𑀩𑀣𑀸𑀓 𑀅𑀲𑀢𑀦𑀓𑀲𑀯𑀢𑀺𑀡𑀯𑀩𑀣𑀸𑀓 Bh_{ed}^T as well as its absence in 由見衆多相貌故 Zhēn (226ⁱ₇) and 見多形故 Xuán (226^b₇) ; वानेकवर्णसंस्थानदर्शनाद् S ; वाऽनेकवर्णसंस्थाने दर्शनाद् P_{ed}ⁱ P_{ed}ⁱⁱ 41 बहूनामैकदेश्यं प्राप्नुयात्] P_{ed}ⁱ P_{ed}ⁱⁱ ; बहूनामैकदेश्यं प्राप्नुयात् S ; 便應一處有多實形 Xuán (68^b₂₀) 隨一所見是衆多相貌所成一分 Zhēn (226ⁱ₇) 41 तस्मान्] P_{ed}ⁱ P_{ed}ⁱⁱ S ; note that Bh^{an} rectifies तस्मान् in P_{ed}ⁱⁱ that was probably based on a unique misprint particular to his specific volume 43 न चाणौ तत्] P_{ed}ⁱ P_{ed}ⁱⁱ S ; om. Zhēn (226ⁱ₁)

न च संस्थानं परमाणौ विद्यते दीर्घादि । तस्माद्बहुष्वेव तथा संनिविष्टेषु दीर्घादिप्रज्ञप्तिः ।
 45 अथ मतं संस्थानपरमाणव एव तथा संनिविष्टा दीर्घादिसंज्ञां लभन्त इति । सो ऽयं केवलः प-
 क्षपातस्तेषामसिद्धत्वात् । सिद्धस्वलक्षणानां हि तेषां संचयो युज्यते । न च संस्थानावयवानां
 47 वर्णादिवत् स्वभावः सिद्ध इति कुत एषां संचयः । यत्तर्हि वर्णश्चाभिन्नो भवति संस्थानं
 च भिन्नं दृश्यते मृद्वाजनानाम् । ननु चोक्तं यथा कृत्वा वर्णेदीर्घादिसंज्ञा प्रज्ञप्यते । यथा
 49 पिपीलिकादीनामभेदे पङ्क्तिचक्रादीनां भेदः प्रज्ञायते तथा संस्थानस्यापि । यत्तर्हि तमसि दू-
 राद्वा वर्णमपश्यन्तः स्थाण्वादीनां दैर्घ्यादीनि पश्यन्ति वर्णमेव ते तत्राव्यक्तं दृष्ट्वा दीर्घादिप-
 51 रिकल्पं कुर्वन्ति । पङ्क्तिसेनापरिकल्पवत् । इत्थं चैतदेवम् । यत्कदाचिदनिर्धार्यमाणपरिच्छेदं
 संघातमात्रमव्यक्तं दृश्यते किमप्येतदिति । अथेदानीं कायस्य गतिं निराकृत्य संस्थानं च तत्र
 53 भवन्तः सौत्रान्तिकाः कां कायविज्ञप्तिं प्रज्ञपयन्ति । संस्थानमेव हि ते कायविज्ञप्तिं प्रज्ञपयन्ति ।
 न तु पुनर्द्रव्यतः । तां च प्रज्ञपयन्तः कथं कायकर्म प्रज्ञपयन्ति । कायाधिष्ठानं कर्म कायक-
 55 र्म या चेतना कायस्य तत्र तत्र प्रणेत्री । एवं वाङ्मनस्कर्मणी अपि यथायोगं वेदितव्ये । यत्तर्हि
 चेतना कर्म चेतयित्वा चेत्युक्तम् । संकल्पचेतना पूर्वं भवत्येवं चैवं च करिष्यामीति । तथा चे-
 57 तयित्वा पश्चात् क्रिया चेतनोत्पद्यते । यया कायः प्रेर्यते सा ऽसौ चेतयित्वा कर्मेत्युच्यते । एवं
 तर्हि विज्ञप्त्यभावादविज्ञप्तिरपि कामावचरी नास्तीति महान्तो दोषा अनुषज्यन्ते । अनुषङ्गा-
 59 नां पुनः प्रत्यनुषङ्गा भविष्यन्ति । यदि तस्मादेव कायकर्मसंशब्दिताच्चेतनाविशेषादविज्ञप्तिः

44 बहुष्व्] Bh₁₄^{an} suggests that बहुष्व् tacitly implies the immediately preceding संस्थानपरमाणुषु

44 दीर्घादिप्रज्ञप्तिः] S P_{ed}ⁱ P_{ed}ⁱⁱ ; र्दे'दो'ब'सो'स'ब'र'द'द' (note that र्द' should be replaced by र्द'द', प्रज्ञप्ति being rendered by र्द'द'स'ब'र'द'द') Bh_{ed}^T 45 दीर्घादिसंज्ञां लभन्त इति] S P_{ed}ⁱ P_{ed}ⁱⁱ ; र्दे'दो'ब'सो'स'ब'र'द'द' P [स'रि'D] र्दे'द'र'द'स'ब'र' (= *दीर्घादिसंज्ञां प्रज्ञप्यन्त इति Bh^{an}). Bh₁₅^{an} appears to deem Yaśomitra's दीर्घादिसंज्ञा भवन्ति / र्दे'दो'ब'सो'स'ब'र'द'द' to be a direct quote from the °bhāṣya, with the following segment as associated commentary: न हि ... तां संज्ञामुपलब्धुमर्हतीत्यभिप्रायः. 46 युज्यते] P_{ed}ⁱ P_{ed}ⁱⁱ ; युज्येत् S ; युज्येत् Bh_{conj}^{an}. (bases this conjecture on रु'द'र'द'स'ब'र' in Bh_{ed}^T. Note that we regard his suggestion of 'yuyeta' as inadvertent misrendition of 'yuyeta'). 46 न च संस्थानावयवानां वर्णादिवत् स्वभावः सिद्ध इति] S P_{ed}ⁱ P_{ed}ⁱⁱ ; द'द'स'ब'र'द'द'स'ब'र'द'द'स'ब'र'द'द' ... र'द'स'ब'र'द'द'स'ब'र'द'द' (= *न च संस्थानावयवा ... स्वभावतः सिद्धा इति). 48 यथा कृत्वा वर्णे] P_{ed}ⁱ P_{ed}ⁱⁱ ; यथा कृत्वा वर्णे ; इ'द'स'ब'र'द'द'स'ब'र'द'द'स'ब'र'द'द' Bh_{ed}^T (= *यथा संनिविष्टवर्णे Bh^{an} F_{tr}^{Tib}). Bh₁₅^{an} noted the discrepancy between the attestations to यथा संनिविष्टवर्णे and यथा कृत्वा वर्णे as noted in the apparatus in Vy_{ed}^S below ; 若色起如此相, 於, 於中 Zhēn (226₇); 即於多物安布差別 Xuán (68₅) 48 प्रज्ञप्यते] S P_{ed}ⁱ P_{ed}ⁱⁱ Bh₁₅^{an} (we fail to comprehend why Bh₁₅^{an} here appears to emphasize an uncontested reading) 48] S Bh₁₅^{an} ; om. P_{ed}ⁱ P_{ed}ⁱⁱ 48 यथा] यथा Bh_{ms}^{an} emendation suggested also on Bh₁₅^{an}'s reading of W_{ed} ; तथा च S P_{ed}ⁱ P_{ed}ⁱⁱ 49 पिपीलिकादीनाम्] P_{ed}ⁱ P_{ed}ⁱⁱ ; पिपीलीकादीनाम् S 49 पङ्क्तिचक्रादीनां] S P_{ed}ⁱ P_{ed}ⁱⁱ Zhēn (226₈) Xuán (68₅) ; पङ्क्ति om. Bh_{ed}^T ; र'द'स'ब'र'द'द'स'ब'र'द'द' (cited in Bh₁₅^{an} as "र'द'स'ब'र'द'द' [miscopy of र'द'"] (= *चक्रपङ्क्त्यादीनां Bh^{an}) 49 प्रज्ञायते] S P_{ed}ⁱ P_{ed}ⁱⁱ ; र'द'स'ब'र'द'द' Bh_{ed}^T (= *प्रज्ञप्यते Bh^{an}) 49 तमसि] Bh_{ms}^{an} (= Vy_{ed}^S) F_{tr}^{32.7} Ś_{ed} H_{ind} ; तमपि P_{ed}ⁱ P_{ed}ⁱⁱ 51 इत्थं चैतदेवम्] P_{ed}ⁱ P_{ed}ⁱⁱ ; इत्थं चैतदेवं S ; अवश्यं चैतदेवम् Bh_{conj}^{an}. (ostensibly based on र'द'स'ब'र'द'द'स'ब'र'द'द'स'ब'र'द'द' Bh_{ed}^T, 理必應爾 Xuán (68₆), 此義必應然 Zhēn (226₃) 51 अनिर्धार्यमाणं] P_{ed}ⁱ P_{ed}ⁱⁱ ; अनिर्धार्यमाणं 52 किमप्येतदिति] S P_{ed}ⁱ P_{ed}ⁱⁱ ; om. Bh_{ed}^T Zhēn Xuán 52 इदानीं] P_{ed}ⁱ P_{ed}ⁱⁱ S Bh₁₆^{an} notes a correction of the final अक्षर in S 52 तत्र] S P_{ed}ⁱ P_{ed}ⁱⁱ ; om. Bh_{ed}^T 53 भवन्तः सौत्रान्तिकाः] S P_{ed}ⁱ P_{ed}ⁱⁱ ; र'द'स'ब'र'द'द'स'ब'र'द'द'स'ब'र'द'द' Bh_{ed}^T 55 प्रणेत्री] S P_{ed}ⁱ P_{ed}ⁱⁱ ; र'द'स'ब'र'द'द'स'ब'र'द'द' Bh_{ed}^T (*प्रवर्तिनी Bh^{an}) 56 चेत्युक्तं] S P_{ed}ⁱ P_{ed}ⁱⁱ ; चेत्युक्तम् Bh_{em}^{an}. 56 चेतना°] S P_{ed}ⁱ P_{ed}ⁱⁱ ; om. Bh_{ed}^T 56 चैवं] S P_{ed}ⁱ P_{ed}ⁱⁱ ; om. Bh_{ed}^T 57 क्रिया चेतनोत्पद्यते] S P_{ed}ⁱ P_{ed}ⁱⁱ ; क्रियाचेतनोत्पद्यते Bh_{em}^{an}. grounds his emendation on (र'द'स'ब'र'द'द'स'ब'र'द'द'स'ब'र'द'द'स'ब'र'द'द'स'ब'र'द'द' = *क्रियाचेतनोत्पद्यते (यया कायः रेर्यते।) Bh^{an}, as well as 引事故意起 Zhēn (226₃) and 起作事思 Xuán (68₆)

स्यात् । चित्तानुपरिवर्तिनी स्यात्समाहिताविज्ञप्तिवन्नैवं भविष्यति । चेतनाविशेषेण तदाक्षेप-
विशेषात् । सापि च विज्ञप्तिः सती तदाक्षेपे चेतनाया बलं निभालयते । जडत्वाद् । द्रव्यमेव तु 61
संस्थानं वैभाषिका वर्णयन्ति संस्थानात्मिकां तु कायविज्ञप्तिम् ।

AKBh^{Skt} 4.3^d

वाग्विज्ञप्तिस्तु वाग्ध्वनिः ॥ ४.३ ॥

63

वाक्स्वभावो यः शब्दः सैव वाग्विज्ञप्तिः । अविज्ञप्तिः पूर्वमेवोक्ता । सापि द्रव्यतो नास्तीति
सौत्रान्तिकाः । अभ्युपेत्याकरणमात्रत्वात् । अतीतान्यपि महाभूतान्युपादाय प्रज्ञप्तेस्तेषां चा- 65
विद्यमानस्वभावत्वादूपलक्षणाभावाच्च । अस्तीति वैभाषिकाः । कथं ज्ञायते ।

63 वाग्विज्ञप्तिस्तु] S P_{ed}ⁱ P_{ed}ⁱⁱ ; दशङ्गस्येदरे Bh_{em}^{an} Bh_{ed}^T ([° दशङ्ग° Σ]); Bh₁₆^{an} suggests
*वाग्विज्ञप्तिस् सा, noting that his hypothetical reconstruction would defy poetic metre

60 स्यात्] P_{ed}ⁱ P_{ed}ⁱⁱ ; अशुद्वरशुद्वरङ्गदरेदरेदशुद्वर (*उत्पद्येत किं स्यात्) Bh_{em}^{an} ; स्यात् किं स्यात् Bh₁₆^{an} S 60
चित्तानुपरिवर्तिनी] P_{ed}ⁱ P_{ed}ⁱⁱ ; चित्तानुपरिवर्तिनी ; बोधस्येदरेदशुद्वरङ्गदरेदशुद्वर P N Bh₁₆^{an} [° बोधस्येदरेदशुद्वर
दशुद्वर C D] Bh_{ed}^T (193^b) 60 समाहिताविज्ञप्तिवद्] Bh_{em}^{an} ; समाहिताविज्ञप्तिवत् S F_{tr}^{36.4} S_{ed}^{Hind} ; स-
माहितविज्ञप्तिवद् P_{ed}ⁱ P_{ed}ⁱⁱ 60 चेतनाविशेषेण तदाक्षेपविशेषात्] S P_{ed}ⁱ P_{ed}ⁱⁱ ; 由隨本故意差別所引及依事故意差別生故 ;
審決勝思動發勝思所引生故 Xuán (68²²) 61 सापि] S ; साऽपि P_{ed}ⁱ P_{ed}ⁱⁱ 61 जडत्वाद्] P_{ed}ⁱ P_{ed}ⁱⁱ ; जत्वात्
S 64 सापि] S Bh₁₆^{an} ; सा ऽपि P_{ed}ⁱ P_{ed}ⁱⁱ 65 महाभूतान्युपादाय] P_{ed}ⁱ P_{ed}ⁱⁱ ; महाभूतान्युपादाय S

7.3.3 In the *Abhidharmakośavyākhyā*

AKVy^{Skt} 4.3^a

1

न कस्यचिदहेतोः

[3a]

- 3 इति । न कस्यचिदकस्मादित्यर्थः । उत्पादवदिति विपरीतोपमानम् । यथोत्पाद आत्मलाभलक्षणः
सहेतुक एव ।
- 5 नाहेतुकस्तद्विनाशः स्यात् । न चैवं भवति । कथमित्याह । क्षणिकानां च बुद्धिशब्दार्चिषां दृष्ट आकस्मिको
विनाशः । तदेवमनुमानापतितो धर्मस्वरूपविपर्ययः । आकस्मिकः काष्ठादीनां विनाशः । विनाशस्वाभाव्यात् ।
- 7 बुद्ध्यादिविनाशवदिति । यस्तु मन्यत इति वैशेषिकः । पूर्वा बुद्धिरुत्तरया बुद्ध्या उत्पन्नया विनाश्यते । अन्या तु बु-
द्धिः पूर्वया बुद्ध्या विनाश्यते । एवं शब्दो ऽपि वाच्यः । आह । न युक्तमेतत् । कस्मात् । बुद्ध्योरसमवधानात् ।
- 9 अयुगपद्वावादित्यर्थः । न ह्यसन्तं नाश्यं हेतुर्विनाशयतीति । कथं गम्यते बुद्ध्योरसमवधानमिति । अत आह । न हि
संशयनिश्चयज्ञानयोर्युक्तं समवधानमिति विस्तरः । स्वसंवेद्यमेतत् । यदा संशयज्ञानम् । न तदा निश्चयज्ञानम् । यदा
11 निश्चयज्ञानम् । न तदा संशयज्ञानमिति । एवं सुखदुःखयो रागद्वेषयोश्चासमवधानमिति योज्यम् । यथा च वि-
रुद्धयोरसमवधानम् । एवमविरुद्धयोरपि ज्ञानयोरसमवधानं भवतीति । यदा चेति विस्तरः । अथापि समवधानं
13 स्यादिति । तथाप्यपटुबुद्धिशब्दौ पटू न हिंस्याताम् । दुर्बलसमानजातीयत्वात् । न हि दुर्बलसमानजातीयो बलवन्तं

2 अहेतोः] $K_1 K_2 C Ko Pa Ky^{pc} W_{ed} \dot{S}_{ed}$; अहेतोः Ky^{ac} 3 न कस्यचिद्] $W_{ed} \dot{S}_{ed}^{Vy} mss^\Sigma$ 3
°परीतोपमानम्] $K_2^{pc} C Ko^{pc} Pa W_{ed} \dot{S}_{ed}$; °परितोपमानम् $K_1 K_2^{ac} Ky$; विपरातोपमानम् Ko^{ac} ; परितोपमान
 Ky^{pc} ; परितोपमानः Ky^{ac} 3 °लाभलक्षणः] $W_{ed} \dot{S}_{ed}$; °लाभलः क्षणः K_2^{pc} ; °लाभलः क्षण $K_1 K_2^{ac} C Ko$;
°लाभः लक्षण $Pa Ky$ 4 सहेतुक एव] $K_1 K_2^{ac} C Ko Pa W_{ed} \dot{S}_{ed}$; सहेतुक K_2^{pc} ; *om.* Ky 5 नाहे-
तुक] नाहेतुक ° $C Ko Pa W_{ed} \dot{S}_{ed}$; *om.* $K_1 K_2 Ky$ 5 तद्विनाशः °] $C W_{ed} \dot{S}_{ed}$; सद्विनाशः ° $K_1 K_2 Ky$;
तद्विघ्ननाशः Ko ; तद्विघ्ननाश Pa 5 °शब्दार्चि °] $W_{ed} \dot{S}_{ed}$; °शब्दांते ° $K_1 K_2 Ko Ky$; °शब्दास्ते ° C ;
°शब्दांते ° Pa 6 °माना °] $C Pa Ky W_{ed} \dot{S}_{ed}$; °मान ° $K_1 K_2$; °षाना ° Ko 6 °पतितो]
 $K_2 C Ko Pa Ky W_{ed} \dot{S}_{ed}$; °यतितो K_1 6 धर्मस्व °] $Ky W_{ed}$; धर्मः स्व ° $K_1 K_2 C Ko Pa \dot{S}_{ed}$ 6
°पर्ययः] $Ky W_{ed} \dot{S}_{ed}$; °पर्ययं $K_1 K_2 C Ko$; °पर्यय Pa 7 मन्यत इति] $C Ko Pa W_{ed}$; मन्यत $K_1 Ky$;
मन्यते K_2 ; मन्यत इति \dot{S}_{ed} 7 वैशेषिकः] \dot{S}_{ed}^{Vy} ; वैशेषिकाः $K_1 K_2 C Ko Pa Ky W_{ed}$ 7 पूर्वा बुद्धि °]
 $W_{ed} \dot{S}_{ed}^{Vy} mss^\Sigma$ 7 उत्तर °] $K_2^{pc} C Ko W_{ed}$; उत्तरा ° $K_1 Ky$; उत्तरा ° K_2^{ac} ; उत्तर \dot{S}_{ed} 7 °या बु-
द्ध्या] $W_{ed} \dot{S}_{ed}^{Vy} mss^\Sigma$ $K_1 K_2 C Ko Ky$; यो बुद्ध्या Pa 7 °पन्नया] $C Ko W_{ed} \dot{S}_{ed}$; °उत्पन्ना-इ (इत्यन्नाइ,
163r, l. 13) $K_1 K_2^{pc}$ correction mark displayed near 'न्ना'; पन्ना ° $K_2^{pc} Ky$; °पन्नयो Pa 7 विना-
श्यते] $C Ko Pa W_{ed}$; श्यते $K_1 K_2^{ac}$; नश्यते K_2^{pc} correction mark displayed near 'श्य'; विनाश्यतः
 Ky 9 नाश्यं] $K_1 C Ko Pa Ky W_{ed} \dot{S}_{ed}$ K_2^{pc} correction mark displayed near 'स्य'; नाश्यं K_2^{ac} 9
न हि] $C Ko Pa Ky W_{ed} \dot{S}_{ed}$; न भि K_1 ; अभि K_2 correction mark displayed near 'अ' 10 °युक्तं]
em. $F_{tr}^{21.12}$; °युक्त ° $C Ko Pa W_{ed} \dot{S}_{ed}$ K_2^{pc} correction mark displayed near 'क्ते'; °युक्ते $K_1 K_2^{ac} Ky$ 10
°मेतत्] $K_1 K_2 C Ko Pa W_{ed} \dot{S}_{ed}$; °सतत् Ky 10 संशय °] $K_1 K_2 C Pa Ky W_{ed} \dot{S}_{ed}$; संशम ° Ko 10
न तदा नि °] $K_2 W_{ed} \dot{S}_{ed}$; न तद मि ° $K_1 C^{pc} Ky$; तद मि ° C^{ac} ; न तद Ko ; न तद नि ° Pa 11 सुख °]
 $K_2 C Ko Pa Ky W_{ed} \dot{S}_{ed}$; सुखः K_1 12 °धानं] $C Ko K_2^{pc} Pa W_{ed} \dot{S}_{ed}$; °धारं $K_1 K_2^{ac}$; धार Ky 13
तथाप्यपटु °] $K_2^{pc} C Ko Pa Ky W_{ed} \dot{S}_{ed}^{Vy}$; तथाप्यपटु ° K_1 ; तथाप्यपटु ° K_2^{ac} 13 पटू] $K_2 C W_{ed} \dot{S}_{ed}^{Vy}$;
पटु $K_1 Ko$; पटु $Pa Ky$ 13 हिंस्याताम्] $W_{ed} \dot{S}_{ed}^{Vy}$; हिंस्याताम् $K_1 K_2 C Ko Pa^{pc}$; हिंस्याताम् Pa^{ac} ; हि-
स्थानां Ky 13 °मानजातीयत्वात्] $K_1 K_2 C Ko Pa Ky^{pc} W_{ed} \dot{S}_{ed}$; °मानजातीयत्वात् Ky^{ac} 13 °दुर्बल °]
 $K_1 K_2 C Ko Pa W_{ed} \dot{S}_{ed}$; °तुब्रल ° Ky 13 °जातीयो] $C Ky W_{ed}$; °जातीयो $K_1 K_2 Ko Pa \dot{S}_{ed}$ 13
°वन्तं] $C Ko W_{ed} \dot{S}_{ed}$; °वन्तौ $K_1 K_2$; °वतं Pa ; °वन्त Ky

हिंसन्दृष्टः । असमानस्तु दुर्बलोऽपि हिंस्यात् । तद्यथा उदकं तेजः । यो ऽप्यर्चिषामवस्थानहेत्वभावादिति ।
 अवस्थानहेत्वभावाद्भावानां विनाश इति स्थविरवसुबन्धुप्रभृतिभिरयं हेतुरुक्तः । स चायुक्तः । न ह्यभावः का- 15
 रणं भवितुमर्हतीति । धर्माधर्मवशाद्वेति वैशेषिकः । तं प्रत्याह । न चाप्युत्पादविनाशहेत्वोरिति । उत्पादवि- 17
 नाशहेत्वोरधर्मस्य । क्षण एव क्षण इति । मुख्ये क्षणे । नौपचारिके क्षण इत्यर्थः । अथवा क्षण एव क्षण इति । क्षणे क्षण
 एवेत्यर्थः । वृत्तिलाभप्रतिबन्धौ वृत्तिलाभो वृत्तिप्रतिबन्धश्च क्षणे क्षणे भवितुं नार्हतः । कथं कृत्वा । यस्यार्चिष
 उत्पत्तावनुग्रहो भवति चैत्रस्य मैत्रस्य वा । तस्य धर्म उपलब्धवृत्तिः तदुत्पादयतीत्येवमुत्पादहेतुर्विनाशहेतुरपि । 19
 यदि तद्विनाशस्तस्यानुग्रहं करोत्यन्धकारावस्थायाम् । एवमधर्मोऽपि । यस्यार्चिरुत्पत्तावपकारो भवति । तस्या-
 धर्मो लब्धवृत्तिस्तदुत्पादयति । विनाशहेतुरपि । यदि तद्विनाशस्तस्याप्युत्पादकारं करोत्यन्धकारावस्थायाम् । इति 21
 तयोर्वृत्तिलाभादर्चिषामुत्पत्तिर्भवति । न च वृत्तिलाभं तयोरप्रतिबन्ध ताभ्यामेव तस्मिन्नेव क्षणे तेषां विनाश
 इति । क्षणे क्षणे वृत्तिलाभप्रतिबन्धौ न द्वयोर्युज्येते । शक्यश्चैष कारणपरिकल्प इति विस्तरः । धर्माधर्मविनाश 23
 इति कारणपरिकल्पः सर्वत्र संस्कृते द्व्यणुकादौ अनित्येषु रूपादिषु कर्मणि च शक्यते कर्तुम् । अतो न वक्तव्य-
 मेतत् । अग्निसंयोगात्काष्ठादीनां विनाश इत्येवमादि । ततश्च सर्वसंस्कृतस्य क्षणिकसिद्धिः । धर्माधर्मयोस्तद्वि- 25
 नाशकारणान्तरानपेक्षत्वादित्यलं विवादेन ।

14 हिंसन्] $K_1 C Ko Pa W_{ed} \dot{S}_{ed}$; हिंसन् $K_2 Ky$ 14 दुर्बलोऽपि] $K_1 K_2 C Ko Pa W_{ed} \dot{S}_{ed}$; दुर्बलीपि
 Ky 14 हिंस्यात्] $W_{ed} \dot{S}_{ed}$; हिंस्यात् $K_1 K_2 C Ko Pa Ky$ 14 अर्चिषाम्] $K_2^c Ko C Pa Ky \dot{S}_{ed}$;
 अर्चिषम् $K_2^c W_{ed}$; अर्चियाम् K_1 14 °वस्थान°] $K_1 K_2 C W_{ed} \dot{S}_{ed}$; °वस्थान° $Ko Pa Ky$ 14
 इति] Σ ; *om.* Ky 15 अवस्थानहेत्वभावा] $K_1 K_2 C Ko Pa W_{ed} \dot{S}_{ed}$; *om.* Ky 15 भावानां]
 $K_2 C Ko Pa \dot{S}_{ed} W_{ed}$; भावाना K_1 ; भावोना Ky 15 स्थविर°] $W_{ed} \dot{S}_{ed}^{Vy} mss^\Sigma$ 15 °वसुबन्धु°]
 $C Pa W_{ed} \dot{S}_{ed}^{Vy}$; °बन्धु° $K_1 K_2 Ky$; °बन्धु° Ko 15 हेतुरुक्तः] $K_2 C Ko Pa W_{ed} \dot{S}_{ed}$; हेतुरुक्त K_1 ;
 हेतुरुक्त Ky 15 ह्यभावः] $K_1 K_2 C Ko Pa W_{ed} \dot{S}_{ed}$; ह्यभाव Ky 16 °इति] *Note that \dot{S}_{ed} , contrary
 to his previously upheld convention, here does not mark इति as part of the root-text.* 16
 °वशाद्] $C Ko Pa Ky W_{ed} \dot{S}_{ed}$; °विशाद् $K_1 K_2$ correction mark displayed near 'शा' 16 वैशेषिकः]
 $W_{ed} \dot{S}_{ed}^{Vy} mss^\Sigma$ 16 °हेत्वो°] $K_2 C W_{ed} \dot{S}_{ed}^{Vy}$; °हेतो° $K_1 Ky$; °हेत्वानि° Ko ; °हेत्वारि° Pa 17
 °हेत्वोर°] $K_1 K_2 C Ko Pa^{pc} Ky W_{ed} \dot{S}_{ed}$; तद् हेत्वोर° Pa^{ac} 17 एव] $W_{ed}^{Bh} \dot{S}_{ed}^{Bh} mss^\Sigma$; अब्सेन्त् इन् आख्भ
 $(P_i^{ed} P_{ed}^{ii})$ 17 क्षण] $W_{ed} \dot{S}_{ed}$; क्षणे $K_1 K_2 C Ko Pa Ky$ 17 इति] $K_1 K_2 W_{ed} \dot{S}_{ed}$; *om.* $C Ko Ky$
 17 मुख्ये] $K_2 C Ky W_{ed} \dot{S}_{ed}$; मुख्ये $K_1 Ko Pa$ 17 नौप°] $K_1 C Pa Ky W_{ed} \dot{S}_{ed}$; औप° K_2 ; नौप°
 Ko 17 क्षणे क्षण] $C Pa W_{ed} \dot{S}_{ed}$; क्षणे $K_1 K_2 Ko Ky$ 18 क्षणे क्षणे भवितुं नार्हतः] $W_{ed} \dot{S}_{ed}^{Vy} mss^\Sigma$ 18
 नार्हतः] $K_1 K_2 C Ko Pa W_{ed} \dot{S}_{ed}$; नार्हत Ky^{pc} ; मनार्थत Ky^{ac} 18 °अर्चिष] $K_1 K_2 C W_{ed}$; °अर्चिषः
 $Ko Pa \dot{S}_{ed}$; °अर्चि.यः Ky 19 उत्पत्तावनुग्रहो] $C Ky W_{ed} \dot{S}_{ed}$; °उत्पत्तावनुग्रहो $K_1 K_2 Ko$ correction mark
 displayed near 'र'; उत्पत्ते विरुग्रहो Pa 19 मैत्रस्य] $K_1 K_2 C Pa Ky W_{ed} \dot{S}_{ed}$; चैत्रस्य Ko 19 °लब्ध°]
 $W_{ed} \dot{S}_{ed}$; °लब्धिदुर्° $C K_1 Pa Ky K_2$ correction mark displayed near 'दुर्'; °लब्धिदुर्° Ko 19 °यती°]
 $C Ko Pa Ky W_{ed}$; यती $K_1 K_2$ correction mark displayed near 'ति' 19 °हेतुर्वि°] $K_2 W_{ed}$; °हेतुः ।
 वि $C Ko Pa \dot{S}_{ed}$; °हेतुर्वि° $K_1 Ky$ 20 °रुत्पत्ता°] $Ko W_{ed} \dot{S}_{ed}$; °उत्पत्ता° $K_1 K_2 Pa$; °रुत्पन्न° Ky
 21 लब्ध°] $W_{ed} \dot{S}_{ed}$; °लब्धि° $K_1 K_2^{ac} Ko Pa Ky$; °पलब्धि° K_2^{pc} 21 उत्पादयति] *em.* $F_{tr}^{21.15}$; उत्प-
 दयति Σ 21 °प°] $K_2 C Ko Pa W_{ed} \dot{S}_{ed}$; °य° $K_1 Ky$ 22 °भ्याम्] $K_1 K_2^{pc} C Ko Pa Ky W_{ed} \dot{S}_{ed}$;
 °भ्याम् K_2^{ac} 23 युज्येते] $C W_{ed} \dot{S}_{ed}$; युज्यते $K_1 K_2 Ko Pa Ky$ 23 चैष] $C Ko Pa W_{ed} \dot{S}_{ed} K_2^{ac}$; चैष
 $K_1 Ky$; चैषः K_2^{pc} 23 °कारण°] $K_1 K_2 C Pa Ky W_{ed} \dot{S}_{ed}$; °कारेण° Ko 23 धर्माध°] $Ky W_{ed} \dot{S}_{ed}$;
 धर्माध° $K_1 K_2 C Ko$; धर्माध° Pa 24 °कल्पः] W_{ed} ; °कल्प इति $K_1 K_2 C Ko Pa Ky \dot{S}_{ed}$ 24
 संस्कृते] $C Ko W_{ed} \dot{S}_{ed}$; कृते $K_1 K_2 Pa$; संस्कृते Ky 24 द्व्यणु°] W_{ed} ; द्यणु° K_1 ; द्यणु° K_2 ;
om. $C Ko Ky \dot{S}_{ed}$; द्यणु° Pa 24 कर्मणि] $C Ko Pa W_{ed} \dot{S}_{ed}$; कर्मनि $K_1 Ky$; °कर्म K_2 24 अतो]
 $K_1 K_2 C Pa Ky W_{ed} \dot{S}_{ed}$; अतो Ko 25 °सिद्धिः] $W_{ed} \dot{S}_{ed}$; °सिद्धि $K_1 K_2 C Ko Pa Ky$ 26 °कारणा°]
 $K_2^{pc} C Ko Pa W_{ed} \dot{S}_{ed}$; °कारशा° $K_1 K_2^{ac}$ 26 °पेक्ष°] $Pa W_{ed} \dot{S}_{ed}$; °पेक्ष्य° $K_1 K_2^{ac} Ko Ky$; °पेक्ष्य°
 $K_2^{pc} C$

AKVy^{Skt} 4.3^b

- 27 तत एव तादृशाद्वेति । यदि अग्निसंयोगः श्यामतां घटस्य निवर्त्य रक्ततां जनयति । स एव रक्ततां निवर्त्य रक्ततरतां
जनयतीति कल्प्यते । हेतुरेव विनाशकः स्यात् । अथ ज्वालानां क्षणिकत्वादन्वस्तत्संयोगो जनकोऽन्योऽपि
29 विनाशक इति कल्प्यते । हेत्वविशिष्टो विनाशकः स्यात् । न च युक्तमिति सर्वम् । ज्वालान्तरेषु च तावद्धेतुभे-
देऽपि परिकल्पनां परिकल्पयेयुः वैशेषिकाः । क्षणिकत्वात् । ज्वालानामन्या जनिकाः । अन्या विनाशिका इति ।
31 क्षारयावद्भूमिसंबन्धात्तुपाकजविशेषोत्पत्तौ कां कल्पनां कल्पयेयुः । न हि तेषां क्षारादयः क्षणिकाः । तत्र हेतुरेव
विनाशकः स्यात् । यत्तर्हि आप इति विस्तरः । यद्यग्निसंयोगेऽप्यापो न विनाश्यन्ते । कथं तर्ह्यापः काथ्यमानाः
33 क्षीयन्त इत्यभिप्रायः । तेजोधातुमिति । तदविनिर्भागसंबन्धनम् । यस्य प्रभावादपां संहतः क्षामक्षामो जायत इति ।
कारणविशेषात् कार्यविशेष इति । क्षामक्षामतरो जायते । यावदतिक्षामतां गतोऽन्ते न पुनः संतानं संतनोति ।
35 कार्यं करोति न त्वभावं करोतीत्यर्थः । भंगुरत्वादिति विस्तरः । भंगशीलत्वात्स्वयं विनश्यन्तोऽन्येनाजनिता
विनाशाः । सन्त उत्पन्नमात्रात् एकक्षणलब्धात्मानो भवन्तो विनश्यन्ति । तृणज्वालावदिति । यथा तृणज्वा-

27 तादृशाद्वे] $K_1 K_2 C Ko Pa W_{ed} \dot{S}_{ed}$; तादृशाः द्वे °Ky 27 यदि] W_{ed} ; *om.* $K_1 K_2 C Ko Pa Ky \dot{S}_{ed}$
27 °योगः] $C Ko Pa W_{ed} \dot{S}_{ed}$; °योगद् $K_1 K_2 Ky$ 27 श्यामतां] $C Ko Pa W_{ed} \dot{S}_{ed}$; श्यामती
 $Ky K_1 K_2$ correction mark displayed near 'ती' 27 घट°] $W_{ed} \dot{S}_{ed}$; °पट° $K_1 C Pa$; °पट°
 K_2 correction mark displayed near 'प'; °पठ° $Ko Ky$ 27 निवर्त्य] $W_{ed} \dot{S}_{ed}$; निवृत्ता $K_1 Ky$;
निवृत्तौ K_2 ; निवृत्त्य C ; निवृत्य $Ko Pa$ 27 रक्ततां] $C Ko W_{ed} \dot{S}_{ed} K_2^{pc}$; रक्तती $K_1 Ky$; रक्तती
 K_2^{ac} 27 एव] $W_{ed} \dot{S}_{ed}$; एव यदि $K_1 K_2 C Ko Pa Ky$ 27 निवर्त्य] $K_1 K_2 C Pa Ky W_{ed} \dot{S}_{ed}$; नि-
वर्त्य Ko 27 रक्ततरतां] $C Ky W_{ed} \dot{S}_{ed}$; रक्ततां $K_1 K_2 Ko Pa$ 28 कल्प्यते] $K_2 C Ko Pa W_{ed} \dot{S}_{ed}$;
कल्प्यन्ते K_1 ; कल्प्येते Ky 28 क्षणिक°] $K_2 C Ko Pa W_{ed} \dot{S}_{ed}$; क्षणिक° K_1 ; क्षणिक Ky 29
विनाशक] $K_1 K_2 C W_{ed} \dot{S}_{ed}$; विनाश $Ko Pa Ky$ 29 हेत्वविशिष्टो°] $C Pa W_{ed} \dot{S}_{ed}$; हेतोरविशि-
ष्टो° $K_1 K_2$; हेत्वविशिष्टो Ko ; हेतोरविशिष्टो Ky 29 सर्वम्] $W_{ed} \dot{S}_{ed}$; सर्व $K_1 K_2 C Ko Pa Ky$
30 परिकल्पयेयुः] $K_1 K_2 C Ko Pa W_{ed} \dot{S}_{ed}$; परिकल्पयियुः Ky 30 वैशेषिकाः] $W_{ed} \dot{S}_{ed}^{Bh} mss^\Sigma$ 30
क्षणिकत्वात्] $K_2 C^{pc} Ko Pa Ky W_{ed} \dot{S}_{ed}$; °क्षणिकत्वात् K_1 ; क्षणिकाः । क्षणिकत्वात् C^{ac} 31 क्षार°]
 $K_1 C Ko Pa Ky W_{ed} \dot{S}_{ed}$; क्षारं K_2 31 °संबन्धा°] $K_1 K_2 C Ko Pa W_{ed} \dot{S}_{ed}$; °सत्वधा° Ky 31
°पाकज°] $Ko^{pc} Ky W_{ed} \dot{S}_{ed}$; °पाकजं $K_1 K_2 C Ko^{ac} Pa$ 31 कल्पयेयुः] $K_2 C Ko Pa Ky W_{ed} \dot{S}_{ed}$;
कल्पयेयु K_1 32 आप] $C Ko Pa Ky W_{ed} \dot{S}_{ed}$; आय $K_1 K_2$ 32 यद्य°] $C Ko Pa Ky W_{ed} \dot{S}_{ed}$; यद°
 $K_1 K_2$ 32 संयोगेऽप्यापो] $W_{ed} \dot{S}_{ed}$; °संयोगेऽप्यापो $K_1 K_2$; °संयोगेऽप्यापो C^{pc} ; °संयोगेऽप्यापो C^{ac} ;
°संयोगेऽप्यापो Ko ; °संयोगेऽप्यापो $Pa Ky$ 32 कथं] $K_1 K_2 C Ko Pa W_{ed} \dot{S}_{ed}$; कथ Ky 32 तर्ह्यापः]
 $C Ko Pa W_{ed} \dot{S}_{ed}$; तर्ह्यापे $K_1 K_2^{ac} Ky$; तर्ह्यापे K_2^{pc} 32 काथ्य°] $K_1 K_2^{ac} C Ko Ky$ °संयोगेऽप्यापो
 $W_{ed} \dot{S}_{ed}$; पाठ्य° K_2^{pc} 33 °प्रायः] $K_2^{pc} C Pa Ko Ky W_{ed} \dot{S}_{ed}$; प्राचः $K_1 K_2^{ac}$ 33 °धातुम्] *em.* $F^{21.17}$
(based on the wording in the *AKBh*); धातुरि $C K_1 K_2 Ko Ky Pa W_{ed} \dot{S}_{ed}$ 33 °निर्भाग°]
 $K_1 K_2 C Ko Pa W_{ed} \dot{S}_{ed}$; °निर्भाग° Ky 33 °संबन्ध°] $W_{ed} \dot{S}_{ed}$; °संबन्धं $K_1 K_2 C Ko Pa Ky$ 33 °पां]
 $C Ko Pa W_{ed} \dot{S}_{ed}$; °या $K_1 K_2 Ky$ 33 संहतः] $C Ko Pa W_{ed}$; संहतः \dot{S}_{ed} ; हातः $K_1 K_2 Ky$ 33 क्षा-
मक्षामो] $C Ko Pa W_{ed}$; क्षातक्षामो $K_1 K_2 Ky$ 33 जायत] $C Ko Pa Ky W_{ed}$; क्षायत K_1 ; क्षीयत K_2
34 °कार्य°] $K_1 K_2 C Ko Pa W_{ed} \dot{S}_{ed}$; °काय° Ky 34 क्षामक्षा°] $C Ko Pa W_{ed} \dot{S}_{ed} K_1 K_2^{ac} Ky W_{ed} \dot{S}_{ed}$;
क्षामः क्षा° K_2^{pc} 34 जायते] $K_1 C Ko Pa W_{ed} \dot{S}_{ed}$; क्षीयते K_2 ; क्षायते Ky 34 अति°] $W_{ed} \dot{S}_{ed}$;
अभि° $K_1 K_2 C Ko Pa Ky$ 34 गतोऽन्ते] $C Ko Pa W_{ed} \dot{S}_{ed}$; गतौ ऽन्ते $K_1 Ky$; हुतौ \square ते K_2 34
न] $K_1 K_2 C Ko Pa W_{ed} \dot{S}_{ed}$; नः Ky 34 संतनोति] $Ky W_{ed}$; सन्ततो इति $K_1 K_2^{pc} Pa$; सन्तते इति
 K_2^{ac} ; सन्तता इति C ; सन्ततो इति Ko ; सन्तनोतीति \dot{S}_{ed} 35 कार्यं] $K_2 C Ko Pa W_{ed} \dot{S}_{ed}$; कार्यं $K_1 Ky$
35 करोति] $W_{ed} \dot{S}_{ed}^{Vy} mss^\Sigma$ 35 त्वभावं] $C Ko Pa W_{ed}$; त्वभावं° $K_1 K_2$; त्वभाव Ky 35 भंगुर°]
 $C Ko K_2 Pa W_{ed}$; भुङ्क्ते° $K_1 Ky$ 35 °शीलत्वा°] $K_1 K_2 C Ko^{pc} Pa Ky W_{ed} \dot{S}_{ed}$; °णी(?)लत्वा° \square Ko^{ac}
 Ko^{ac} 35 °जनित] $W_{ed} \dot{S}_{ed}$; °जनित $K_1 K_2 C Ko Pa Ky$ 36 विनाशाः] $K_1 K_2 C Ko Pa W_{ed} \dot{S}_{ed}$;
विनाशा Ky 36 °क्षण°] $Ko W_{ed} \dot{S}_{ed}$; °लक्षण° $K_1 K_2 C Pa Ky$ 36 °आत्मानो] $C Ko Pa W_{ed}$;
°आत्माना $K_1 K_2 Ky$ 36 °नश्यन्ति°] $C^{pc} Ko Pa W_{ed} \dot{S}_{ed}$; °नश्यन्तो° $K_1 K_2 C^{ac} Ky$ 36 तृणज्वाला°]
 $K_2^{pc} C Ko Pa W_{ed} \dot{S}_{ed}$; तृणज्वा° $K_1 K_2^{ac} Ky$

लायाः क्षणिकत्वेऽपि देशान्तरेषु निरन्तरोत्पत्तौ गत्यभिमानः । तृणं दहन्ती ज्वाला गच्छतीति । तद्वत् । साधनं 37
 च । अविद्यमानगतयो देशान्तरे निरन्तरमुत्पद्यमाना रूपादयो भावाः । क्षणिकत्वात्तृणज्वालावत् । संस्थानं का-
 यविज्ञप्तिरिति वैभाषिकवचनम् । एकदिङ्मुख इति । एकादिङ्मुखमस्येति एकदिङ्मुखम् । तस्मिन् । भूयसि बहुतरे । 39
 एवं सर्वमिति । ऊर्ध्वैकदिङ्मुखे भूयसि उत्पन्न उन्नतमिति प्रज्ञप्यते । अधो भूयस्यवनतमिति । एषा दिक् । तद्यथा
 अलातमिति । न द्रव्यसत्संस्थानम् । वर्णग्रहणापेक्षग्रहणत्वादलातचक्रवदिति । अथवा न द्रव्यसत्संस्थानम् । अन्य- 41
 रूपग्रहणापेक्षग्रहणत्वाद्धान्यराशिवदिति ।

AKVy^{Skt} 4.3^c

द्वाभ्यामस्य ग्रहणं प्राप्नुयादित्युक्ते वैभाषिको ब्रूयात् । न दीर्घत्वादेः कायेन्द्रियेण ग्रहणं किं तर्हि स्पष्टव्यावयवेष्वेव 43
 तथासंनिविष्टेषु दीर्घादिग्रहणं भवति । अतो न द्वाभ्यामस्य ग्रहणं प्राप्नोतीत्यत इदमुच्यते । यथा वा स्पष्टव्य इति
 विस्तरः । कोऽर्थः । यथा स्पष्टव्ये दीर्घह्रस्वादिग्रहणम् । न च स्पष्टव्यायतनसंगृहीतं संस्थानम् । तथा वर्णेऽपि संभा- 45
 व्यतां दीर्घादिग्रहणम् । न च रूपायतनसंगृहीतं संस्थानम् । अर्थान्तरभूतं स्यादित्यर्थः । पुनर्वैभाषिक आह । स्मृ-

39 एकदिङ्मुख] Note that the layout in W_{ed} appears to elevate this line to the level of the Abhidharmakośa (cf. W_{ed} 's highlighting §3a), although it, in fact, constitutes a segment of the final section of the commentary to §3b in the Abhidharmakośabhāṣya.

42 °ग्रहणत्वाद् °] C Ko Pa $W_{ed} \dot{S}_{ed}$; °ग्रह \dot{S}_{ed} ; त्वात् F_{tr}^{Tib} ; K_1 and K_2 repeat अलातचक्र ... पक्षः ग्रहणत्वाद्

37 क्षणिकत्वेऽपि] $K_1 K_2 C Ko Ky W_{ed} \dot{S}_{ed}$; क्षणिकत्वेति Pa 37 गत्य°] C Ko Pa $W_{ed} \dot{S}_{ed}$; गम्य°
 $K_1 K_2 Ky$ 37 दहन्ती ज्वाला गच्छतीति] conj. (for our reasoning in support of this conjec-
 ture, refer to our annotation in the translation); दहन्तीति । ज्वाला गच्छन्तीति Σ 38 °गतयो]
 $W_{ed} \dot{S}_{ed}$; °गतयोः $K_1 C Ko Pa Ky$; °गतो K_2 38 भावाः] $K_1 K_2 W_{ed} \dot{S}_{ed}$; भावा C Ko Pa Ky
 38 संस्थानं] $K_1 K_2 C Pa Ky W_{ed} \dot{S}_{ed}$; संस्थानं Ko 39 वैभाषिक] $W_{ed} \dot{S}_{ed}^{Bh} mss^{\Sigma}$ 39 एकादिङ्मुखम-
 स्येति] $K_2 C Ko Pa W_{ed} \dot{S}_{ed}$; एकादिङ्मुखं मस्येति K_1 ; एकादिङ्मुखं मस्येते Ky 40 एवं] $W_{ed} \dot{S}_{ed}$; एकं
 $K_1 K_2 C Ko Pa Ky$ 40 ऊर्ध्वैक°] $K_2 K_1 C W_{ed} \dot{S}_{ed}$; उर्ध्वैक° $K_1 Ky$; उर्ध्वैक° Ko Pa 40 उत्पन्न]
 $K_1 K_2 W_{ed} \dot{S}_{ed}$; उत्पन्ने C Ko Pa; om. Ky 40 उन्नतम्] $Ky W_{ed} \dot{S}_{ed}$; तम् $K_1 K_2 C Ko Pa$ 40
 दिक्] $W_{ed} \dot{S}_{ed}$; किञ्चु $K_1 K_2 C Ko Pa Ky$ 40 यथा] C Ko Pa $Ky W_{ed} \dot{S}_{ed}$; यथा अथो $K_1 K_2$ 41
 न] $K_1 K_2 C Ky W_{ed} \dot{S}_{ed}$; च Ko Pa 41 वर्णग्रहणापेक्षग्रहणत्वात्] em. (for our critical reasoning
 underlying this emendation, refer to our annotation in the translation); तद्ग्रहणस्य वर्णग्रहणा-
 पेक्षत्वात् F_{tr}^{Tib} ; वर्णग्रहणात्पक्षग्रहणत्वाद् $K_1 K_2 C Ko Pa W_{ed}$; * वर्णग्रहणापेक्षणात् [=१'२'३'४'५'६'७'८'९'१०'
 ११'१२'१३'१४'१५'१६'१७'१८'१९'२०'] W_{ed}^{Tib} ; वर्णग्रहणात्पक्षग्रहणत्वाद् Ky 41 द्रव्यसत्संस्थानम्] em. (for our reasoning in sup-
 port of this emendation, refer to our annotation in the translation); द्रव्यसंस्थानम् \dot{S}_{ed} ; द्रव्यं
 संस्थानम् $K_1 K_2 C Pa Ky W_{ed}$; द्रव्यसंस्थानम् Ko 42 °ग्रहणा°] $K_1 K_2 C Ko Pa W_{ed} \dot{S}_{ed}$; °ग्रहणात्
 Ky 42 °पेक्ष°] em. (for our reasoning in support of this emendation, refer to our annota-
 tion to the हेतु of the previous formulation of the syllogism in the translation) F_{tr}^{Tib} ; °त्पक्ष°
 C Ko $W_{ed} \dot{S}_{ed}$; °पक्षः $K_1 K_2$; पेक्षः Pa; पक्ष । ग्रहणत्पक्षग्रहणत्वादलातचक्रवदिति ॥ अथवा न द्रव्यं संस्थानं म-
 न्यरूपग्रहणात्पक्ष Ky 43 प्राप्नुयादि°] $K_1 K_2 C Ko Ky W_{ed} \dot{S}_{ed}$; प्राप्नुती° Pa^{pc} ; प्राप्नोती° Pa^{ac} 43
 इत्युक्ते] $K_1 K_2^{ac} C Ko Pa^{pc} Ky W_{ed} \dot{S}_{ed}$; इत्युक्तेः $K_2^{pc} Pa^{ac}$ 43 °द्वियेण] C Ko Pa $W_{ed} \dot{S}_{ed}$; द्विये
 $K_1 K_2$; न्द्वियेण Ky 43 स्पष्टव्यावयवेष्वेव] C $W_{ed} \dot{S}_{ed}^{Vy}$; स्पष्टेव $K_1 K_2 Ky$; स्पष्टव्यावयवेष्वेव Ko; स्प-
 ष्टव्यावयवेष्वेव Pa 44 भवति । अतो] $K_2 Ko W_{ed} \dot{S}_{ed}$; भवस्यतो $K_1 C Ky$; बह्वत्यतो Pa 44 °प्नोतीत्यत]
 C $K_2^{pc} Ko Pa Ky W_{ed}$; °प्नोतीत्यत $K_1 K_2^{ac}$; °प्नोति । अत \dot{S}_{ed} 44 वा] C Pa $W_{ed} \dot{S}_{ed}$; om. $K_1 K_2 Ky$
 44 स्पष्टव्य] $K_1 K_2 C Ko Ky W_{ed} \dot{S}_{ed}$; स्पष्टव्य Pa 45 स्पष्टव्ये] $K_1 K_2 C Ko Ky W_{ed} \dot{S}_{ed}$; स्पष्टव्ये Pa
 45 °ह्रस्व°] $W_{ed} \dot{S}_{ed}^{Bh} mss^{\Sigma}$ 45 स्पष्टव्यायतन°] C Ko $W_{ed} \dot{S}_{ed}$; °स्पष्टव्यायतन° $K_1 K_2 Ky$; स्पष्ट-
 व्यायतन° Pa^{pc} ; स्पष्टव्यायतने Pa^{ac} 45 °गृहीतं] $K_2 C Ko Pa Ky W_{ed} \dot{S}_{ed}$; °गृहीते K_1 45 वर्णेऽपि]
 $K_1 K_2 C Ko Pa Ky^{pc} W_{ed} \dot{S}_{ed}$; वर्णेऽपि Ky^{ac} 46 °गृहीतं सं°] C Ko Pa W_{ed} ; °गृहीतसं° $K_1 K_2 Ky \dot{S}_{ed}$
 46 अर्था°] C Ko Pa $W_{ed} \dot{S}_{ed}$; अथा° $K_1 K_2 Ky$ 46 अर्थः] $K_2 C Ko Pa Ky W_{ed} \dot{S}_{ed}$; अर्थः K_1 46
 वैभाषिक] $K_2 C Ko Pa W_{ed} \dot{S}_{ed}^{Bh}$; भाषिक K_1 ; वैभाषिक Ky

- 47 तिमात्रं तत्र इति विस्तरः । स्मृतिमात्रं तत्र संस्थाने । स्पर्शसाहचर्याच्छलक्षणत्वादिभिः स्पर्शैः सहचरभावात् । न तु साक्षाद्ग्रहणं दीर्घादिसंस्थानस्य । यथाग्निरूपं दृष्ट्वा तस्याग्रेरुष्णता स्मृतिर्भवति । साहचर्यात् । पुष्पस्य च चंपकस्य च 49 गन्धं ग्रात्वा तद्वर्णोऽपि स्मृतिः साहचर्यात् । आह । युक्तमत्रेति विस्तरः । युक्तमत्राग्रावव्यभिचारादुष्णतायाश्च वर्णस्य च । अन्येनान्यस्मरणमग्निरूपेणोष्णतायाः । पुष्पगन्धेन च तद्वर्णस्य । न तु किञ्चिदिति विस्तरः । न तु किञ्चित्प्रष्टव्यं 51 श्लक्षणत्वादि क्वचिदपि संस्थाने दीर्घादौ नियतम् । यतस्तत्र संस्थाने स्पष्टव्यं स्पृष्ट्वा स्मरणं नियमेन स्यात् । यत्र ह्यग्निरूपं तत्र तदुष्णताया भवितव्यम् । यत्र च चम्पकगन्धस्तत्र तद्रूपेण भवितव्यम् । न तु यत्र श्लक्षणत्वं क- 53 र्कशत्वं वा तत्र दीर्घत्वेन ह्रस्वत्वेन वा भवितव्यम् । तस्मात्तदुष्णतारूपयोनियमेन युज्यते । संस्थाने तु नियमेन स्मरणं न प्राप्नोति । तथा सत्यपि साहचर्यनियमे स्पष्टव्यसंस्थानयोः संस्थाने स्मरणं नियमेन स्यात् । वर्णोऽपि 55 स्यात्स्मरणं नियमेनेति वर्तते । तदेवं स्पष्टव्यं स्पृष्ट्वा स्मरेदित्यर्थः । अथानियमेन वर्णस्मरणं भवति वर्णवद्वा

47 स्मृतिमात्रं तत्र] $W_{ed} \dot{S}_{ed}^{Vy} mss^{\Sigma}$ 47 संस्थाने] $K_1 K_2 C Ko Pa W_{ed} \dot{S}_{ed}$; संस्थानं Ky 47 स्पर्शसाहचर्यात्] $K_1 K_2 W_{ed}$; साहचर्यात् C ; साहचर्यात् $Ko Pa Ky$ 47 स्पर्शैः] $W_{ed} \dot{S}_{ed}$; स्पर्शैः $K_1 K_2 C Ko Pa Ky$ 47 °भावात्] W_{ed} ; भावात् भवति $K_1 Ky$; भावो भवति K_2 ; भावाद् भवति $C \dot{S}_{ed}$; भावद्भवति $Ko Pa$ 48 साक्षाद् °] $C Ko Pa W_{ed} \dot{S}_{ed}$; स्याद् $K_1 K_2^{ac} Ky$; स्य(गा)क्षाद् K_2^{pc} 48 दीर्घादि °] $C K_2^{pc} Ko Pa Ky W_{ed} \dot{S}_{ed}$; दीर्घादि ° $K_1 K_2^{ac}$ 48 दृष्ट्वा] $C Ky W_{ed} \dot{S}_{ed}$; दृष्टं K_2 ; दृष्टा $K_1 Ko Pa$ 48 °रुष्णतायाः] $K_2^{ac} C W_{ed} \dot{S}_{ed}$; °रुष्णतायाः $K_1 K_2^{pc}$; रुष्णतायां $Ko Pa$; °रुष्णतायां Ky 48 साहचर्यात्] $K_1 K_2 C Ko Pa W_{ed} \dot{S}_{ed}$; साहस्रचर्यात् Ky 48 पुष्पस्य च] $K_2^{pc} C Ko Pa W_{ed} \dot{S}_{ed}$; पुष्पस्यर्च $K_1 K_2^{ac} Ky$ 48 चंपकस्य च] $Ko Pa W_{ed}$; चंपकस्य $K_1 K_2 C$; चंपकस्यर्च Ky 49 ऽपि] $W_{ed} \dot{S}_{ed}^{Vy} mss^{\Sigma}$ 49 स्मृतिः] $W_{ed} \dot{S}_{ed}^{Vy}$; स्मृति $K_1 K_2 C Ko Ky$; स्मृतिं Pa 49 °चर्यात्] $W_{ed} \dot{S}_{ed} K_2^{pc}$; चर्या $K_1 K_2^{ac} C Ko Pa Ky$ 49 युक्तमत्रे] $K_1 K_2 C Ky$; युक्तत्रे Ko ; युक्तत्रे Pa ; युक्तमत्रे $W_{ed} \dot{S}_{ed}^{Vy} mss^{\Sigma}$ 49 °ग्राव °] $K_1 K_2 C Ko Pa W_{ed} \dot{S}_{ed}$; °ग्राव ° Ky 49 °व्यभि °] $K_1 K_2 C Pa W_{ed} \dot{S}_{ed}$; °व्यभि ° $Ko Ky$ 49 °चाराद्] $K_1 K_2 C Ko Pa W_{ed} \dot{S}_{ed}$; °चारात् Ky 49 उष्णताया °] $K_2^{pc} C Ko Pa W_{ed} \dot{S}_{ed}$; उष्णताया $K_1 K_2^{ac} Ky$ 49 वर्णस्य] W_{ed} ; रूपस्य $K_1 K_2 C Ko Pa Ky \dot{S}_{ed}$ 50 °पेणोष्णतायाः] $C Ko Pa W_{ed} \dot{S}_{ed}$; °पेणोष्णताया $K_1 K_2$; °पेणोष्णताया Ky 50 पुष्प °] $C Ko Pa W_{ed} \dot{S}_{ed}$; व्युप ° $K_1 K_2 Ky$ 50 °वर्णस्य] $C Ko W_{ed} \dot{S}_{ed}$; °वर्णस्या $K_1 K_2^{pc} Pa Ky$; °वर्णस्या K_2^{ac} 50 किञ्चिद्] $K_1 K_2 C Pa W_{ed} \dot{S}_{ed}$; किञ्चिद् Ko ; $W_{ed} (=किञ्चित्) \dot{S}_{ed} mss^{\Sigma}$ 50 °स्पष्टव्यं] $K_1 K_2 C Ko W_{ed} \dot{S}_{ed}$; °स्पष्टव्यं $Pa Ky$ 51 *क्वचिदपि] F_{tr}^{Tib} (for our reasoning in adopting FUNABASHI's suggested emendation of the appended इति consult the corresponding annotation in the translation); क्वचिदिति Σ 51 संस्थाने] $C Ko Pa W_{ed} \dot{S}_{ed}$; °स्थान $K_1 K_2 Ky$ 51 नियतम्] $K_2^{pc} C Ko Pa W_{ed} \dot{S}_{ed}$; यत्तं $K_1 K_2^{ac} Ky$ 51 यतस्तत्र] *em. (emended on the basis of the reading given by the AKBh)*; यत्रात्र Ko ; यतोऽत्र $K_1 K_2 C Ky Pa \dot{S}_{ed} W_{ed}^{Vy}$ 51 संस्थाने] $K_1 K_2 C Ko Pa W_{ed} \dot{S}_{ed}$; संस्थाने Ky 51 स्पष्टव्यं] $K_1 K_2 C Ko Ky W_{ed} \dot{S}_{ed}$; स्पष्टव्यं Pa 51 स्मरणं] mss^{Σ} ; स्मरणम् W_{ed} 51 नियमेन] $K_2^{pc} Ko C Pa W_{ed} \dot{S}_{ed}$; नियमेन $K_1 K_2^{ac} Ky$ 51 स्यात्] $W_{ed} \dot{S}_{ed}^{Bh} mss^{\Sigma}$ 52 °रूपं] $C Ko Pa W_{ed} \dot{S}_{ed}$; °रूपं $K_1 K_2 Ky$ 52 °उष्ण °] $C Ko Pa W_{ed} \dot{S}_{ed}$; °उष्ण ° $K_1 K_2 Ky$ 52 °गन्ध °] $K_1 K_2 C Ko Pa W_{ed} \dot{S}_{ed}$; °गन्ध ° Ky 52 श्लक्षणत्वं] $K_2^{pc} C Ko Pa W_{ed} \dot{S}_{ed}$; श्लक्षत्वं $K_1 Ky$; श्लक्षत्वं K_2^{ac} 53 °शत्व] $K_2 C Ko Pa W_{ed} \dot{S}_{ed}$; °शत्व K_1 ; °शत्वा Ky 53 ह्रस्वत्वेन] $W_{ed} \dot{S}_{ed}$; *om.* $K_1 K_2 C Ko Pa Ky$ 53 तस्मात्तद् °] $K_1 K_2 C Ko Pa W_{ed} \dot{S}_{ed}$; तस्मात् Ky 53 उष्णतारूपयोर् °] $K_2 \dot{S}_{ed} W_{ed}^{Bh}$; रूपयो $K_1 C Ko Pa Ky$ 53 °नियमेन युज्यते] $C Ko Pa W_{ed} \dot{S}_{ed}$; नियमेनेति Ky ; K_1 and K_2 omit नियमेन युज्यते ... स्यात्स्मरण. 53 तु] $K_1 K_2 Pa \dot{S}_{ed} W_{ed}^{Bh}$; न तु $C Ko$; *om.* Ky 53 नियमेन] $K_1 K_2 C Ko W_{ed} \dot{S}_{ed}$; नियमे Pa ; *om.* Ky 54 स्मरणं] $K_1 K_2 C Pa W_{ed} \dot{S}_{ed}$; स्मरणं Ko ; *om.* Ky 54 न प्राप्नोति] $K_1 K_2 C Ko Pa W_{ed} \dot{S}_{ed}$; *om.* Ky 54 तथ °] तथा ° $Ko W_{ed} \dot{S}_{ed} K_1 K_2 Pa$; अथ ° F_{tr}^{Tib} FUNABASHI refers to the transmission in the Abhidharmakośa as well as the congruence between अथ and देह दे; *om.* Ky 54 सत्यपि साहचर्यनियमे] $K_1 K_2 C Ko Pa W_{ed} \dot{S}_{ed}$; *om.* Ky 54 स्पष्टव्यसंस्थानयोः] $W_{ed} K_1 K_2$; °स्पष्टव्यं संस्थानयोः $C Ko \dot{S}_{ed}$; स्पष्टव्यं संस्थानयोः Pa ; *om.* Ky 54 संस्थाने स्मरणं नियमेन स्यात्] $K_1 K_2 C Ko Pa W_{ed} \dot{S}_{ed}$; *om.* Ky 55 वर्तते] $K_1 K_2 C Ko Pa Ky^{pc} W_{ed} \dot{S}_{ed}$; वर्तते Ky^{ac} 55 स्पष्टव्यं] $K_1 K_2 C Ko W_{ed} \dot{S}_{ed}$; स्पष्टव्यं Pa ; स्पष्टव्यं Ky

संस्थानेऽप्यनियमेन स्यात् । दीर्घे ह्रस्वमिति । ह्रस्वे दीर्घमिति । किकारणम् । वर्णे ह्यनियमेन स्मरणं भवति
 स्पष्टव्यात् । कदाचिद्वक्ते पीतमिति पीते रक्तमिति । न चैवं भवति । कथमेवं न भवति । यथा वर्णे संस्मरणं न 57
 नियमेन भवति । तथा संस्थानेऽप्यनियमेनेति । किं तर्हि । वर्णे स्मरणं न नियमेन भवति । संस्थाने पुनर्नि-
 यमेनेत्ययुक्तमस्य संस्थानस्य स्पष्टव्यात्स्मरणम् । कथं तर्हि दीर्घबुद्धिर्ह्रस्वबुद्धिर्वा भवति । उक्तमेतत् । एक- 59
 दिङ्मुखे भूयसि वर्णे वा स्पष्टव्ये वा गृह्यमाणे दीर्घविकल्पबुद्धिरल्पीयसि ह्रस्वविकल्पबुद्धिरित्येवमाद्यवगन्त-
 व्यम् । चित्रास्तरणे वेति विस्तरः । चित्रास्तरणे वानेकवर्णसंस्थाने बहुभिः प्रकारैर्दृश्यमाने ऽनेकसंस्थानं दृश्यते 61
 दीर्घादि । अतोऽनेकसंस्थानदर्शनाद्बहूनां संस्थानानामेकदेशं प्राप्नुयात् । यत्रैव दीर्घत्वं तत्रैव ह्रस्वादिग्रहणात् ।
 तच्चायुक्तं वर्णवत् । यथा हि वर्णः सप्रतिघत्वादेकदेशो न भवति । तथा संस्थानमपीति । तथा च सति द्रव्यतोऽस्ति 63
 संस्थानमिति सापक्षालः पक्षो भवति । धर्मविशेषविपर्ययात् ।

56 स्मरणं] K_2 reiterates the variant वर्ण which previously was displayed as वर्णे instead ह्यनियमेन (with
 र corrected to न) स्मरणं; K_y repeats वर्ण ह्यनियमेन स्मरणं

57 कथमेवं न भवति] K_1 displays a correction mark before कथमेवं भवति that indicates the reiteration
 of the section beginning with न चैतं भवति

56 °अनियमेन] C Ko Pa $W_{ed} \dot{S}_{ed}$; °अनिर्यमत् $K_1 K_y$; °अनियमत् K_2^{gc} ; °अनियमवत् K_2^{gc} 56 दीर्घे]
 C $K_y W_{ed} \dot{S}_{ed}$; दीर्घे K_1 ; दीर्घे K_2 ; दीर्घे Ko Pa 56 ह्रस्वे दीर्घमिति] $K_1 K_2 C$ Ko Pa $W_{ed} \dot{S}_{ed}$;
 om. K_y 56 किका °] $K_2 C$ Ko Pa $K_y W_{ed} \dot{S}_{ed}$; किका ° K_1 56 वर्णे] $K_1 K_2 C$ Ko Pa $W_{ed} \dot{S}_{ed}$;
 वर्ण K_y 56 °यमेन] $K_2^{pc} C$ Ko Pa $K_y W_{ed} \dot{S}_{ed}$; °यमेर $K_1 K_2^{gc}$ 57 स्पष्टव्यात्] $K_2^{gc} Ko W_{ed} \dot{S}_{ed}$;
 °स्पष्टव्या $K_1 K_2^{gc} C$; स्पष्टव्या Pa K_y 57 पीते रक्तमिति] $W_{ed} \dot{S}_{ed}$; पीते रक्तमिति विस्तरः । पीतरक्तमिति
 $K_1 K_2 K_y$; विस्तरः । पीतरक्तमिति । C Ko Pa 57 चैवं] C Ko Pa $W_{ed} \dot{S}_{ed}$; चैवं $K_y K_1 K_2$ correction
 mark displayed near 'तम्'; चैवं K_y 57 वर्णे] $K_1 K_1^{pc} C$ Ko Pa $K_y W_{ed} \dot{S}_{ed}$; वेने K_2^{gc} 57 संस्मरणं]
 $K_2 C$ Ko Pa $W_{ed} \dot{S}_{ed}$; संस्मरणं $K_1 K_y$ 57 न] $W_{ed} \dot{S}_{ed}$; स $K_1 C$ Ko Pa K_y ; सं K_2 58 तथा
 संस्थाने] $K_1 K_2 C$ Ko Pa $W_{ed} \dot{S}_{ed}$; तथाने K_y 58 तर्हि] $K_2^{pc} C$ Ko Pa $W_{ed} \dot{S}_{ed}$; कर्हि $K_1 K_2^{gc} K_y$ 58
 स्मरणं] $K_2 W_{ed} \dot{S}_{ed}$; स्मरण $K_1 Ko Pa K_y$ 58 न] $W_{ed} \dot{S}_{ed}$; om. $K_1 K_2 C$ Ko Pa K_y 58 भवति]
 $C^{pc} Ko Pa W_{ed} \dot{S}_{ed}$; भवत $K_1 K_2^{gc} C^{ac} K_y$; भवतः K_2^{gc} 58 संस्थाने] $K_1 K_2 C$ Ko Pa $W_{ed} \dot{S}_{ed}$; संस्थाने
 K_y 59 अयुक्तमस्य] $C^{pc} W_{ed} \dot{S}_{ed}$; अस्ययुक्तपस्य $K_1 K_2 K_y$; अयुक्तमित्यस्य युक्तमस्य $C^{ac} Ko Pa$ 59
 स्पष्टव्यात्] $W_{ed} \dot{S}_{ed}$; स्पष्टव्या $K_1 K_2 C$ Ko K_y ; स्पष्टव्यात् Pa 59 °बुद्धिर्] $K_1 K_2 C$; स्प्र $W_{ed} \dot{S}_{ed}$;
 °बुद्धि Ko K_y 59 °एतत्] $K_2 K_1^{pc} C$ Ko Pa $K_y^{pc} W_{ed} \dot{S}_{ed}$; °एतेत् K_1^{ac} ; तमेत् K_y^{ac} 60 भूयसि]
 $K_2^{pc} C$ Ko Pa $W_{ed} \dot{S}_{ed}$; भूयसि $K_1 K_2^{gc} K_y$ 60 वर्णे] C Ko Pa W_{ed} ; कर्णे $K_1 K_2 K_y$ 60 स्पष्टव्ये]
 $K_1 K_2 C$ Ko $K_y W_{ed} \dot{S}_{ed}$; स्पष्टव्ये Pa 60 °दीर्घ°] $K_1 K_2 C$ Ko Pa $W_{ed} \dot{S}_{ed}$; °दीर्घ° K_y 60 °बुद्धिर्]
 $W_{ed} \dot{S}_{ed}$; बुद्धेर् $K_1 K_2 C$ Pa K_y^{pc} ; °बुद्धे Ko; बुद्धेर् K_y^{ac} 60 °अल्पीयसि°] C Pa $W_{ed} \dot{S}_{ed} K_2$ unclear
 correction mark displayed near 'सि' (स्त्रीयसि); °अल्पीयभि° $K_1 K_y$; °ल्पीयसि° Ko 61 चित्रास्तरणे
 वेति] em. (for our reasoning process, consult the corresponding annotation in the translation
 as well as $F_{tr}^{32.17}$, who bases his emendation on $AKBh$); चित्रान्तरेण वेति C Ko Pa W_{ed} ;
 चित्रास्तरेण वति $K_1 K_y$; चित्रास्तरेणेति K_2 61 चित्रास्तरणे] F_{tr} ; चित्रान्तरेण Ko $W_{ed} \dot{S}_{ed}$; चित्रा-
 स्तरणे $K_1 K_2 C K_y$; चित्रास्तरणे Pa 61 °वर्ण°] C Ko Pa $W_{ed} \dot{S}_{ed}$; °वर्णे $K_1 K_2 K_y$ 61 °ने
 ऽनेक°] $F_{tr}^{33.18}$; °नेनानेक° $W_{ed} \dot{S}_{ed}$; °ननैक° C $K_1 Ko K_y$; °नं नैक° K_2 ; नैक° Pa 61 सं-
 स्थानं दृश्यते] $W_{ed} \dot{S}_{ed}^{vy} mss^\Sigma$ 62 अतो°] C $K_2 Ko Pa W_{ed} \dot{S}_{ed}$; अते° K_1 ; युतो K_y 62 बहूनां]
 $K_1 K_2 C$ Ko Pa $W_{ed} \dot{S}_{ed}$; बहुना K_y 62 संस्था°] C $K_2^{gc} Ko Pa K_y W_{ed}$; संस्वा° $K_1 K_2^{gc}$ 62
 एक°] $K_1 K_2 C$ Ko $W_{ed} \dot{S}_{ed}$; एक° Pa 62 °देशं] C Ko Pa $W_{ed} \dot{S}_{ed}^{Bh}$; °देश° K_1 ; °देश° K_2^{gc} ; °दे
 $K_2^{gc} K_y$ 63 तच्चायुक्तं] $K_1 K_2 C$ Ko Pa $W_{ed} \dot{S}_{ed}$; तच्चायुक्त K_y 63 वर्णवत्] $K_1 K_2 C$ Ko $W_{ed} \dot{S}_{ed}$;
 वर्णवत् Pa 63 प्रतिघत्वाद्] C Ko Pa $W_{ed} \dot{S}_{ed}$; प्रतिघत्वाद् $K_1 K_2 K_y$ 63 एकदेशो] C $K_2 Ko Pa W_{ed} \dot{S}_{ed}$;
 एकदेशो $K_1 K_y$ 63 संस्थानम्] $K_1 K_2 C$ Ko Pa $W_{ed} \dot{S}_{ed}$; संस्थानम् K_y 63 °तोऽस्ति] $W_{ed} \dot{S}_{ed}$;
 °तोऽपि $K_1 K_2 C$ Ko Pa K_y 64 संस्थानम्] $K_1 K_2 C$ Ko Pa $W_{ed} \dot{S}_{ed}$; संस्थानम् K_y 64 °पक्षा°]
 $K_2^{pc} Ko K_y W_{ed}$; °पक्ष्या° $K_1 K_2^{gc} C Pa \dot{S}_{ed}$ 64 पक्षो] C $K_2^{pc} Ko K_y W_{ed}$; पक्ष्यो $K_1 K_2^{gc} Pa \dot{S}_{ed}$ 64
 °विपर्ययात्] $K_1 K_2 Pa W_{ed} \dot{S}_{ed}$; °विपर्ययात् C Ko K_y

AKVy^{Skt} 4.3ⁱⁱ

65 न चाणौ तदिति ।

यथा नीलादिरूपमष्टद्रव्यकादावणौ विद्यते न चैवमणौ संस्थानं दीर्घादि विद्यते । कथं पुनर्गम्यते । संस्थानं
 67 परमाणौ नास्तीति । दीर्घसंस्थानेऽपचीयमाने दीर्घबुद्धयभावात् । दीर्घं हि दण्डमुपलभ्य तस्मिन्नेवापचीयमाने
 69 ह्रस्वबुद्धिर्भवति । न दीर्घबुद्धिः । न च युक्तं वक्तुम् । तदेव संस्थानं दीर्घादिह्रस्वादिबुद्धिं जनयतीति । तस्मा-
 71 दिसंज्ञा भवन्ति । न ह्यतत्स्वभावाः तथा संनिविष्टा समानास्तां संज्ञामुपलब्धुमर्हन्तीत्यभिप्रायः । न च संस्था-
 नावयवानां वर्णादित्स्वभावः सिद्ध इति । वर्णावयवाः प्रसिद्धस्वभावाः । प्रत्यवयवं नीलादित्वतो ग्रहणात् । न चैवं
 73 संस्थानपरमाणवः प्रत्यवयवं दीर्घादित्वतो गृह्यन्ते । तस्मान्न प्रसिद्धस्वभावाः । यदि तु नैव ते दीर्घादिस्वभावाः ।
 संनिवेशविशेषात्तु दीर्घादिबुद्धिहेतवो भवन्ति । वर्णादिपरमाणव एव संनिवेशविशेषाद्दीर्घादिबुद्धिहेतवो भव-

65 चाणौ] C K^{pc} Ko W_{ed} Ś_{ed}; चाशौ K₁ K^{pc}; चासौ Pa 65 तदिति] K₁ K₂ C Ko Ky W_{ed} Ś_{ed}; तरिति
 Pa 66 अणौ] K₁ K₂ C Ko W_{ed} Ś_{ed}; अशौ Pa; अणौ Ky 66 चैवमणौ] C Ko Pa W_{ed} Ś^{Bh}_{ed}; चैवतशो
 K₁ K^{pc} Ky; चैवमणो K^{pc} correction mark displayed near 'णो' 66 संस्थानं] W_{ed} Ś^{Bh}_{ed} mss^Σ 66 दी-
 र्घादि] K₁ K₂ C Ko Ky W_{ed} Ś_{ed}; रीर्ष्यादि Pa 67 परमाणौ] C Ko Pa W_{ed} Ś_{ed}; पुरमाशो K₁; पुरमाणोर्
 K^{pc}; पुरमाशोर् K^{ac}; पुरमाणो Ky 67 नास्तीति] K^{pc} K₁ C Pa Ky W_{ed} Ś_{ed}; मास्तीति K^{ac} 67 सं-
 स्थाने] Pa W_{ed} Ś_{ed}; संघाते K₁ K₂ C Ko Ky 67 ऽपचीय °] K^{pc} C Ko Pa W_{ed} Ś_{ed}; अपरीय ° K₁ K^{ac};
 उपचीय ° Ky 67 दीर्घ] C Ko Pa W_{ed} Ś_{ed}; दीर्घे K₁ K₂ Ky 67 दण्ड °] C Ko Pa W_{ed} Ś_{ed}; ण्ड °
 K₁ K₂ Ky 67 तस्मिन्] C Ko Pa W_{ed} Ś_{ed}; तेस्मिन् K₁ K₂ Ky 67 एवा °] C Ko Pa W_{ed} Ś_{ed}; एवो °
 K₁ K₂ Ky 67 °पचीय °] K^{pc} C Pa Ky W_{ed} Ś_{ed}; °परीय ° K₁ K^{ac} Ko 68 निवर्तेत्] Ko Pa W_{ed};
 निवर्तते K₁ K₂ C; विवर्तते Ky; निवर्तेत् Ś_{ed} F_{tr} 68 °पलभ्या °] K^{pc} C Ko Pa Ky W_{ed} Ś_{ed}; °लभ्या °
 K^{ac} 68 °पचीय °] C K₂ Ko Pa Ky W_{ed} Ś_{ed}; °वचीय ° K₁ 68 तस्मिन् °] C K₂ Ko Pa W_{ed} Ś_{ed}; त-
 स्मिन् ° K₁ Ky 68 पीत °] C Ko Pa W_{ed} Ś_{ed}; यात ° K₁ K₂ Ky 68 °द्रव्ये] K₂ C Ko Pa W_{ed} Ś_{ed};
 °द्रव्य K₁ Ky 68 त्वपचीयमाने] C W_{ed} Ś_{ed}; त्वपचीयमान K₁ Ko Ky; त्वः पचीयमान K^{pc}; त्वपचीयमान
 K^{ac}; त्वपचीयमाने Pa 69 ह्रस्व °] K₁ K₂ C Ko Ky^{pc} W_{ed} Ś_{ed}; ह्रस्व Pa; ह्रस्वमा Ky^{ac} 69 बुद्धिर्]
 K₁ K₂ C Ko Pa W_{ed} Ś_{ed}; बुद्धि Ky 69 दीर्घबुद्धिः] K^{pc} C Ko Pa Ky W_{ed} Ś_{ed}; दीर्घबुद्धिः K₁ K^{ac}; दि-
 र्घबुद्धिन् Ky 69 °बुद्धि] K₁ C Ko Pa W_{ed} Ś_{ed}; °बुद्धि K₂ Ky 70 संनि] W_{ed} mss^Σ; सन्नि ° Ś_{ed} 70
 विष्टा °] K₁ K₂ C Pa Ky W_{ed} Ś_{ed}; विष्टा ° Ko 71 ह्यतत् °] C Ko Pa Ky W_{ed} Ś_{ed}; ज्यतत् ° K₁; च
 तत् K^{pc}; ज्यतत् ° K^{ac} 71 तथा सं °] C K₁ K₂ Ko Pa Ky; तथा सं ° W_{ed}; तथा सन् ° Ś_{ed} 71 निवि-
 ष्टा] Ky; निविष्टाः K₁ K₂ C Ko Pa W_{ed} 71 °लब्धुम्] C Ko Pa Ky W_{ed}; लब्धुम् K₁ K₂ 71 अर्ह-
 न्ति °] em.; अर्हति K₁ K₂ C Ko Pa W_{ed} 71 °न्तीत्यभि °] C^{pc} Ko Pa Ky W_{ed} Ś_{ed}; °तीभ्यभि ° K₁ K₂;
 °तित्यभि ° C 71 न च] K₁ K₂ C Ko Ky W_{ed} Ś_{ed}; मन Pa 72 °वानां] K₁ K₂ C Ko Pa W_{ed} Ś_{ed};
 °वाना Ky 72 °अवयव] K₁ C Pa W_{ed} Ś_{ed}; अवयवत्वन् K^{pc}; अवत्वन् K^{ac}; अवयव Ko; यव-
 यवन् Ky 73 संस्थान °] K₁ K₂ C Ko W_{ed}; संस्थान ° Pa; संस्थाने प्र ° Ky Ś_{ed} 73 प्रत्यवयवं]
 K₁ K₂ C Ko Pa W_{ed} Ś_{ed}; प्रत्यवयव Ky 73 दीर्घादि °] K₁ K₂ C^{pc} Ko Pa Ky W_{ed} Ś_{ed}; om. C^{ac} 73
 स्वभावाः] K₁ K₂ C Ko Pa W_{ed} Ś_{ed}; स्वभावः Ky 74 संनि °] W_{ed} K₁ K₂ Ko Pa Ky; सन्नि ° C Ś_{ed} 74
 ° विशेषात् °] C Ko Pa Ky W_{ed} Ś_{ed} F^{33.20}; विशवात् K₁ K^{ac}; °विभ्वात् K^{pc}; °विशेषा Ś_{ed} 74 °हेतवो]
 K₁ K₂ C Ko Pa W_{ed} Ś_{ed}; °तवो Ky 74 °परमा °] K₂ C Ko Pa Ky W_{ed} Ś_{ed}; °यरमा ° K₁ 74
 °विशेषा] K₁ K₂ C Pa Ky W_{ed} Ś_{ed}; °विशेषो Ko 74 °हेतवो] K₁ K₂ C Ko Pa W_{ed} Ś_{ed}; °हेतो Ky

न्तीति किं नेष्यते । यत्तर्हि वर्णश्चाभिन्न इति । यदि वर्णसंनिवेशमात्रं संस्थानं स्यात् । वर्णाभेदे संस्थानभेदो न स्यात् । 75
मृद्गाजनानां कुण्डादीनामनर्थान्तरभावात् । ननु चोक्तमिति विस्तरः । यथा कृत्वा वर्णे दीर्घादिसंज्ञा प्रज्ञप्यते ।

एकदिङ्मुखे च वर्ण इति विस्तरेण । यथा च पिपीलिकादीनामिति विस्तरः । यथा च पिपीलिकादय एकरूपा 77
भवन्ति । तेषां च पंक्तिरित्यस्मिन्देशेऽन्यादृश्यन्यस्मिन्नन्यादृशी । एवं चक्रादीनां भेद इत्येवमादि । तथा वर्णा-
भेदेऽपि संस्थानभेदः स्यात् । तर्हि तमसीति विस्तरः । यत्तर्हि तमसि वर्णमपश्यन्तः स्थाणुपुरुषहस्त्यादीनां 79
दीर्घह्रस्वत्वपरिमण्डलादीनि पश्यन्ति । तत्कथमिति वाक्यशेषः । यदि तर्हि वर्णाज्जात्यन्तरं संस्थानं न स्यात् । 79
यथा वर्णनीलं पीतमिति वा न पश्यन्ति । तथा संस्थानमपि दीर्घह्रस्वमिति न पश्येयुः । पश्यन्ति च कदा-
चित् । अतो जात्यन्तरं संस्थानमिति । पंक्तिसेनापरिकल्पवदिति । यथा तमस्यव्यक्तं पक्षिणः पिपीलिका वा दृ- 81
ष्ट्वा दीर्घा पंक्तिरिति परिकल्पयन्ति । यथा वा तमस्येव हस्त्यादीनव्यक्तं दृष्ट्वा परिमण्डल इयं सेना व्यवस्थि-
तेति परिकल्पयन्ति । तद्वत् वेदितव्यमित्थं चैतदेवमिति । यथेदानीमुक्तमसत्यपि जात्यन्तरे संस्थाने वर्णमेव ते 83
तत्राव्यक्तं दृष्ट्वा दीर्घादिपरिकल्पं कुर्वन्ति । यत्कदाचिदिति विस्तरः । अनिर्धार्यमाणपरिच्छेदमिति । अनिर्धार्य-
माणसंस्थानं संघातमात्रमव्यक्तमलक्ष्यमाणनीलत्वादिकं दृश्यते । न च वर्णसंस्थानव्यतिरिक्तं रूपायतनमस्तीति । 85
यथा नान्यत्किंचिद्द्रव्यं कल्प्यते । तद्वत्संस्थानमपि न वर्णव्यतिरिक्तं कल्पयितव्यम् ।

तत्रभवन्त इति । ते भवन्त इत्यर्थः । इतराभ्योऽपि दृश्यन्त इति वचनात् । कथं कायकर्म प्रज्ञापयन्तीति । 87
प्रज्ञप्तिस्त्वात्कायकर्मायोग इति मन्यमानः पृच्छति । कायाधिष्ठानमिति । कायालम्बनमित्यर्थः । यस्य हि कायः
प्रवर्त्यः । तत्कायाधिष्ठानं कर्म । तेनाह । या चेतना कायस्य तत्र तत्र प्रणेत्रीति । यथायोगं वेदितव्ये इति । वा- 89

75 वर्णश्चाभिन्न] *em. (in realignment with the cited portion of the Abhidharmakośabhāṣya)* ; व-
र्णत्वाभिन्न^Σ 75 स्यात्] K₂ C Pa W_{ed} Ś_{ed} ; स्यात् K₁ Ko Ky 75 वर्णाभेदे] K₁ K₂ C Ko Pa W_{ed} Ś_{ed} ;
वर्णाभेदे Ky 75 °दीनाम्] K₂^{pc} C^{pc} Ko Pa W_{ed} ; °दीनाम् K₁ K₂^{gc} C^{ac} Ky 75 °रभावात्] K₁ K₂ W_{ed} Ś_{ed} ;
°राभावात् C Ko Pa Ky 75 ननु] C Ko Pa W_{ed} Ś_{ed} ; ननु K₁ K₂ Ky 75 चोक्तम्] C Ko Pa W_{ed} Ś_{ed} ;
रोक्तम् K₁ K₂ Ky 75 कृत्वा] K₁ K₂ Ko Pa C Ky Ś_{ed} ; संनिविष्ट W_{ed} F_{tr}^{Tib} 76 एकदिङ्मुखे]
K₂^{pc} C Ko Ky W_{ed} Ś_{ed}^{Vy} ; एकदीङ्मुखे K₁ K₂^{gc} ; एकदिङ्मुखं Pa 76 यथा च पिपीलिकादय एकरूपा ... तर्हि
तमसीति विस्तरः ।] Pa Ko C W_{ed} ; *om.* K₁ K₂ Ky 77 °न्यादृशी] K₁ K₂ C Ko W_{ed} Ś_{ed} ; °न्मादृशी
Pa 77 एवं] K₁ K₂ C Pa W_{ed} Ś_{ed} ; एवं Ko 77 इत्येवम्] K₁ K₂ C Ko Pa W_{ed} Ś_{ed}^{Bh} 78 तर्हि]
K₁ K₂ C W_{ed} Ś_{ed} ; यत्तर्हि Ko Pa 78 यत्तर्हि] K₁ K₂ C Ko Pa W_{ed} Ś_{ed} ; यत्तर्हि Ky 78 वर्णम°]
K₁ K₂ C Ko Pa Ky W_{ed} 78 पुरुषह°] K₁ K₂ C Ko Pa W_{ed} Ś_{ed}^{Bh} ; °रुषह° Ky 78 °आदीनां] W_{ed} ;
°आदीनामिति K₁ K₂ C Ko Pa Ś_{ed} Ky 79 दीर्घ°] K₁ K₂ C Ko Pa W_{ed} ; दीर्घत्व° Ś_{ed} 79 जात्यन्°]
K₂ C Ko Pa Ky W_{ed} Ś_{ed} ; जाभ्यन्° K₁ 80 वर्णनील] K₁ K₂ C Ko Pa W_{ed} Ś_{ed} ; वर्णनील Ky 80 दीर्घ
ह्र°] K₁ K₂ C Ko Pa W_{ed} ; दीर्घह्र° Ky Ś_{ed} 80 पश्येयुः] C W_{ed} Ko Pa Ś_{ed} ; पश्यषः K₁ K₂ Ky 81
जात्यन्°] K₂ C Ko Pa W_{ed} Ś_{ed}^{Vy} ; ताभ्यन्° K₁ Ky 81 संस्थानम्] K₁ K₂ C Ko Pa Ky W_{ed} Ś_{ed}^{Vy} 81
°कल्पव°] K₁ K₂ C Pa Ky W_{ed} Ś_{ed} ; °कल्पेव° Ko 81 तमस्य°] W_{ed} Ś_{ed} ; तस्य° K₁ K₂ C Ko Pa Ky
82 °मण्डल इयं] W_{ed} ; °मण्डलयं K₁ K₂ C^{pc} Pa Ky Ś_{ed} ; °मण्डलाइ C^{ac} ; °मण्डलाइय Ko 83 वेदि-
तव्यमित्थं] *conj. on the strength of the Tibetan and the AKBh* ; वेविदितं W_{ed} Ś_{ed} ; इत्थं F_{tr}^{33.22}
(=AKBh) ; वेविदित्यं K₁ K₂ C Pa Ky ; वेविदित्यं Ko 83 °मुक्त°] K₁ K₂ C Pa Ky W_{ed} Ś_{ed} ;
°मुक्त° Ko 83 जात्य°] K₂ C Ko Pa Ky W_{ed} Ś_{ed} ; जाभ्य° K₁ 84 °निर्धार्य°] C Ko W_{ed} ; °निर्धार्य°
K₁ K₂ Pa Ky ; निवार्य Ś_{ed} 84 परिच्छेद°] C Pa Ky W_{ed} ; परिच्छेद° K₁ K₂ Ko 85 °संस्थानं संघा°]
K₁ K₂ C Ko Pa Ky W_{ed} ; संस्थानसंघा° Ś_{ed} 86 कल्प्यते] K₁ K₂ C Ko Pa W_{ed} Ś_{ed} ; कस्यते Ky 87 भव-
न्त] K₁ C Ko Pa Ky W_{ed} Ś_{ed} ; भवन्त K₂ 87 भवन्त] K₁ K₂ C Ky W_{ed} Ś_{ed} ; भवतु Ko Pa 87 अर्थः]
K₂ C Ko Pa Ky W_{ed} Ś_{ed} ; अर्थः K₁ 87 इतराभ्यो°] C Ko Pa Ky W_{ed} Ś_{ed} ; इतरान्यो° K₁ ; इतरोभ्यो°
K₂ 87 °न्त इति°] K₁ K₂ Ko Pa Ky W_{ed} ; न्ते इति C Ś_{ed} 87 काय°] K₂ C Ko Pa Ky W_{ed} Ś_{ed} ;
काय K₁ 88 इति] W_{ed} Ś_{ed}^{Bh} mss^Σ 88 काया°] K₁ K₂^{gc} C Ko Pa W_{ed} Ś_{ed} ; काय° K₂^{pc} Ky 88 अर्थः]
C Ko Pa Ky W_{ed} Ś_{ed} ; अर्थः K₁ ; अर्थः K₂ 89 तत्काया°] C Ko Pa W_{ed} Ś_{ed} ; तत्काया° K₁ K₂^{gc} Ky ;
ततः काया° K₂^{pc} 89 कर्म] C Ko Pa W_{ed} Ś_{ed} ; कर्मा K₁ K₂ Ky 89 प्रणेत्री°] W_{ed} Ś_{ed} ; पशेती°
K₁ K₂ C Ko Ky ; पा·ती Pa

गधिष्ठानं कर्म वाक्कर्म । मनस्कर्म तु मनसः कर्म । मनसा वा संप्रयुक्तं कर्म मनस्कर्म । तेन यथायोगमित्युक्तम् ।
 91 विज्ञप्त्यभावादिति विस्तरः । यदि विज्ञप्तिर्न स्यात् । अविज्ञप्तिरपि कामावचरी न स्यात् । विज्ञप्त्यधीना हि
 कामावचर्यविज्ञप्तिर्न चित्तानुपरिवर्तिनीति । साचैवं नास्तीति । महान्तो दोषा अनुषज्यन्ते । सम्बरासंबरा-
 93 भावदोषः सप्तौपधिकपुण्यक्रियावस्तुपुण्यवृद्धयभावदोष इत्येवमादयोऽनुषङ्गाः । अनुषंगानां पुनः प्रत्यनुषंग
 इति । तत्परिहारा भविष्यन्तीत्यर्थः । कायकर्मसंशब्दितादिति । कायाधिष्ठानादित्यर्थः । समाहिताविज्ञप्तिवदिति ।
 95 यथा समाहिताविज्ञप्तिश्चित्तानुपरिवर्तिनी । एवं प्रातिमोक्षसंबरादिलक्षणाप्यविज्ञप्तिः स्यात् । सौत्रान्तिका आ-
 हुः । नैवं भविष्यति । न चित्तानुपरिवर्तिनी भविष्यति । चेतनाविशेषेणासमाहितेन तदाक्षेपविशेषादसमाहिताया
 97 अविज्ञप्तेराक्षेपादित्यर्थः । सापि च विज्ञप्तिर्भवदीया सती विद्यमाना । अविज्ञप्तेराक्षेपे उत्पादने चेतनाया बलं सा-
 मर्थ्यं निभालयते अपेक्षते । कस्मात् । जडत्वादपटुत्वाच्चेतनाबलमन्तरेण तामविज्ञप्तिं जनयितुं न शक्नोति । न
 99 ह्यसत्यां समादानचेतनायां यदृच्छोत्पन्ना विज्ञप्तिरविज्ञप्तिं जनयति ।

AKVy^{Skt} 4.3^d

वाग्विज्ञप्तिस्त्व

[3d¹]

101

इति । तुशब्दो विशेषणे । यथा कायविज्ञप्तिः संस्थानात्मिका न तथा वाग्विज्ञप्तिः । किं तर्हि ।

101 वाग्विज्ञप्ति°] C Ko Pa W_{ed} Ś_{ed}; राश्विद्वेकेसि° K₁; राश्विद्वेकेसि° K₂; राश्विद्वेकेसि° Ky

96 क्षेप] K₂ adds भय above °क्षेपवि°

90 °ष्ठानं] C K₂ Ko Pa W_{ed} Ś_{ed}; °ष्ठानं K₁ Ky 90 वाक्कर्म] W_{ed} Ś_{ed}^{Bh} mss² 90 मनस्कर्म तु]
 C Ko Pa W_{ed} Ś_{ed}^{Bh}; तु K₁ K₂; तुः Ky 90 मनसा] C W_{ed} Ś_{ed}; मनसो K₁ K₂ Ko Pa Ky 90
 मनस्कर्म] C Ko Pa W_{ed} Ś_{ed}; om. K₁ K₂ Ky 91 अविज्ञप्ति°] Ky W_{ed} Ś_{ed}; अज्ञप्ति° K₁ K₂ C Ko Pa
 91 °चरी] C Pa W_{ed} Ś_{ed}; °चरि K₁ K₂ Ky; °चरां Ko 91 °अधीना] C Pa W_{ed}; °अधाना
 K₁ K₂ Ko Ky 92 अविज्ञप्तिर्] W_{ed}; आविज्ञप्तिर् K₁ K₂ C Pa; अविज्ञप्तिः । Ko Ky Ś_{ed} 92 महान्तो]
 C Ko Pa Ky W_{ed}; मज्जान्तो K₁; संज्ञा K₂ 93 °दोषः] K₁ K₂^c C Ko Pa W_{ed} Ś_{ed}; °दोष K₂^{ac} Ky 93
 °पधिक°] C Ky W_{ed} Ś_{ed}; °षधिक° K₁ K₂ Ko; °वधिक° Pa 93 °पुण्य°] K₁ K₂ C Ko Pa W_{ed} Ś_{ed};
 °पुन्य° Ky 93 °पुण्य°] C W_{ed} Ś_{ed}; °पुण्या° K₁ K₂ Ko Pa Ky 93 °वृद्धय°] Pa W_{ed} Ś_{ed};
 °वृद्ध्या° K₁ K₂ C Ko Ky 93 °षङ्गाः] K₂^c C Ko Pa W_{ed} Ś_{ed}; °संगीः K₁ K₂^c Ky 93 °गाणां]
 C W_{ed} Ś_{ed}; णां K₁ (correction mark displayed near 'णां') K₂ (correction mark displayed near 'णां')
 Ko Pa Ky 93 प्रत्यनुषंग] K₁ K₂ C Ko Pa W_{ed} Ś_{ed}; प्रत्युषङ्गा Ky 94 संशब्दि°] C Ko Pa गाणां
 W_{ed} Ś_{ed}; सशब्दि° K₁ K₂ Ky 95 °संबरा°] C Ko Pa Ky W_{ed} Ś_{ed}; संबरा° K₁ K₂ 95 °सौत्रान्तिका]
 C Ko Pa Ky W_{ed} Ś_{ed}^{Bh}; °सौत्रान्तिका K₁ K₂ 96 °परिवर्ति°] C W_{ed} Ś_{ed}; °वर्त्ति° K₁ K₂ Ko Pa 96
 भविष्यति] W_{ed}; भविष्य K₁ K₂ C Ko; भविष्यः Ky 97 अविज्ञप्तेरा] W_{ed} Ś_{ed}^{Bh} mss² 97 °वदीया]
 K₁ K₂ C Ko Ky W_{ed} Ś_{ed}; °भवतीया Pa 97 आक्षेपे] C Pa Ky W_{ed} Ś_{ed}; आक्षेपे K₁ (correction
 mark displayed near 'क्ष'); आक्षेपे K₂^c; आक्षेपो Ko 97 उत्पादने] K₁ C Ko Pa Ky; उत्पादन°
 W_{ed} Ś_{ed}; उत्पादने K₂ 97 चेतनाया] K₁ K₂ C Pa Ky W_{ed} Ś_{ed}; चेतनायो Ko 98 जड°] W_{ed} Ś_{ed};
 जर° K₁ K₂ C Ko Pa Ky 98 अपटु°] K₂^c C Ko Pa Ky W_{ed} Ś_{ed}; अपठ° K₁ K₂^c 98 तामविज्ञप्ति]
 K₁ K₂ C Ko W_{ed} Ś_{ed}; तामविज्ञप्ति Pa; तामविज्ञप्ति Ky 99 जनयति] K₁ K₂ C Pa Ky W_{ed} Ś_{ed}; जनयेति
 Ko 102 विशेषणे] Ky (the 'x-śabdah-y'-construct always takes the locative for element y);
 विशेषणेन K₁ K₂ Ko W_{ed} Ś_{ed}; विशेषणो न C Pa 102 किं] C Ko Pa W_{ed} Ś_{ed}; किन् K₁ K₂ Ky

वागात्मको ध्वनिर्वर्णात्मको ध्वनि शब्द इत्यर्थः । अविज्ञप्तिः पूर्वमेवोक्तेति । ते तु विज्ञप्यविज्ञप्ती इत्युक्तम् । 103
 तत्र विज्ञप्तिरुक्ता अविज्ञप्तिर्वक्तव्या । सा च पूर्वमेवोक्ता । विक्षिप्ताचित्तकस्येति वचनात् । सापिद्रव्यतो नास्ति
 साप्यविज्ञप्तिर्द्रव्यतो नास्ति । न केवला विज्ञप्तिरित्यपिशब्दः । अभ्युपेत्याकरणमात्रत्वादिति । इमं दिवसमुपादाय 105
 प्राणातिपातादिभ्यः प्रतिविरमामीत्यभ्युपेत्य । तस्मात्परेण तेषामकरणमात्रमविज्ञप्तिरित्येवं द्रव्यतो नास्तीति
 सौत्रान्तिकाः । तेषां चातीतानां महाभूतानाम् । न ह्यतीतानां प्रत्युत्पन्नस्वभावोऽस्ति । पञ्चमे च कोशस्थान 107
 एतद्दर्शयिष्यत इति । कथमविद्यमानान्यस्या आश्रय इत्यतो न द्रव्यतोऽस्ति । रूपलक्षणाभावाच्च । रूप्यत इति
 रूपलक्षणम् । तच्चास्या अप्रतिघत्वान्नास्ति । तस्मान् न द्रव्यतोऽस्ति । 109

103 वागा°] $W_{ed} \acute{S}_{ed}^{Vy}$; वाचा $K_1 K_2 C Ko Pa Ky$ 103 °त्मको ध्वनिर्व°] $W_{ed} \acute{S}_{ed}^{Vy} K_1 K_2 C Pa Ky$;
 °त्मको ध्वनिर्व° Ko 103 ध्वनिः] $W_{ed} \acute{S}_{ed}$; ध्वनिर् $K_1 K_2$; *om.* $C Ko Pa Ky$ 103 एवोक्तेति]
 $C K_1 Ko Pa W_{ed} \acute{S}_{ed}$; एवोक्तमिति K_2^{pc} ; एवोक्तति $K_2^{ac} Ky$ 103 तु] $K_2^{pc} Ko Pa W_{ed} \acute{S}_{ed}$; गु $K_1 K_2^{ac} Ky$
 103 अविज्ञ°] $K_2^{pc} C Ko Pa Ky W_{ed} \acute{S}_{ed}$; एविज्ञा° $K_1 K_2^{ac}$ 103 °प्ती इत्युक्तम्] $C Ko Ky$; °पीत्युक्तम्
 $K_1 K_2 W_{ed} \acute{S}_{ed}$ (*note that, as a rule, a dual ending -ई is not merged in sandhi.* 104 उक्ता]
 $C Ko W_{ed} \acute{S}_{ed}$; उक्तो $K_1 K_2 Pa Ky$ 104 वक्तव्या] $K_1 K_2 C Ko Pa W_{ed} \acute{S}_{ed}$; वक्तव्यः Ky 104 सा]
 $K_2 C Ko Pa Ky W_{ed} \acute{S}_{ed}$; सो K_1 104 °मेवोक्ता] $K_1 C Ko Pa Ky W_{ed} \acute{S}_{ed}$; °देवोक्ता K_2 104 सापि]
 $K_1 K_2 C Pa Ky W_{ed} \acute{S}_{ed}$; सोपि Ko 105 अविज्ञप्तिः] $K_2 C Ko Pa W_{ed} \acute{S}_{ed}$; एविज्ञप्तिर् K_1 ; अविज्ञप्ति
 $Ko Ky$ 105 केवला] $K_2 C Ko Pa W_{ed} \acute{S}_{ed}$; केवलो $K_1 Ky$ 105 अभ्युपेत्या°] $K_2^{pc} Ko Pa W_{ed} \acute{S}_{ed}$;
 ल्युपेत्या° $K_1 K_2^{pc} C^{pc} Ky$; अक्ष C^{ac} 106 °दिभ्यः] $K_1 K_2 C Pa Ky W_{ed} \acute{S}_{ed}$; °दित्यः Ko 106
 °मीत्यभ्युपेत्य] $K_2^{pc} C Pa Ky W_{ed} \acute{S}_{ed}$; °मीभ्यभ्युपेभ्य K_1 ; °मीभ्रभ्युपेभ्र K_2 ; °मीत्युपेभ्य Ko 106
 तेषाम°] $K_1 K_2 C Ko Ky W_{ed} \acute{S}_{ed}$; तेयोग° Pa 106 °मात्र°] $K_1 K_2 C Pa Ky W_{ed} \acute{S}_{ed}$; *om.* Ko
 107 चातीतानां] $K_2^{pc} C Ko Ky \acute{S}_{ed} W_{ed}$ *Note that W_{ed} designates the entire portion* तेषां च ... महाभू-
 तानाम् *as mūla-text.* ; चाविद्यमानत्वादिति तेषां चातीतानां Pa ; °तीनां $K_1 K_2^{ac}$ 107 पञ्चमे च कोशस्थान]
 $W_{ed} \acute{S}_{ed}^{Bh} mss^\Sigma$ 108 एतद्] $K_1^{pc} K_2 C Ko Pa Ky W_{ed} \acute{S}_{ed}$; एतद् K_1^{ac} 108 कथम्] $C^{pc} Ko Pa W_{ed}$;
 तथम् $K_1 K_2 C^{ac} Ky$ 108 विद्यमाना°] $W_{ed} \acute{S}_{ed}^{Bh} mss^\Sigma$

7.4 Fourth Verse

7.4.1 Referent Root Verse in the *Abhidharmakośa*

- 1 त्रिविधामलरूपोक्तिवृद्धकुर्वत्पथादिभिः ।
क्षणदूर्ध्वमविज्ञप्तिः कामाप्तातीतभूतजा ॥४ ॥

7.4.2 Fourth Verse in the *Abhidharmakośabhāṣya*

AKBh^{Skt} 4.4^{a-b}

- 3 त्रिविधं रूपमुक्तं सूत्रे । त्रिभिः स्थानै रूपस्य रूपसंग्रहो भवति । अस्ति रूपं सनिदर्शनं सप्रतिघम्
। अस्ति रूपमनिदर्शनं सप्रतिघम् । अस्ति रूपमनिदर्शनमप्रतिघमिति । अनास्रवं च भगवता
5 रूपमुक्तम् । अनास्रवा धर्माः कतमे । यस्मिन्नूपे ऽतीतानागतप्रत्युत्पन्ने नोत्पद्यते ऽनुनयो वा
प्रतिघो वा यावद्यस्मिन्विज्ञाने । इम उच्यन्ते ऽनास्रवा धर्मा इति । न चाविज्ञप्तिं विरहय्यास्ति
7 रूपमनिदर्शनमप्रतिघं नाप्यनास्रवम् । वृद्धिरपि चोक्ता । एभिः सप्तभिरौपधिकैः पुण्यक्रि-
यावस्तुभिः समन्वागतस्य श्राद्धस्य कुलपुत्रस्य कुलदुहितुर्वा चरतो वा तिष्ठतो वा स्वपतो वा
9 जाग्रतो वा सततसमितमभिवर्धत एव पुण्यमुपजायत एव पुण्यम् । एवं निरौपधिकैरिति
॥ न चाविज्ञप्तिमन्तरेणान्यमनसो ऽपि पुण्यस्याभिवृद्धिर्युज्यते । अकुर्वतश्च स्वयं परैः का-

3 त्रिविधं रूपम्] Śrāvaka bhūmi, ed. MATSUNAMI (2007: 190): *anindriyasamgrhītam eva rūpam adhyātmaṃ upagatam upādattaṃ rūpam ālambanīkurvaṇn adhyātmabāhirdhā kāye kāyānupaśyī viharati / evaṃ pūrvaṃ trividhaṃ rūpam upādāya yā utpannā vedanā cittaṃ dharmās tān yathāyogam ālambanīkurvaṃs tathādarśī viharatīti veditavyam*

3 सूत्रे] *Though the sūtra in question has not been identified*, Bh₁₆₋₁₇^{an} notes that Śam (229^q) quotes “much the same sentences” and refers the reader to Zā 322 (Taishō № 2, 91[§]) 3 त्रिभिः स्थानै रूपस्य रूपसंग्रहो भवति] S P_{ed}ⁱ P_{ed}ⁱⁱ; शब्दाः शब्दाः श्लेषः शब्दाः श्लेषः CD Bh₁₇^{an} [° श्लेषः PN] शब्दाः शब्दाः श्लेषः श्लेषः (*त्रिभिः स्थानै रूपस्य रूपस्य रूपसंग्रहो भवति Bh^{an}). Bh₁₇^{an} notes that his reconstruction would be at odds with शब्दाः शब्दाः श्लेषः श्लेषः Śam (229^q); 有三處能攝諸色 Zhēn (226^f₀); 此三爲處攝一切色 (= *त्रिभिः स्थानै रूपसंग्रहो भवति Bh^{an}) Xuán (69[§]) 3 सनिदर्शनं] P_{ed}ⁱ P_{ed}ⁱⁱ; सनिदर्शनं 3 °प्रतिघम्] P_{ed}ⁱ P_{ed}ⁱⁱ; °प्रघम् S 4 भगवता] P_{ed}ⁱ P_{ed}ⁱⁱ S; om. Bh_{ed}^T 5 अनास्रवा] Bh_{em}^{an}; अनास्रवाः S^{pc} P_{ed}ⁱ P_{ed}ⁱⁱ; अनास्रावाः S^{ac} 5 °प्रत्युत्पन्ने] Bh_{em}^{an}. (note that Bh₁₇^{an} judges the final अक्षर to be ambivalent, either as °पत्नो or °पत्ने); °प्रत्युत्पन्नो S P_{ed}ⁱ P_{ed}ⁱⁱ 6 च °] S P_{ed}ⁱ P_{ed}ⁱⁱ; om. Vy_{ed}^S 6 विज्ञप्तिं विरहय्यास्ति रूपमनिदर्शनमप्रतिघं] Vy_{ed}^S identifies रूपसङ्ग्रहसूत्र as the source of the statement न चाविज्ञप्तिं विरहय्यास्ति रूपमनिदर्शनमप्रतिघं. 7 नाप्यनास्रवम्] P_{ed}ⁱ; नाप्य आस्रवम् P_{ed}ⁱⁱ; नाप्यनास्रवं S; नाप्य अनास्रवम् Bh_{em}^{an}. (note that Bh₁₇^{an} cites शब्दाः श्लेषः श्लेषः Bh_{ed}^T in support of his emendation) 7 वृद्धिरपि चोक्ता ... उपजायत एव पुण्यम् । एवं निरौपधिकैरिति] S P_{ed}ⁱ P_{ed}ⁱⁱ; ... उपजायत एव पुण्यम् इति । एवं निरौपधिकैः Bh_{conj}^{an}. based on his evaluation of Zhōng 7 (Taishō № 1, 428[§]₂₁) and Zēng 40.7 (Taishō № 2, 741^f₉). Bh₁₇^{an} remarks that Shùng (541^b) cites one गाथा as another authority (cf. Zā 997, Taishō № 2, 261^b, Bié-hì-Zā 134, Taishō № 2, 426^b₉) 8 तिष्ठतो वा स्वपतो वा] S Bh₁₇^{an}; स्वपतो वा तिष्ठतो वा P_{ed}ⁱ P_{ed}ⁱⁱ 9 निरौपधिकैर्] P_{ed}ⁱ P_{ed}ⁱⁱ; निर्-पध्-क्-र् S

रयतः कर्मपथा न सिध्येयुरसत्यामविज्ञप्तौ । न ह्याज्ञापनविज्ञप्तिः मौलः कर्मपथो युज्यते 11
 । तस्य कर्मणो ऽकृतत्वात् । कृते ऽपि च तस्याः स्वभावविशेषादिति । उक्तं च भगवता
 “धर्मा भिक्षवो बाह्यमायतनमेकादशभिरायतनैरसंगृहीतमनिदर्शनमप्रतिघमिति” । न त्व- 13
 रूपीत्युक्तम् । तत्र किं प्रयोजनं स्याद्यदि धर्मायतनान्तर्गतमविज्ञप्तिरूपं नश्येत् । अष्टाङ्गश्च
 मार्गो न स्यादविज्ञप्तिमन्तरेण । समापन्नस्य सम्यग्वाक्कर्मन्ताजीवानामयोगात् । यत्तर्हीदमुक्तं 15
 तस्यैवं जानत एवं पश्यतः सम्यग्दृष्टिर्भावनापरिपूरिं गच्छति सम्यक्संकल्पः सम्यग्व्यायामः
 सम्यक्समृतिः सम्यक्समाधिः । पूर्वमेव चास्य सम्यग्वाक्कर्मन्ताजीवाः परिशुद्धा भवन्ति प- 17
 र्यवदाता इति । लौकिकमार्गवैराग्यं पूर्वकृतमभिसंधायैतदुक्तम् । प्रातिमोक्षसंवरश्चापि न
 स्यादसत्यामविज्ञप्तौ । न हि समादानादूर्ध्वं तदस्ति येनान्यमनस्को ऽप्ययं भिक्षुः स्याद्विष्णुणी 19
 वेति । सेतुश्च सूत्रे विरतिरुक्ता । दौःशील्यविबन्धत्वात् । न वा भवन्ती सेतुर्भवितुमर्हतीत्य-
 स्त्येवाविज्ञप्तिः । अत्र सौत्रान्तिका आहुर्बह्वप्येतच्चित्रमप्येतत् । नैवं त्वेतत् । किं कारणम् । 21
 यत् तावदुक्तं त्रिविधरूपोक्तेरिति । तत्र योगाचारा उपदिशन्ति । ध्यायिनां समाधिविषयो
 रूपं समाधिप्रभावादुत्पद्यते । चक्षुरिन्द्रियाविषयत्वादनदर्शनम् । देशानावरणत्वादप्रतिघ- 23
 मिति । अथ मतम् । कथमिदानीं तत् रूपमिति । एतदविज्ञप्तौ समानम् । यदप्युक्तमनास्रव-
 रूपोक्तेरिति तदेव समाधिप्रभावसंभूतं रूपमनास्रवे समाधावनास्रवं वर्णयन्ति योगाचाराः । 25
 अर्हतो यद्रूपं बाह्यं चेत्यपरे । आस्रवाणामनिश्रयत्वात् । यत्तर्हि सूत्र उक्तं सास्रवा धर्माः कतमे ।

22 त्रिविधरूपोक्तेः] Bh^{an}₁₉ refers the reader to Abhidharmakośabhāṣya⁴_{a-b}

25 इति] Bh^{an}₁₉ refers the reader to Bh^S_{ed} IV.4, a-b, as contained in Pⁱⁱ_{ed} p. 196, 1.8

26 सूत्र उक्तं] Refer to Zā 229 (Taishō 2, 56¹₁₀). Bh^{an}₁₉ notes that, according to Śam (238³₃) यत्तर्हि सूत्र

11 सिध्येयु] Pⁱ_{ed} Pⁱⁱ_{ed}; सिध्येयु S 11 न ह्याज्ञापनविज्ञप्तिः मौलः कर्मपथो युज्यते ।] Bh^{an}; न ह्य^o Pⁱ_{ed} Pⁱⁱ_{ed}; न ह्य आज्ञापनविज्ञप्तिः । मौलः कर्मपथो युज्यते S^{pc}; न ह्य आज्ञापनविज्ञप्तिः । मौलः कर्मपथो युज्यते S^{ac}; 11 न ह्याज्ञापनविज्ञप्तिः मौलः कर्मपथो युज्यते Bh^{an}); 以遣他表非彼業道顯 Xuán (69¹₄); 何以故。令他教業非是業道 Zhēn (226²₀) 12 कर्मणो] Bh^{an}_{em}; कर्मणो Pⁱ_{ed} Pⁱⁱ_{ed}; क-
 र्मणो S 12 स्वभावविशेषाद्] S Bh^{an}₁₈; स्वभावविशेषाद् Pⁱ_{ed} Pⁱⁱ_{ed} 12 उक्तं च भगवता ‘धर्मा भिक्षवो बा-
 ह्यमायतनमेकादशभिरायतनैरसंगृहीतमनिदर्शनमप्रतिघमिति’ Bh^{an}₁₈ refers the reader to Zā 322 (Taishō № 2,
 91¹₉) and informs us that the sūtra is known as 各別經處 in Shùng (540¹₈). He furthermore
 notes that Shùng (540¹₈) also cites 象迹喻契經—another sūtra—as a further source 13 धर्मा
 भिक्षवो] S Pⁱ_{ed} Pⁱⁱ_{ed}; 13 धर्मा भिक्षवो Bh^T_{ed} (= * धर्मा भिक्षो Bh^{an}) 14 नश्येत्] S Pⁱ_{ed} Pⁱⁱ_{ed}; न पश्येत्
 F^{49.5}_{tr} H_{ind} Bh^{an}_{em}. bases his emendation on 8¹₁ 8¹₁ Bh^T_{ed}, 不見 Zhēn (226²₄), 不觀 (= * न प-
 श्येत्) Xuán (69¹₈) 15 अविज्ञप्तिम्] S Pⁱ_{ed} Pⁱⁱ_{ed}; 15 अविज्ञप्तिरूपम् Bh^{an}) 15 सम्यग्] S Pⁱ_{ed} Pⁱⁱ_{ed} Zhēn (226²₅); om. Bh^T_{ed} Xuán Vy^S_{ed} 15 यत्तर्हीदमुक्तं ...परिशुद्धा भवन्ति
 पर्यवदाता इति] Bh^{an}₁₈ refers the reader to Zā 305 (Taishō № 2, 87¹₉) and Maj.-nik. 149 (III, 289, 2—
 महासल्लआयतनिकसुत्त) 16 सम्यक्संकल्पः सम्यग्व्यायामः सम्यक्समृतिः सम्यक्समाधिः] Bh^{an}_{em}; सम्यक् संकल्पः सम्यक्
 व्यायामः सम्यक् स्मृतिः सम्यक् समाधिः Pⁱ_{ed} Pⁱⁱ_{ed}; ° व्यायामः । सम्यक् स्मृतिः । ° S 17 सम्यग्वाक् °] Bh^{an}_{em};
 सम्यक् वाक् ° S Pⁱ_{ed} Pⁱⁱ_{ed} 20 विरतिर्] S Bh^{an}₁₉ with reference to 8¹₁ 8¹₁ Bh^T_{ed}, to 遠離 Zhēn (227³₃)
 and 離殺等戒 (* = विरतिर् Bh^{an}); विरक्तिर् Pⁱ_{ed} Pⁱⁱ_{ed} 20 वा भवन्ती] Pⁱ_{ed} Pⁱⁱ_{ed}; -आभवन्ती S; चाभ-
 वन्ती Bh^{an}_{conj.} based on 8¹₁ 8¹₁ ... 8¹₁ Bh^T_{ed}, as well as 若此無 Zhēn (227¹₁) and 無有體 Xuán (69³₈)
 21 आहुर्] S Pⁱ_{ed} Pⁱⁱ_{ed}; आहुः Bh^{an}₁₉ 21 नैवं त्वेतत्] S Pⁱ_{ed} Pⁱⁱ_{ed}; 21 नैवं त्वेतत् Bh^T_{ed}
 22 योगाचारा] S Pⁱ_{ed} Pⁱⁱ_{ed}; 22 योगाचारा Bh^{an}) Zhēn (227¹₁) 23 चक्षुरिन्द्रियाविषयत्वाद-
 निदर्शनम्] Bh^{an}_{em}. चक्षुरिन्द्रियाविषयत्वात् अनिदर्शनम् Pⁱ_{ed} Pⁱⁱ_{ed}; ° अनिदर्शनं; 23 चक्षुरिन्द्रियाविषयत्वा-
 दनिदर्शनम्) Zhēn (227³₃); 非眼根境故名無見 Xuán (69¹₂) 24 इदानीं] Pⁱ_{ed} Pⁱⁱ_{ed}; इदानीं S 26 य-
 द्रूपं बाह्यं चेत्य] Pⁱ_{ed} Pⁱⁱ_{ed}; रूपम्बाह्यञ्चेत्य S 26 अनिश्रयत्वात्] S Pⁱ_{ed} Pⁱⁱ_{ed}; 26 अनिश्रयत्वादि Pⁱ_{ed} Pⁱⁱ_{ed};
 (= * अनिश्रयत्वादिति Bh^{an})

- 27 यावदेव चक्षुर्यावदेव रूपाणीति विस्तरः । तत् पुनरास्रवाणामप्रतिपक्षत्वात्सास्रवमुक्तम् ।
 पययिण तर्हि तदेव सास्रवं चानास्रवं च स्यात् । किं स्यात् । लक्षणसंकरः स्यात् । यथा तत्
 29 सास्रवं तथा न कदाचिदनास्रवमिति को ऽत्र संकरः । यदि च रूपायतनादीनि एकान्तेन
 सास्रवाणि स्युरिह सूत्रे किमर्थं विशेषितानि स्युर्यानि रूपाणि सास्रवाणि सोपादानीयानि
 31 चेतःखिलप्रक्षवस्त्विति विस्तरः । यदप्युक्तं पुण्याभिवृद्धिवचनादिति तत्रापि पूर्वाचार्या नि-
 दिशन्ति धर्मता ह्येषा यथा दातृणां दायाः परिभुज्यन्ते तथा तथा भोक्तृणां गुणविशेषादनुग्रह-
 33 विशेषाच्चान्यमनसामपि दातृणां तदालम्बनदानचेतना भाविताः संततयः सूक्ष्मं परिणा-
 मविशेषं प्राप्नुवन्ति येनायत्यां बहुतरफलाभिनिष्पत्तये समर्था भवन्ति । इदमभिसंधायोक्तं
 35 भवेदभिवर्धत एव पुण्यमुपजायत एव पुण्यमिति । अथ मतं कथमिदानीं संतानान्तरविशेषा-
 दन्यमनसो ऽपि संतानान्तरस्य परिणामः सेत्स्यतीति । एतदविज्ञप्तौ समानम् । कथमिदानीं
 37 संतानान्तरविशेषात्संतानान्तरे धर्मान्तरमविज्ञप्तिः सेत्स्यतीति निरौपधिकेष्विदानीं पुण्यक्रि-
 यावस्तुषु कथं भविष्यतीति । अभिक्षणं तदालम्बनचेतनाभ्यासात्स्वप्नेष्वपि ता अनुषङ्गिन्यो
 39 भवन्ति । अविज्ञप्तिवादिनस्तु निरौपधिके यत्र विज्ञप्तिर्नास्ति तत्र कथमविज्ञप्तिः स्यात् ।

उक्तं सास्रवा धर्माः कतमे । यावदेव चक्षुर्यावदेव रूपाणीति विस्तरः *has the same source which Śam (37^३–37^४) relies on in buttressing the statement सास्रवाबास्रवा एते त्रय as contained in Abhidharmakośabhāṣya I.31 (Pⁱⁱ_{ed} p. 21, l. 24).*

31 यदप्युक्तं पुण्याभिवृद्धिवचनादिति] Bh^{an}₂₀ refers the reader to Abhidharmakośabhāṣya IV^a_{a-b} (=Pⁱⁱ_{ed} p. 196, l.8)

27 तत् पुनर्] SBh^{an}₂₀ bases his preference of the manuscript-readings over the editions' readings on ཏེ་ནི་ Bh^T_{ed}, 此色 Zhēn (227^a₁₅), 此 Xuán (227^a₁₅) and तत्पुनर् Vy^S_{ed} (=तत् पुनर् Pⁱⁱ_{ed} p. 355, l. 27); तत्र पुनर् Pⁱ_{ed} Pⁱⁱ_{ed} 27 आस्रवाणाम्] Pⁱ_{ed} Pⁱⁱ_{ed} S^{pc}; सास्रवाणाम् S^{ac} 30 इह सूत्रे किमर्थं विशेषितानि स्युर्यानि रूपाणि सास्रवाणि सोपादानीयानि चेतःखिलप्रक्षवस्त्विति विस्तरः ।] Pⁱ_{ed} Pⁱⁱ_{ed} S; ° शत्रुशशां चशां ददं चउसां पविं डे वरं वेङ्गं पमं अशुभं च शदं दशां यिङ्गं च दं दशां किं शोसां ग्निं च दं शशां पविं शशां यिङ्गं किं शोसां कुं केरं (= * यानि रूपाणि सास्रवाण्युपादानीयानि तानि चेतःखिलप्रक्षवस्तूनीति विस्तरः Bh^{an}). Bh^{an}₂₀ refers the reader to Zǎ 332 (Taishō № 2, 92^b₁₁) 31 पूर्वाचार्या] Pⁱ_{ed} Pⁱⁱ_{ed} S; 經部先代軌範師(經部宗中先軌範師) (= *सौत्रान्तिकपूर्वाचार्यस् Pú-guāng (207^a₁₁) Fǎ-bǎo (633^a) 32 भोक्तृणां] Pⁱ_{ed} Pⁱⁱ_{ed}; भोक्-णां S 32 गुण] Pⁱ_{ed} Pⁱⁱ_{ed} S; om. Bh^T_{ed} 33 भाविताः] Pⁱ_{ed} Pⁱⁱ_{ed} S; परिभाविताः Vy^S_{ed} 34 येनायत्यां] Pⁱ_{ed} Pⁱⁱ_{ed}; येनायत्या; शदं शोसां किं शोसां C D Bh^{an}₂₀ 34 'इदमभिसंधायोक्तं ... एव पुण्यमिति ।] S Pⁱ_{ed} Pⁱⁱ_{ed}; 'इदमभिसंधायोक्तं भवेद् " ... इति । " इति । ' Bh^{an}_{conj.} bases his reading on his evaluation of ཤེས་ཀྱི་འདེད་ལས་དགོངས་ཏེ་གསུངས་པ་སྲིད་དོ་ཤེས་ Bh^T_{ed} (= * इतो ऽभिसंधायोक्तं भवेद् ... इति इति । Bh^{an}). Note that it is not entirely clear whether Bh^{an} urges the reader to interpret the text in the way described or to actually emend it textually. 36 इति] Σ; om. Bh^T_{ed} 36 एतद्] S Pⁱ_{ed} Pⁱⁱ_{ed}; om. Bh^T_{ed} 37 अविज्ञप्तिः सेत्स्यतीति] S Pⁱ_{ed} Pⁱⁱ_{ed}; om. Bh^T_{ed} 37 निरौपधिकेष्व] Bh^{an}. bases his emendation on the evaluation of the following sources: 於無攝福德業處 Zhēn (227^b₁), 若於無依諸福業事 Xuán (69^b₂₃); निरुपधिकेष्व S Pⁱ_{ed} Pⁱⁱ_{ed}

औपधिके ऽप्यभीक्षणं तदालम्बनचेतनाभ्यासादित्यपरे । यत्तर्हि सूत्र उक्तं यस्योग्रभिधुः
 शीलवान्कल्याणधर्मा पिण्डकं परिभुज्याप्रमाणं चेतःसमाधिं कायेन साक्षात्कृत्वोपसंपद्य 41
 विहरत्यप्रमाणस्तन्निदानं दायकस्य दानपतेः पुण्याभिष्यन्दः कुशलाभिष्यन्दः सुखस्याहारः
 प्रतिकाङ्क्षितव्य इत्यत्र तदानीं दातुः कश्चेतनाविशेषः । तस्मात्संततिपरिणामविशेष एव 43
 न्याय्यः । यदप्युक्तं कारयतः कथं कर्मपथाः सेत्स्यन्तीति तत्राप्येवं वर्णयन्ति । तत्प्र-
 योगेण परेषामुपघातविशेषात्प्रयोक्तुः सूक्ष्मः संततिपरिणामविशेषो जायते यत आयत्यां 45
 सा सन्ततिर्बहुतरफलाभिनिर्वर्तनसमर्था भवतीति स्वयमपि च कुर्वतः क्रियाफलपरिसमाप्ता-
 वेष एव न्यायो वेदितव्यः । सो ऽसौ संततिपरिणामविशेषः कर्मपथ इत्याख्यायते । कार्ये का- 47
 रणोपचारात् । कायिकवाचिकत्वं तु तत्क्रियाफलत्वाद्यथा ऽविज्ञप्तिवादिना मविज्ञप्तिरिति ।
 उपात्तेषु स्कन्धेषु त्रिकालया चेतनया प्राणातिपातावद्येन स्पृश्यत इति भदन्तः । हनि- 49

40 सूत्र] Vasuvarman, in his *Catuḥsatyaśāstra* 四諦論 (396₃) refers to this sūtra as 郁伽長者經, possibly a non-standard reference to the *Ugradattaparipṛcchā* or a related text—for more information regarding that text, consult KANO et. al. (2020). As WU Yiyang (Hamburg) has kindly clarified to the editor, 郁伽長者 is the Chinese rendition of उग्र, and 經 is the character for ‘sūtra’. Bh₂₁^{an}, for his part, with reservations, refers the reader to *Ang.-nik.* 4,51 (II, 54, 27).

40 उक्तं] Pū-guāng (207₃) and Fǎ-bǎo (633₁₉) attribute the stance expressed here, यस्योग्रभिधुः शीलवान् ...प्रतिकाङ्क्षितव्य इति, to Vasubandhu (論主)

44 यदप्युक्तं कारयतः कथं कर्मपथाः सेत्स्यन्तीति] Refer to P_{ed}ⁱⁱ p. 196, 18–19

48 अविज्ञप्तिवादिनाम्] *The Avijñaptivādins are identified as Vaibhāṣikās in Vy_{ed}^S*

49 उपात्तेषु स्कन्धेषु... इति भदन्तः] Bh₂₂^{an} notes that भदन्त=達磨多羅 (धर्मत्रात) in Pū-guāng (208₆) as well as in Fǎ-bǎo (633₈). He also refers the reader to महाविभाषा (Taishō № 27, 617₁₈): 大德說言, 此蘊界處是有執受起三時覺, 謂我當殺正殺已殺, 是故若斷壞彼得殺生罪.

40 औपधिके ऽप्य] P_{ed}ⁱ P_{ed}ⁱⁱ; औपधि-के S ; ६३'अशा'सु'द'वा'दशा'अ' Bh_{ed}^T (= * औपधिकेष्व् Bh₂₁^{an}), as echoed in औपधिकेष्वपीति विस्तरः Vy_{ed}^S 40 तदालम्बनचेतनाभ्यासाद्] F_{tr}^{65.6} Bh_{em}^{an} bases his emendation on ६'वा'दशा'अ'सु'द'वा'दशा'अ' P N Bh_{ed}^T and also तदालम्बनचेतनाभ्यासात् Vy_{ed}^S 40 अपरे] अपरे is presented as 經部異師(經部異說) in Pū-guāng (207₂₆) and Fǎ-bǎo (633₁₈); तदालम्बने चेतनाभ्यासाद् P_{ed}ⁱ P_{ed}ⁱⁱ S 40 ° उग्र °] P_{ed}ⁱ P_{ed}ⁱⁱ S = २'वा'सु'द'वा'दशा'अ' Bh_{ed}^T Bh₂₁^{an}; om. Zhēn (227₇) Xuán (69₂₈) 41 समाधिं] P_{ed}ⁱ P_{ed}ⁱⁱ; समाधि-S 41 साक्षात्कृत्वो °] P_{ed}ⁱ P_{ed}ⁱⁱ; साक्षात्कृत्वा Bh_{ms}^{an} 42 तन्निदानं दायकस्य दानपतेः] Bh₂₁^{an} note that Bh₂₁^{an} bases his assessment on ६'वा'सु'द'वा'दशा'अ' C D (= * तन्निदानं दायकस्य दानपतेः Bh₂₁^{an}) Bh_{ed}^T and upon consultation of 因此生能施主 Zhēn, (227₃) as well as 由此因緣 ... 施主; तन्निदानदायकस्य दानपतेः P_{ed}ⁱ P_{ed}ⁱⁱ; तन्निदानं दायकस्य दानपतेः S 42 सुखस्याहारः] Bh_{em}^{an} grounds his emendation on 安樂之食 Zhēn (227₃) and 安樂流注其身 Xuán (69₂). According to Bh₂₁^{an}'s verdict, in light of *Ang.-nik.* 4, 51, one might read this segment as सुखाहारः ; सुखास्वादधारः P_{ed}ⁱ P_{ed}ⁱⁱ; सुखस्याधारः S^{pc} = २'वा'सु'द'वा'दशा'अ' Bh_{ed}^T; सुखास्वादधारः S^{ac} 43 प्रतिकाङ्क्षितव्य] P_{ed}ⁱ P_{ed}ⁱⁱ; प्रति। काङ्क्षितव्य S 44 वर्णयन्ति] P_{ed}ⁱ P_{ed}ⁱⁱ; वर्तयन्ति S 46 सा सन्ततिर् (= ‘that continuation’)] Bh_{spc}^{an} substantiated by सु'द'वा' Bh_{ed}^T; सा सन्ततिर् Bh_{conj}^{an}. (note that this emendation appears to be at odds with Bh₂₁^{an}'s (p. 22, § 1) previous suggestion); समन्ते ऽपि P_{ed}ⁱ P_{ed}ⁱⁱ S Bh_{spc}^{an}; सन्ततिरपि F_{tr}^{Tib} 46 बहुतर °] P_{ed}ⁱ P_{ed}ⁱⁱ S; सा संततिर्बहुतर ° Bh_{ms}^{an} Bh₂₁^{an}'s divergent interpretation of the manuscript reading is also guided by his consultation of सु'द'वा'सु'द'वा'दशा'अ' ६'वा'सु'द'वा'दशा'अ' ... २'वा'सु'द'वा'दशा'अ' ६'वा'सु'द'वा'दशा'अ' ... २'वा'सु'द'वा'दशा'अ' Bh_{ed}^T (= सूक्ष्मः ... भवतीति). Note that this emendation appears to be at odds with Bh₂₁^{an}'s subsequent suggestion (p. 22, § 2) 48 यथा ऽविज्ञप्ति °] यथा ऽविज्ञप्ति ° P_{ed}ⁱ P_{ed}ⁱⁱ; यथाविज्ञप्ति ° S Bh₂₂^{an}. Though opting to display the समास-form, we agree with the विग्रह in P_{ed}ⁱ P_{ed}ⁱⁱ 48 अविज्ञप्ति] Bh_{em}^{an} bases his emendation on his evaluation of ६'वा'सु'द'वा'दशा'अ' ... २'वा'सु'द'वा'दशा'अ' ६'वा'सु'द'वा'दशा'अ' Bh_{ed}^T as well as 譬如 ... 於無教立身口業名 (= यथा ... अविज्ञप्तेर्) Zhēn (227₁₈) and also 如 ... 無表亦名身語業道 (= यथा ... अविज्ञप्ति) Xuán (69₁₁). Bh₂₂^{an} also consulted यथा ... अविज्ञप्तिरिति । यथा अविज्ञप्तिः कर्मपथ इत्याख्यायते as well as Sthi (136₃) and Pūr (17₃) who give comparable accounts ; अविज्ञप्तेर् P_{ed}ⁱ P_{ed}ⁱⁱ S 49 चेतनया] P_{ed}ⁱ P_{ed}ⁱⁱ Bh_{ms}^{an}; हतनया S (as read by P_{ed}ⁱ)

51 ष्यामि हन्मि हतमिति चास्य यदा भवतीति । न त्वियता कर्मपथः परिसमाप्यते । मा भूदहते
 53 ऽपि मात्रादौ हताभिमानिनामानन्तर्यं कर्मेति । स्वयं तु घ्नत एतावांश्चेतनासमुदाचार इ-
 55 त्ययमत्राभिप्रायो युक्तरूपः स्यात् । क इदानीमेष प्रद्वेषो यदविज्ञप्तिः प्रतिक्षिप्यते संत-
 57 तिपरिणामविशेषश्चाभ्युपगम्यते तथैवाप्रज्ञायमानः । न खलु कश्चित् प्रद्वेषः । किन्तु चि-
 59 त्तान्वयकायप्रयोगेण क्रियापरिसमाप्तौ ताभ्यां पृथग्भूतं धर्मान्तरं प्रयोजयितुरुत्पद्यत इति
 61 नोत्पद्यते परितोषः । यत्कृतप्रयोगसंभूता तु क्रियापरिसमाप्तिस्तस्यैव तन्निमित्तः संतति-
 63 परिणामो भवतीति भवति परितोषः । चित्तचैतसंतानाच्चायत्यां फलोत्पत्तेः । उक्तं चात्र ।
 65 किमुक्तम् । विज्ञप्त्यभावादित्येवमादि । तदभावादविज्ञप्तेरभावः । यदप्युक्तं धर्मायतनस्या-
 रूपित्वं यस्मान्नोक्तमिति तद्यदेवात्र रूपमनिदर्शनमप्रतिघं चोक्तं तदेवास्तु धर्मायतनपर्या-
 59 पन्नम् । यदप्युक्तमष्टाङ्ग आर्यमार्गो न स्यादिति । अङ्ग तावदाचक्ष्व । कथं मार्गसमापन्नस्य
 61 सम्यग्वाक्कर्मन्ताजीवा भवन्तीति । किमसौ वाचं भाष्यते क्रियां वा करोति चीवरादीन् वा
 63 पर्येषते । नेत्याह । किं तर्हि । तद्रूपामनास्रवामविज्ञप्तिं प्रतिलभते । यस्याः प्रतिलंभाद्द्व्युत्थितो
 65 ऽपि न पुनर्मिथ्यावागादिषु प्रवर्तते सम्यग्वागादिषु च प्रवर्तते । अतो निमित्ते नैमित्तिकोप-
 चारादविज्ञप्तौ तदाख्या क्रियते । यद्येवमिहाप्येवं किं न गृह्यते मार्गसमापन्नो विनाप्यविज्ञप्त्या
 तद्रूपमाशयं चाश्रयं च प्रतिलभते यस्य प्रतिलंभाद्द्व्युत्थितो ऽपि न पुनर्मिथ्यावागादिषु प्रवर्तते
 सम्यग्वागादिषु च प्रवर्तते । अतो निमित्ते नैमित्तिकोपचारं कृत्वा अष्टौ मार्गाङ्गानि व्यव-
 स्थाप्यन्त इति । अपरस्त्वाह । तदक्रियामात्रमत्राङ्गमुक्तं स्यात् । यदसावार्थमार्गसामर्थ्याद-

50 न त्वियता ... युक्तरूपः स्यात् ।] Note that this stance is attributed to वसुबन्धु in Vy^S_{ed} , Pü-guāng (208[§]) and Fǎ-bǎo (633[§]).

53 न खलु कश्चित् ... उक्तं चात्र] Pü-guāng (208[¶]₆) ascribes this stance to Vasubandhu—論主 (lit. ‘master of the Śāstras’)— whereas Fǎ-bǎo (633[¶]₆) attributes it to the ‘System of the Sautrāntikas’ in general (經部宗). (Gratitude is expressed to Dr. Toshio HORIUCHI for his kind help in correctly translating the Chinese).

57 विज्ञप्त्यभावादित्येवमादि] Bh^{an}₂₃ refers us to Pⁱⁱ_{ed} (p. 195, l. 24) while noting that W_{ed} (p. 357, l. 21), Sthi (137^a), and Pūr (18[§]), एवमादि refers to Pⁱⁱ_{ed} (p. 196, ll. 5–6).

57 यदप्युक्तं धर्मायतनस्यारूपित्वं यस्मान्नोक्तमिति] Bh^{an}₂₃ refers the reader to Pⁱⁱ_{ed} (p. 196, l. 20)

58 ° यदप्युक्तं धर्मायतनस्यारूपित्वं यस्मान्नोक्तमिति] Bh^{an}₂₃ refers the reader to Pⁱⁱ_{ed} (p. 197, l. 4)

59 यदप्युक्तमष्टाङ्ग आर्यमार्गो न स्यादिति] Bh^{an}₂₃ provides a reference to Pⁱⁱ_{ed} (p. 196, l. 23) and provides punctuation in expression of his interpretation of “यदप्युक्तम् ‘अष्टाङ्ग आर्यमार्गो न स्याद्’ इति”.

61 किं तर्हि] Bh^{an}₂₃ informs us that Pü-guāng (208[¶]₇) attributes the question किं तर्हि to Vasubandhu (論主 lit. ‘master of the Śāstras’) as the asker whereas Fǎ-bǎo (633[¶]₄) refers the reader to 經部, the Sautrāntikas

66 अपरस्] Fǎ-bǎo (633[¶]) identifies these as being 經部異師 (‘another Sautrāntika-master’), like-

50 अस्य ... भवति] Pⁱ_{ed} Pⁱⁱ_{ed} S ; शेखासावर्त्त Bh^T_{ed} 50 मा भूद ... इति] Pⁱ_{ed} Pⁱⁱ_{ed} S ; एतुमदुर्देवसा Bh^T_{ed}
 51 एतावांश्चेतनासमुदाचार] Pⁱ_{ed} Pⁱⁱ_{ed} S^{pc} ; एव तावांश्चेतनासमुदाचार S^{ac} ; शेखासावर्त्तेश्चेदुर्देवसा एतुमदुर्देव (= *
 एतावती चेतना समुदाचरत Bh^{an}) 52 प्रतिक्षिप्यते] Bh^{an} S ; प्रक्षिप्यते Pⁱ_{ed} Pⁱⁱ_{ed} ; 53 ° प्रज्ञायमानः]
 Pⁱ_{ed} Pⁱⁱ_{ed} S^{pc} ; प्रज्ञायमानः S^{ac} 54 क्रिया °] Pⁱ_{ed} Pⁱⁱ_{ed} S ; om. Bh^T_{ed} 54 पृथग्भूतं] Pⁱ_{ed} Pⁱⁱ_{ed} ; पृ-
 थग्भूतं S 55 तस्यैव] Pⁱ_{ed} Pⁱⁱ_{ed} ; तस्यैव S 57 तदभावादविज्ञप्तेरभावः] Pⁱ_{ed} Pⁱⁱ_{ed} S ; om. Bh^T_{ed} 58
 ° अत्र] Pⁱ_{ed} Pⁱⁱ_{ed} S ; om. Bh^T_{ed} 59 अङ्ग तावदाचक्ष्व] Bh^{an}₂₃ ; रेरेषा ... हिनृक्षुषारेषा Bh^T_{ed} ; अङ्ग ताव-
 दाचक्ष Vy^S_{ed} ; अङ्ग तावदाचक्ष्व Pⁱ_{ed} Pⁱⁱ_{ed} अगन्तावदाचक्ष्व S 60 सम्यग् °] Pⁱ_{ed} Pⁱⁱ_{ed} ; सम्यक् ° S 61 प्रतिलं-
 भाद्] em. ; प्रतिलम्भाद् S 62 मिथ्यावागादिषु] Pⁱ_{ed} Pⁱⁱ_{ed} ; मिथ्यावागादिषु S 62 निमित्ते] Pⁱ_{ed} Pⁱⁱ_{ed} S ;
 om. Bh^T_{ed} 64 चाश्रयं] Bh^{an}₂₃ ; चाश्रयं Pⁱ_{ed} Pⁱⁱ_{ed} ; चाश्रयं S 64 प्रतिलंभाद्] Bh^{an}₂₃ ; प्रतिलम्भाद्
 Pⁱ_{ed} Pⁱⁱ_{ed} ; प्रतिलम्भात् S 64 पुनर्] Pⁱ_{ed} Pⁱⁱ_{ed} ; पुनर् S

क्रियानियमं प्रतिलभते तच्चानास्रवमार्गसंनिश्रयलाभादनास्रवं स्यात् । न हि सर्वत्र द्रव्यमन्तो 67
 धर्माः परिसंख्यायन्ते । तद्यथाष्टौ लोकधर्माः लाभो ऽलाभः यशो ऽयशः निन्दा प्रशंसा सुखं
 दुःखमिति । न चात्र चीवरादीनामलाभो नामास्ति द्रव्यान्तरम् । प्रातिमोक्षसंवरो ऽपि स्यात् । 69
 यया चेतनया विधिपूर्व कृत्वा ऽभ्युपगमः प्रतिषिद्धात्कर्मणः कायवाचौ संवृणोति । अन्यचि-
 तो न संवृतः स्यादिति चेत् । न । तद्वावनया क्रियाकाले स्मरतः तत्प्रत्युपस्थानात् सेतुभावो 71
 ऽपि स्याद् । अक्रियां प्रतिज्ञां संस्मृत्य संस्मृत्य लज्जितो दौःशील्याकरणाद् इत्यर्थमेव च त-
 स्याः समादानम् । यदि पुनरविज्ञप्तेरेव दौःशील्यं प्रतिबध्नीयात् न कश्चित्मुषितस्मृतिः शिक्षां 73
 भिन्द्यात् । अलं विस्तरेणास्त्येव द्रव्यान्तरमविज्ञप्तिरूपति वैभाषिकाः ।

यद्यस्ति तच्च महाभूतान्युपादायेत्युक्तं तत् किं विज्ञप्तिमहाभूतान्येवोपादायाविज्ञप्तिरुत्पद्यते 75
 अथान्यानि । अन्यान्येव सा महाभूतान्युपादायोत्पद्यते । न हि सैव सामग्री सूक्ष्मफला चौदा-

wise Pū-guāng (209¹³) correlates अपरः with ‘another opinion’ of the Sautāntrikas (經部異說). Dr. Toshio HORIUCHI’s help in clarifying this point is warmly appreciated.

68 तद्यथाष्टौ लोकधर्माः] Bh₂₄^{gn} refers the reader to the महाविभाष 173 (Taishō 27, 871^b₂₉)

69 प्रातिमोक्षसंवरो ऽपि स्यात्] Bh₂₄^{gn} refers the reader to P_{ed}ⁱⁱ (p. 196, l. 28)

72 सेतुभावो ऽपि स्याद्] lit. “ it would be [comparable to] the presence of a dam”. This is translated literally into the Chinese as 即起塘義 by Zhēn (227²⁵), although Toshio HORIUCHI (22th Feb. 2020) has noted that 起塘 would be a somewhat unexpected translation of ‘भाव’, and that it is also possible that 起塘 functions as a translation of सेतु. Xuán (70¹⁷), on the other hand, specifies that ‘ethical conduct’ (शील) is like a dam: 戒爲隄塘. 義亦應准此. We surmise that the image of the dam is used as metaphorically warding against the ‘sea of suffering’. Dr. Toshio HORIUCHI’s help in rendering the Chinese is warmly appreciated.

75 तच्च महाभूतान्युपादायेत्युक्तम्] Bh₂₅^{gn} refers the reader to Abhidharmakośabhāṣya I, 11c (P_{ed}ⁱⁱ p. 8, l. 2) and presents his interpretation of the segment as “तच्च ‘महाभूतान्युपादाये’ त्युक्तम्

67 द्रव्यमन्तो] P_{ed}ⁱ P_{ed}ⁱⁱ; द्रव्यमन्तो S F_{tr}⁶⁷ Bh₂₂^{gn} = 𑖀𑖩𑖪𑖫𑖬𑖭𑖮𑖯𑖰𑖱𑖲𑖳𑖴𑖵𑖶𑖷𑖸𑖹𑖺𑖻𑖼𑖽𑖾𑖿 Bh_{ed}^T 68 धर्माः] P_{ed}ⁱ P_{ed}ⁱⁱ; धर्मा S 68
 तद्यथाष्टौ लोकधर्माः] em.; तद्यथा ऽष्टौ लोकधर्माः P_{ed}ⁱ P_{ed}ⁱⁱ; तद्यथाष्टौ लोकधर्माः । S 68 यशो ऽयशः]
 P_{ed}ⁱ P_{ed}ⁱⁱ Bh₂₄^{gn}; यशो ऽयशः । S 68 प्रशंसा] P_{ed}ⁱ P_{ed}ⁱⁱ; प्रशंसा S; प्रशंसा Bh_{em}^{an}. 69 न चात्र ... अस्ति
 द्रव्यान्तरम्] P_{ed}ⁱ P_{ed}ⁱⁱ; न चात्र ... अस्ति । द्रव्यान्तरं S; 𑖀𑖩𑖪𑖫𑖬𑖭𑖮𑖯𑖰𑖱𑖲𑖳𑖴𑖵𑖶𑖷𑖸𑖹𑖺𑖻𑖼𑖽𑖾𑖿 (=न चात्र ... अस्ति
 द्रव्यान्तरमिति) Bh_{ed}^T 69 ऽपि] P_{ed}ⁱ P_{ed}ⁱⁱ Bh₂₄^{gn}; पि S 69 ।] Bh₂₄^{gn}; om. Σ 70 विधिपूर्व कृत्वा ऽभ्यु-
 पगमः] P_{ed}ⁱ P_{ed}ⁱⁱ; विधिपूर्व कृत्वाभ्युपगमः S; 𑖀𑖩𑖪𑖫𑖬𑖭𑖮𑖯𑖰𑖱𑖲𑖳𑖴𑖵𑖶𑖷𑖸𑖹𑖺𑖻𑖼𑖽𑖾𑖿 Bh_{ed}^T (=विधिपूर्व कृत्वाभ्युपगमः
 Bh_{em}^{an}); विधिपूर्व कृत्वाभ्युपगमः Bh_{em}^{an}. founded on Bh₂₄^{gn}’s evaluation of 有信求人, ... 先作受方便 (*=विधिं
 पूर्व कृत्वाभ्युपगतः Bh_{em}^{an}) Zhēn (227²¹) as well as 願力, 先立要期 (*=विधिं पूर्व कृत्वाभ्युपगतः Bh_{em}^{an}) Xuán (70¹⁴)
 71 तद्वावनया क्रियाकाले] P_{ed}ⁱ P_{ed}ⁱⁱ S; Bh₂₄^{gn} suggests an emendation of 𑖀𑖩𑖪𑖫𑖬𑖭𑖮𑖯𑖰𑖱𑖲𑖳𑖴𑖵𑖶𑖷𑖸𑖹𑖺𑖻𑖼𑖽𑖾𑖿 into
 𑖀𑖩𑖪𑖫𑖬𑖭𑖮𑖯𑖰𑖱𑖲𑖳𑖴𑖵𑖶𑖷𑖸𑖹𑖺𑖻𑖼𑖽𑖾𑖿 on the grounds of 𑖀𑖩𑖪𑖫𑖬𑖭𑖮𑖯𑖰𑖱𑖲𑖳𑖴𑖵𑖶𑖷𑖸𑖹𑖺𑖻𑖼𑖽𑖾𑖿 as displayed in Vy_{ed}^T (W_{ed} p. 358, l. 10).
 We deem both grammatical constructs permissible and hence don’t regard the emendation stringently
 necessary. For our reasoning, refer to SCHWIEGER (2009:90). 71 तत् °] P_{ed}ⁱ P_{ed}ⁱⁱ S; om. Bh_{ed}^T.
 71 सेतुभावो ऽपि स्याद्] P_{ed}ⁱ P_{ed}ⁱⁱ Bh₂₄^{gn}; सेतुभावो पि स्याद् S 72 ।] Bh₂₄^{gn}; om. Σ 72 अक्रियां प्रतिज्ञां]
 P_{ed}ⁱ P_{ed}ⁱⁱ; अक्रियाप्रतिज्ञां S Vy_{ed}^S (P_{ed}ⁱⁱ p. 358, l. 13) 72 लज्जितो] P_{ed}ⁱ P_{ed}ⁱⁱ; लज्जिनौ; लज्जिनो Bh_{em}^{an}.
 based on his evaluation of 𑖀𑖩𑖪𑖫𑖬𑖭𑖮𑖯𑖰𑖱𑖲𑖳𑖴𑖵𑖶𑖷𑖸𑖹𑖺𑖻𑖼𑖽𑖾𑖿 (*=लज्जिनो Bh_{em}^{an}) Bh_{ed}^T as well as 起慚羞心故 Zhēn (227²⁵)
 and 慚愧現前 Xuán (70¹⁹) 72 °करणाद्] Bh₂₅^{gn} करणात् P_{ed}ⁱ P_{ed}ⁱⁱ S 72 इत्यर्थमेव च तस्याः समादानम्]
 P_{ed}ⁱ P_{ed}ⁱⁱ; °समादानं S; 𑖀𑖩𑖪𑖫𑖬𑖭𑖮𑖯𑖰𑖱𑖲𑖳𑖴𑖵𑖶𑖷𑖸𑖹𑖺𑖻𑖼𑖽𑖾𑖿 Bh_{ed}^T; 此即塘義. 是故依師受不作惡.
 Zhēn (227²⁶); 隄塘義由心受持 Xuán (70¹⁹) 73 अविज्ञप्तेः] P_{ed}ⁱ P_{ed}ⁱⁱ S = 由無表 Xuán (70²⁰); =अ-
 विज्ञप्तिः Bh_{ed}^T Zhēn (227²⁷) 73 प्रतिबध्नीयात्] P_{ed}ⁱ P_{ed}ⁱⁱ S; 𑖀𑖩𑖪𑖫𑖬𑖭𑖮𑖯𑖰𑖱𑖲𑖳𑖴𑖵𑖶𑖷𑖸𑖹𑖺𑖻𑖼𑖽𑖾𑖿 Bh_{ed}^T; प्रतिबध्नाति
 Vy_{ed}^S 73 न ... शिक्षां भिन्द्यात्] 𑖀𑖩𑖪𑖫𑖬𑖭𑖮𑖯𑖰𑖱𑖲𑖳𑖴𑖵𑖶𑖷𑖸𑖹𑖺𑖻𑖼𑖽𑖾𑖿 (*=न शीलं भिन्द्यात् Bh_{em}^{an}); न शिक्षां भिन्द्यात् Vy_{ed}^S.
 73 कश्चित्] P_{ed}ⁱ P_{ed}ⁱⁱ S; कश्चिद् Bh₂₅^{gn} 74 भिन्द्यात्] Σ; F_{tr}^{69.44} 75 °महा °] P_{ed}ⁱ P_{ed}ⁱⁱ S; om. Bh_{ed}^T.
 76 अथान्यानि] P_{ed}ⁱ P_{ed}ⁱⁱ S; 𑖀𑖩𑖪𑖫𑖬𑖭𑖮𑖯𑖰𑖱𑖲𑖳𑖴𑖵𑖶𑖷𑖸𑖹𑖺𑖻𑖼𑖽𑖾𑖿 Bh_{ed}^T

77 रिक्फला च युज्यते । किं खलु यदातनी विज्ञप्तिस्तदातनान्येव सा महाभूतान्युपादाय वर्तते ।
 79 सर्वमुपादायरूपं प्रायेणैवं किञ्चित्तु वर्तमानमनागतं चातीतानि महाभूतान्युपादाय । किं पुन-
 स्तदिति ।

AKBh^{Skt} 4.4^{c-d}

क्षणदूर्ध्वमविज्ञप्तिः कामाप्तातीतभूतजा ॥४॥

81 प्रथमात्

क्षणदूर्ध्वमविज्ञप्तिः

83

कामा-

[4c]

[4d]

वचरी अतीतानि महाभूतान्युपादायोत्पद्यते । तान्यस्या आश्रयार्थेन भवन्ति । प्रत्युत्प-
 85 न्नानि शरीरमहाभूतानि संनिश्रयार्थेन । प्रवृत्त्यनुवृत्तिकारणत्वाद्यथाक्रमम् । चक्रस्यैव भूमौ
 संपरिवर्तमानस्य पाण्यावेधभूमिप्रदेशौ । अथ कुतस्त्यानि महाभूतान्युपादाय कुतस्त्यं काय-
 87 वाक्कर्म ।

77 किं खलु यदातनी विज्ञप्तिस्तदातनान्येव सा महाभूतान्युपादाय वर्तते] Bh₂₅^{an} refers the reader to the महाविभाषा 132 (Taishō № 27, 684^b), 122(639^b)

86 अथ कुतस्त्यानि ... कायवाक्कर्म] Bh₂₆^{an} refers the reader to the Mahāvibhāṣa 133 (Taishō № 27, 688^b), 134 (693^b)

77 विज्ञप्तिस्] P_{ed}ⁱ P_{ed}ⁱⁱ S ; རྣམ་པར་རྟེན་གྱིས་མཉམ་པ་ (=अविज्ञप्तिः) Bh_{ed}^T ; རྣམ་པར་རྟེན་གྱིས་ (=विज्ञप्तिः) Pūr (19^b) 77 °उपादाय] P_{ed}ⁱ P_{ed}ⁱⁱ S ; མུར་བུས་ནས་འབྱུང་ལོ་ (*=उपादाय वर्तते Bh₂₅^{an}) 78 किञ्चित्तु] P_{ed}ⁱ P_{ed}ⁱⁱ ; किञ्चित्त S ; किञ्चित् Vy_{ed}^S W_{ed} 80 ऊर्ध्वम्] P_{ed}ⁱ P_{ed}ⁱⁱ ; ऊर्ध्वम् S ; Bh₂₅^{an} refers the reader to footnote 3, p. 193 in P_{ed}ⁱⁱ 82 ऊर्ध्वम्] P_{ed}ⁱ P_{ed}ⁱⁱ ; ऊर्ध्वम् S 85 चक्रस्यैव] P_{ed}ⁱ P_{ed}ⁱⁱ ; चक्रस्यैव S 86 संपरिवर्तमानस्य] Bh_{em}^{an} ; संपरिवर्तमानस्य P_{ed}ⁱ P_{ed}ⁱⁱ ; सम्परिवर्तमानस्य S 86 पाण्यावेध°] P_{ed}ⁱ Bh₂₅^{an} ; पाण्यवेध° P_{ed}ⁱⁱ 86 महा°] P_{ed}ⁱ P_{ed}ⁱⁱ S ; om. Bh_{ed}^T

In the *Abhidharmakośavyākhyā*AKVy^{Skt} 4.4^a

1

त्रिविधेति

[4aⁱ]

विस्तरः । त्रिविधं च तदमलं च त्रिविधामलरूपम् । तस्योक्तिः । अकुर्वतः पन्था अकुर्वत्पथः । परेण कारयतः 3
स्वयमकुर्वतः कर्म इत्यर्थः । त्रिविधामलरूपोक्तिश्च वृद्धिश्चाकुर्वत्पथश्चादिरेषाम् । तानीमानि

AKVy^{Skt} 4.4^a–4.4^b

5

त्रिविधामलरूपोक्तिवृद्ध्यकुर्वत्पथादीनि ।

आदिशब्देन धर्मो भिक्षो इत्यत्रारूपीत्यवचनम् । आर्याष्टांगवचनम् । प्रातिमोक्षसम्बरसेतुवचनं च गृह्यते । 7
रूपस्य रूपसंग्रह इति । रूपस्य रूपेणैव संग्रहो भवति । नान्यैर्वेदनादिभिः । अस्ति रूपं सनिदर्शनं सप्रतिघम् ।
यच्चक्षुर्विज्ञानविज्ञेयं रूपम् । अस्त्यनिदर्शनं सप्रतिघम् । यानि चक्षुरादीनि । तत्पुनर्नव रूप्यायतनानि । अस्ति 9
रूपमनिदर्शनमप्रतिघम् । यन्मनोविज्ञानविज्ञेयमविज्ञप्तिरूपं धर्मायतनसंगृहीतम् । नाविज्ञप्तिं विरहय्येति विस्तरः ।
अविज्ञप्तिं मुक्त्वा नास्ति रूपमनिदर्शनमप्रतिघं यद्रूपसंग्रहसूत्र उक्तम् । नाप्यनास्रवमस्ति रूपमविज्ञप्तिं विरहय्येति 11

6 °आदीनि] We recall that Abhidharmakośabhāṣya renders the instrumental plural form °आदीभिः

3 च त्रिवि °] K₁ C Ko Pa Ky W_{ed} ; चात्रिवि ° K₂ 3 रूपम्] K₁ K₂ C Ky W_{ed} Ś_{ed} ; रूपी Ko Pa 3
तस्योक्तिः] C Ko Pa W_{ed} ; तस्योक्ति K₁ K₂ Ky 3 पन्था] C Ko Pa W_{ed} ; पन्था K₁ K₂ Ky 3
°कुर्वत् °] W_{ed} ; °कुर्वत् ° K₁ Ko K₂ C Pa Ky 4 कर्म] C Ko Ky W_{ed} ; कर्म K₁ K₂ Pa 4 °क्तिश्च]
K₂ C Ko Pa W_{ed} ; °क्तिश्च K₁ ; °तिष्ठा Ky 4 वृद्धि °] K₁ C Pa Ko Ky W_{ed} ; वृद्धि ° K₂ 4
°कुर्वत् °] W_{ed} ; °कुर्वत् ° K₁ K₂ C Ko Pa Ky 4 °पथ °] K₁ C Ko Pa Ky W_{ed} ; °यथ ° K₂ 4
तानी °] C Ko Pa Ky^{pc} W_{ed} ; तानि ° K₁ K₂ Ky^{ac} 6 °रूपोक्ति °] Ko Pa W_{ed} ; °रूपेक्ति ° K₁ K₂ C Ky
6 वृद्ध्य °] K₁ K₂ C Ko Pa W_{ed} Ś_{ed} ; वृद्ध्य ° Ky 6 °कुर्वत् °] C Ko Pa Ky W_{ed} ; °कुर्वन्त् ° K₁ K₂ 7
°रूपीत्य °] C Ko Pa Ky W_{ed} ; °रूपीभ्य ° K₁ K₂ 8 रूपस्य] C Ko Pa W_{ed} ; रूपस्व K₁ K₂ Ky 8
°ग्रहो] K₂^{pc} C Ko Pa W_{ed} ; °ग्रहे K₁ K₂^{ac} Ky 8 नान्यैर्] K₁ K₂ C Ko Pa W_{ed} Ś_{ed} ; नान्यै Ky 8 °दिभिः ।
अस्ति] C Ko Pa W_{ed} ; °दिभि नस्ति K₁ K₂^{ac} ; °दिभि नास्ति K₂^{pc} Ky 8 सनिदर्शनं] C^{pc} Ko Pa W_{ed} ; सं-
निदर्शन K₁ K₂ C^{ac} Ky 9 पुनर्] K₁ K₂ C Ko Pa W_{ed} Ś_{ed} ; पुनर् Ky 9 रूप्यायत °] W_{ed} ; रूपाण्या-
येत ° K₁ K₂ C Ky ; रूपाण्यायत ° Ko Pa 10 °मनिद °] K₁ K₂ C Pa Ky W_{ed} Ś_{ed} ; °मभिनिद ° Ko 10
°न्मनो °] W_{ed} ; °न्तनो ° K₁ ; °न्ततो ° K₂ C Ko Pa ; °न्ततो ° 10 °ज्ञान °] C Ko Pa W_{ed} ; °ज्ञानं
K₁ K₂ ; °ज्ञानो Ky 10 अविज्ञप्तिरूपं] K₂^{pc} C Ko Pa W_{ed} ; अविज्ञपित्पं K₁ K₂^{ac} Ky 10 नावि °] W_{ed} ;
न च वि ° K₁ K₂ C Ko Pa Ky 10 विरहय्येति] K₁ K₂^{pc} C Ko Pa Ky W_{ed} ; विरहय्येति K₂^{ac} 11 मु-
क्त्वा] K₂ (the akṣara क्त्वा is written in Newari style) W_{ed} C Ko ; मुक्त्वा K₁ ; मुक्त्वा Pa 11
नास्ति] K₁ K₂ C Ko Pa W_{ed} Ś_{ed} ; नास्ति Ky 11 रूपम्] K₁ C^{pc} Ko Pa Ky W_{ed} ; रूपम् K₂ ; रूपस °
C^{ac} 11 अनिद °] C Ko Pa Ky W_{ed} ; अण्णिद ° K₁ K₂ 11 °स्रवम्] C Ko Pa Ky W_{ed} ; °श्रवम् K₁ K₂
11 अविज्ञप्ति] K₁ K₂ ; अविज्ञप्ति ° C Ko Pa Ky W_{ed}

- वर्तते । न हि मार्गसत्यसमापन्नस्य कायवाग्विज्ञप्तिरूपं युज्यते । सप्तभिरौपधिकैरिति । उपधिरारामविहारदिः ।
 13 तत्रभवमौपधिकम् । तस्योपधेरभावान्निरौपधिकम् । सततमभीक्षणम् । समितं निरन्तरम् । अत्र सूत्रम् ।
 भगवान्कौशाम्ब्यां विहरति स्म । घोषिरारामे । अथायुष्मान्महाचुन्दो येन भगवांस्तेनोपसंक्रान्तः । उपसंक्रम्य
 15 भगवतः पादौ शिरसा वन्दित्वा । एकान्ते ऽस्थात् । एकान्ते स्थित आयुष्मान्महाचुन्दो भगवन्तमेतदवोचत् । लभ्यं
 भदन्त औपधिकं पुण्यक्रियावस्तु प्रज्ञपयितुम् । महाफलं महानुशंसं महाद्युतिकं महावैस्तारिकम् । लभ्यं चुन्देति
 17 भगवांस्तस्यावोचत् । सप्तेमानि चुन्दौपधिकानि पुण्यक्रियावस्तूनि महाफलानि यावन्महावैस्तारिकाणि । यैः सम-
 न्वागतस्य श्राद्धस्य कुलपुत्रस्य वा कुलदुहितुर्वा चरतो वा तिष्ठतो वा स्वपतो वा जाग्रतो वा सततसमितमभिवर्धत
 19 एव पुण्यमुपजायत एव पुण्यम् । कतमानि सप्त । इह चुन्द श्राद्धः कुलपुत्रो वा कुलदुहिता वा चातुर्दिशा य
 भिक्षुसंघायारामं प्रतिपादयति । इदं चुन्द प्रथममौपधिकं पुण्यक्रियावस्तु महाफलं यावन्महावैस्तारिकम् । येन
 21 समन्वागतस्य कुलपुत्रस्य वा विस्तरेण यावदुपजायत एव पुण्यम् । पुनरपरं चुन्द श्राद्धः कुलपुत्रो वा कुलदुहिता
 वा तस्मिन्नेवारामे विहारं प्रतिष्ठापयति । इदं द्वितीयमौपधिकं पुण्यक्रियावस्तु महाफलं यावदुपजायत एव
 23 पुण्यम् । पुनरपरं चुन्द श्राद्धः कुलपुत्रो वा कुलदुहिता वा तस्मिन्नेव विहारे शयनासनं प्रयच्छति । तद्यथा ।
 मञ्चं पीठं वृषीं कोच्चवं बिम्बोपधानं चतुरश्रकं ददाति । इदं चुन्द तृतीयमौपधिकंपुण्यक्रियावस्तु पूर्ववत् ।

12 मार्ग] C Ko Pa Ky W_{ed} ; मार्ग K₁ K₂ 12 °विज्ञप्ति°] C Ko Pa Ky W_{ed} ; विहसि K₁ K₂^{ac} (the akṣara सि is written in Newari style) ; वि - सि K₂^{pc} (the akṣara सि is written in Newari style) 12 युज्यते] Pa K₁ (the akṣara ज्य is written in Newari style) K₂^{pc} C Ko Ky W_{ed} ; युहते K₂^{ac} 12 आराम°] K₂ C Ko Pa W_{ed} ; ओराम° K₁ Ky 13 °पधिकम्] K₁ K₂ C Pa Ky W_{ed} S_{ed} ; °षधिकं Ko 13 °योपधे°] K₁ K₂ C Pa Ky W_{ed} S_{ed} ; °योषधे° Ko 13 औपधिकम्] Pa W_{ed} ; औप-
 धिकी K₁ K₂ C Ky ; औषधिकं Ko 13 अभीक्षणम्] K₂^{pc} C Ko Pa Ky W_{ed} ; अभीक्ष्णम् K₁ ; अभीक्षण K₂^{ac} 13 निरन्तरम्] W_{ed} ; निरन्तरतमः K₁ K₂ (both sources display a stroke above the Pa akṣara त) C Ko ; निरन्तरतेमः Ky 13 अत्र सूत्रम्] W_{ed} ; सूत्रं K₁ K₂ C Ko Pa Ky 14 भगवान्] C Ko Pa Ky W_{ed} ; भगवान् K₁ K₂ 14 कौशाम्ब्यां] em. ; कौशांब्यां C^{pc} Ko Pa W_{ed} ; कौशांब्य K₁ C^{ac} Ky 14 स्म] K₁ K₂ C Ko Pa W_{ed} S_{ed} ; स्म Ky 14 भगवांस्ते°] C Ko Pa W_{ed} ; भगवास्ते° K₁ K₂ Ky 15 शिर-
 सा] K₁ K₂^{pc} C Ko Pa Ky W_{ed} ; शिरसा K₂^{ac} 15 अवोचत्] K₂ C Ko Pa Ky W_{ed} ; अवोचत K₁ 16 औपधिकं] W_{ed} ; उपधिकं K₁ K₂ C Ko Pa Ky 16 °ज्ञप°] K₁ C Ko Pa W_{ed} ; °ज्ञाप° K₂ Ky 16 °फलं] K₁ W_{ed} ; °बलं K₂ C Ko Pa Ky 16 चुन्देति] K₁ K₂ C Pa Ky W_{ed} S_{ed} ; चुन्देति Ko 17 स्त-
 स्यावोचत्] K₂ Ko Pa Ky W_{ed} ; तस्यावोचत् K₁ ; तस्यावोचत् C 17 चुन्दौ°] W_{ed} ; चुन्दे° K₁ K₂ Ky ; चुन्दो° C ; चुन्दो° Ko Pa 17 पुण्यक्रिया°] W_{ed} ; पुण्य° K₁ K₂ C Ko Pa Ky 17 वैस्तारिकाणि] C Ko Pa W_{ed} ; वैस्तारिकाधिः K₁ K₂ Ky 17 यैः] K₂^{pc} C Ko Pa W_{ed} ; वैः K₁ K₂^{ac} Ky 18 श्राद्ध-
 स्य] K₂ C Ko Pa Ky W_{ed} ; श्राद्धस्य K₁ 18 तिष्ठतो] C Ko Pa W_{ed} ; तिष्ठतो K₁ K₂ Ky 18 स्व-
 पतो] C K₂ Ko Pa W_{ed} ; स्वयतो K₁ Ky 18 जाग्रतो] K₁ K₂ C Pa Ky W_{ed} S_{ed} ; जायतो Ko 18 अभिवर्धत] C Ko Pa W_{ed} ; एनिवर्धते K₁ K₂ Ky 19 एव] C Ko Pa Ky W_{ed} ; एवं K₁ K₂ 19 एव] C Ko Pa W_{ed} ; एवं K₁ K₂ Ky 19 वा] C Ko Pa W_{ed} ; om. K₁ K₂ Ky 19 °दुहिता वा] W_{ed} ; °दुहितुर्वा° K₁ K₂ C Ko Pa Ky 20 चुन्द] K₁ K₂ C Pa Ky W_{ed} S_{ed} ; चुन्द Ko 20 प्रथममौ°] K₂ C Ko W_{ed} ; प्रथमौ° K₁ Pa Ky 20 °वैस्तारिकम्] K₁ K₂ C Ko Pa W_{ed} S_{ed} ; °स्तारिकं Ky 21 वि-
 स्तरेण] K₂^{pc} C Pa W_{ed} ; विस्तरेणा K₁ K₂^{ac} Ko ; विस्तारेण Ky 21 चुन्द] K₁ K₂ C Pa Ky W_{ed} S_{ed} ; चुन्द Ko 22 तस्मिन्] K₁ K₂ C Pa Ky W_{ed} S_{ed} ; तस्मिन् Ko 22 विहारं] K₁ K₂ C Ko Pa^{pc} Ky W_{ed} S_{ed} ; विहारे Pa^{ac} 22 °ष्ठापयति] C Ko Pa W_{ed} ; °स्थापयति K₁ K₂ ; °स्थापयति Ky 22 °मौपधिकं] K₁ K₂ C Pa Ky W_{ed} S_{ed} ; °मौषधिकं Ko 22 °जायत] C Pa Ky W_{ed} ; °जात K₁ K₂ Ko 23 चु-
 न्द] K₂ C Pa Ky W_{ed} ; चन्द्र K₁ ; चुन्द Ko 23 विहारे] C Ko Pa W_{ed} ; विहार K₁ K₂ Ky 23 शयनासनं] K₁ K₂ C Ko Pa W_{ed} S_{ed} ; शयनासन Ky 24 वृषीं] W_{ed} ; वृषि K₁ K₂ C Ky ; पृषि Ko ; वृषि Pa 24 कोच्चवं] Ky W_{ed} ; कोच्चव K₁ K₂ C Ko Pa 24 बिम्बोप°] K₁ K₂^{pc} C Ko Pa W_{ed} ; विश्लो° K₂^{ac} ; बिज् नोप° Ky 24 चतुरश्रकं] K₁ K₂ Pa W_{ed} ; चतुरस्रकं C Ko ; चतुरस्रकं Ky 24 इदं] K₁ K₂ C Ko Pa W_{ed} S_{ed} ; इद Ky 24 चुन्द] K₁ K₂ C Pa W_{ed} S_{ed} ; चुन्द Ko 24 तृतीयमौपधिकं] C Ko Pa W_{ed} ; गृतीयमौपधिकं K₁ ; तृतीयमौषधिकं Ko ; गृहीतायमौपधिकं Ky

पुनरपरं चुन्द श्राद्धः कुलपुत्रो वा कुलदुहिता वा तस्मिन्नेव विहारे ध्रुवभिक्षां प्रज्ञापयत्यनुकूलयज्ञम् । इदं 25
 चुन्द चतुर्थमौपधिकं पुण्यक्रियावस्तु महाफलं पूर्ववत् । पुनरपरं चुन्द श्राद्धः कुलपुत्रो वा कुलदुहिता वा ।
 आगन्तुकाय गमिकाय वा दानं ददाति । इदं चुन्द पञ्चममौपधिकं पुण्यक्रियावस्तु पूर्ववत् । पुनरपरं चुन्द श्राद्धः 27
 कुलपुत्रो वा कुलदुहिता वा ग्लानाय ग्लानोपस्थापकाय वा दानं ददाति । इदं षष्ठमौपधिकं पुण्यक्रियाव-
 स्तु पूर्ववत् । पुनरपरं चुन्द श्राद्धः कुलपुत्रो वा कुलदुहिता वा यास्ता भवन्ति शीतलिका वा वद्लिका वा 29
 वातलिका वा वर्षलिका वा । तद्रूपासु शीतलिकासु यावद्वर्षलिकासु भक्तानि वा तर्पणानि वा यवागूपानानि
 वा । तानि संघायाभिनिर्हृत्यानुप्रयच्छति । इदमार्या । अस्माकमनार्द्रगात्राः । अनार्द्रानिभिवृष्टचीवराः परिभुज्य 31
 सुखं स्पर्शं विहरन्तु । इदं च चुन्द सप्तममौपधिकं पुण्यक्रियावस्तु महाफलम् । यावदुपजायत एव पुण्यम् ।
 एभिः सप्तभिरौपधिकैः पुण्यक्रियावस्तुभिः समन्वागतस्य श्राद्धस्य कुलपुत्रस्य वा कुलदुहितुर्वा न लभ्यं पुण्यस्य 33
 प्रमाणमुद्ग्रहीतुम् । एतावत्पुण्यं वा पुण्यफलं वा पुण्यविपाकं वा । अपि तु बहुत्वात्पुण्यस्य महापुण्यस्कन्ध इति
 संख्यां गच्छतीत्येवमादि । द्विरप्यायुष्मान्महाचुन्दो भगवन्तमेतदवोचत् । लभ्यं भदन्त निरौपधिकं पुण्यक्रियावस्तु 35
 प्रज्ञापयितुं महाफलं यावन्महावैस्तारिकम् । लभ्यं चुन्देति भगवांस्तस्यावोचत् । सप्तेमानि चुन्द निरौपधिकानि
 पुण्यक्रियावस्तूनि । यैः समन्वागतस्य श्राद्धस्य कुलपुत्रस्य वा कुलदुहितुर्वा चरतो वा तिष्ठतो वा विस्तरेण 37
 यावदुपजायत एव पुण्यम् । कतमानि सप्त । इह चुन्द श्राद्धः कुलपुत्रो वा कुलदुहिता वा शृणोति । तथागतं वा
 तथागतश्रावकं वा । अमुकग्रामक्षेत्रमुपनिश्चित्य विहरतीति । श्रुत्वा च पुनरधिगच्छति प्रीतिप्रामोद्यमुदारं कुशलं 39
 नैष्क्रमोपसंहितम् । इदं चुन्द प्रथमं निरौपधिकं पुण्यक्रियावस्तु पूर्ववत् । यावदुपजायत एव पुण्यम् । पुनरपरं

25 चुन्द] $K_1 K_2 C Pa Ky W_{ed} \dot{S}_{ed}$; चुन्द Ko 25 कुलपुत्रो वा] $K_1 K_2 C Ko Pa Ky$; कुलपुत्रो W_{ed} 25
 ध्रुव°] $K_1 K_2 C Ko W_{ed} \dot{S}_{ed}$; ब्रुव° Pa Ky 25 °पयत्य] $K_2^{pc} C Pa W_{ed}$; °पयेभ्य $K_1 K_2^{ac}$; °पयेत्य Ko ;
 प्रज्ञाययेभ्यः K_y 25 अनुकूलयज्ञम्] W_{ed} ; अनकुलयज्ञम् $K_1 K_2 Ko Pa$; अनकुलयं ज्ञम् C ; नकुलयज्ञम् K_y
 26 औपधिकं] $K_1 K_2 C Ko Ky W_{ed} \dot{S}_{ed}$; औपाधिकं Pa 27 आगन्तुकाय] $K_2 C Ko Pa Ky W_{ed}$; आगन्तु-
 कायं K_1 27 गमिकाय वा] W_{ed} ; गमिकाय $K_1 K_2 C Pa Ky$; om. Ko 27 पञ्चममौपधिकं] $K_2 W_{ed}$;
 पञ्चममौपधिक $K_1 C Ko$; पञ्चममौपधिकं Pa ; पञ्चमौपधिक K_y 28 ग्लानाय] $C Ko Pa Ky W_{ed}$; ग्लानोय
 K_1 ; ग्लानोप K_2 28 °स्थापकाय] $Ko Pa W_{ed}$; °स्थायकोय $K_1 K_2 Ky$; °स्थायकाय C 28 षष्ठमौ-
 पधिकं] $K_2 C Ky W_{ed}$; षष्ठमौपधिकं K_1 ; षष्ठमौपधिकं $Ko Pa$ 29 चुन्द] $K_2 C Ko Pa Ky W_{ed}$;
 चुन्द K_1 29 वद्लिका] $K_2 C Ko Pa W_{ed}$; वद्लिका $K_1 Ky$ 30 वातलिका] $C Ko Pa W_{ed}$; वात-
 लिका $K_1 Ky$; दुवद्लिका ॥ वातलिका K_2 30 वर्षलिका] $K_y W_{ed}$; वर्षलिका $K_1 C Ko Pa$ 30 भक्तानि]
 $C Ko Pa W_{ed}$; भक्तानि $K_1 K_2 Ky$ 31 °निर्हृत्या°] $C Ko Pa W_{ed}$; निर्हृत्या K_1 निहृत्या $K_2 Ky$ 31
 °नार्द्र°] $K_1 K_2 C Pa Ky W_{ed} \dot{S}_{ed}$; °नार्द्र° Ko 31 अनार्द्र] W_{ed} ; अनार्द्र $K_1 K_2 C$; अ° $Ko Pa Ky$
 32 स्पर्श] $K_1 C Ko Pa W_{ed}$; स्पर्श $K_2 Ky$ 32 चुन्द] $K_1 K_2 C Pa Ky W_{ed} \dot{S}_{ed}$; चुन्द Ko 32 औप-
 धिकं] $K_1 K_2 C Pa Ky W_{ed}$; औपाधिकं Ko 32 एव] $K_1 C Ko Pa Ky W_{ed}$; एवं K_2 34 प्रमाणम्]
 $C Ko Pa W_{ed}$; माणप्रमाणम् $K_1 K_2 Ky$ 34 पुण्यविपाकं] W_{ed} ; पुण्यं वा पुण्यविपाकं $K_1 K_2 C Ko Pa Ky$
 34 अपि] $K_2 C Ko Pa W_{ed}$; अयि K_1 35 द्विरप्यायुष्मान्महाचुन्दो] $C Ko Pa Ky W_{ed}$; द्विरप्यायुष्मान्महा-
 चुन्दो $K_1 K_2$; द्विरप्यायुष्मान्महाचुन्दो Ko 35 लभ्यं] $C Ko Pa W_{ed}$; लभ्य $K_1 K_2 Ky$ 35 निरौपधिकं]
 $K_1 C^{pc} Pa Ky W_{ed}$; निरौपधिकं K_2 ; निरौपधिकं C^{ac} ; निरौपधि।कं Ko 36 प्रज्ञापयितुं] $C W_{ed}$;
 प्रयपयतुं $K_1 K_2 Ky$; प्रज्ञपयितुं $Ko Pa$ 36 भगवांस्त°] $K_2 C Ko Pa W_{ed}$; भगवास्त° $K_1 Ky$ 36
 °वोचत्] $K_2 C Ko Pa W_{ed}$; °वाचत् K_1 ; °वोचत् K_y 36 सप्तेमानि] $K_1 C Ko Pa Ky W_{ed}$; सप्त-
 मानि K_2 37 तिष्ठतो] $C Ko Pa W_{ed}$; तिष्ठतो $K_1 K_2 Ky$ 38 यावदुप°] $K_1 C Ko Pa Ky W_{ed}$;
 यावदुप° K_2 38 श्राद्धः] $K_1 K_2^{pc} C Ko Pa Ky W_{ed}$; श्राद्धं K_2^{pc} 38 °पुत्रो] $K_2 C Ko Pa Ky W_{ed}$;
 °पुत्र K_1 39 °श्रावकं] $K_1 K_2 C Ko Pa W_{ed} \dot{S}_{ed}$; °श्राद्धकं K_y 39 अमुकं°] $K_1 K_2 C Ko Ky$; अ-
 मुकं W_{ed} ; अमुक्तं Pa 39 ग्रामक्षेत्रम्] $K_2 C Ko Pa W_{ed}$; ग्रामक्षेत्र K_1^{pc} the *akṣara* ग्रा resembles old
Newari script; ग्रामक्षेत्र K_1^{ac} ; ग्रामक्षेत्र K_y 39 पनिश्चित्य] $C Ko Pa W_{ed}$; तसनिश्चित्य K_1 ; तसनि-
 श्चित्य $K_2 Ky^{pc}$; पनिश्चित्वा Ko; संतनिश्चित्य K_y^{ac} 39 उदारं] $K_1 C Ko Pa W_{ed}$; उदार° $K_2 Ky$ 40
 नैष्क्रमो°] W_{ed} ; नैष्क्रम्यो° $K_1 K_2 C Ko Pa Ky$ 40 निरौप°] $C Pa W_{ed}$; निराप° $K_1 Ko Ky$ 40
 पूर्ववत्] $K_1 K_2^{pc} C Ko Pa Ky W_{ed}$; पूर्वत् K_2^{ac}

- 41 चुन्द श्राद्धः कुलपुत्रो वा कुलदुहिता वा शृणोति तथागतं वा तथागतश्रावकं वा । उद्युक्तमागमनाय । श्रुत्वा च पुनरधिगच्छतीति पूर्ववत् । इदं चुन्द द्वितीयं निरौपधिकं पुण्यक्रियावस्तु । पुनरपरं चुन्द श्राद्धः कुलपुत्रो वा कु-
 43 लदुहिता वा शृणोति तमेव तथागतं वा तथागतश्रावकं वा । अध्वानमार्गप्रतिपन्नं तदेव ग्रामक्षेत्रमनुप्राप्तम् । श्रुत्वा च पुनरधिगच्छतीति पूर्ववत् । इदं चुन्द तृतीयं निरौपधिकं पुण्यक्रियावस्तु । यावदुपजायत एव पुण्यम् । पुनरपरं
 45 चुन्द श्राद्धः कुलपुत्रो वा कुलदुहिता वा शृणोति । तथागतं वा तथागतश्रावकं वा । तदेव ग्रामक्षेत्रमनुप्राप्तम् । श्रुत्वा च पुनरधिगच्छतीति पूर्ववत् । इदं चुन्द चतुर्थं निरौपधिकं पुण्यक्रियावस्तु पूर्ववत् । यावदुपजायत एव
 47 पुण्यम् । पुनरपरं श्राद्धः कुलपुत्रो वा कुलदुहिता वा तमेव तथागतं वा तथागतश्रावकं वा दर्शनायोपसंक्रामति । दृष्ट्वा च पुनरधिगच्छतीति पूर्ववत् । इदं चुन्द पञ्चमं निरौपधिकं पुण्यक्रियावस्तु । पुनरपरं चुन्द श्राद्धः कुलपुत्रो वा
 49 कुलदुहिता वा तस्यैव तथागतस्य वा तथागतश्रावकस्य वा । अन्तिकाद्धर्मं शृणोति । श्रुत्वा च पुनरधिगच्छतीति । पूर्ववत् । इदं चुन्द षष्ठं निरौपधिकं पुण्यक्रियावस्तु । पुनरपरं श्राद्धः कुलपुत्रो वा कुलदुहिता वा तस्यैव तथागतस्य
 51 वा तथागतश्रावकस्य वा अन्तिकाद्धर्मं शृणोति । श्रुत्वा च बुद्धशरणं गच्छति । धर्मशरणं गच्छति । संघशरणं गच्छति । शिक्षापदानि च प्रतिगृह्णाति । इदं चुन्द सप्तमं निरौपधिकं पुण्यक्रियावस्तु महाफलमिति पूर्ववत् ।
 53 बहुग्रन्थभायान्न सर्वं लिखितम् । न ह्याज्ञापनविज्ञप्तेः कर्मपथ उपयुज्यते । तस्य प्राणातिपातादिकर्मणो ऽकृतत्वात् । स्यान्मतम् । कृते तस्मिन् कर्मणि तदाज्ञापनविज्ञप्तेः कर्मपथो भविष्यतीति । अत्रेदमुच्यते । कृतेऽपि च तस्याः

41 श्राद्धः] $K_1 K_2^{ac} C Ko Pa Ky W_{ed}$; श्राद्धं K_2^{pc} 41 कुलपुत्रो] $K_1 K_2 C Pa Ky W_{ed} S_{ed}$; कुलपुत्रो
 Ko 41 वा तथागतश्रावकं] $K_1 K_2 C Ko Pa W_{ed} S_{ed}$; श्रावकं Ky 41 उद्युक्तम्] $C Ko Pa W_{ed}$; उद्युक्त
 $K_1 K_2 Ky$ 41 आगमनाय] W_{ed} ; गनागमनाय K_1 ; अनागमनाय $K_2 C Ko Pa$; गतागमनाय Ky 42
 द्वितीयं] $C Ko W_{ed}$; दुतीयं $K_1 K_2 Ky$ 42 निरौपधिकं] W_{ed} ; निपयिकं $K_1 Pa^{ac}$; निरौपयिकं K_2^{pc} ;
 निपयिकं $K_2^{ac} C Ky$; निपयिकं Ko ; निरुपधिधिकं Pa^{pc} 43 तमेव] $C Ko Pa Ky W_{ed}$; तमेव तमेव $K_1 K_2$
 43 अध्वानं] $C Ko Pa Ky W_{ed}$; अध्वानं $K_1 K_2$ 43 °प्रतिपन्नं] $K_1 K_2 C Ko Ky W_{ed} S_{ed}$; प्रतिपन्न
 Pa 43 ग्रामक्षेत्रम्] $C Ko Pa W_{ed}$; °ग्रामक्षेत्रम् $K_1 K_2$; ग्रामक्षेत्रम् Ky 43 °प्राप्तम्] $C Ko Pa W_{ed}$;
 °प्राप्ता $K_1 K_2 Ky$ 44 अधिगच्छति °] $K_1 C Ko Pa Ky W_{ed}$; अपिगच्छति ° K_2 44 निरौप °]
 $K_2 C Pa W_{ed}$; निरौप ° $K_1 Ko Ky$ 44 पुण्यम्] $C Ko Pa W_{ed}$; पुण्य $K_1 K_2 Ky$ 45 श्राद्धः]
 $K_1 K_2^{ac} C Ko Pa Ky W_{ed}$; श्राद्धं K_2^{pc} 45 °दुहिता] $K_1 K_2^{pc} C Ko Pa Ky W_{ed}$; °दुहि K_2^{ac} 45 एव]
 $K_1 Ko W_{ed}$; एवं $K_2 C$; इवम् Ky 45 °क्षेत्रम्] $C Ko Pa Ky W_{ed}$; °क्षेत्रम् $K_1 K_2$ 46 अधि °]
 $K_2^{pc} C Ko Pa W_{ed}$; अपि ° $K_1 K_2^{ac} Ky$ 46 पूर्ववत्] $C Ko Pa Ky W_{ed}$; पूर्ववत् K_1 ; पूर्ववत् K_2 46
 चतुर्थं] $C Ko Pa Ky W_{ed}$; चतुर्थं $K_1 K_2$ 46 निरौप °] $K_2 C Ko Pa W_{ed}$; निरौप ° $K_1 Ky$ 46
 उपजायत] $K_1 K_2 C Ko Pa W_{ed} S_{ed}$; उपजातं Ky 47 श्राद्धः] $K_1 K_2^{ac} C Ko Pa Ky W_{ed}$; श्राद्धः K_2^{pc}
 48 अधिगच्छतीति] $C^{pc} Ko Pa^{pc} Ky W_{ed}$; अपि गच्छतीति $K_1 K_2$; अधिगच्छतीति C^{ac} ; अधिगच्छतीति
 Pa^{ac} 48 चुन्द] $K_1 K_2 C Ko Pa W_{ed} S_{ed}$; चुन्दं Ky 48 पञ्चमं] $C Pa W_{ed}$; पञ्चमं $K_1 K_2 Ky$;
 पञ्चमं Ko 48 निरौप °] $C Ko Pa W_{ed}$; निरौप ° $K_1 K_2 Ky$ 49 °श्रावकस्य] $K_1 K_2 C Ko Ky W_{ed} S_{ed}$;
 °श्रावकं Pa 49 अन्तिकाद्] $C Ko Pa W_{ed}$; अंतिका $K_1 K_2 Ky$ 49 धर्म] $C Ko Pa W_{ed}$; धर्म
 $K_1 K_2 Ky$ 49 °अधि °] $C Pa W_{ed}$; °अपि ° $K_1 K_2 Ko Ky$ 50 षष्ठं] $C Ko Pa W_{ed}$; षष्ठं $K_1 Ky$;
 षष्ठं K_2 51 अन्तिकाद्] $C Ko Pa W_{ed}$; अंतिका $K_1 K_2 Ky$ 51 धर्म] $C Ko Pa W_{ed}$; धर्म $K_1 K_2 Ky$
 51 बुद्ध °] $Ky W_{ed}$; बुद्धं $K_1 K_2 C Ko Pa$ 51 गच्छति] $C Ko Pa Ky W_{ed}$; गच्छति $K_1 K_2$ 51
 धर्म °] $K_1 K_2 Ko Ky W_{ed}$; धर्म C 51 संघ °] $Ko Ky W_{ed}$; संघं $K_1 K_2 C Pa$ 52 गच्छति ।]
 $C Ko Pa Ky W_{ed}$; गच्छति $K_1 K_2$ 52 °गृह्णाति] $C Ko Pa W_{ed}$; °गृह्णाति K_1 ; °गृह्णाति K_2 ; गृह-
 तां Ky 52 चुन्द] $K_1 K_2 C Ko Pa W_{ed} S_{ed}$; चुन्दं Ky 52 निरौप °] $K_2^{pc} C Ko Pa W_{ed}$; निरौप °
 $K_1 K_2^{ac} Ky$ 53 भयान्] $C Ko Pa W_{ed}$; भयान् $K_1 K_2 Ky$ 53 सर्व] W_{ed} ; सर्व $K_1 C Ko Pa$; संव
 $K_2 Ky$ 53 आज्ञापनविज्ञप्तेः] W_{ed} ; आज्ञापनविज्ञप्तेः $F_{tr}^{50.17}$ (refers us to $F_{tr}^{9.3}$ for his reasoning) ;
 आज्ञापनविज्ञप्तिः $K_1 C$; आज्ञापन विज्ञप्तिः $K_2 Pa Ky$; आज्ञापनविज्ञप्तिः Ko 53 कर्मपथ] W_{ed} ; कर्मपथो
 $K_1 Pa Ky$; कर्मपथो $K_2 C Ko$ 53 उपयुज्यते] $K_2 C Pa W_{ed}$; मयुज्यते K_1 ; पयुज्यते $Ko Ky$ 54 मतम्]
 $K_1 Ko Pa W_{ed}$; मनम् K_2 ; त्तम् $C Ky$ 54 कर्मणि] $K_2^{pc} C Ko Pa W_{ed}$; कर्मणि $K_1 K_2^{ac} Ky$ 54
 ° विज्ञप्तेः] $K_2 C Ko Pa W_{ed}$; विज्ञप्तिः K_1 ; विज्ञप्तिः Ky 54 कर्मपथो] $K_1 C Pa Ky W_{ed}$; कर्मपथो K_2 ;
 कर्मपथो Ko 54 उच्यते] $K_1 K_2 C Pa Ky W_{ed} S_{ed}$; उच्यते Ko 54 तस्याः] $K_1 K_2^{pc} C Ko Pa W_{ed}$;
 तस्या $K_2^{ac} Ky$

स्वभावाविशेषादिति । परेण कृतेऽपि तस्मिन्कर्मणि तस्या आज्ञापनविज्ञप्तेर्न कश्चित्स्वभावविशेषोऽस्ति । येन 55
 तदानीं कर्मपथः स्यात् । तस्मात्पूर्ववत्तस्याः स्वभावाविशेषात् । यथैव पूर्ववत्कर्मपथो न व्यवस्थाप्यतेतथैव
 पश्चादित्यतोऽस्तीत्यभ्युपगन्तव्या यासौ तदानीमुत्पद्यते कर्मपथसंगृहीतेति । एकादशभिरायतनैरसंगृहीतमिति । 57
 धर्मायतनवज्रैः । वाक्कर्मान्ताजीवानामयोगादिति । विज्ञप्तिस्वभावानामेव संभवादित्यर्थः । यत्तर्हीदमुक्तमिति वि-
 स्तरः । कोऽस्याभिसंबन्धः । यदि वा मतम् । यद्यविज्ञप्तिर्न स्यादष्टांगोऽयं मार्गो न स्यात् । तत्र विज्ञप्त्ययोगात् । 59
 तस्मादस्त्यविज्ञप्तिरिति । यत्तर्हीदमुक्तमिति विस्तरेणोक्त्वा यावत्सम्यक्समाधिरिति किमर्थमेवमुच्यते 'पूर्वमेव
 चास्येति सर्वं मार्गस्य समापत्तिकालात्पूर्वमित्यर्थः । विज्ञप्तिरूपास्त उक्ता इत्यभिप्रायः । वैभाषिकाः प- 61
 रिहरन्ति । लौकिकमार्गवैराग्यमिति विस्तरः । लौकिकमार्गवैराग्यावस्थायां वागादिस्वभावं विज्ञप्तिरूपम् ।
 एतदभिसंधायैतदुक्तम् । न तु मार्गकाले तत्संगृहीतं वागाद्यविज्ञप्तिरूपं नास्तीति । समाधिविषयरूपमिति । 63

58 वाक्कर्मान्ताजीवानाम्] *It is puzzling that Yaśomitra is here not quoting the segment in full as सम्यग्वाक्°*
 63 °तं वाग् °] *Note that the daṇḍa between these two words has been removed here to facilitate*
clarity and is supported by the rendition in the Tibetan translation.

55 स्वभावा°] *em. F_{tr}^{49.4}H_{ind} ; स्वभाव Σ 55 तस्मिन्] C Ko Pa W_{ed} ; तस्मि K₁ K₂ Ky 55 तस्या*
आज्ञा] W_{ed} ; तस्याज्ञा K₁ K₂ C Ko Pa ; तस्याज्ञKy 56 तदानीं] K₂ C Ko Pa W_{ed} ; तदानी K₁ Ky
56 पूर्ववत्] As Prof. ISAACSON noted on the 17th of December, 2020, one would expect पूर्वम्
in this context 56 स्वभावा°] K₁ K₂^{pc} C Ko Pa Ky W_{ed} ; वा° K₂^{ac} 56 पूर्ववत्] As Prof. I-
SAACSON noted on the 17th of December, 2020, one would expect पूर्वम् in this context, even
more so than in the previous occurrence 56 °पथो] K₁ C Ko Pa Ky W_{ed} ; °पथा K₂ 56 न
व्यव°] W_{ed} ; व्यव° K₁ K₂ C Ko Pa Ky 57 पश्चादि°] K₁ C Ko Pa W_{ed} ; मश्चादि° K₂ Ky 57
°त्यतोऽस्ती°] K₁ K₂ C^{pc} Ko Pa Ky W_{ed} ; °त्यतोऽस्ति° C^{ac} 57 अभ्युपगन्तव्या°] Pa W_{ed} ; अत्युपमंत-
व्या K₁ C ; अत्युपमंतव्या K₂ ; त्यत्युपगन्तव्या Ko ; अत्युपमंतव्या Ky 57 यासौ] K₁ K₂ C Ko Ky W_{ed} S_{ed} ;
योऽसु Pa 57 आयतन°] K₁ K₂^{pc} C Ko Pa Ky W_{ed} ; आतन° K₂^{ac} 58 °वर्जे°] C Pa W_{ed} ; °वज्रैः
*K₁ note that ज्य resembles Newari script ; व□ : K₂ ; °वर्जे Ko Ky 58 एव संभ°] *em. (gratitude*
is expressed to Prof. ISAACSON for laying out the logical grounds for this conjecture on Dec.
17, 2020. Logically, the phrase must mean “aviññapti must exist because otherwise, when one
is in a state of meditative absorption, one could not cultivate the eightfold path, because three
of its constituents [that are understood to be in the nature of vijñapti]—right speech, action,
and means of making a livelihood—could not exist.” Though the Tibetan translation also sugge-
sts an original reading of एव rather than एष, we have opted against the negation in the Tibetan
testimony (འཇིག་ཅི་མེ་སྤྱོད་པའི་ལྷུར་ → एवासंभवाद) —also because the Tibetan rendition constitutes a more
substantial departure from the extant Sanskrit testimony than our proposed emendation. Moreo-
ver, as Prof. ISAACSON noted, our emendation is more plausible since the placing of एव in its
restrictive function of अवधारण (‘limitation’, see Pāṇini 2.1.8, 8, 1, 62, &c.), resulting in “only
[right] speech, action ...” renders विज्ञप्तिस्वभावानामेव संभवादिति the more likely reading. As Prof. I-
SAACSON noted, the following observation makes the Tibetan rendition slightly less likely: if the
argument had been “because the person immersed in meditative absorption cannot have [right]
speech, action, [means of making] a livelihood—which are in the nature of vijñapti” then one wo-
uld not expect any एव, or at least, one would expect it to be situated after असंभवात् . Though this
place remains a locus of doubt, we opt for emending K₁ K₂ Ko’s एष to एव without adopting the
*negation (མེ་སྤྱོད་པའི་ལྷུར་) of the Tibetan testimony) ; एवासंभ° W_{ed} (=འཇིག་ཅི་མེ་སྤྱོད་པའི་ལྷུར་ [CDNP]) ;**

एष संभ° K₁ K₂ Ko ; एष संभा° C Pa Ky 58 यत्] K₂^{pc} C Ko W_{ed} ; यत् K₁ K₂^{ac} Ky 58 तर्हीदम्]
 K₂^{pc} C Ko Pa Ky W_{ed} ; तर्हीदम् K₁ K₂^{ac} 59 संबन्धः] K₁ K₂ C^{pc} Ko Pa Ky W_{ed} ; °संबन्धः C^{ac} 59
 स्याद्] K₁ K₂ C Ko Ky W_{ed} S_{ed} ; स्योद् Pa 59 तत्र] Ko W_{ed} ; तत्र K₁ K₂ C Pa Ky 59 विज्ञप्त्य]
 C W_{ed} ; विज्ञप्ति° K₁ Ko Pa Ky 59 °योगात्] K₁ K₂ C^{pc} Ko W_{ed} ; योगात् C^{ac} ; योगादिति Pa Ky
 60 तर्हीदम्] K₂^{pc} C Ko Pa Ky W_{ed} ; तर्हीदम् K₁ K₂^{ac} 60 विस्तरेणोक्त्वा] C W_{ed} ; विस्तरेणो . K₁ ; वि-
 स्तरुणो . K₂ ; विस्तरेणोप्त्वा Ko ; विस्तरुणो . . Ky 60 यावत्] C Ko Pa W_{ed} ; . चन् K₁ ; . चन्
 K₂ ; चत् Ky 60 समाधि°] W_{ed} ; °तंबोधि° K₁ K₂ C Ko Pa ; °संबोधि Ky 61 सर्व°] W_{ed} ; सर्व
 K₁ K₂ C Ko Pa Ky 61 उक्ता] K₂ C Ko Pa W_{ed} ; उक्तो K₁ ; दुक्तो Ky 62 लौकिक°] K₂ Pa W_{ed} ;
 लौकिक K₁ C Ko Ky 63 समाधिविषय°] W_{ed} ; समाधिविषयो K₁ K₂ C Ko Pa Ky

समाधेरालम्बनमस्थिसंकलादि । देशानावरणादप्रतिघमिति । यद्रूपं देशमावृणोति । तत्प्रतिघम् । विपर्य-
 65 यादप्रतिघमिति सिद्धम् । कथम् इदानीं तद्रूपमिति । तद्यदि न रूपयितुं शक्यत इत्यभिप्रायः । एतदविज्ञप्तौ
 समानम् । अविज्ञप्तिरपि वा देशं नावृणोतीति तुल्यम् । अनास्रवे समाधौ अनास्रवमिति । मार्गं संमुखीकुर्वाणो
 67 योगाचारस्तद्रूपमाशयं चाश्रयं च प्रतिलभते । यत्सम्यग्दृष्टिवदनास्रवं शीलं प्रतिलभते । यस्मिन्सति प्रकृतिशील-
 तायां संतिष्ठते । अथवा । अनास्रवेऽपि समाधौ तदेवंविधं रूपं त आचार्या इच्छन्ति । अर्हतो यद्रूपं बाह्यं चेत्यपर
 69 इति । अपर आचार्या वर्णयन्ति । अर्हतो यद्रूपं चक्षुरायतनादि । बाह्यं च काष्ठकुड्यादि । तदनास्रवं रूपम् । कुतः ।
 आस्रवाणामनिश्रयत्वात् । न ह्यर्हत्सांतानिकं रूपं बाह्यं चास्रवाणां क्लेशानां निश्रय इति । यद्येवं यत्तर्ह्यविशेषेण सूत्र
 71 उक्तं सास्रवा धर्माः कतमे । यावदेव चक्षुर्यावदेव रूपाणीति विस्तरः । तत्पुनरास्रवाणामप्रतिपक्षत्वात्सास्रवमुक्तम् ।
 चित्तचैतविशेषा हि आस्रवप्रतिपक्ष इति । पर्यायेण तर्हीति विस्तरः । तदेवार्हतो रूपं बाह्यं चास्रवाणामप्रति-
 73 पक्षत्वात्सास्रवमास्रवाणामनिश्रयत्वादानास्रवमिति । तथा च लक्षणसंकरः स्यादिति दोषः । यानि रूपाणीति ।
 यानि रूपाण्यायतनानीत्यर्थः । विस्तरेण यावद्ये धर्माः सास्रवाः सोपादानीयाश्चेतःखिलम्रक्षवस्त्वितिवचनात् ।
 75 सन्त्यनास्रवाणि रूपायतनानीति । तानि पुनः कतमानि सास्रवाणि सोपादानीयानि । पृथग्जनरूपाणि । आस्रवाणां
 निश्रयत्वात्तदप्रतिपक्षत्वाच्च । कतमान्यनास्रवाणि । यान्यर्हतो रूपाणि बाह्यानि चास्रवाणामनिश्रयत्वात् । धर्मता
 77 ह्येषेति । धर्माणामनादिकालिका शक्तिः । गुणविशेषादिति । ध्यानाप्रमाणादिगुणविशेषात् । अनुग्रहविशेषाच्चेति ।
 शरीरस्य वर्णबलादिविशेषात् । तदालम्बनेति विस्तरः । सप्रतिग्राहकमालम्बनमस्याः । सेयं तदालम्बना

64 देशाना°] $K_1 K_2 C Ko Pa Ky$; देशना° W_{ed} 64 वरणाद्] $C Ko Pa W_{ed}$; वरशाद् $K_1 Ky$; वरणद्
 K_2 64 आवृणोति] $K_2^p C Ko Pa Ky W_{ed}$; आवृणोति $K_1 K_2^c$ 65 इदानीं] $K_2 C Ko Pa W_{ed}$; इदानी
 $K_1 Ky$ 65 तद्] $C K_2 Ko W_{ed}$; गद् K_1 ; *om.* Pa ; $ya^\circ Ky$ 65 अविज्ञप्तौ] $C Ko Pa W_{ed}$;
 अथविज्ञप्तौ $K_1 Ky$; अथविज्ञप्तौ K_2 66 समानम्] $K_1 K_2 C Ko Pa W_{ed} S_{ed}$; समाने Ky 66 °वृणोतीति]
 $K_2^p C Ko Pa Ky^p W_{ed}$; वृणोतीति $K_1 K_2^c$; वृणोतीति Ky 66 मार्ग] $K_1 K_2 C Ko Pa W_{ed} S_{ed}$; मार्ग
 Ky 66 संमुखी°] $C Ko Pa Ky W_{ed}$; संमुखी° $K_1 K_2$ 67 °चारस्त°] $K_1 K_2 C Ko^p Pa Ky W_{ed} S_{ed}$;
 °चारस्तस्त° Ko^c 67 आशयं] $K_1 C Ko Ky W_{ed}$; आश्रयं $K_2 Pa$ 67 चाश्रयं च] $K_2 C^p Ko Pa Ky W_{ed}$;
 चाश्रयं च K_1 ; चाश्रयं च C^c 67 यस्मिन्सति] $K_1 K_2 C Ko Pa W_{ed} S_{ed}$; यस्मिं सति Ky 68 °तिष्ठते]
 $C Ko Pa W_{ed}$; °तिष्ठते $K_1 K_2 Ky$ 68 इच्छन्ति] $C Ko Pa W_{ed}$; इच्छति $K_1 K_2 Ky$ 68 बाह्यं]
 $K_2^p C Ko Pa W_{ed}$; बाह्यै $K_1 K_2^c Ky$ 68 चेत्य°] $K_2^p C Pa W_{ed}$; चभ्य° $K_1 K_2^c Ky$; चैभ्य° Ko
 69 अर्हतो] $C Ko Pa W_{ed}$; अर्हयतो $K_1 K_2 Ky$ 69 चक्षुरायतनादि] $K_1 K_2 C Ko Pa Ky^p W_{ed} S_{ed}$; च-
 क्षुरायतनादि Ky 69 बाह्यं] $K_2 C Ko Pa W_{ed}$; बाह्यं $K_1 Ky$ 69 काष्ठकुड्यादि] $C Ko Pa W_{ed}$;
 काष्ठकु·दि $K_1 K_2 Ky$ 70 आस्रवाणाम्] $C^p Ko Pa Ky W_{ed}$; आस्रवानाम् $K_1 K_2 C^c$ 70 °सांतानिकं]
 $K_1 K_2 C Ko Pa W_{ed} S_{ed}$; °मातानिकं Ky 70 चास्रवाणां] $K_1 K_2 C Ko Pa W_{ed} S_{ed}$; चास्रवाणा Ky 71
 कतमे] $K_1 K_2 C Pa Ky W_{ed}$; कतमो Ko 71 °चक्षु°] $K_1 K_2 C Pa Ky W_{ed}$; °चक्षु° Ko 72 °चैत्°]
 $C Pa W_{ed}$; °चैत्° $K_1 K_2 Ky$; चैत् Ko 72 आस्रव°] $C Ko Pa W_{ed}$; आस्रव° $K_1 K_2 Ky$ 72
 विस्तरः] $K_2^p C Ko Pa Ky W_{ed}$; विस्तर $K_1 K_2^c$ 72 एवार्हतो] W_{ed} ; एवार्हतं $K_1 K_2 C Ko Pa Ky$
 73 °त्वात्] $K_2^p C Ko Pa W_{ed}$; °त्वा $K_1 K_2^c Ky$ 73 सास्रवमास्रवाणा] $C Ko Pa W_{ed}$; सास्रवमास्र-
 माणाम् $K_1 K_2$; साश्रवामाश्रवमाणाम् Ky 73 अनिश्रय°] $K_2 C Ko Pa W_{ed}$; अनिश्रय° K_1 ; इति श्रिय
 Ky 73 लक्षण°] $K_1 K_2 C^p Pa Ky W_{ed}$; लक्षणः $C^c Ko$ 73 दोषः] $C^p Ko Pa W_{ed}$; दोष
 $K_1 K_2 C^c Ky$ 74 यानि] $K_1 K_2 C Ko Pa W_{ed} S_{ed}$; यानि Ky 74 धर्माः] $K_1 K_2 C Ko Pa W_{ed} S_{ed}$;
 धर्मा Ky 74 चेतःखिल°] $C Ko Pa W_{ed}$; चेतः ॥ खल° $K_1 K_2 Ky$ 74 °म्रक्ष°] $C W_{ed}$;
 °म्रक्ष° $K_1 K_2 Ky$; °स्रक्षव° $Ko Pa$ 75 सन्त्य°] $C W_{ed}$; सत्पन्° $K_1 Ko Pa Ky$; सन्त्य° K_2 75
 आस्रवाणां] $K_1 K_2 C Ko Pa W_{ed} S_{ed}$; अणाश्रवाना आस्रवाणां Ky 76 निश्रयत्वा°] $K_1 Pa W_{ed}$; निःश्रयत्वा°
 $K_2 C Ko Ky$ 76 °यनास्रवाणि] $K_1 Pa Ky W_{ed}$; यनाश्रवाणि $K_2 C Ko$ 76 यान्य°] $K_2 C Ko Pa W_{ed}$;
 यान्य° $K_1 Ky$ 76 बाह्यानि] $K_1^p K_2 C Ko Pa Ky W_{ed}$; बाह्यानि K_1^c 76 चास्रवा°] $C W_{ed}$; वा-
 स्रवा° K_1 ; वाश्रवा° $K_2 Ko Pa Ky$ 76 °श्रयत्वात्] $C Ko Pa W_{ed}$; °श्रयत्वा $K_1 K_2 Ky$ 76 धर्मता]
 $C Ko W_{ed}$; ढर्यता $Ky K_1 K_2$ (K_2 displays two dots beneath the akṣara ढ ; धर्मतो Pa 77 °ग्रह°]
 $K_1 K_2 C Ko Pa W_{ed} S_{ed}$; °ह° Ky 78 सप्रतिग्राहकम्] Σ ; स प्रतिग्राहक *em. F^{68,28}* प्रतिग्राहकम् Pa 78
 अस्याः] $K_1 K_2 C Pa Ky W_{ed}$; अस्या Ko 78 सेयं] $C Ko Pa W_{ed}$; सेयं $K_1 Ky$; सेत्यत् K_2

दानचेतना । तथा परिभाविताः संततयः । सूक्ष्मं परिणामविशेषं फलोत्पत्तिनिमित्तं प्राप्नुवन्ति । कथं भवि- 79
 ष्यतीति । बहुतरफलाभिनिष्पत्तये कथं भविष्यतीत्यभिप्रायः । न ह्यत्र दातृणां दायाः परिभुज्यन्ते । यत्प-
 रिभोगाद् भोक्तृणां गुणविशेषादनुग्रहविशेषाच्चान्यान्यमनसामपि दातृणामिति विस्तरेण यावत्समर्था भवन्ति । 81
 यावदुपजायत एव पुण्यमिति वा । तदालम्बनचेतनाभ्यासादिति । तथागततच्छ्रावकालम्बनचेतनाभ्यासात् ।
 संततयः सूक्ष्मं परिणामविशेषं प्राप्नुवन्ति । येनायत्यां बहुतरफलाभिनिष्पत्तये समर्था भवन्ति । चरतस्तिष्ठतो 83
 जाग्रतो युक्तमेवं स्वपतस्तु कथमित्यत आह । स्वप्नेष्वपि ताश्चेतना अनुषङ्गिण्यो भवन्तीति । अविज्ञप्तिवादिनस्तु
 वैभाषिकस्य निरौपधिके पुण्यक्रियावस्तुनि यत्र विज्ञप्तिर्नास्ति । केवलं तं श्रुत्वाधिगच्छति । प्रीतिप्रामोद्य उदारं 85
 कुशलम् । तत्र कथमविज्ञप्तिः स्यात् । तस्य श्रोतुर्विज्ञप्तिस्माध्योरसंभवात् । अविज्ञप्तिर्हि विज्ञप्तेः समा-
 धेर्वा संभवेत् । औपधिकेष्वपीति विस्तरः । आरामदानादिष्वपि । तदालम्बनचेतनाभ्यासात् । प्रतिग्राहक 87
 आलम्बनमस्याश्चेतनाया इति पूर्ववत् । आह । यद्यौपधिकेष्वपि एवमभीक्षणं तदालम्बनचेतनाभ्यासात् । यत्तर्हि
 सूत्र इति विस्तरः । अप्रमाणं चेतःसमाधिमिति । मैत्र्यादिसंप्रयुक्तम् । चेतनाविशेष इत्येतदालम्बनचेतनस्यापि 89

79 °भाविताः] W_{ed} ; °भाषिताः $K_1 K_2 C Ko$; °भाषिता $Pa Ky$ 79 संततयः] $K_1 C Ko Pa Ky^{pc} W_{ed}$;
 संततयः K_2 ; संततयतः Ky^{ac} 79 °विशेषं] $C Ko Pa W_{ed}$; °विशेष ° $K_1 K_2 Ky$ 79 °निमित्तं]
 $K_1 K_2 C Pa Ky W_{ed} S_{ed}$; °निमित्तं Ko 79 प्राप्नुवन्ति] $Pa K_1^{ac} K_2 Ky Ko$ (प्नु in K_2 and Ko is writ-
 ten in Newari style) $C W_{ed}$; प्राप्नुवति K_1^{pc} 80 बहुतरफ°] $K_1 K_2 C Pa Ky W_{ed} S_{ed}$; बहुतराफ°
 Ko 80 °निष्पत्तये] $K_2 C Ko Pa W_{ed}$; °निष्पत्तय $K_1 Ky$ 80 ह्यत्र] $C Ko Pa W_{ed}$; ह्यग्र $K_1 K_2$;
 ह्य Ky 80 दातृणां] $C Pa W_{ed}$; दातृणां $K_1 K_2$; दातृणां Ko 80 °भुज्यन्ते] $C^{pc} Ko Pa W_{ed}$;
 °भुज्यन्के $K_1 K_2$; °तुज्यन्ते C^{ac} ; °भुज्यके Ky 81 भोक्तृणां] $C Ko Pa Ky W_{ed}$; भोक्तृणां $K_1 K_2$;
 81 अनुग्रह°] $K_2^{pc} C Ko Pa W_{ed}$; अनुग्रहे° $K_1 K_2^{ac} Ky$ 81 °मनसाम्] $C Ko Pa W_{ed}$; °मनसौम्
 $K_1 K_2 Ky$ 81 समर्था] $C Ko Pa W_{ed}$; समर्थो $K_1 K_2 Ky$ 81 भवन्ति] $C Ko Pa W_{ed}$; भवति
 $K_1 K_2 Ky$ 82 पुण्यम्] $K_2^{pc} C Ko Pa W_{ed}$; पुण्यम् $K_1 K_2^{ac} Ky$ 82 °भ्यासाद्] $C Ko Pa W_{ed}$;
 °स्यास्याद् $K_1 K_2$; °स्याद् 82 तथागतच्छ्रा°] $K_1 K_2 C Ko Ky W_{ed} S_{ed}$; तथागते तच्छ्रा° Pa ; तथागत-
 श्रा° Ky 82 °लम्बन°] W_{ed} ; °लम्बना° $K_1 K_2 C Ko Pa Ky$ 82 °चेतना°] $K_2 C Ko Pa Ky W_{ed}$;
 °चतना° K_1 83 °विशेषं] $K_1 K_2 C Ko Pa W_{ed} S_{ed}$; °विशेष Ky 83 प्राप्नुवन्ति] $K_2 C Ko Pa W_{ed}$;
 प्राप्नुवति $K_1 Ky$ 83 °यत्यां] $C Ko Pa Ky W_{ed}$; °यभ्यां $K_1 K_2$ 83 °तर°] $K_1 K_2 C Pa Ky W_{ed} S_{ed}$;
 °तरं Ko 83 °निष्पत्तये] $K_2 C Ko Pa W_{ed}$; °निष्पत्तये $K_1 Ky$ 83 चरतस्] $C Pa W_{ed}$;
 चरतो $K_1 K_2$; चरते $Ko Ky$ 84 जाग्रतो] $K_1 K_2 C Ko Pa W_{ed} S_{ed}$; *om.* Ky 84 स्वपत-
 स्तु] $C Ko Pa W_{ed}$; स्वपेतु K_1 ; स्वपेतु K_2 (K_2 displays two dots beneath त्तु) ; स्वपेतु Ky
 84 कथम्] $C Ko Pa Ky W_{ed}$; कथम् $K_1 K_2$ 84 स्वप्ने°] $K_2 C Ko Pa W_{ed}$; स्वप्न° K_1 ; स्व-
 प्र° Ky 84 ताश्चेतना] $K_1 K_2 C Ko Pa W_{ed} S_{ed}$; ताश्चेतना Ky 84 °षङ्गिण्यो] W_{ed} ; °षङ्गिण्यो
 $K_1 K_2 C Ko Ky$; °षङ्गणो Pa 84 भवन्तीति । अवि°] $K_2^{pc} W_{ed}$; भवन्तित्यवि° $K_1 K_2^{ac} Pa Ky$; भव-
 न्तित्यवि° $C Ko$ 85 वैभाषिक°] $K_2 C Ko Pa W_{ed}$; वैभाषिक° $K_1 Ky$ 85 निरौपधिके] $C Ko Pa W_{ed}$;
 निरौपधिके $K_1 Ky$; निरौपधिक° K_2 85 नास्ति] $K_1 K_2 C Ko Pa W_{ed} S_{ed}$; नास्ति Ky 85 तं]
 $K_1 K_2 C Ko Pa W_{ed} S_{ed}$; *om.* Ky 85 °प्रामोद्य उदारं] W_{ed} ; प्रामोद्युदारं $K_2 Ky$; °प्रामोद्युदारं
 $K_1 C Ko Pa$ 86 कथमविज्ञप्तिः] $K_1 K_2 C Ko Ky W_{ed} S_{ed}$; विज्ञप्तिः Pa 86 स्यात्] $C K_2 Ko Pa Ky W_{ed}$;
 स्यात् K_1 86 समाध्योर°] $C Ko Pa W_{ed}$; समाध्योर° $K_1 Ky$; समाध्येर° K_2 87 संभवेत्]
 $K_1 K_2 C Ko Ky W_{ed} S_{ed}$; संभवात् Pa^{pc} ; संभवोत् Pa^{ac} 87 औपधिकेष्वपि] $K_1 K_2 C Ko Pa W_{ed} S_{ed}$;
 औपधिकेष्वपि° Ky 87 आराम°] $C Ko Pa W_{ed}$; आरामे° $K_1 K_2 Ky$ 87 °दानादि°] $K_1 K_2 C Ko Pa -$
 $W_{ed} S_{ed}$; °दानादि° Ky 87 °भ्यासात्] $C Ko Pa Ky W_{ed}$; °भ्यासात् K_1 ; °भ्यासात् K_2 88 आलम्ब-
 नम्] $C Ko Pa W_{ed}$; आलम्बन $K_1 K_2 Ky$ 88 अस्याश्चे°] $C Ko Ky W_{ed}$; स्याश्चे° $K_1 K_2$ 88 यद्यौप°]
 W_{ed} ; यद्यौप° $K_1 C Ko Pa Ky$; यद्यौप° K_2 88 °धिकेष्वपि] $C Pa Ky W_{ed}$; °धिकेष्वप्ये° K_1 ;
 °धिकेष्वप्ये° K_2 ; °धिकेष्वप्ये° Ko 88 °मभीक्षणं] $K_1 C Ko$ (*This source repeats the previous passage in*
single round brackets हि विज्ञप्तेः समाधेर्वा संभवेत्) W_{ed} ; °मतीक्षणं $K_2 Pa$; °मतीष्ण° Ky 88 °भ्यासात्]
 $K_1 K_2 C Ko Pa W_{ed} S_{ed}$; °भ्यासात् Ky 89 सूत्र] F_{tr}^{Tib} ; सूत्र $K_1 K_2 C Ko Pa W_{ed} S_{ed}$; सूत्रम् इ Ky
 89 अप्रमाणं] $C Ko Pa W_{ed}$; अत्रमाणं $K_1 K_2 Ky$ 89 संप्रयुक्तम्] $C Ko Pa W_{ed}$; संयुक्तम् $K_1 K_2 Ky$
 89 चेतना°] $K_1 K_2 C Ko Pa W_{ed} S_{ed}$; चित्तना° Ky 89 एतद्] Σ ; अतद्° *em.* F_{tr}^{Tib} 89 °लम्बन°]
 $C Ko Pa Ky W_{ed}$; °लम्बन° $K_1 K_2$ 89 °नस्यापि] $K_1 K_2 C Ko Pa Ky^{pc} W_{ed} S_{ed}$; °नस्यापि Ky^{ac}

दायकस्याप्रमाणः पुण्यभिष्यन्दोऽस्तीति दर्शयति । क्रियाफलपरिसमाप्ताविति । मौलकर्मपथप्रयोगः क्रिया ।
 91 मौलकर्मपथः फलं तस्य परिसमाप्तौ । एष एव न्याय इति । स्वयंप्रयोगेण परेषामुपघातविशेषात्कर्तुः सूक्ष्मः
 संततिपरिणामविशेषो जायत इति सर्वम् । कार्ये कारणोपचारादिति । संततिपरिणामविशेषः कर्मपथो भवतीति
 93 संततिपरिणामविशेषः कार्यम् । कर्मपथः कारणम् । योऽसौ कायवाचोः प्रयोगः । स हि चेतनालक्षणस्य कर्मणः
 पन्था इति । तस्मिन्कार्ये कर्मपथ इति कारणोपचारः । कायिकवाचिकत्वं तु तस्य संततिपरिणामविशेषस्य ।
 95 तत्क्रियाफलत्वात् । कायवाक्क्रियायाः फलत्वादित्यर्थः । यथा अविज्ञप्तिवादिनामविज्ञप्तिरिति । यथा
 वैभाषिकाणामविज्ञप्तिवादिनामविज्ञप्तिः कर्मपथ इत्याख्यायते । कार्ये कारणोपचारात् । कायिकवाचिकत्वं
 97 तु तत्क्रियाफलत्वादिति । अविज्ञप्तिरद्रव्यमिति प्रकारान्तरेण दर्शय न्भदन्त आह । उपात्तेषु स्कन्धेष्विति वि-
 स्तरः । सत्त्वसंख्यातेषु वर्तमानेषु स्कन्धेषु त्रिकालया चेतनया प्राणातिपातावद्येन स्पृश्यते घातक इति । कथं
 99 त्रिकालयेत्याह । हनिष्यामि हन्मि हतमिति चास्य यदा भवतीति । तदेवमत्र चेतनैव कर्मेत्युक्तं भवति । आ-
 चार्यो भदन्तमतं केनचिद्वागेनाभिप्रेतं केनचिद्वागेनानभिप्रेतं दर्शयन्नाह । न त्वियतेति विस्तरः । यदि कश्चिदेवं
 101 प्रयोजयेत् । मन्मातरं मारयेति । उच्चलिते च मारके तस्यैवं भवेत् । हता तेन मन्मातेति । तस्य हताभिमानिन
 आनन्तर्यकर्म स्यात् । न चेष्टते । तस्मात्स्वयं घ्नन्निति भदन्तेन विशेष्यं वक्तव्यम् । अत एवाह । स्वयं तु घ्नत इति
 103 विस्तरः । तावांश्चेतनासमुदाचार इति । हनिष्यामि हन्मि हतमिति । युक्तरूप इति । युक्त एव युक्तरूप इति । स्वार्थे
 रूपप्रत्ययः । नामधेयवत् । यथा नामैव नामधेयमित्येके व्याचक्षते । प्रशस्तरूपो युक्तरूपः । युक्तं वा रूपं स्व-

90 दाय °] $K_1 K_2 C Ko Pa W_{ed} S_{ed}$; यदा ° Ky 90 पुण्यभिष्यन्दो] W_{ed} ; पुण्याभिष्यन्दो $K_1 K_2 C Ko Pa$;
 पुण्याभिष्यन्ते Ky 90 मौल °] $C Ko Pa W_{ed}$; शील ° $K_1 K_2 Ky$ 90 °योगः] $K_1 K_2 C Ko Pa W_{ed} S_{ed}$;
 °योगाः Ky 91 °पथः] W_{ed} ; °पथ ° $K_1 K_2 C Ko Pa Ky$ 91 उपघात °] W_{ed} ; उप-
 यात ° $K_1 K_2 C Pa$; असयात ° $Ko Ky$ 91 कर्तुः] $K_1 K_2 C Ko Pa W_{ed} S_{ed}$; कर्तु Ky 91 सूक्ष्मः]
 $K_2^p C Ko Pa Ky W_{ed}$; सूक्ष्मः $K_1 K_2^{ac}$ 92 °संततिप °] $K_1 K_2 C Pa Ky W_{ed} S_{ed}$; °संतति।प ° Ko 92
 सर्वम्] $C Ko Pa W_{ed}$; सर्व ° $K_1 K_2 Ky$ 92 कार्ये] W_{ed} ; कार्य ° $K_1 K_2 C Ko Pa Ky$ °संततिप ° 92
 °पथो] W_{ed} ; °पथा $K_1 K_2^{ac} Ky$; °पथाद् $K_2^p C Pa$ °संततिप ° 92 भवतीति] $C Ko Pa Ky W_{ed}$;
 हवतीति $K_1 K_2$ 93 संतति °] $Pa W_{ed}$; संततिः $K_1 K_2 C Ko Ky$ 93 कार्यम्] W_{ed} ; कार्यः
 $K_1 K_2 C Ko Pa Ky$ 93 °पथः] $C Ko Pa W_{ed}$; °पथ ° $K_1 K_2 Ky$ 94 पन्था] $Ko Pa W_{ed}$;
 पन्था $K_1 K_2 Ky$; पन्था C 94 तस्मिन्कार्ये कर्मपथ इति] $C Pa W_{ed}$; *om.* $K_1 K_2$; तस्मिन्कार्ये
 कर्मपथ इति Ko ; *om.* Ky 94 कारणो °] $C Ko Pa W_{ed}$; कारणा ° $K_1 K_2 Ky$ 94 संतति °]
 $K_1 K_2 C Ko Pa W_{ed} S_{ed}$; मन्तति ° Ky 95 °फलत्वात्] $K_2 C Ko Pa Ky W_{ed}$; फलत्वातः K_1 95
 अर्थः] $K_2 C Ko Pa Ky W_{ed}$; अर्थः K_1 95 अविज्ञप्तिवादिनाम्] $C Ko Pa W_{ed}$; *om.* $K_1 K_2 Ky$ 96
 वैभाषिकाणा °] $K_1 K_2^p C Ko Pa W_{ed}$; वैषिकाणा ° K_2^p ; वैषिकाना ° Ky 96 कार्ये] $Pa^{ac} W_{ed}$;
 कार्य ° $K_1 C Ko Pa^{pc} Ky$ 97 °सिरद्रव्यम्] $C Ko Pa W_{ed}$; सि च द्रव्यम् $K_1 K_2$; सिन्द्रव्यम् Ky 97
 °रान्तरेण] $C Ko Pa W_{ed}$; °रान्तरेण $K_1 K_2 Ky$ 97 दर्शयन्] $K_2^p C Ko Pa W_{ed}$; दर्शय $K_1 K_2^{ac} Ky$ 97
 आह] $C Ko Pa Ky W_{ed}$; आहः $K_1 K_2$ 97 उपात्तेषु] $K_1 K_2 C Ko W_{ed} S_{ed}$; उपात्तेषु Pa ; उपात्तेषु Ky
 98 वर्तमानेषु] $K_1 K_2 C Pa Ky W_{ed} S_{ed}$; वर्तमानेषु Ko 99 चेतनैव] $C Ko Pa W_{ed}$; चैत्रचैव $K_1 Ky$;
 चैव K_2 100 °मतं] $C Ko W_{ed}$; °मभं $K_1 K_2 Ky$ 100 इयतेति] W_{ed} ; अयेते $K_1 K_2 C Ky$;
 अयेति Ko ; अयेतेति Pa 101 मन्मातरं] $K_1 K_2 C Ko Pa W_{ed} S_{ed}$; मन्मान्तरं Ky 101 उच्चलिते]
 $C^{pc} W_{ed}$; उच्चलितं $K_1 K_2 C^{ac} Ko Pa Ky$ 101 भवेत्] $C Ko Pa W_{ed}$; मवद् $K_1 K_2 Ky$ 102 तस्मात्]
 $K_1 K_2 C Ko Pa W_{ed} S_{ed}$; तस्मात् Ky 102 घ्नन्निति] $K_1 K_2 C Ko Pa W_{ed} S_{ed}$; घ्नन्निति Ky 102 भ-
 दन्तेन] $K_2 C Ko Pa W_{ed}$; भदन्तेन $K_1 Ky$ 102 विशेष्यं] W_{ed} ; विशेष्य $K_1 K_2 C Ko Pa Ky$ 102 तु]
 $K_2 C Ko Pa Ky W_{ed}$; भु K_1 103 °तावांश्चेतना °] $K_2 C Ko Pa W_{ed}$; °तावांश्चेतना ° K_1 ; एतावश्चेतना
 वा Ky 103 °दाचार] $K_1 K_2 C Ko Pa W_{ed} S_{ed}$; °दाचारा Ky 103 हनिष्यामि] $K_2 C Ko Pa W_{ed}$;
 हनिष्यामि K_1 ; हनिष्यामि Ky 103 हन्मि हतमिति] $K_1 K_2 C Ko Pa W_{ed} S_{ed}$; हतम्मिन्निति Ky 103 स्वा-
 र्थे] $C^{pc} Pa W_{ed}$; स्वार्थं $K_1 K_2 Ky$; स्वाप्षे C^{ac} सेप् स्वाप्षे Ko 104 °प्रत्ययः] $K_1 K_2 C Pa Ky W_{ed} S_{ed}$;
 °सत्ययः Ko 104 °धेयवत्] $K_2^p C Pa W_{ed}$; °धेवत् $K_1 K_2^{ac} Ky$; धैयवत् Ko (धै is written in Newari
 style) 104 नामैव] $C Ko Pa W_{ed}$; नायेव $K_1 K_2 Ky$ 104 °शस्तरूपो] W_{ed} ; °शस्तरूप K_1 ;
 °शस्तो रूपो $C Pa$; °शस्तो रूपो Ko ; °शस्तो रूपः Ky 104 युक्तं] $K_1 K_2 C Ko Pa W_{ed} S_{ed}$; युक्तं Ky

भावोऽस्येति युक्तरूपः । तथैवासंज्ञायमान इति । यथैवाविज्ञसिर्दुरवबोधा । तथैव संततिपरिणामविशेषोऽपीति । 105
चित्तान्वयकायप्रयोगेणेति । चित्तपूर्वकेण कायप्रयोगेणेत्यर्थः । ताभ्यां पृथग्भूतमिति । चित्तकायाभ्यां पृथग्भूतम् ।
यत्कृतप्रयोगसंभूतेति । येन कृतो 107

यत्कृतः । यत्कृतात्प्रयोगात्संभूता । क्रियापरिसमाप्तिः कर्मपथपरिसमाप्तिः । तस्यैव चित्तचित्तस्य प्रयो-
क्तुस्तन्निमित्तस्तत्प्रयोगनिमित्तः संततिपरिणामो भवतीति । भवति परितोषोऽस्माकमिति 109

वाक्यशेषः । चित्तचित्तसंतानाच्चायत्यां फलोत्पत्तेः । नाविज्ञसिः । किं भवति परितोष इति वर्तते ।
विज्ञप्त्यभावाद् इत्येवमादीनि । समुत्थापकस्य धर्मस्याभावात्समुत्थाप्यस्य धर्मस्याभाव इत्यर्थः । अविज्ञसिर्द्रव्यतो 111
नास्तीति साधितमेतत् । आदिशब्देनाभ्युपेत्याकरणमात्रत्वात् । अतीतानि महाभूतान्युपादाय प्रज्ञप्तेः ।
तेषामविद्यमानत्वादि । तदेवास्तु । धर्मायतनपर्यापन्नमिति । यद्ब्रूयायिनां समाधिविषयरूपं समाधिप्रभावा- 113
दुत्पद्यत इत्युक्तम् । तद्धनिर्दर्शनं चाप्रतिघं च । अंगं तावदाचक्ष्वेति । अंगाप्रातिलोम्य इति पठ्यते । हन्त
तावदाचक्ष्वेति । एहि तावदाचक्ष्वेत्यर्थ इत्यपरे । अतो निमित्त इति विस्तरः । यत एवम् । अतो निमित्तेऽविज्ञप्तौ 115
नैमित्तिकोपचारात् । सम्यग्वागाद्युपचारात् । अविज्ञप्तौ तदाख्या क्रियते । सम्यग्वाक्कर्मन्ताजीवाख्या क्रियत
इत्यर्थः । आशयं चाश्रयं चेति । आशयः प्राणातिपाताद्यकरणाशयः । श्रद्धाद्याशयो 117

वा । आश्रय आश्रयपरावृत्तिः । अतो निमित्ते आशये आश्रये च नैमित्तिकोपचारम् । सम्यग्वागाद्युपचारं

114 अंगाप्रातिलोम्य] Note that there is a structural deviation in the text of K_2 insofar as the standard text attested to by the other witnesses as following अंगाप्रातिलोम्य in K_2 begins at a later point, viz. 190 $\frac{5}{8}$.

105 युक्तरूपः] $K_1 K_2 C Ko Ky W_{ed} \dot{S}_{ed}$; युक्तेरूपः Pa 105 तथैवा°] $K_2 C Ko Pa W_{ed}$; तथेवा° $K_1 Ky$
105 संज्ञायमान] $C Ko W_{ed}$; ° प्रज्ञायमीन $K_1 K_2$; ° प्रज्ञायमान Pa; ; ° प्रज्ञायमीन Ky 105 य-
थैवा°] $C Ko Pa W_{ed}$; यथेवा° K_1 ; यथैव K_2 ; यथेवा Ky 105 विज्ञसिर्दु°] $C Ko Pa Ky W_{ed}$;
विज्ञसिर्दु° $K_1 K_2$ 105 अवबोधा] $K_2^{ac} C Ko Pa W_{ed}$; ° वेबोधा $K_1 K_2^{pc} Ky$ 105 शेषोऽपीति]
 $C Ko Pa W_{ed}$; ° शेषोऽमीति $K_1 K_2 Ky$ 106 काय°] $K_1 K_2 C Ko Pa W_{ed} \dot{S}_{ed}$; ° काया° Ky 106
पृथग्भूतम्] $K_1 K_2^{pc} C Ko Pa Ky W_{ed}$; पृथग्भूम् K_2^{ac} 107 कृतो] $W_{ed} C Ko Pa$; कृते $K_1 K_2 Ky$
108 यत्कृतः] $K_2 C Ko W_{ed}$; यत्कृतः $K_1 Ky$ 108 समाप्तिः] $K_2^{pc} C Ko Pa Ky W_{ed}$; ° समाप्ति
 $K_1 K_2^{ac}$ 108 चित्तचित्तस्य] $C Ko Pa W_{ed}$; चित्तचित्त° $K_1 K_2 Ky$ 109 ° तत्प्रयोग°] W_{ed} ; ° तत्प्रयोगः
 $K_1 K_2 Ko Pa Ky$; ° तत्प्रयोगः C 109 ° निमित्तः] W_{ed} ; ° निमित्त $K_1 K_2 C Ko Pa Ky$ 110 वा-
क्य°] $K_1 K_2 C Ko Pa W_{ed} \dot{S}_{ed}$; वाक्ता° Ky 110 नाच्चायत्यां] $C Ko W_{ed}$; ° नाच्चाभ्यां $K_1 Pa Ky$;
° नाच्चाभ्यां K_2 110 नाविज्ञसिः] $C^{pc} Pa W_{ed}$; नविज्ञसिः $K_1 K_2$; न विज्ञप्तेः C^{ac} ; नाविज्ञसितः Ko ;
नविज्ञसितः Ky 111 धर्मस्याभावात्समुत्थाप्यस्य] $C Ko Pa W_{ed}$; om. $K_1 K_2 Ky$ 111 अविज्ञसिर्द्रु°]
 W_{ed} ; ° विज्ञसिर्द्रु° $K_1 K_2 C Ko Pa Ky$ 112 ° भ्युपेत्या°] W_{ed} ; ° त्युपेत्या° $K_1 K_2 Ko Pa$; ° भ्युपेत्या
° C; ° भ्युपेत्या° Ky 112 करणमात्रत्वात्] $K_2^{pc} C Pa W_{ed}$; करणमात्रत्वात् K_1 ; कारणमात्रत्वात्
 Ko ; कारणमात्राद् Ky 112 महाभूता°] $K_2^{pc} C Ko Pa Ky W_{ed}$; महाभूता° $K_1 K_2^{ac}$ 112 प्रज्ञप्तेः]
 $K_2 C Ko Pa Ky W_{ed}$; प्रज्ञप्तः K_1 113 तेषाम्] $K_2 C Ko Pa W_{ed}$; तयाम् $K_1 Ky$ 113 ° पर्यापन्नम्]
 $W_{ed} C Ko$; ° पर्यापन्नम् $K_1 K_2 Pa$; पर्यापन्नम् Ky 113 ° यद्ब्रूयायिनां] W_{ed} ; ° यद्ब्रूयापिनां $K_1 K_2 Ko Ky$;
तद्ब्रूयायिनां C Pa 113 ° विषय°] W_{ed} ; ° विषयो $K_1 K_2 C Ko Pa Ky$ 114 चाप्रतिघं] $C Pa W_{ed}$;
चाप्रतिघं $K_1 K_2 Ky$; चाप्रतिघन् Ko 114 आचक्ष्वेति] em. $\dot{S}_{ed} F_{tr}^{68.35}$ आचक्ष्वेति Σ ; आचक्ष्वेति (?); aa-
rak.sa° Ky 114 अंग°] W_{ed} ; अङ्गान° $K_1 K_2 Ko Ky$; अङ्गं C; अंगान् Pa 114 इति पठ्यते] W_{ed} ;
इति पथन्ति $K_1 C$; न इति पठन्ति K_2 ; इति पठ्यन्ति $Ko Pa$ 115 आचक्ष्वेति] $K_1 K_2 Pa W_{ed}$; आचक्ष्वेत्
C; आचक्ष्वेति Ko 115 ° दाचक्ष्वे°] $K_1 K_2 Pa W_{ed}$; ° दाचक्ष्वे° C Ko 116 नैमित्तिको°] $K_2^{pc} Ko W_{ed}$;
नैमित्तिको° $K_1 K_2^{ac} C Pa$ 116 ° वागाद्यु°] $K_1 K_2 C Pa W_{ed} \dot{S}_{ed}$; ° वागाद्युत्° Ko 116 तदाख्या क्रियते]
 $C F_{tr}^{68.39}$ तदा व्याक्रियते $K_1 K_2 Ko Pa W_{ed}$ 116 ° वाक्कर्मा°] $K_2 C Ko Pa W_{ed}$; ° कर्मा° K_1 117
आशयं] W_{ed} ; आशय $K_1 K_2 C Ko Pa$ 117 चाश्रयं चेति । आशयः] $C Ko Pa W_{ed}$; चाश्रयं चत्याशयः K_1 ;
त्वाश्रयं चत्याशयः K_2 117 ° शयः] $K_2 C Ko Pa W_{ed}$; ° शचः K_1 (च is written in Newari style) 118
आश्रय] $C Ko W_{ed}$; अश्रय $K_1 K_2$ 118 आश्रयपरा°] $C Ko W_{ed}$; आश्रये परा° $K_1 K_2$; आश्रय आश्रयपरा
Pa 118 सम्यग्वागाद्युपचारं] $C Ko Pa W_{ed}$; om. $K_1 K_2$

119 कृत्वाद्यौ मार्गाङ्गानि व्यवस्थाप्यन्त इति । तदक्रियामात्रमिति । मिथ्यावागाद्यक्रियामात्रम् । कतमत्तदित्याह यद-
साविति विस्तरः । यद्यक्रियामात्रमङ्गं कथं तदनास्रवमित्याह । तच्चानास्रवमार्गसंनिश्रयलाभादनास्रवमिति । य-
121 द्यक्रियामात्रमङ्गं तथा ऽद्रव्यसत् । कथमष्टावङ्गानि भवन्तीत्याह । न हि सर्वत्रेति विस्तरः । विधिपूर्वमिति शील-
ग्रहणविधिपूर्वम् । अन्यचित्तो न संवृतः स्यादिति चेत् । यदि सा चेतना संवरः । तस्माच्चेतनाचित्तादन्यचित्तो न
123 संवृतः स्यात् । यथा चेतना या कायवाचौ संवृणोति नासौ तदानीमस्तीति । न तद्भावनयेति
विस्तरः । नैतदेवम् । तद्भावनया चित्तसंतानभावनया क्रियाकाले प्राणातिपातादिचित्ते प्रत्युपस्थिते स्मरतः ।
125 अहं प्राणातिपातादिभ्यः प्रतिविरत इति प्रत्युपस्थित स्मृतेः । तत्प्रत्युपस्थानाद्यया चेतनया कायवाचौ संवृणोति ।
तस्याः सम्मुखीभावात् । इत्यर्थमेव तस्याः समादानमिति । कथम् । अयमक्रियाप्रतिज्ञामनुस्मृत्य दौःशील्यं न कु-
127 र्यादिति । न कश्चिन्मुषितस्मृतिः शिक्षां भिद्यादिति । यासावविज्ञप्तिः सेतुभूता दौःशील्यं प्रतिबध्नाति । सा तदानीं
विद्यत इति ।

न हि सैव सामग्रीति विस्तरः । न सैव पृथिवीधात्वादीनां महाभूतानां विज्ञप्त्याश्रयाणां सामग्री सूक्ष्मफला
129 चानिदर्शनाप्रतिघविज्ञप्तिफलत्वादौदारिकफला च सनिदर्शनसप्रतिघविज्ञप्तिफलत्वाद् युज्यते । तस्मादन्यान्येव
महाभूतानि उपादायाविज्ञप्तिरुत्पद्यते । यदातनी विज्ञप्तिरिति विस्तरः । यदाभवा विज्ञप्तिर्यदातनी विज्ञप्तिः ।
131 एवं तदातनानि महाभूतानि । यत्कालसंभूता विज्ञप्तिः किं तत्कालसंभूतान्येवमहाभूतान्युपादायाविज्ञप्तिरुत्प-
द्यते । सर्वमिति । सर्वमुपादायरूपं विज्ञप्तिरविज्ञप्तिर्ध्यानानास्रवसंगृहीता चक्षुःश्रोत्ररूपशब्दादि चैवं समानका-
133 लान्येव महाभूतान्युपादाय वर्तते । प्रायेणेति ग्रहणं किञ्चित्कामावचर्यविज्ञप्तिनिरासार्थम् । अत एवाह । किञ्चिद्व-
र्तमानमनागतम् । अतीतानि महाभूतान्युपादायेति । किञ्चिदुपादायरूपं वर्तमानमतीतानि महाभूतान्युपादाय वर्तते ।
135 किञ्चिदनागतमुपादायरूपमतीतानि महाभूतान्युपादाय वर्तते ।

119 तदक्रिया°] W_{ed} ; तदक्रिय° $K_1 K_2 C Ko Pa$ 119 कतमत्] $C Ko Pa W_{ed}$; कतमत् $K_1 K_2$ 120
विस्तरः] $K_2^{pc} C Ko Pa W_{ed}$; विस्तर $K_1 K_2^{ac}$ 120 °मात्रम्] $C^{pc} Pa W_{ed}$; °मात्रम् $K_1 K_2$; °मात्रसं
 $C^{ac} Ko$ 120 अङ्गं] $C Pa W_{ed}$; अङ्ग $K_1 K_2$; गं Ko 120 °लाभाद्] $C Pa W_{ed}$; °लोभाद् $K_1 K_2$
121 अङ्गं] $C Ko Pa W_{ed}$; अङ्ग $K_1 K_2^{ac}$; अङ्गः K_2^{pc} 121 तथा ऽद्रव्यसत्] W_{ed} ; तथाद्रव्यसत् $C Ko Pa$;
°द्रव्यसत् $K_1 K_2$ 121 कथम्°] $C Ko Pa W_{ed}$; कम° K_2 122 यदि] $K_2 C Ko Pa W_{ed}$; यदि K_1
122 तस्माच्] $C Ko Pa W_{ed}$; तस्याच् $K_1 K_2$ 123 यथा चेतना या] Σ ; यथा चेतनया $\dot{S}_{ed} F_{tr}^{Tib}$ 123 तदा-
नीम्] $K_2^{pc} C Ko Pa W_{ed}$; तदानम् $K_1 K_2^{ac}$ 124 क्रियाकाले] $C Ko Pa W_{ed}$; काले $K_1 K_2$ 125 °दिभ्यः]
 $K_1 K_2 C Pa W_{ed} \dot{S}_{ed}$; °दित्यः Ko 125 °स्मृतेः] $K_2^{pc} C Ko Pa W_{ed}$; °स्मृते $K_1 K_2^{ac}$ 126 एव]
 $C Ko Pa W_{ed}$; एव च $K_1 K_2$ 126 कथम् । अयम्] $C Ko Pa W_{ed}$; कथयम् $K_1 K_2$ 126 अनुस्मृत्य] W_{ed} ;
संस्मृत्य $K_1 K_2 C Ko Pa$ 127 °मुषित°] $K_1 K_2 C Ko W_{ed} \dot{S}_{ed}$; °मुषित° Pa 127 शिक्षां] $K_1 K_2 W_{ed}$;
शिक्ष्यां $C Ko Pa$ 127 यासा°] $K_1 K_2 C Ko W_{ed} \dot{S}_{ed}$; यो सा° Pa 127 °शील्यं] W_{ed} ; °शील्य
 $K_1 K_2 C Ko Pa$ 127 °बध्नाति] $K_2^{ac} C W_{ed}$; °बध्नति $K_1 K_2^{ac} Ko Pa$ 127 तदानीं] $K_2 C Ko Pa W_{ed}$;
तदानी K_1 128 साम°] $C Ko Pa W_{ed}$; भाम° $K_1 K_2$ 128 सैव] $K_2^{pc} W_{ed}$; सैह सैव $K_1 K_2^{ac} C$; हैव
सैव Ko ; नहि सैव Pa 128 सूक्ष्म°] $K_2^{pc} C Ko Pa W_{ed}$; सूक्ष्म° $K_1 K_2^{ac}$ 129 चानिदर्शना°] $C W_{ed}$; च
निदर्शना° $K_1 K_2$; वानिदर्शना Ko 129 °प्रतिघविज्ञ°] W_{ed} ; प्रतिघाडविज्ञ° $K_1 K_2 C Ko Pa$ 129 औदा-
रिक°] $K_2^{pc} C Ko Pa W_{ed}$; वदारिक° $K_1 K_2^{ac}$ 129 सनिदर्शन°] $K_1 K_2 W_{ed}$; सनिदर्श° $C Ko Pa$ 129
सप्रतिघवि°] $K_2^{pc} C Ko Pa W_{ed}$; सप्रतिः । वि° $K_1 K_2^{ac}$ 129 °न्येव°] $K_1 K_2 C Pa W_{ed} \dot{S}_{ed}$; °न्ये च°
 Ko 130 उपादाया°] $K_1 C Ko Pa W_{ed}$; उपाया° K_2 130 यदातनी] $K_2 Ko W_{ed}$; यदातनी $K_1 C Pa$
130 यदाभवा] $K_1 K_2 C Pa W_{ed} \dot{S}_{ed}$; यथाभवा Ko 130 विज्ञप्तिः] $K_2^{pc} C Pa W_{ed}$; विज्ञप्ति $K_1 K_2^{ac} Ko$
131 विज्ञप्तिः किं] $K_1 K_2 C Pa W_{ed} \dot{S}_{ed}$; *om.* Ko 131 तत्कालसंभूतान्येव] $K_1 K_2 C Pa W_{ed} \dot{S}_{ed}$; य-
त्कालसंभूतान्येव Ko ; न्येव (=किंन्येव) 131 महाभूतान्युपादा°] W_{ed} ; *om.* दा° $K_1 Ko$; महाभूतान्ये-
वदा° $K_2 C Pa$ 132 उपादाय°] $K_1 K_2^{pc} C Ko Pa W_{ed}$; उदाय° K_2^{ac} 132 विज्ञप्तिरविज्ञप्तिर्] W_{ed} ;
विज्ञप्ति° $K_1 K_2 C Ko Pa$ 132 ध्यानानास्रव°] $Ko W_{ed}$; ध्यानानाद्येव $C K_1 K_2$; ध्यानानाश्रव° Pa 132
°गृहीता] $K_2^{ac} C^{pc} Pa W_{ed}$; गृहीताः $K_1 K_2^{ac} C^{ac} Ko$ 133 °रासार्थम्] $K_2 C Ko Pa W_{ed}$; °रासार्थ K_1
133 अत] $K_2 C Ko Pa W_{ed}$; त्स(?)त K_1 134 °नमनागतम्] W_{ed} ; °नमनायतम् $K_1 K_2 C Pa$; °ने
मनायतम् Ko 135 अनागतम्] $C Ko Pa W_{ed}$; अनागतम् $K_1 K_2$

AKVy^{Skt} 4.4^{c-d}

किं पुनस्तदुपादायरूपं यदेवंभूतमिति दर्शयन्नाह ।

क्षणदूर्ध्वमविज्ञप्तिः कामाप्तातीतभूतजेति ।

137

कामावचरसम्बरादिग्रहणकाले अविज्ञप्तिः सहजानि महाभूतान्युपादायोत्पद्यते । एवमन्याप्यविज्ञप्तिस्तान्ये-
वोपादायोत्पद्यते ।

139

यस्मात्तान्यस्या आश्रयार्थेन संभवन्ति । यथान्येषामुपादायरूपाणां प्रत्युत्पन्नानि महाभूतान्याश्रयः एवं
तस्या अतीतान्याश्रयः । प्रवृत्त्यनुवृत्तिकारणत्वाद्यथाक्रममिति ।

141

अतीतानि महाभूतानि प्रवृत्तिकारणत्वात्ताक्षेपकारणत्वादाश्रयार्थेन संभवन्ति । प्रत्युत्पन्नानि शरीरमहाभूता-
न्यनुवृत्तिकारणत्वादधिष्ठानकारणत्वात्संनिश्रयार्थेन भवन्ति । चक्रस्येवेति विस्तरः । यथा चक्रस्य पाण्यावेधः ।
एवमस्याः प्रवृत्तिकारणम् । यथा भूमिप्रदेशः । एवमनुप्रवृत्तिकारणम् । कालनियममुक्त्वा भूमिनियमं पृच्छति ।
अथ कुतस्त्यानीति विस्तरः ।

143

145

136 उपादाय °] K₁ K₂^{bc} C Ko Pa W_{ed} ; उपाय ° K₂^{ac} 136 दर्शयन्नाह] C Ko Pa W_{ed} ; दर्शयं नाह
K₁ K₂ 138 °सम्बरा °] C Ko Pa W_{ed} ; °सवरा ° K₁ K₂ 138 एवमन्या °] K₂ C Ko W_{ed} ; एवं-
मन्या ° K₁ ; एवमन्यो ° Pa 138 अप्यविज्ञप्तिस्ता... महाभूतान्या °] Σ; om. K₁ K₂ 140 °तान्यस्या]
K₁ K₂ C Pa W_{ed} S_{ed}; °तोन्यस्या Ko 140 °श्रयः एवं] W_{ed}; °श्रय एवं K₁ K₂ C Ko 141 त-
स्या अतीतान्याश्रयः] K₂^{bc} C Pa W_{ed}; तस्या अतीतान्याश्रय K₁ K₂^{ac}; तस्याश्रयः Ko 141 °कारणत्वाद्]
K₁ K₂^{bc} C Ko Pa W_{ed}; कारणत्वा K₂^{ac} 142 ताक्षेप] C Ko Pa W_{ed}; आक्षय ° K₁ 142 °श्रयार्थेन]
C K₂ Ko Pa W_{ed}; °श्रयार्थेन K₁ 142 सं] K₂ C W_{ed}; प्रवृत्ति ° K₁; om. Ko Pa 143
°वृत्तिकारणत्वात्] W_{ed}; °वृत्तिकारणात् K₁ K₂ C Ko Pa 143 °कारणत्वा °] K₁ K₂ C Ko W_{ed} S_{ed};
°कारणत्वा ° Pa 143 °श्रयार्थेन] W_{ed}; °श्रयायन K₁ C; °श्रयातन K₂^{ac}; °श्रयातन K₂^{bc}; °श्रयो यन
Ko; श्रयायेन Pa 143 चक्रस्येवे °] K₁ K₂ C Pa W_{ed} S_{ed}; चक्रस्येचे ° Ko 143 पाण्या °] C Ko Pa W_{ed};
यान्या ° K₁ K₂ 144 उक्त्वा] K₁ C Ko W_{ed}; उक्त्वा K₂; उक्त्वा Pa 144 पृच्छति] C Ko Pa W_{ed};
पृच्छति K₁ K₂ 145 कुतस्त्या °] C Pa W_{ed}; कुतः स्त्या ° K₁ K₂ Ko 145 विस्तरः] C Ko Pa W_{ed};
विकृतः K₁ K₂

Tibetan Critical Edition

6.1 First Verse

6.1.1 Referent Root Verse in the *Abhidharmakośa*

ལས་ལས་འཇིག་རྟེན་སྣ་ཚོགས་སྐྱེས། །དེ་ནི་སེམས་པ་དང་དེས་བྱས།
སེམས་པ་ཡིད་ཀྱི་ལས་ཡིན་ཅོ། །དེས་བསྐྱེད་ལུས་དང་ངག་གི་ལས། །།༡།

6.1.2 First Verse in the *Abhidharmakośabhāṣya*

AKBh^{Tib} 4.1^a

- 5 [༡] ལྟུགས། །ཡང་སེམས་ཅན་དང་སྣོད་ཀྱི་འཇིག་རྟེན་རྣམས་པ་མང་པོ་སྣ་ཚོགས་པ་བཤད་པ་གང་ཡིན་པ་དེ་སྐྱེས་བྱས་ཤེ་
ན། སྐྱེས་ཀྱང་སྐྱོ་སྐྱོན་དུ་བཏང་སྟེ་བྱས་པ་ནི་མེད་དོ།
[Objection:] འོ་ན་ངི་ལྟ་བུ་ཞེ་ན།
[Reply:] སེམས་ཅན་རྣམས་ཀྱི།

ལས་ལས་འཇིག་རྟེན་སྣ་ཚོགས་སྐྱེས།

[Objection:] གལ་ཏེ་ལས་ལས་སྐྱེས་ནས་ཅིའི་སྤྱིར་སེམས་ཅན་རྣམས་ཀྱི་ལས་དག་གིས་སྤྱད་སྤྱོད་དང་། ཅན་དན་ 10
ལ་སོགས་པ་ཆེས་དགའ་དགའ་ལྟ་བུར་སྐྱེས་པར་འགྱུར་ལ་དེ་དག་གི་ལྷན་ཉི་མ་ཡིན་ཞེ་ན།

[Reply:] སེམས་ཅན་འདྲེན་མར་བྱེད་པ་རྣམས་ཀྱི་ལས་དེ་ལྟ་བུ་དག་ལོ་ན་གང་མ་ལྟ་བུར་སྤྱད་སྤྱོད་པའི་ལྷན་དག་དང་།
དེའི་ཚེ་གཉེན་པོར་སྤྱད་སྤྱོད་པ་ལོངས་སྤོང་དགའ་དགའ་ལྟ་བུ་དག་གྱང་སྤྱིའི། ལྟ་བུར་སྤྱད་སྤྱོད་པ་མ་ཡིན་པ་རྣམས་ཀྱི་ནི་
གཉི་གཡང་དགའ་དགའ་ལྟ་བུ་དག་ཡིན་ནོ།

AKBh^{Tib} 4.1^b

[Objection:] ལས་དེ་ཡང་གང་ཞིག་ཅེ་ན། 15

[Reply:] **དེ་ནི་སེམས་པ་དང་དེས་བྱས།།**

མདོ་ལས་ནི་གཉིས་ཏེ། སེམས་པ་དང་བསམས་པའི་ལས་སོ་ཞེས་གང་གསུངས་པ་ལ། བསམས་པ་གང་ཡིན་པ་དེ་ནི།
སེམས་པས་བྱས་པ་དེ་ཡིན་ནོ། ལས་གཉིས་པོ་དེ་དག་ནི་གསུམ་ཡིན་ཏེ། ལྷན་དང་རག་དང་ཡིད་ཀྱི་ལས་རྣམས་སོ།
ལས་འདི་དག་རི་ལྟར་རྣམ་པར་གཞག་ཅི་རྟེན་ལས་སམས་མ། འོན་ཏེ་དོ་བོ་ཉིད་ལས་སམས་མ། འོན་ཏེ་ཀུན་ནས་སྤོང་བ་
ལས་གལ་ཏེ་རྟེན་ལས་ཡིན་ན་ནི་ཐམས་ཅད་ལྷན་ལ་བརྟེན་པའི་སྤྱིར་སྤྱོད་ལས་ཀྱི་ལས་གཅིག་སྤྱད་སྤྱོད་པོ། གལ་ཏེ་དོ་བོ་
ཉིད་ལས་ཡིན་ན་ནི་དེ་དག་གི་ལས་གཅིག་སྤྱད་སྤྱོད་པོ། གལ་ཏེ་ཀུན་ནས་སྤོང་བ་ལས་ཡིན་ན་ནི་ཐམས་ཅད་གྱང་
ཡིད་ཀྱིས་ཀུན་ནས་བསྐྱང་བའི་སྤྱིར་ཡིད་ཀྱི་ལས་གཅིག་སྤྱད་སྤྱོད་པོ་ཞེ་ན། བྱེ་བྱག་ཏུ་སྐྱ་བ་རྣམས་ན་ཏེ་རྩུ་
གསུམ་གྱིས་གོ་རིམས་བཞིན་ཏུ་གསུམ་རྣམ་པར་གཞག་གོ་ཞེས་ཟེར་པོ། དེ་ལ། 20

21 གི་ལས་གཅིག་སྤྱད་སྤྱོད་པོ།] Bh^{gn} correctly notes that वचसः कर्मस्वभावत्वात्, which is addorsed to this segment in the Sanskrit original, has not been rendered in the Tibetan translation.

10 རྣམས་] CD ; ར་ PN 11 སྐྱེས་པར་] CD ; སྐྱེས་པར་ PN 12 ལོ་ན་] (=कर्मणि-एव) CD ; ལོ་ནས་ PN Bh^{gn}
13 དེའི་ཚེ་] CD (this rendition is preferred on the ground that it explicitly states the implicit adversarial function of the simple connective मोगाश्-च, although the Mahāvvyutpatti technically gives तेन कालेन or simply तदा as the primary meaning of the term); དེའི་ PN Bh^{gn} 13 སྤྱད་སྤྱོད་] CD ;
སྤྱད་སྤྱོད་ P ; སྤྱད་སྤྱོད་ N 17 མདོ་] CD ; མདོ་ལ་ PN 17 བསམས་] CD ; བསམས་ PN 17 བསམས་] CD ;
བསམས་ PN 21 དག་] Bh^{gn} (=वाक्-कर्मकं); དག་ Σ 22 ཡིད་ཀྱིས་] P N Bh^{gn} (=मनःसमुत्थितत्वात्); CD ཡིད་ཀྱི་
CD 23 གཞག་] Σ; བཞག་ Bh^{gn}

AKBh^{Tib} 4.1^c

སེམས་པ་ཡིད་གྱི་ལས་ཡིན་ནོ།

25 སེམས་པ་ནི་ཡིད་གྱི་ལས་ཡིན་ནོ་ཞེས་བྱ་བར་རིག་པར་བྱོལ།

AKBh^{Tib} 4.1^d

།དེས་བསྐྱེད་ལྷན་དང་ངག་གི་ལས།།༥༥།

སེམས་ལས་སྐྱེས་པ་གང་ཡིན་པ་བསམས་པའི་ལས་ཞེས་གསུངས་པ་དེ་དག་ནི་ལྷན་དང་ངག་གི་ལས་སུ་རིག་པར་བྱོལ།།

27 ལས་སྐྱེས་] CD ; དས་བསྐྱེད་ PN 27 བསམས་] CD ; བསམ་ PN

༡། ཚེས་མཛོད་པ་མཛོད་ཀྱི་འགྲེལ་བཤད་དོན་གསལ་བ་ཞེས་བྱ་བ་སློབ་དཔོན་
རྒྱལ་པོའི་སྐུ་སྐྱེས་སྐྱེས་པའི་བཤེས་གཉེན་གྱིས་མཛོད་པ་བཞུགས།

6.1.3 First Verse in the *Sphuṭārthā*

AKVy^{Tib} 4.1^a

[7.7] ལྷ་སྐྱེས་བྱེད་ཀྱི་ལོག་པར་ཚོག་པས་བྱེ་ཚོམ་སྐྱེད་པ་དག ཡང་སེམས་ཅན་དང་ཞེས་བྱ་བ་རྒྱས་པར་
དྲི་བར་བྱེད་དེ།

[Objection:] དེ་ལ་སེམས་ཅན་སྣ་ཚོགས་པ་ནི་ཁམས་དང་འགྲོ་བ་དང་། སྐྱེ་གནས་ལ་སོགས་པའི་བྱེ་བྲག་ 5
གིས་སོ། འདྲེན་མར་བྱེད་པ་རྣམས་ཞེས་བྱ་བ་ནི་དགོ་བ་དང་མི་དགོ་བ་བྱེད་པ་རྣམས་སོ། ཡང་ཅིའི་སྤྱིར་དེ་དག་
གི་ལྷས་ནི་དགའ་དགའ་ལྟར་འདུག་པ་མ་ཡིན་ལ། ཡོངས་སློབ་རྣམས་ནི་དགའ་དགའ་ལྟར་འདུག་ཅེ་ན། དེ་ལྟར་ན་ཡུལ་
ལ་ཉེ་བར་ཡོངས་སློབ་པ།

[Reply:] སྤྱིར་དེ་ལྷས་དགའ་དགའ་ལྟར་འདུག་པ་ཉིད་དུ་བྱ་བའི་སྤྱིར་འགའ་ཞེས་གཉེན་པོར་ཡུལ་ལ་ཉེ་བར་སློབ་ 10
པར་འགྱུར་པོ། འདྲེན་མར་བྱེད་པ་མ་ཡིན་པ་དང་འདྲ་སྟེ། ལྷས་དང་ཡུལ་དགའ་དགའ་ལྟར་འདུག་པ་སྟེ། དགའ་
དགའ་ལྟར་འདུག་པ་ཉིད་ཀྱི་རྒྱ་ལས་གཉེས་བྱས་པའི་སྤྱིར་པོ།

AKVy^{Tib} 4.1^b

།བསམ་པ་ཞེས་བྱ་བ་ནི་འདི་ནི་འདི་ལྟ་བུ་ཞེས་ཏུ་བྱོལ་སྐྱེས་དུའོ། །གལ་ཏེ་ངོ་བོ་ཉིད་ལས་ཡིན་ན་ནི་དག་ 5
གི་ལས་གཅིག་སྤྱར་འགྱུར་རོ་ཞེས་བྱ་བ་ནི་དག་ཉིད་ལས་ཡིན་པས་ན་དག་གི་ལས་སོ་ཞེས་བྱ་བའི་
སྤྱིར་པོ། གཞན་གཉེས་ལས་ཉིད་མ་ཡིན་ཏེ། ལྷས་གྱིས་ལས་སམ་ལྷས་གྱི་ལས་ཡིན་པས་ན། ལྷས་གྱི་ལས་ཏེ་ཡིད་གྱི་ལས་
ཀྱང་དེ་དང་འདྲ་བས། ངོ་བོ་ཉིད་གྱིས་ནི་ལས་མ་ཡིན་ནོ། །རྒྱ་གསུམ་གྱིས་ཞེས་བྱ་བ་ནི་ཉེན་དང་ངོ་བོ་ཉིད་དང་ཀུན་ 15
ནས་སློབ་བས་སོ། །གསུམ་ཞེས་བྱ་བ་ནི། ལྷས་དང་། དག་དང་། ཡིད་གྱི་ལས་རྣམས་སོ། ཉེན་ལས་ནི་ལྷས་གྱི་ལས་ཏེ།

4 དྲི་བར་ DC] དྲི་བ་ NPG 12 ནི་འདི་] CDN (*the unnatural constellation* ཞེས་བྱ་བ་ནི་འདི་ནི་ *has been retained since* འདི་ནི་ *here is a literal, attested rendition of རྩམ་*); *om.* P 13 ན་ XCD] *om.* PGN 13 ཞེས་ CD] *om.* PNG 14 གྱིས་] *em.* (Thanks to Dr. T. HORIUCHI for his insightful suggestion; གྱི་ Σ)

ལུས་ལ་རྟེན་པའི་ལས་ནི་ལུས་ཀྱི་ལས་ཞེས་བྱའོ། ངོ་བོ་ཉིད་ཀྱི་ལས་ནི་ངག་གི་ལས་ཏེ། ངག་ཉིད་ངག་གི་ལས་ཞེས་བྱའོ།
སྤྱན་ནས་སློང་བ་ལས་ནི་ཡིད་ཀྱི་ལས་ཏེ། ཡིད་ཀྱིས་སྤྱན་ནས་བསྐྱེད་བའི་སྤྱིར་རོ།།

[AKVy^{Tib} 4.1^{c-d}]

Note that Yaśomitra does not comment on 1c–1d.

6.2 Second Verse

6.2.1 Referent Root Verse in the *Abhidharmakośa*

དེ་དག་རྣམ་རིག་རྣམ་རིག་མིན། །ལུས་རྣམ་རིག་བྱེད་དབྱིབས་སུ་འདོད།
འགྲོ་མིན་གང་ཕྱིར་འདུས་བྱས་ནི། །སྐད་ཅིག་མ་ཡིན་འཇིག་ཕྱིར་རོ། །།

6.2.2 Second Verse in the *Abhidharmakośabhāṣya*

AKBh^{Tib} 4.2^a

[༥] དེ་དག་རྣམ་རིག་རྣམ་རིག་མིན།

ལུས་དང་དག་གི་ལས་དེ་དག་ནི་སོ་སོར་རྣམ་པར་རིག་བྱེད་དང་། རྣམ་པར་རིག་བྱེད་མ་ཡིན་པའི་
རང་བཞིན་དག་ཏུ་རིག་པར་བྱའོ། །དེ་ལའང་།

5

AKBh^{Tib} 4.2^b

ལུས་རྣམ་རིག་བྱེད་དབྱིབས་སུ་འདོད། །

སེམས་ཀྱི་དབང་གིས་ལུས་དེ་དང་དེ་ལྟར་གནས་པ་ནི་ལུས་ཀྱི་རྣམ་པར་རིག་བྱེད་ཡིན་ནོ། །
གཞན་དག་ན་རེ་འགྲོ་བ་ཡིན་ཏེ། ལུས་གཡོ་བ་ལས་ཡིན་གྱི་མི་གཡོ་བ་ནི་མ་ཡིན་པའི་བྱིར་རོ་ཞེས་ཟེར་ཏེ། དེ་དག་ལ།

AKBh^{Tib} 4.2^c

5 དེ་ལའང་] CD(=तत्र तु); དེ་ལ་ PN 6 རྣམ་] CD(as noted above རྣམ་ is adopted as verse-filling element in the sense of ‘aspect’ m.c. over རྣམས་, there being no plural form in the Sanskrit); རྣམས་ PN 8 མི་] Bh₁₀^m; མིག་ Σ

འགྲོ་མིན་གང་གྱིར་འདུས་བྱས་ནི།

AKBh^{Tib} 4.2^d

10

སྐད་ཅིག་པ་ཡིན

ཤེས་བྱ་བ་བརྗོད་དོ། སྐད་ཅིག་ཅེས་བྱ་བ་འདི་ཅི་ཞེ་ན། བདག་ཉིད་དུ་རེད་མ་ཐག་ཏུ་འཛིན་པའོ། དེ་འདི་ལ་ཡོད་པས་
 རྣ་སྐད་ཅིག་པ་སྟེ་དབྱུག་པ་བཞིན་ནོ། འདུས་བྱས་ཐམས་ཅད་བདག་ཉིད་ཐོབ་པ་ལས་ཐན་ཆད་དུ་མེད་པའི་སྤྱིར་གང་
 དུ་སྐྱེས་པ་དེ་ཉིད་དུ་འཛིན་པར་འགྱུར་རོ། དེ་ནི་ཡུལ་གཞན་དུ་འཕོ་བར་རིག་པ་མ་ཡིན་ཏེ། དེ་ལྟ་བུས་ན་ལུས་ཀྱི་ལས་
 རི་འགྲོ་བ་མ་ཡིན་ནོ། གལ་ཏེ་ཐམས་ཅད་སྐད་ཅིག་པར་གྲུབ་པར་གྱུར་ན་ནི་དེ་དེ་ལྟ་ཡིན་ནོ། འདིའི་གྲུབ་པ་ཁོ་ནར་
 15 ཁོང་དུ་རྒྱུད་པར་གྱིས་ཤིག་ག་ལས་ཤེ་ན། འདུས་བྱས་ནི་གདོན་མི་བླ་བར་

AKBh^{Tib} 4.2^g

འཛིན་སྤྱིར་རོ།།ལ།

དངོས་པོ་ནམས་འཛིན་པ་ནི་རྒྱ་མེད་པ་ལས་གྲུང་བ་ཡིན་ནོ། ཅིའི་སྤྱིར་ཞེ་ན། བྱ་བའི་རྒྱ་ཡིན་ན་འཛིན་པ་ཡང་མེད་
 པ་ཡིན་པས་མེད་པ་གང་ཡིན་པ་དེ་ལ་ནི་ཅི་ཞེས་བྱར་ཡོད། རྒྱ་མེད་པ་ལས་གྲུང་བའི་འཛིན་པ་དེ་ནི་དངོས་པོ་སྐྱེད་པ་
 ཅོམ་ལ་མ་ཡིན་ན་སྤྱིས་ཀྱང་མི་འབྱུང་སྟེ། དངོས་པོ་མཚུངས་པའི་སྤྱིར་རོ། འོན་ཏེ་གཞན་དུ་གྱུར་པ་ཡིན་ནོ་ཞེ་ན། དེ་
 20 ཉིད་གཞན་དུ་འགྱུར་པ་ནི་རིགས་པ་མ་ཡིན་ཏེ། དེ་ཉིད་དེ་དང་མཚན་ཉིད་མི་མཐུན་པར་ནི་མི་རུང་རོ། ཤིང་ལ་སོགས་
 པ་དག་མི་དང་འབྲེལ་བ་ལས་འཛིན་པར་ཡང་མཐོང་ལ་མཐོང་བ་ལས་བརྗོད་པའི་ཚད་མ་ཡང་མེད་པས་ཐམས་ཅད་
 ཀྱི་འཛིན་པ་ནི་རྒྱ་མེད་པ་ལས་གྲུང་བ་མ་ཡིན་ནོ་ཞེ་ན། དེ་ཞེས་ཁྱོད་ཤིང་ལ་སོགས་པ་དག་མི་དང་འབྲེལ་བ་ལས་

12 རྣ་] CD ; om. PN 12 པ་] CD ; དབྱུག་པ་པ་ PN 13 རིག་] CD ; རིགས་ PN 14 འདིའི་] CD ;
 འདི་ནི་ PN 18 སྐྱེད་] CD ; སྐྱེས་ PN 19 འབྱུང་སྟེ་] CD (=न स्यात् here in the sense of non-existence);
 འགྱུར་ཏེ་ PN 20 འགྱུར་བ་] PN (=अन्यथीभूतः); འགྱུར་བ་ CD 22 ལ་] CD ; om. PN

འཇིག་པར་བཏུ་བར་བྱའོ་ཞེས་བྱ་བ་ཇི་ལྟ་བུར་སེམས། དེ་ཡོད་ན་དེ་དག་ལྟ་ཡང་མི་སྣང་བའི་སྲིད་འོ། རེ་ཞིག་འདི་
 དབྱུང་པར་བྱ་སྟེ། ཅི་མེ་དང་འབྲེལ་པ་ལས་གིང་ལ་སོགས་པ་ཞིག་སྟེ། དེའི་སྲིད་མི་སྣང་བ་ཞིག་ཡིན་ན་ནམ། འོན་ཏེ་
 རང་ཉིད་ཞིག་ལྟ་གཞན་དག་ཀྱང་མ་སྐྱེས་པས་དེའི་སྲིད་མི་སྣང་སྟེ་དབེར་ན་རྒྱུ་དང་སྤང་བ་ལས་མར་མེ་དང་ལག་པ་ 25
 དང་སྤང་བ་ལས་འི་ལ་བུའི་སྐྱ་ལྟ་བུ་ཞིག་ཡིན། དེ་ལྟ་བུས་ན་དོན་འདི་ནི་རྗེས་སུ་དཔག་པས་བསྐྱབ་པར་བྱ་བ་ཡིན་ནོ།།
 འདི་ལ་རྗེས་སུ་དཔག་པ་གང་ཞེ་ན། རེ་ཞིག་མེད་པ་ནི་བྱ་བ་མ་ཡིན་པའི་སྲིད་ ཞེས་ནི་བཤད་ཟིན་ཏོ། ཡང་ན།

23 བཏུ་བར་བྱའོ] CD ; བཏུ་བར་བྱའོ PN 23 ལ།] CDBh^{om} ; ལས་ PN 25 ལ།] CD ; ལས་ PN 27 ལ།] CD ;
 om. PN

6.2.3 Second Verse in the *Sphuṭārthā*

[AKVy^{Skt} 4.2^a–4.2^f]

Note that Yaśomitra does not comment on 2a–2c¹.

AKVy^{Skt} 4.2^c_{ii}–4.2^d_i

།གཞན་དག་ན་རེ་འགོ་བ་ཡིན་ཏེ་ཞེས་བྱ་བ་ནི་གནས་མའི་བུའི་སྡེ་པ་དག་གོ། །བདག་ཉིད་རྒྱ་རེད་མ་ཐག་
 ཏུ་འཇིག་པ་ཞེས་བྱ་བ་ནི། སྐད་ཅིག་མ་དེ་མ་ཐག་ཏུ་འཇིག་པ་ནི་སྐད་ཅིག་མ་ཡིན་ལོ་ཞེས་བྱ་བའི་དེས་པའི་ཚིག་གི་
 5 རྒྱུ་ལྷིས་ན་བདག་ཉིད་རྒྱ་རེད་མ་ཐག་ཏུ་འཇིག་པ་ནི་སྐད་ཅིག་མ་ཞེས་བྱ་བའི་སྐར་བརྗོད་དོ། །རྣམ་པ་གཅིག་ཏུ་ན་
 སྐད་ཅིག་མ་ནི་རྒྱུ་ལྷིས་མཐའ་ཡིན་ཏེ། རང་གི་གནས་སྐབས་ན་འདུག་པ་དེ་འདི་ལ་ཡོད་པས་ན་སྐད་ཅིག་པའོ།

AKVy^{Tib} 4.2^d_{ii}

འདུས་བྱས་ནི་གདོན་མི་བ་བར་འཇིག་པའི་སྤྱིར་རོ་ཞེས་བྱ་བ་ནི་སྐྱེས་མ་ཐག་ཏུ་འཇིག་པའི་རོ་བོ་ཡིན་ཏེ།
 འདུས་བྱས་ཡིན་པའི་སྤྱིར། སེམས་དང་སེམས་ལས་བྱུང་བ་བཞིན་ལོ། དངོས་པོ་རྣམས་འཇིག་པ་ནི་རྒྱ་མེད་པ་
 ལས་བྱུང་བ་ཡིན་ལོ་ཞེས་བྱ་བ་ནི་རྒྱ་མེད་པ་ལས་འབྱུང་བས་ན་རྒྱ་མེད་པ་ལས་བ་སྟེ། རྒྱ་མེད་པ་ཅན་ཞེས་བྱ་
 10 བའི་ཐ་ཚིག་གོ། འདི་ལ་བསྐྱུབ་པ་ནི་འཇིག་པ་ནི་རྒྱ་མེད་པ་ཅན་ཡིན་ཏེ། དངོས་པོ་མེད་པའི་རོ་བོ་ཉིད་ཡིན་པའི་སྤྱིར།
 གཏན་མེད་པ་བཞིན་ལོ། ཤིང་ལ་སོགས་པ་དག་མི་དང་འབྲེལ་བ་ལས་འཇིག་པའང་མཐོང་ཞེས་བྱ་བ་
 ལ་སོགས་པ་ཞེས་བྱ་བའི་སྐྱེས་ནི་གཞུགས་ལ་སོགས་པ་བསྟུན། མི་དང་འབྲེལ་བ་ལས་འཇིག་ཅེས་བྱ་བ་ནི།
 ཚིག་གི་རང་གི་རོ་བོ་ལས་བརྗོད་པ་མངོན་སུམ་གྱི་སྒྲོ་རྣམ་འོངས་སོ་ཞེས་དམ་བཅས་པའི་སྐྱོན་སྟོན་པར་བྱེད་པ་ཡིན་

12 མི་དང་འབྲེལ་བ་ལས་འཇིག་] Note that འཇིག་ is not rendered in the Tibetan

5 རྣམ་] DNPG ; རྣམས་ C 5 གཅིག་] DC ; ཅིག་ NPG 9 ན་] CD ; om. NP 10 བསྐྱུབ་] CD ; སྐྱུབ་ NPG 13 སྒྲོ་] CD ; om. PNG 13 མོ་] DPC ; རོ་ G 13 དམ་] CD ; om. PNG

ནོ། དེ་ཉིད་ཀྱི་ཕྱིར། མཐོང་བ་ལས་བརྗེད་པའི་ཚད་མ་ཡང་མེད་ཅེས་བྱ་བ་སྒྲིམ་ཏེ། མངོན་སུམ་པས་བརྗེད་པའི་ཚད་མ་ནི་མེད་དོ་ཞེས་བྱ་བའི་བྲ་ཚིག་གོ། །སློབ་དཔོན་གྱིས་པ་ལོ་པོ་དག་མངོན་སུམ་ཡིན་པར་མངོན་པའི་ང་
རྒྱལ་བྱེད་པར་བརྟན་པའི་སྱིར་རེ་ཞིག་ཚྱུང་ཅེས་བྱ་བ་ནས་ཇི་ལྟ་བུར་སེམས་ཞེས་བྱ་བའི་བར་སྒྲིམ་ཏེ། ཤིང་
ལ་སོགས་པ་འཛིག་པ་ནི་གཞུགས་ལ་སོགས་པ་བཞིན་དུ་མངོན་སུམ་དུ་མི་དམིགས་སོ། །རྣམ་ཅིག་མ་མ་ཡིན་པར་སྒྲིམ་
བ་རྣམས་ཀྱིས་དེ་དག་ཡང་མི་སྤང་བའི་སྱིར་རེ་ཞེས་བྱ་བ་སྒྲིམ་ཏེ། ཤིང་ལ་སོགས་པ་དེ་དག་མི་སྤང་བའི་
སྱིར་རོ། །དེ་ལྟར་ན་རྗེས་སུ་དཔག་པའི་སློ་ནས་བྱུང་བར་སྟོན་པར་བྱེད་དེ།

1. [प्रतिज्ञा] ཤིང་ལ་སོགས་པ་འཛིག་པ་ནི་མེ་དང་འབྲེལ་བའི་རྒྱ་ཅན་ཡིན་ཏེ།
2. [हेतु] དེ་ཡོད་ན་འབྱུང་བའི་སྱིར་རོ།
3. [व्याप्ति] གང་ཞིག་གང་ཡོད་ན་འབྱུང་བ་དེ་ནི་དེའི་རྒྱ་ཅན་ཡིན་ཏེ།
4. [दृष्टान्तः] དཔེར་ན་ས་བོན་ཡོད་ན་འབྱུང་བའི་ལྷ་གུ་ལྟ་བུའོ།

འདི་ཞིག་འདི་དབྱེད་པར་བྱ་སྟེ་ཞེས་བྱ་བ་ནི་མ་དེས་པ་ཉིད་རྗེས་སུ་བྱེད་དོ། །གང་ཞིག་ཡོད་ན་འཛིག་པ་འབྱུང་
བ་དེ་ནི་དེའི་རྒྱ་ཅན་མ་ཡིན་ཏེ། རྗེས་དང་འབྲེལ་པ་ཡོད་ན་མར་མེ་འཛིག་མོད་ཀྱི་ཇིག་པ་དེ་ནི་རྗེས་དང་
འབྲེལ་པས་བྱས་པ་ཡང་མ་ཡིན་ལོ། །མར་མེ་ནི་རྣམ་ཅིག་ཉིད་དུ་ཁས་སྤངས་པའི་སྱིར། འཛིག་པ་རྒྱ་མེད་པ་ཅན་དུ་
འདོད་པ་ཡིན་པས་མར་མེ་དེ་ནི་སྒྲིམ་ནས་འཛིག་པའི་སྱིར་རང་ཞིག་པ་ཡིན་ལ། རྗེས་དང་འབྲེལ་བའི་སྱིར་གཞན་
མ་སྒྲིམ་ན་མི་སྤང་བ་ཡིན་གྱི། དེས་བཞིག་པའི་སྱིར་ནི་མ་ཡིན་ལོ། །དེ་བཞིན་དུ་དེའི་སྒྲིམ་རྣམ་ཅིག་མར་འདོད་པ་
ཡང་ལག་པ་དང་འབྲེལ་པ་ཡོད་ན་དེའི་སྒྲིམ་འཛིག་མོད་ཀྱི། དེ་ནི་དེས་བྱས་པ་མ་ཡིན་གྱི། རྣམ་ཅིག་མ་
ཡིན་པའི་སྱིར་དེའི་སྒྲིམ་ནི་རང་ཞིག་ལ་དེས་གཞུགས་བྱས་པའི་སྱིར། གཞན་མ་སྒྲིམ་ན་མི་སྤང་བ་ཡིན་གྱི་དེས་བཞིག་
པའི་སྱིར་ནི་མ་ཡིན་ལོ། །དེ་ལྟ་བུས་ན་དོན་འདི་ནི་རྗེས་སུ་དཔག་པས་བསྐྱབ་པར་བྱ་བ་ཡིན་ཏེ།
མངོན་སུམ་དུ་མ་བྱུང་པོ་སྤུམ་དུ་བསམས་པ་ཡིན་ལོ། །དེ་ལྟ་བུས་ན་གང་ཞིག་ཡོད་ན་འགའ་ཞིག་འཛིག་པ་གང་ཡིན་
པ་དེ་ནི་དེས་བྱས་པ་ཡིན་ལོ་ཞེས་བྱ་བ་དེ་མ་དེས་པ་ཡིན་ལོ། །འདི་ལ་རྗེས་སུ་དཔག་པ་གང་ཞེ་ན་ཞེས་བྱ་བ་
ནི་འཛིག་པ་ནི་རྒྱ་མེད་པ་ཅན་ཡིན་ལོ་ཞེས་བྱ་བའི་དོན་འདི་ལ་རྗེས་སུ་དཔག་པ་གང་ཞེ་ན་ཞེས་བྱ་བ་ཡིན་ལོ།
རེ་ཞིག་མེད་པ་ནི་བྱ་བ་མ་ཡིན་པའི་སྱིར་ཞེས་ནི་བཤད་ཟིན་ཏོ་ཞེས་བྱ་བ་ནི་

1. [प्रतिज्ञा] འཛིག་པ་ནི་རྒྱ་མེད་པ་ཅན་ཡིན་ཏེ།
2. [हेतु] བྱ་བ་མ་ཡིན་པའི་སྱིར་
3. [दृष्टान्तः] རྣམ་མཁའ་བཞིན་ལོ།
4. [व्याप्ति] །འདི་ཡང་བྱ་བ་མ་ཡིན་ཏེ།

39 [व्याप्ति] Note that as an alternative to व्याप्ति (pervasion) likewise, this segment could be interpreted as निगमनम् (the 'deduction' or 'conclusion' of a syllogism).

14 བརྗེད་] CDPG ; བརྗེད་ N 15 གྱིས་] CD ; གྱི་ PN 24 རྗེད་] CD ; བརྗེད་ PN 28 གྱིར་] CD ;
om. PN 28 རྒྱ་] CD ; om. PN 29 དང་] CD ; om. PN 30 གཞུགས་] CD ; om. PN 32 བསམས་
] CD ; om. PN 33 འདི་ལ་རྗེས་སུ་དཔག་པ་གང་ཞེ་ན་] Note that the Tibetan does not explicitly
render ཕུན་ 34 རི་] CD ; om. PN 36 ཡིན་] CD ; om. PN

- 40 (a) [हेतु २] དངོས་པོ་མེད་པའི་ངོ་བོ་ཉིད་ཡིན་པའི་སྐྱེར་
(b) [दृष्टान्तः २] གཏན་མེད་པ་བཞིན་ནོ།

6.3 Third Verse

6.3.1 Referent Root Verse in the *Abhidharmakośa*

རྒྱ་མེད་པ་ལས་འགའ་མི་འབྱུང་། །རྒྱ་ཡང་འཇིག་པ་པོར་འགྱུར་རོ། །
གཉིས་གཟུང་འགྱུར་ཏེ་རྒྱ་ལ་ལ་མེད། །དག་རྣམས་རིག་བྱིང་ནི་དག་སྟོ། །།

6.3.2 Third Verse in the *Abhidharmakośabhāṣya*

AKBh^{Tib} 4.3^a

[4] རྒྱ་མེད་པ་ལས་འགའ་མི་འབྱུང་།

གལ་ཏེ་འཇིག་པ་རྒྱ་དང་ལྷན་པ་ཞིག་ཏུ་བྱུར་ན་རྒྱེ་བ་བཞིན་ཏུ་འགའ་ཡང་རྒྱ་མེད་པ་ལས་མི་འབྱུར་བ་ཞིག་ན་རྟོག་
 ཅིག་མ་གྲོ་དང་སྐྱོད་དང་མེ་ལྷེ་དག་འཇིག་པ་རྒྱ་མེད་པ་ལས་བྱུང་བ་ཡང་མཐོང་བས་འདི་རྒྱ་ལ་སྟོན་པ་མ་ཡིན་ནོ། གང་ 5
 ཞིག་གྲོ་ཡང་གཞན་གྱིས་འཇིག་པ་སྐྱོད་ཡང་སྐྱོད་གཞན་གྱིས་འཇིག་གོ་སྟེ་སྐྱེ་ཏུ་སེམས་པ་དེ་ནི་རིགས་པ་མ་ཡིན་ཏེ། གྲོ་
 གཉིས་ཟུང་པ་མེད་པའི་བྱིར་རོ། བེ་ཚོམ་ཅན་དང་དེས་པའི་ཤེས་པ་དག་དང་། བདེ་བ་དང་སྐྱུག་བསྐྱེལ་བ་དག་དང་།
 འདོད་ཆགས་དང་ཞེ་སྣང་དག་སྣང་པར་ནི་རིགས་པ་མ་ཡིན་ནོ། གང་གི་ཚེ་གྲོ་དང་སྐྱོད་གསལ་བ་ཉིད་དག་གི་མཚུགས་
 ཐོགས་སུ་གྲོ་དང་སྐྱོད་མི་གསལ་བ་འབྱུང་བ་དེའི་ཚེ་རི་ལྟར་ན་མི་གསལ་བ་རིགས་མཐུན་པའི་ཚོས་ཀྱི་གསལ་བ་འཇིག་
 པར་འབྱུར། གང་ཡང་གནས་པའི་རྒྱ་མེད་པ་འཇམ། ཚོས་དང་ཚོས་མ་ཡིན་པའི་དབང་གིས་མེ་ལྷེ་དག་འཇིག་གོ་སྟེ་སྐྱེ་ཏུ་ 10
 སེམས་པ་དེ་ཡང་རིགས་པ་མ་ཡིན་ཏེ། མེད་པ་ནི་རྒྱ་ཡིན་པར་འོས་པ་མ་ཡིན་ནོ། རྒྱེ་བ་དང་འཇིག་པའི་རྒྱ་ཚོས་
 དང་ཚོས་མ་ཡིན་པ་དག་ཀྱང་རྟོག་ཅིག་ཅིག་ཉིད་ལ་འཇུག་པ་ཐོབ་པ་དང་བཞེགས་བྱིང་པར་འོས་པ་མ་ཡིན་ནོ།
 རྒྱ་ཡོངས་སུ་བརྟགས་པ་འདི་ཡང་འདུས་བྱས་ཐམས་ཅད་ལ་བྱ་བར་ལུས་པས་བརྟུན་མི་དགོས་སོ། གལ་ཏེ་ཤིང་ལ་
 སོགས་པ་དག་འཇིག་པ་མེ་དང་འབྲེལ་པའི་རྒྱ་ལས་བྱུང་བ་ཞིག་ཡིན་ན་དེ་ལྟར་ནི་ཚོས་བྱིང་ལས་སྐྱེས་པ་རྣམས་ཀྱི་
 ཚོས་པ་དང་། ཚོས་ཚོས་པ་དང་། ཚོས་ཚེར་ཚོས་པ་བྱུང་བ་ལ། 15

7 དང་] CD ; om. PN 8 ཉིད་] CD ; om. PN 9 ཀྱི་] CD ; ཀྱིས་ PN 11 རྒྱ་] CD ; om. PN
12 བཞེགས་] CD ; ཞེགས་ PN

AKBh^{Tib} 4.3^b

ལྷ་ཡང་འཇིག་པ་པོར་འགྱུར་རོ།

ལྷ་ཉིད་འཇིག་པ་པོར་འགྱུར་བ་ཇི་ལྟ་ཞེ་ན། མེ་དང་འབྲེལ་བ་གང་ལས་ཚོས་བྱེད་ལས་སྐྱེས་པ་འགྱུར་བ་དེ་ཉིད་དམ་
 དེ་དང་འབྲེལ་བ་ལས་ཚོས་པ་དང་། ཚེས་ཚོས་པ་དང་། ཚེས་ཚེར་ཚོས་པ་བྱུང་ན་དེ་དག་འཇིག་པས་ལྷ་ཉིད་དེ་དག་
 གི་འཇིག་པ་པོར་འགྱུར་བའོ། ཡང་ན་ལྷ་བྱེད་བྲག་མེད་པར་འགྱུར་རོ། གང་ལས་སམ། གང་དང་འབྲེལ་བ་དེ་དག་
 20 འགྱུར་བ་ཉིད་དད་མ། དེ་དང་འབྲེལ་བ་ལས་ཡང་མེད་པར་འགྱུར་བ་ནི་རིགས་པ་མ་ཡིན་ནོ། རེ་ཞེས་མེ་སྐྱེ་གཞན་དག་
 ལས་ལྷ་ཐ་དད་པར་ཡོངས་སུ་བཏགས་པར་ནི་བྱ་ལ་རེག་ན། ཐལ་བ་དང་ཁ་བ་དང་རྩ་དང་ཉི་མ་དང་རྩ་དང་ས་དང་
 འབྲེལ་བ་ལས་སྐྱེན་བྱེད་ལས་སྐྱེས་པའི་བྱེད་བྲག་བྱུང་བ་ལ་གང་ལ་བཏགས་པར་བྱ། འོ་ན་གང་རྩ་བརྗོལ་བ་ཟད་པར་
 འགྱུར་བ་དེ་ལ་མེ་དང་འབྲེལ་བ་དག་ཅི་ཞེས་བྱེད་ཅེ་ན། མཐུའི་སྐོ་ནས་མེའི་ཁམས་འབྲེལ་བར་བྱེད་ཅིང་དེའི་མཐུས་
 ན་རྩའི་ཚོགས་ཉམ་རྩུང་ཞིང་ཉམ་རྩུང་བར་འགྱུར་ལ་ཤིན་ཏུ་ཉམ་རྩུང་པའི་བར་དུ་གྱུར་པ་དང་། མཐུག་ཏུ་ལྷ་ཡང་
 25 ལྷ་ཉིད་ལས་མེ་བྱེད་དེ། འདི་ལ་མེ་དང་འབྲེལ་བ་དག་གིས་ནི་འདི་བྱེད་དོ། དེ་ལྟ་བུས་ན་དངོས་པོ་རྣམས་འཇིག་
 པ་ལ་ལྷ་ནི་མེད་ཀྱི་རང་ཉིད་འཇིག་པའི་རང་ཅན་ཡིན་པའི་སྤྱིར་འཇིག་པ་ན་བྱུང་བ་ཅོམ་གྱིས་འཇིག་པའི་སྤྱིར་འདི་
 དག་སྐད་ཅིག་མ་ལ་འཇིག་པར་ཡང་གྲུབ་ལ་སྐད་ཅིག་མ་ལ་འཇིག་པའི་སྤྱིར་འགྲོ་བ་ཡང་མེད་དོ། དུལ་གཞན་དག་ཏུ་
 འདབ་ཆགས་པར་འགྱུར་བ་ལས་འགྲོ་བར་མངོན་པའི་ད་རྒྱལ་བྱེད་པར་ཟད་དེ་རྩའི་མེ་བཞེན་ནོ། འགྲོ་བ་མེད་ན་ལུས་
 གྱི་རྣམ་པར་རིག་བྱེད་དེ་དབྱིབས་ཡིན་ནོ་ཞེས་བྱ་བར་གྲུབ་པོ།
 30 མདོ་སྐྱེ་བ་རྣམས་ན་རེ་དབྱིབས་ནི་རྣམ་སུ་མེད་དེ། རྩོགས་གཅིག་གི་སྐོར་ཁ་དོག་སལ་ཆེར་བྱུང་བ་ལ་གཟུགས་རིང་
 པོར་ཞེས་འདོགས་པར་བྱེད། དེ་ཉིད་ལ་ལྷོས་ནས་ཉུང་དུ་བྱུང་བ་ལ་མུང་དུ་ཞེས་འདོགས་པར་བྱེད། རྩོགས་བཞིར་
 མང་པོར་བྱུང་བ་ལ་གྲུ་བཞི་ཞེས་འདོགས་པར་བྱེད། ཐམས་ཅད་དུ་མཉམ་པ་ན་ལྷ་མ་པ་ཞེས་འདོགས་པར་བྱེད་དེ།
 ཐམས་ཅད་ཀྱང་དེ་དང་འབྲེལ། དཔེར་ན་མགལ་མེ་རྩོགས་གཞན་གཅིག་ཏུ་གྱུར་དུ་འདབ་ཆགས་པར་སྤང་བ་ནི་རིང་
 པོའི་སྐྱུ་དུ་ཤེས་ལ། ཐམས་ཅད་དུ་སྤང་ན་རྒྱུ་པོའི་སྐྱུ་དུ་ཤེས་ཀྱི་དབྱིབས་རྣམས་གཞན་ཡོད་པ་ནི་མ་ཡིན་པ་བཞེན་
 35 ནོ། གལ་ཏེ་ཡོད་ན་ནི།

28 འདབ་ཆགས་པར་] *The Tibetan rendition of निरन्तरम् transmitted in the extant Skt. manuscript of the Abhidharmakośabhāṣya differs drastically from the expected sense. As Bh^{an}₁₃ notes, འདབ་ཆགས་པར་ rather corresponds to विहङ्गमम् (ostensibly: 'in the mode of a bird'), which is also the correspondence given in NEGL.*

17 འགྱུར་བ་] CD ; འགྱུར་རོ། P ; འགྱུར་ N 17 འགྱུར་] CD ; བྱུང་ PN 19 དང་] PNBh^{an}₁₃ ; དག་ CD
 20 བ་] CD ; བ་དེ་ PN 20 བ་ནི་] CD ; བར་ PN 20 ཡིན་ནོ། CD (=न च युक्त); ཡིན་ནས་ PN 21 ལས་] CD ; ལ་ PN 22 གང་] CD ; om. PN 26 ལྷ་ནི་] CD ; ལྷ་ PN 28 ལས་] CD ; ལ་ PN 31 པོར་] CD ; པོ་ PN 32 མཉམ་པ་] CD (=समे); མཉམ་ PN 34 རྣམས་] PNBh^{an}₁₃ ; རྣམས་སུ་ CD

AKBh^{Tib} 4.3ḡ

གཉིས་གཟུང་འགྲུང་

མིག་གིས་མཐོང་ན་ཡང་རིང་པོའི་སྐྱམ་དུ་ཤེས་པར་འགྱུར་ལ། ལུས་ཀྱི་དབང་པོས་རྟོག་ན་ཡང་ཤེས་པར་འགྱུར་བས་
 འདི་དབང་པོ་གཉིས་ཀྱིས་གཟུང་བར་འགྱུར་བ་ཞིག་ན། གཟུགས་ཀྱི་སྐྱེ་མཆེད་ལ་ནི་གཉིས་ཀྱིས་ འཛིན་པ་མེད་དོ་
 ཞེས་ཟེར་རོ། ཡང་ན་ཇི་ལྟར་རྟོག་གྲུ་ལ་རིང་པོ་ལ་སོགས་པར་འཛིན་པ་ལྟར་ཁ་དོག་ལ་ཡང་དེ་བཞིན་དུ་ཡིད་ཆེས་
 བར་བྱའོ། དེ་ལ་ནི་རྟོག་གྲུ་དང་ལྟན་ཅིག་སྐྱོད་པའི་སྤྱིར་དྲན་པ་ཙམ་ཡིན་གྱི་མངོན་སུམ་དུ་འཛིན་པ་ནི་མ་ཡིན་ཏེ། 40
 དཔེར་ན་མེའི་གཟུགས་མཐོང་ནས་དེའི་ཚེ་བའི་དྲན་པ་འགྱུར་བ་དང་། མི་དོག་གི་དྲི་བ་སྐྱམས་ནས་དེའི་ཁ་དོག་གི་དྲན་
 པ་འགྱུར་བ་བཞིན་ནོ་ཞེ་ན། འདི་ལ་ནི་འཇུག་པ་མེད་པའི་སྤྱིར་གཞན་གྱིས་གཞན་དྲན་པར་རྟོགས་ཀྱི་གང་ལས་འདི་
 དེས་པར་དྲན་པར་འགྱུར་བ་རྟོགས་ཀྱི་ལས་ནི་ཅུང་ཟད་ཀྱང་དབྱིབས་གང་ལ་ཡང་དེས་པར་མེད་དོ། འོན་ཏེ་ལྟན་ཅིག་
 སྐྱོད་པར་དེས་པ་མེད་ཀྱང་དེས་པར་དབྱིབས་དྲན་པར་འགྱུར་ན་ནི་ཁ་དོག་ཀྱང་འགྱུར་རོ། ཡང་ན་ནི་ཁ་དོག་བཞིན་དུ་
 དབྱིབས་ཀྱང་དེས་པར་མི་འགྱུར་བ་ཞིག་ན་དེ་ལྟ་ཡང་མ་ཡིན་པར་རྟོགས་ཀྱི་ལས་འདི་དྲན་པར་ནི་རྟོགས་པ་མ་ཡིན་ནོ། 45
 དེ་མོས་བགས་པ་ལ་དབྱིབས་དུ་མ་སྣང་བའི་སྤྱིར་མང་པོ་ཡང་སྤྱོད་གསུམ་གཅིག་པར་འགྱུར་བ་ཞིག་ན་དེ་ཡང་རྟོགས་པ་མ་
 ཡིན་ཏེ། ཁ་དོག་བཞིན་ནོ། དེ་ལྟ་བུས་ན་དབྱིབས་ནི་རྟོགས་སུ་མེད་དོ། གང་ཡང་ཐོགས་པ་དང་བཅས་པའི་གཟུགས་ཅུང་
 ཟད་ཡོད་པ་དེ་ནི་གདོན་མི་ཟ་བར་རྟུལ་སྤོང་པ་ཡིན་ན་

AKBh^{Tib} 4.3ḡi

ཉི་རྩལ་ལ་མེད་དེ

རིང་པོ་ལ་སོགས་པའི་དབྱིབས་ནི་རྩལ་སྤོང་པ་ལ་མེད་དོ། དེ་ལྟ་བུས་ན་མང་པོ་དེ་ལྟར་གནས་པ་དག་ཞོ་ན་ལ་རིང་པོ་ 50
 ལ་སོགས་པ་འདོགས་པར་ཟད་དོ། འོན་ཏེ་དབྱིབས་ཀྱི་རྩལ་སྤོང་པ་དག་ཞོ་ན་དེ་ལྟར་གནས་པ་ལ་རིང་པོ་ལ་སོགས་
 པའི་མིང་འདོགས་པར་འདོད་ན་ནི་དེ་དག་མ་གྲུབ་པའི་སྤྱིར་དེ་ནི་སྤྱོད་ཀྱི་འཛིན་པ་འབའ་ཞིག་ཏུ་ཟད་དོ། རང་གི་

37 དབང་པོས་] PN (=कायेन्द्रियेण); དབང་པོ་ CD 38 ཀྱིས་] PN (=द्राभ्याम्); ཀྱི་ CD 39 ན་] CD ; om.
 PN 40 ཉེ] PN ; ཉེ CD 42 བ་བཞིན་ནོ་ཞེ་ན། CD ; བཞིན་ནོ་ PN 43 ལས་] CD ; om. PN 45 བར་]
 CD ; བས་ PN 46 མོས་བགས་པ་ལ་དབྱིབས་དུ་] CDBh^{an} ; མོ་བགས་པ་ལ་དབྱིབས་སུ P ; མོ་བགས་པ་ལས་དབྱིབས་སུ N
 49 དེ] CD ; om. PN 50 མང་པོ་] PNBh^{an} (Note that Bh^{an} remarks that མང་པོ་ (=बहुष्व) is to be
 taken as [संस्थानपरमाणुषु] बहुषु. C and D are hence nearer to the implied—as opposed to the literal, given
 —sense); དབྱིབས་ནི་མང་པོ་ CD 52 བའི་] CDBh^{an} ; བར་ PN. Note that Bh^{an} analyzes the Tibetan
 here, རིང་པོ་ལ་སོགས་པའི་མིང་འདོགས་པར་, as being equivalent to दीर्घादिसंज्ञां प्रज्ञप्यन्त इति rather than reflecting
 दीर्घादिसंज्ञां लभन्त इति as transmitted in the Sanskrit manuscript.

མཚན་ཉིད་རྣམས་ལྷན་ནི་དེ་དག་བསམས་པ་རུང་བར་འགྱུར་ན་དབྱིབས་ཀྱི་ཡན་ལག་རྣམས་ནི་ཁ་དོག་ལ་སོགས་
 55 པ་དེ་བཞིན་དུ་རང་གི་དོ་བོར་གྲུབ་པ་ཡང་མེད་ན་དེ་དག་བསམས་པ་ལྷ་ཞིག་ག་ལ་ཡོད། འོ་ན་གང་ཁམ་པའི་སྣོད་
 རྣམས་ཁ་དོག་གྱང་ཐ་མི་དད་པ་ལ་དབྱིབས་གྱང་ཐ་དད་པར་སྣང་ངོ་ཞེ་ན། ཇི་ལྟར་གནས་པར་གྱུར་པའི་ཁ་དོག་
 ལ་རིང་པོ་ལ་སོགས་པར་མིང་འདོགས་པར་བཟང་དོ་ཞེས་མ་བཤད་དད་མ། དཔེར་ན་གྲོག་མ་ལ་སོགས་པ་ཐ་མི་དད་
 བཞིན་དུ་འཁོར་ལོ་ལ་སོགས་པ་ཐ་དད་པར་འདོགས་པ་ལྟར་དབྱིབས་གྱང་དེ་དང་འབྲེལ། འོ་ན་གང་ལུན་ལྷང་དང་
 ཐག་རིང་པོ་ནས་སྣོད་དུ་ལ་སོགས་པའི་ཁ་དོག་མ་མཐོང་བར་རིང་པོ་ལ་སོགས་པ་མཐོང་བར་འགྱུར་ངོ་ཞེ་ན། དེ་
 དག་གིས་དེ་ཁ་དོག་མི་གསལ་བ་ཁོ་ན་མཐོང་ནས་རིང་པོ་ལ་སོགས་པར་ཡོངས་སུ་ཚོགས་པར་བྱེད་དེ། སྤང་བ་དང་
 60 དམག་ལ་སོགས་པ་ལ་ཡོངས་སུ་ཚོགས་པ་བཞིན་ནོ། དེ་ནི་གཤེན་མི་བཟང་དེ་ལྟར་ཤེས་པར་བྱ་སྟེ། གང་ལྟར་འགའ་
 ཡོངས་སུ་ཆད་པ་དེས་པར་མི་བཟོ་བ་ནི་ཚོགས་པ་ཚམས་དང་མི་གསལ་བ་སྣང་བ་ཡིན་ནོ། ཡང་དེ་ནི་མདོ་རྩེ་བ་བྱེད་
 རྣམས་ཀྱི་ལུགས་ཀྱིས་ལུས་ཀྱི་འགྲོ་བ་དང་དབྱིབས་གྱང་བསམས་ནས་གང་ལ་ལུས་ཀྱི་རྣམ་པར་རིག་བྱེད་དུ་འདོགས་
 པར་བྱེད་ཅེ་ན། དེ་དག་ནི་དབྱིབས་ཁོ་ན་ལ་ལུས་ཀྱི་རྣམ་པར་རིག་བྱེད་འདོགས་པར་བྱེད་ལ་རྩལ་སུ་ནི་མ་ཡིན་ནོ།
 དེ་ལ་འདོགས་པར་བྱེད་པ་ན་རི་ལྟར་ལུས་ཀྱི་ལས་སུ་འདོགས་པར་བྱེད་ཅེ་ན། ལུས་ལ་བརྟེན་པའི་ལས་ནི་ལུས་ཀྱི་ལས་
 65 ཉེ། དེ་དང་དེར་ལུས་འཇུག་པར་བྱེད་པའི་སེམས་པ་གང་ཡིན་པའོ། དེ་བཞིན་དུ་དག་དང་ཡིད་ཀྱི་ལས་དག་ལ་ཡང་
 ཅི་རིགས་པར་རིག་པར་བྱའོ། འོ་ན་གང་སེམས་པ་དང་། བསམ་པའི་ལས་སོ་ཞེས་གསུངས་སོ་ཞེ་ན། འདི་དང་འདི་ལྟ་
 ལུ་ཞིག་བྱའོ་སྟེ་སྟེ་པའི་ཀུན་དུ་རྟོག་པ་ནི་སྤར་འབྱུང་ལ། དེ་ལྟར་བསམས་ནས་དེའི་འོག་ཏུ་གང་གིས་ལུས་འཇུག་པར་
 བྱེད་པར་བྱ་བའི་སེམས་པ་སྟེ་བར་འགྱུར་ཉེ། དེ་ནི་བསམ་པའི་ལས་ཞེས་བྱའོ། དེ་ལྟ་ན་ནི་འོ་ན་རྣམ་པར་རིག་བྱེད་
 70 མེད་པའི་ཕྱིར་འདོད་པ་ན་སྣོད་པའི་རྣམ་པར་རིག་བྱེད་མ་ཡིན་པ་ཡང་མེད་པས་ཉེས་པ་ཚེན་པོར་ཐལ་བར་འགྱུར་པོ།
 ཐལ་བ་རྣམས་ལ་ཡང་ཐལ་བའི་གཉེན་པོ་དག་ཡོད་དེ། ཐལ་ཉེ་ལུས་ཀྱི་ལས་ཞེས་བྱ་བའི་སེམས་པའི་བྱེད་པར་དེ་ཉིད་
 ལས་རྣམ་པར་རིག་བྱེད་མ་ཡིན་པ་འབྱུང་བར་འགྱུར་ན་ཡང་ཅིར་འགྱུར་མཉམ་པར་གཞག་པའི་རྣམ་པར་རིག་བྱེད་
 མ་ཡིན་པ་བཞིན་དུ་སེམས་ཀྱི་རྩེ་སུ་ཡོངས་སུ་འབྲང་བ་ཡིན་པར་འགྱུར་པོ། དེ་ལྟར་མི་འགྱུར་ཉེ། སེམས་པའི་བྱེད་
 པར་གྱིས་དེའི་འཕྲེན་པ་བྱེད་པར་ཡོད་པའི་ཕྱིར་པོ། རྣམ་པར་རིག་བྱེད་དེ་ཡོད་ན་ཡང་དེ་འཕང་བར་བྱ་བ་ནི་སེམས་
 པའི་སྟོབས་ལ་རག་ལས་པ་ཡིན་ཉེ་དེ་སྟེན་པའི་ཕྱིར་པོ། བྱེ་བྲག་ཏུ་སྟེ་བ་རྣམས་ན་དེ་དབྱིབས་གྱང་རྩལ་ཁོ་ན་ཡིན་ལ།

55 ཇི་ལྟར་གནས་པར་གྱུར་པའི་ཁ་དོག་ལ། Bh⁹⁴ remarks that the Tibetan reflects a reading he reconstructs as दीर्घादिसंज्ञां प्रज्ञप्यन्त इति* here, rather than दीर्घादिसंज्ञां लभन्त इति as transmitted in the Sanskrit manuscript.

54 དེ་བཞིན་དུ། CD ; བཞིན་དུ་ PN 54 བོར་] CDP ; བོ་ N 56 གྲོག་མ་] CD ; གྲོགས་མ་ PN 58 རོ་] CD ; om. PN 59 གིས་] PN (=यथा कृत्वा); གི་ CD 59 གསལ་] CD ; བསམ་ PN 60 ལ་སོགས་པ་] CD (पङ्क्तिचक्र-आदीनाम्); om. PN 62 བསམ་] CD ; གསལ་ PN 63 ཀྱི་] PN (=ते कायविज्ञप्तिं प्रज्ञपयन्ति); ཀྱིས་ CD 64 ལ་] CD ; om. PN 65 ལས་དག་] CD (=वाङ्मनस्-कर्मणी); ལས་དང་ PN 66 བསམ་] CD ; བསམས་ PN 67 བྱའོ་] CD ; om. PN 67 ལུས་] CDBh⁹⁶ (the Tibetan translation here incorporates the यथा कायः प्रेष्यति of the subsequent segment in this present phrase); om. PN 68 བསམ་] CD ; བསམས་ PN 70 བའི་སེམས་པའི་] CD ; བ་སེམས་པའི་ PN 71 འགྱུར་] CD (=स्यात्); ལྱུར་ PN 72 རྩེ་སུ་ཡོངས་སུ་] PN Bh⁹⁸ (=आनुपरिवर्तिनी); རྩེ་སུ་ CD

ལུས་ཀྱི་རྣམ་པར་རིག་བྱེད་ཀྱང་དབྱིབས་ཀྱི་བདག་ཉིད་ཡིན་ལོ་ཞེས་ཟེར་རོ།

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AKBh^{Tib} 4.3^d

།དག་རྣམ་རིག་བྱེད་འདི་དག་སྒྲ།།ས།།

དག་གི་རང་བཞིན་གྱི་སྒྲ་གང་ཡིན་པ་དེ་ཉིད་དག་གི་རྣམ་པར་རིག་བྱེད་ཡིན་ལོ། རྣམ་པར་རིག་བྱེད་མ་ཡིན་པ་ནི་སྣང་བཤད་པ་ལོ་ན་ཡིན་ལོ། མདོ་སྡེ་པ་རྣམས་ན་རེ་ཡང་རྣམ་སྲུ་མེད་དེ། ལས་སྒྲུངས་ནས་མི་བྱེད་པ་ཙམ་གྱི་སྦྱར་དང་། འདས་པའི་འབྱུང་བ་ཆེན་པོ་རྣམས་ལ་ཡང་བརྟེན་ནས་འདོགས་པའི་སྦྱར་དང་། དེ་དག་གྱང་རང་གི་ངོ་བོ་མེད་པའི་སྦྱར་དང་། གཟུགས་ཀྱི་མཚན་ཉིད་མེད་པའི་སྦྱར་དང་ཞེས་ཟེར་རོ།།

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ཁྱེ་བྲག་ཏུ་སྒྲ་བ་རྣམས་ན་རེ་ཡོད་དོ་ཞེས་ཟེར་རོ།

76 རྣམ་རིག་བྱེད་] *em.* Bh₁₆^{gn} (=वाग्विज्ञप्तिम्) ; རྣམས་རིག་བྱེད་ Σ 76 དག་] CDP ; དག་གི་ N 78 བཤད་པ་] CD ; བཤད་པ་ནི་ PN 78 ཡང་རྣམ་] CD (=अपि द्रव्यतो) ; དེ་ཡང་རྣམ་ PN 80 སྦྱར་དང་] CD (=°अभावान्न) ; སྦྱར་རོ་ PN

6.3.3 Third Verse in the *Sphuṭārthā*

AKVy^{Tib} 4.3^a

ཁག་ལ་ཞིག་རྒྱ་མེད་པ་ལས་མི་འགྱུར་

ཞེས་བྱ་བ་ནི་ཁག་ལ་ཡང་རྒྱ་མེད་པ་ལས་འགྱུར་བར་མི་འགྱུར་ཞེས་བྱ་བའི་ཐ་ཚོག་གོ། །སྐྱེ་བ་བཞིན་ཏུ་ཞེས་
 བྱ་བ་ནི། རྫོག་པའི་དཔེ་ཡིན་ཏེ། ཇི་ལྟར་སྐྱེ་བ་སྟེ་བདག་ཉིད་ཏུ་རེད་པའི་མཚན་ཉིད་རྒྱ་དང་བཅས་པ་ཁོ་ན་ཡིན་གྱི།
 5 རྒྱ་མེད་པ་ཅན་ནི་མ་ཡིན་པ་ལྟར་འཛིན་པ་ཡང་དེ་དང་འདྲ་བར་འགྱུར་བ་ཞིག་ན་དེ་ལྟ་ཡང་མ་ཡིན་ནོ། །ཇི་ལྟ་ཞེ་ན།
 མྱད་ཅིག་མ་སྟོང་དང་། སྤྲ་དང་། མེ་སྟེ་དག་འཛིན་པ་རྒྱ་མེད་པ་ལས་བྱུང་བ་ཡང་མཐོང་ཞེས་བྱ་
 བ་སྟོན་ཏེ། དེ་ལྟར་ན་ཚོས་གྱི་རང་གི་ངོ་བོ་ལས་རྫོག་པ་རྗེས་སུ་དཔག་པའི་སྟོན་མ་འོངས་པ་ཡིན་ནོ། །ཤིང་ལ་སོགས་
 ཡུ་འཛིན་པ་ནི་རྒྱ་མེད་པ་ལས་བྱུང་བ་ཡིན་ཏེ། འཛིན་པའི་ངོ་བོ་ཉིད་ཡིན་པའི་སྲིད། སྟོ་ལ་སོགས་པ་འཛིན་པ་བཞིན་
 མོ། །གང་ཞིག་ཅིས། བྱ་བ་ཉི་ཤེས་པའོ། །སྟོ་སྤར་བྱུང་བ་ནི་སྟོ་སྲིས་འགྱུར་བས་འཛིན་ལ། སྟོ་ཅིག་ཤོས་
 10 ཉི་སྟོ་སྤར་བྱུང་བས་འཛིན་སྟེ། སྤྲ་ཡང་དེ་དང་འདྲ་བར་བརྗོད་པར་བྱའོ། །སྐྱུ་ལ། དེ་ནི་རིགས་སྤྲ་མ་ཡིན་ནོ། །
 ཅིའི་སྲིད་ཞེ་ན། སྟོ་གཉིས་སྤར་པ་མེད་པའི་སྲིད་རོ་ཞེས་བྱ་བ་ནི་ཅིག་ཅར་འགྱུར་བ་མེད་པའི་སྲིད་
 རོ་ཞེས་བྱ་བའི་ཐ་ཚོག་སྟེ། །གཞིག་པར་བྱ་བ་མེད་པ་ནི་རྒྱས་འཛིན་པར་མི་བྱེད་དོ། །སྟོ་དག་སྤར་པ་མེད་དོ་ཞེས་
 བྱ་བ་ཇི་ལྟར་ཤོས་ཤེ་ན། དེའི་སྲིད་ཐེ་ཚོམ་ཅན་དང་། དེས་པའི་ཤེས་པ་དག་སྤར་པར་ནི་རིགས་པ་
 མ་ཡིན་ནོ་ཞེས་བྱ་བ་རྒྱས་པར་སྟོན་ཏེ། གང་གི་ཚེ་ཐེ་ཚོམ་ཅན་གྱི་ཤེས་པ་ཡོད་པ་དེའི་ཚེ། དེས་པའི་ཤེས་པ་མེད་ལ།
 15 གང་གི་ཚེ་དེས་པའི་ཤེས་པ་ཡོད་པ་དེའི་ཚེ། ཐེ་ཚོམ་ཅན་གྱི་ཤེས་པ་མེད་དོ་ཞེས་བྱ་བ་འདི་ནི་རང་གི་ཉམས་ལ་ཡོད་
 པ་ཡིན་ནོ། །དེ་བཞིན་ཏུ་བདེ་བ་དང་སྤྲུག་བསྐྱེད་དག་དང་། འདོད་ཆགས་དང་ཞེ་སྤང་དག་སྤར་
 པ་མེད་པ་ཡང་སྐྱུར་བར་བྱའོ། །ཇི་ལྟར་འགལ་བ་དག་མི་སྤར་པ་དེ་བཞིན་ཏུ་ཤེས་པ་མི་འགལ་བ་དག་གྲུང་སྤར་པ་
 མེད་པ་ཁོ་ན་ཡིན་ནོ། །གང་གི་ཚེ་ཞེས་བྱ་བ་རྒྱས་པར་འགྱུར་བ་ནི་ཇི་ལྟ་སྤར་པར་འགྱུར་ཏུ་ཟིན་གྲུང་འོན་གྲུང་སྟོ་
 དང་སྤྲ་མི་གསལ་བ་དག་གིས་གསལ་བ་དག་འཛིན་པར་ནི་མི་འགྱུར་ཏེ། ཉམས་རྒྱུང་བ་རིགས་མཐུན་པ་
 20 ཡིན་པའི་སྲིད་རོ། །ཉམས་རྒྱུང་བ་རིགས་མཐུན་པས་སྟོབས་དང་སྤན་པས་འཛིན་པ་ནི་མ་མཐོང་གི་མི་མཐུན་པ་ནི། ཉམས་

4 རྫོག་པའི་] CD ; བརྫོག་པ་ PN 8 བ་] CD ; om. PN 9 བ་] CD ; བ་ PN 9 འགྱུར་] CD ; བྱུང་
 PN 10 བ་] CD ; om. PN 12 སྟེ་] PN ; མོ་ CD 13 དང་] CD ; om. PN 18 གི་] CD ;
 om. PN 18 འགྱུར་] CD ; བྱུར་ PN 19 གིས་] CD ; གི་ PN 19 ཉི་] CD ; om. PN

རྒྱུ་དུས་ཀྱང་འཛིག་པར་འགྱུར་ཏེ། དཔེར་ན་རྒྱུ་མེ་ལྷ་སྤོམ་ལོ། །གང་ཡང་གནས་པའི་རྒྱ་མེད་པ་འཕྲོ་ཞེས་བྱ་
 བའི་གཏམ་ཚིགས་འདི་ནི་གནས་བཟུང་དབྱིག་བཤེས་ལ་སོགས་པས་གནས་པའི་རྒྱ་མེད་པའི་ཕྱིར་དངོས་པོ་
 རྣམས་འཛིག་པ་ཡིན་ལོ། ཞེས་སྒྲུབ་པ་ཡིན་ལོ། དེ་ཡང་རིགས་པ་མ་ཡིན་ཏེ། མེད་པ་ནི་རྒྱ་ཡིན་པར་
 འོས་པ་མ་ཡིན་པས་སོ། །ཚོས་དང་ཚོས་མ་ཡིན་པའི་དབང་གིས་ཞེས་ཟེར་བ་ནི་བྱེ་བྲག་པོ། །དེ་ལ་སྐྱེ་
 བ་དང་འཛིག་པའི་རྒྱ་ཚོས་དང་ཚོས་མ་ཡིན་པ་དག་ཀྱང་སྐད་ཅིག་སྐད་ཅིག་ཉིད་ལ་འཇུག་པ་ཐོབ་པ་དང་ 25
 ། གོགས་བྱེད་པར་འོས་པ་མ་ཡིན་ལོ། ཞེས་བྱ་བ་སྒྲུབ་ཏེ། སྐྱེ་བ་དང་འཛིག་པའི་རྒྱ་ཚོས་དང་། སྐྱེ་བ་དང་འཛིག་པའི་རྒྱ་
 ཚོས་མ་ཡིན་པོ། །སྐད་ཅིག་སྐད་ཅིག་ཉིད་ལ་ཞེས་བྱ་བ་ནི་སྐད་ཅིག་མ་དངོས་ལ་སྟེ། ཉེ་བར་བཏགས་པའི་སྐད་
 ཅིག་མ་ལ་མ་ཡིན་ལོ། ཞེས་བྱ་བའི་ཐ་ཚིག་གོ། །ཡང་ན་སྐད་ཅིག་སྐད་ཅིག་ཉིད་ལ་ཞེས་བྱ་བ་ནི་སྐད་ཅིག་སྐད་ཅིག་ལོ་
 རྣམས་ཞེས་བྱ་བའི་ཐ་ཚིག་གོ། །འཇུག་པ་ཐོབ་པ་དང་། གོགས་བྱེད་པ་ནི་འཇུག་པ་ཐོབ་པ་དང་། འཇུག་པ་ལ་
 གོགས་བྱེད་པ་སྟེ། སྐད་ཅིག་སྐད་ཅིག་ལ་འགྱུར་བར་འོས་པ་མ་ཡིན་ལོ། །རི་ལྷ་ཞེ་ན། མེ་ལྷེ་གང་ཞེས་བྱུང་ 30
 ར་ནས་པའམ། བྱམས་པ་ལ་ཕན་འདོགས་པར་འགྱུར་བ་དེའི་ཚོས་འཇུག་པ་རྟེན་པ་དེ་བསྐྱེད་པར་བྱེད་པས་དེ་ལྟར་ན་
 བསྐྱེད་པའི་རྒྱ་ཡང་ཡིན་ལོ། །གལ་ཏེ་དེ་ཞེས་པས་སྤྲོད་པའི་གནས་སྐབས་ན་དེ་ལ་ཕན་འདོགས་པར་བྱེད་ན་འཛིག་པའི་
 རྒྱ་ཡང་ཡིན་ལོ། ། དེ་བཞིན་དུ་ཚོས་མ་ཡིན་པ་ཡང་མེ་ལྷེ་གང་ཞེས་བྱུང་ན་འགའ་ལ་གཞོན་པར་འགྱུར་ན་དེའི་ཚོས་མ་
 ཡིན་པ་འཇུག་པ་རྟེན་པ་ནི་དེ་སྐྱེད་པར་བྱེད་ལ། གལ་ཏེ་དེས་སྤྲོད་པའི་གནས་སྐབས་ན་དེ་ཞེས་པས་གཞོན་པར་བྱེད་
 ར་འཛིག་པའི་རྒྱ་ཡང་ཡིན་པས་དེ་གཉིས་ཀྱི་འཇུག་པ་རྟེན་པ་ལས་མེ་ལྷེ་འགྱུར་བར་འགྱུར་རེ་ཞེས་ལོ། །དེ་དག་ལོ་ནས་ 35
 དེ་དག་གི་འཇུག་པ་འགགས་ཏེ་སྐད་ཅིག་དེ་ཉིད་ལ་དེ་རྣམས་འཛིག་པར་རིག་པར་མ་ཡིན་པས། སྐད་ཅིག་སྐད་ཅིག་
 ལ་གཉིས་པོ་འཇུག་པ་རྟེན་པ་དང་། གོགས་བྱེད་པ་ནི་རུང་བ་མ་ཡིན་ལོ། །རྒྱ་ཡོངས་སུ་བརྟགས་པ་འདི་ཡང་
 འདུས་བྱས་ཐམས་ཅད་ལ་བྱ་བར་རུས་ཞེས་བྱ་བ་རྒྱས་པར་འགྱུར་བ་ནི་ཚོས་དང་ཚོས་མ་ཡིན་པས་འཛིག་གོ་
 ཞེས་རྒྱ་ཡོངས་སུ་བརྟགས་པ་ནི་འདུས་བྱས་མི་རྟག་པ་རུལ་ཕྱུག་གཉིས་ལ་སོགས་པའི་གཞུགས་ལ་སོགས་པ་དང་ལས་
 ཐམས་ཅད་ལ་ཡང་བྱ་བར་རུས་པས་དེའི་ཕྱིར། མེ་དང་འབྲེལ་བ་ལས་ཤིང་ལ་སོགས་པ་འཛིག་གོ་ཞེས་བྱ་བ་དེ་ལྷ་བུ་ 40
 ལ་སོགས་པ་འདི་བརྗོད་པར་མི་བྱའོ། །དེའི་ཕྱིར་ཚོས་དང་ཚོས་མ་ཡིན་པ་དག་ནི་དེ་རྣམས་འཛིག་པའི་རྒྱ་གཞན་ལ་མི་
 ལྷོས་པའི་ཕྱིར་འདུས་བྱས་ཐམས་ཅད་སྐད་ཅིག་མ་ཉིད་དུ་གྲུབ་པས་བརྟན་མི་དགོས་སོ། །

21 ར་] CD ; om. PN 23 རོ་] CDP ; ར་ D the ‘indicative clause’-marker འོ་, described in HAHN (2005, p. 43) reflects the Sanskrit syntax much more closely than the ‘conditional verbal postfix’ transmitted in Derge. Note that—to us—the annotation to this point of contention is opaque in X 31 དེ་བསྐྱེད་] PN ; རི་བདེ་བ་རྟེན་ CD the adopted reading mirrors the Sanskrit syntax much more closely than the discarded reading—at the same time, the term བདེ་བ་ included in the discarded reading not feature in the Sanskrit original (यस्यार्विष उत्पत्तावनुग्रहो भवति चैत्रस्य मैत्रस्य वा । तस्य धर्म उपलब्धवृत्तिः तदुत्पादयतीत्येवमुत्पादहेतुर्विनाशहेतुरपि). 32 དེ་] CD ; རེ་ PN adopted reading corresponds to तद्विनाशम् 34 རྐྱེད་] CD ; PN (reading adopted since དེ་སྐྱེད་པར་བྱེད་ corresponds to तदुत्पादयति) 35 ཀྱི་] CD ; ཀྱིས་ PN (reading adopted since the Sanskrit original is तयोर्वृत्तिलाभात् = དེ་གཉིས་ཀྱི་འཇུག་པ་རྟེན་པ་ལས་) 36 རིག་པར་] PN ; རི་རིགས་པ་ CD 37 གོགས་བྱེད་] PN (=प्रतिबन्ध) ; གགས་བྱེད་ CD 37 བརྟགས་] CD ; རྟགས་ PN 42 བརྟན་] CD (=अलं विवादेन) ; བཅད་ PN

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།དེ་ཉིད་དམ་དེ་དང་འབྲེལ་བ་ལས་།

ཞེས་བྱ་བ་ནི་གལ་ཏེ་མེ་དང་འབྲེལ་བས་སྤྲོས་པའི་སྔོན་པོ་ཉིད་བསྐྱོག་ནས་དམར་པོ་ཉིད་སྐྱེད་པར་བྱེད་པ་དེ་ཞོ་ནས་
 45 དམར་པོ་བསྐྱོག་ནས་ཆེས་དམར་བ་སྐྱེད་པར་བྱེད་དོ་ཞེས་བྱ་བར་རྟོག་ན་རྒྱ་ཉིད་འཇིག་པར་བྱེད་པ་ཡིན་པར་འགྱུར་
 རོ། །འོན་ཏེ་མེ་རྣམས་ནི་རྣམ་ཅིག་མ་ཡིན་པའི་སྤྱིར་དེ་དང་འབྲེལ་བ་སྐྱེད་པར་བྱེད་པ་ཡང་གཞན་ཡིན་ལ། འཇིག་
 པར་བྱེད་པ་ཡང་གཞན་ཡིན་ནོ་ཞེས་བྱ་བར་རྟོག་ན། སྐྱེད་པར་བྱེད་པའི་རྒྱ་བྱེ་བྲག་མེད་པར་འགྱུར་ཏེ་རིགས་སྤྱ་མ་
 ཡིན་ནོ་ཞེས་བྱ་བ་ཐམས་ཅད་བཟོད་དོ། །རེ་ཞེས་མེ་རྣམས་རྣམ་ཅིག་མ་ཡིན་པའི་སྤྱིར། བྱེ་བྲག་ཏུ་སྐྱབ་ན་རྣམས་
 གྱིས་མེ་སྐྱེ་དག་ལ་སྐྱེད་པར་བྱེད་པ་ཡང་གཞན་ཡིན་ལ། འཇིག་པར་བྱེད་པ་ཡང་གཞན་ཡིན་ནོ་ཞེས་རྒྱ་བྱེ་བ་དད་པར་
 50 ཡོངས་སུ་བརྟག་པར་ནི་བྱ་བུ་ལ་རག་ན་ཐལ་བ་ནས་ས་དང་འབྲེལ་པའི་བར་ལས་སྤྱིན་བྱེད་ལས་
 སྐྱེས་པའི་བྱེ་བྲག་བྱུང་བ་ལ་གང་ལ་བརྟག་པར་བྱ་སྟེ། དེ་དག་གི་ལྟར་ན་ཐལ་བ་ལ་སོགས་པ་རྣམས་ཅིག་མ་
 མ་ཡིན་པས་དེར་རྒྱ་ཉིད་འཇིག་པར་བྱེད་པ་ཡིན་པར་འགྱུར་རོ། །འོ་ན་གང་རྒྱ་བསྐྱོལ་བ་ཞེས་བྱ་བ་ནི། གལ་ཏེ་
 མེ་དང་འབྲེལ་བ་དག་གིས་རྒྱ་འཇིག་པར་བྱེད་ན་འོ་ན་རི་ལྟར་རྒྱ་བསྐྱོལ་བ་རྣམས་ཟད་པར་འགྱུར་སྐྱམ་དུ་
 བསམས་པ་ཡིན་ནོ། །མེའི་ཁམས་ཞེས་བྱ་བ་ནི་དེ་དང་ཐ་མི་དད་པར་འདུག་པ་འཕེལ་བར་བྱེད་དོ། །དེའི་མཐུས་
 55 ན་རྒྱའི་ཚོགས་ཉམ་རྒྱུད་ཞིང་ཉམ་རྒྱུད་བར་འགྱུར་ཏེ་ཞེས་བྱ་བ་ནི་རྒྱའི་ཁྱད་པར་ལས་འབྲས་སུའི་ཁྱད་
 པར་དུ་འགྱུར་བས་ཉམ་རྒྱུད་བ་དང་ཆེས་ཉམ་རྒྱུད་བར་འགྱུར་ཞིང་། ཤིན་ཏུ་ཉམ་རྒྱུད་བའི་བར་དུ་གྱུར་པ་
 དང་མཐུག་ཏུ་རྒྱུན་ཡང་རྒྱུན་ཆགས་པར་མི་བྱེད་དེ་འབྲས་སུ་མི་སྐྱེད་ཀྱི་དངོས་པོ་མེད་པར་བྱེད་པ་
 ནི་མ་ཡིན་ནོ་ཞེས་བྱ་བའི་ཐ་ཚོགས་ལོ། །འཇིག་པའི་ངང་རྒྱལ་ཅན་ཡིན་པའི་སྤྱིར་ཞེས་བྱ་བ་རྒྱས་པར་འགྱུར་
 བ་ནི་འཇིག་པའི་ངང་རྒྱལ་ཅན་ཡིན་པའི་སྤྱིར། རང་འཇིག་པ་ནི་གཞན་གྱིས་འཇིག་པ་སྐྱེད་པ་མ་ཡིན་པས། བྱུང་
 60 བ་ཅམ་སྟེ་རྣམ་ཅིག་མ་གཅིག་རང་གི་བདག་ཉིད་དུ་རེད་ནས་འཇིག་ལོ། །རྒྱའི་མེ་བཞིན་ནོ་ཞེས་བྱ་བ་ནི་དཔེར་
 ན་རྒྱའི་མེ་རྣམས་ཅིག་མ་ཡིན་ཡང་རྒྱ་ཡུལ་གཞན་དུ་བར་ཆད་མེད་པར་བྱུང་བ་ལ་རྩ་སྟེག་པར་བྱེད་པའི་མེ་
 འགྲོའི་ཞེས་མངོན་པའི་ང་རྒྱལ་བྱེད་པ་དེ་དང་འབྲེལ། །འདྲིར་བསྐྱབ་པ་ནི་གཞུགས་ལ་སོགས་པ་ཡུལ་གཞན་དུ་བར་

50 རག་ན་] Note that Bh₁₃^{gn} appears to decipher རག་ in D as རེག, suggesting an emendation (back) to རག་

44 ཉིད་] CD ; ནི་ PN 44 སྐྱེད་] CD ; བསྐྱེད་ PN 45 བསྐྱོག་] CD ; སྐྱོག་ PN 45 བར་] CD ; བ་ PN 46 སྐྱེད་] CD ; བསྐྱེད་ PN 47 བ་] PN ; བས་ CD 49 གྱིས་] CD ; གྱི་ PN 50 བ་] CD ; om. PN 51 གང་ལ་] CD ; om. PN 52 གང་རྒྱ་] CD (ཡར་འཇོམ་འོ་ན་གང་); རྒྱ་གང་ PN 52 བསྐྱོལ་བ་] Note that བསྐྱོལ་བ་ is not attested to in the Sanskrit, wherein ‘water’ (आप) is left unqualified. 53 གིས་རྒྱ་] CD ; གི་རྒྱས་ 54 བསམས་] CD ; བསམས་ PN 56 ཆེས་] CD ; om. PN 57 སྐྱེད་] CD ; བསྐྱེད་ PN 57 མེད་པར་] CD ; མེད་པ་ PN 59 ནི་] CD ; ན་ PN 59 སྐྱེད་པ་] CDP ; སྐྱེད་པའི་ N 60 ཅིག་མ་] CD ; ཅིག་མ་ཅིག་ P ; ཅིག་མ་གཅིག་ N 61 ཆད་] CD ; om. PN 62 བསྐྱབ་] CD ; སྐྱབ་ PN

ཚད་མེད་པར་འབྱུང་བའི་དངོས་པོ་དག་ནི་འགྲོ་བ་མེད་པ་ཡིན་ཏེ། སྐད་ཅིག་མ་ཡིན་པའི་སྲིར་རྩེ་མེ་བཞེན་ནོ། །
 ལྷུས་གྱི་རྣམ་པར་རིག་བྱེད་དབྱིབས་ཡིན་ནོ་ཞེས་ཟེར་བ་ནི་བྱེ་བྲག་ཏུ་སྐྱེ་བ་ཡིན་ནོ། ། སྲོགས་གཅིག་གི་
སྒོ་ཞེས་བྱ་བ་ནི་འདི་ལ་སྲོགས་གཅིག་གི་སྒོ་ཡོད་པས་ན་སྲོགས་གཅིག་གི་སྒོ་སྟེ་དེར་དོ། ། མང་པོ་ནི་སལ་མེ་ཚེའོ། 65
 །ཐམས་ཅད་ཀྱང་དེ་དང་འབྲེལ་ཞེས་བྱ་བ་ནི་སྲོགས་གྱི་སྒོ་བྱེད་ཏུ་སལ་ཆེ་བ་ལ་ནི་མཐོན་པོ་ཞེས་འདོགས་ལ།
 ལྷུར་ཏུ་སལ་ཆེ་བ་ལ་ནི་དམའ་བ་ཞེས་བྱ་སྟེ། འདི་ནི་སྲོགས་ཡིན་ནོ། །དབེར་ན་མགལ་མེ་ཞེས་བྱ་བ་ནི་དབྱིབས་
ནི་རྣམས་སྲུ་མེད་དེ་དེ་འཛིན་པ་ཁ་དོག་འཛིན་པ་ལ་སྒོས་པའི་སྲིར་ན་མགལ་མེའི་འཁོར་ལོ་བཞེན་ནོ། །ཡང་ན་
 དབྱིབས་ནི་རྣམས་སྲུ་མེད་དེ། གཟུགས་འཛིན་པ་ལ་སྒོས་པའི་སྲིར་འབྲེལ་སྲུང་པོ་བཞེན་ནོ་ཞེས་བྱ་བ་ཡིན་ནོ།

AKVy^{Tib} 4.3f

།འདི་དབང་པོ་གཉིས་གྱིས་གཟུང་བར་འབྱུར་ཞེས་བཤད་པ་དང་། བྱེ་བྲག་ཏུ་སྐྱེ་བ་རིང་པོ་ཉིད་ལ་སོགས་ 70
 པ་ནི་ལྷུས་གྱི་དབང་པོས་འཛིན་པ་མ་ཡིན་ནོ། ། འོ་ན་ཅི་ཞེ་ན་རེག་བྱའི་ཡན་ལག་དག་ཁོ་ན་དེ་ལྷུར་གནས་པ་ལ་རིང་
 པོ་ལ་སོགས་པར་འཛིན་པར་འབྱུར་ཏེ། དེ་བས་ན་འདི་ནི་གཉིས་གྱིས་འཛིན་པར་མི་འབྱུར་རོ་ཞེས་སྐྱེ་བར་འབྱུར་
 བས་དེའི་སྲིར་ཡང་ན་ཇི་ལྷུར་རེག་བྱ་ལ་ཞེས་བྱ་བ་འདི་རྒྱས་པར་སྒོས་སོ། །དོན་ཅི་ཞེ་ན། ཇི་ལྷུར་རེག་བྱ་
ལ་རིང་པོ་དང་ལྷུང་ཏུ་ལ་སོགས་པ་འཛིན་མོད་གྱི། དབྱིབས་ནི་རེག་བྱའི་སྐྱེ་མཆེད་གྱིས་བརྟུན་པ་ཡང་མ་ 75
 ཡིན་པ་ལྟར། །ཁ་དོག་ལ་རིང་པོ་ལ་སོགས་པ་འཛིན་པ་ཡང་དེ་དང་འབྲེལ་བར་ཡིད་ཆེས་པར་བྱ་སྟེ། གཟུགས་གྱི་སྐྱེ་
 མཆེད་གྱིས་བརྟུན་པའི་དབྱིབས་དོན་གཞན་ཏུ་བྱུར་བ་ནི་མེད་དོ་ཞེས་བྱ་བའི་བྲ་ཚིག་གོ། །ཡང་ན་བྱེ་བྲག་ཏུ་སྐྱེ་བས་
 དེ་ལ་ནི་རེག་བྱ་དང་ལྷན་ཅིག་སྒྲོན་པའི་སྲིར་དྲན་པ་ཅམ་ཡིན་གྱི་ཞེས་བྱ་བར་རྒྱས་པར་སྐྱེས་ཏེ། དབྱིབས་དེ་
 ལ་ནི་རེག་བྱ་དང་ལྷན་ཅིག་སྒྲོན་པའི་སྲིར་ཏེ་འཇམ་པ་ཉིད་ལ་སོགས་པའི་རེག་བྱ་དང་ལྷན་ཅིག་སྒྲོན་པར་
 འབྱུར་བའི་སྲིར། དྲན་པ་ཅམ་ཡིན་གྱི་རིང་པོ་ལ་སོགས་པའི་དབྱིབས་མངོན་སྲུང་ཏུ་འཛིན་པ་ནི་མ་ཡིན་ 80
 ཏེ་དབེར་ན་ལྷན་ཅིག་སྒྲོན་པའི་སྲིར་མེའི་གཟུགས་མཐོང་ནས་མེ་དེའི་ཚ་བའི་དྲན་པ་འབྱུང་
བ་དང་ལྷན་ཅིག་སྒྲོན་པའི་སྲིར་མེ་ཏོག་ཅམ་པ་ཀའི་དྲི་བརྒྱམས་ནས་དེའི་ཁ་དོག་གི་དྲན་པ་འབྱུང་བ་བཞེན་ནོ།
 །སྒོ་བ་དཔོན་གྱིས་འདི་ལ་ནི་འབྲུལ་པ་མེད་པའི་སྲིར་གཞན་གྱིས་གཞན་དྲན་པར་རིགས་གྱི་ཞེས་བྱ་བ་
 རྒྱས་པར་སྒོས་ཏེ། མེ་ལ་སོགས་པ་འདི་ལ་ནི་ཚ་བ་ཉིད་དང་། །ཁ་དོག་འབྲུལ་པ་མེད་པའི་སྲིར་གཞན་གྱིས་
གཞན་ཏེ། མེའི་གཟུགས་གྱིས་ཚ་བ་ཉིད་དང་མེ་ཏོག་གི་དྲིས་དེའི་ཁ་དོག་དྲན་པར་རིགས་སོ། །རེག་བྱ་ནི་རྩུང་
ཟད་ཀྱང་ངེས་པ་མེད་དོ་ཞེས་བྱ་བ་རྒྱས་པར་འབྱུང་བ་ནི་གང་ལས་རེག་བྱ་ལ་རེག་ནས་རིང་པོ་ལ་སོགས་ 85
པའི་དབྱིབས་འདི་ངེས་པར་དྲན་པར་འབྱུར་བ་འཇམ་པ་ཉིད་ལ་སོགས་པའི་རེག་བྱ་ནི་རྩུང་ཟད་ཀྱང་རིང་པོ་ལ་

65 གཅིག་] CD ; ཅིག་ PN 65 གཅིག་] CD ; ཅིག་ PN 68 ན་] CD ; om. PN 81 བརྒྱམས་] CD ;
 ལྷུས་ PN 82 །སྒོ་བ་དཔོན་གྱིས་] Note that the Tibetan here specifies an unnamed speaker, who in the
 Sanskrit remains implicit (आह) 84 གཟུགས་གྱིས་] CD (अग्रिरूपेणोष्णतायाः); གཟུགས་གྱི་ PN

མོགས་པའི་དབྱིབསགང་ལ་ཡང་ངེས་པ་མེད་དོ། །གང་ན་མེའི་གཟུགས་ཡོད་པ་དེ་ནི་དེའི་ཚ་བ་ཉིད་ཡོད་ལ།
 གང་ན་མེ་ཉོག་ཙམ་པ་ཀའི་དྲི་ཡོད་པ་དེ་ནའང་འདྲིའི་གཟུགས་ཡོད་ཀྱི་གང་ན་འཇམ་པ་ཉིད་དང་རྩུབ་པ་ཉིད་ཡོད་པ་
 དེ་ན་རིང་བ་ཉིད་དང་ལུང་བ་ཉིད་ཡོད་པ་ནི་མ་ཡིན་ནོ། །དེ་ལྟ་བུས་ན་དེའི་ཚ་བ་ཉིད་དང་། དེའི་གཟུགས་དག་ནི་
 90 གདོན་མི་ཟ་བར་དྲན་པར་བྱང་གི་དབྱིབས་ནི་གདོན་མི་ཟ་བར་དྲན་པར་མི་འགྱུར་ལོ། །འོན་ཏེ་རེག་བྱ་དང་
དབྱིབས་དག་ལྟན་ཅིག་སྦྱོད་པར་ངེས་པ་མེད་ཀྱང་ངེས་པར་དབྱིབས་དྲན་པར་གྱུར་ན་ནི་ཁ་དོག་
ཀྱང་འགྱུར་ཏེ། དེས་པར་དྲན་པར་ཞེས་བྱ་བར་སྦྱར་ཏེ། རེག་བྱ་དེ་ཁོ་ན་རེག་ནས་དྲན་པར་འགྱུར་རོ་ཞེས་བྱ་བའི་
 ཐ་ཚེག་སོ། །ཇི་སྟེ་ཡང་ངེས་པར་ཁ་དོག་དྲན་པར་མི་འགྱུར་ན། ཡང་ན་ནི་ཁ་དོག་བཞིན་དུ་དབྱིབས་ཀྱང་
ངེས་པར་མི་འགྱུར་ཏེ། རིང་པོ་ལའང་ལུང་དུར་ཤེས་ལ། ལུང་དུ་ལ་ཡང་རིང་པོར་ཤེས་པར་འགྱུར་ལོ། །ཅིའི་
 95 ལྱིར་ཞེ་ན། རེག་བྱ་ལས་ཁ་དོག་ནི་ངེས་པར་དྲན་པར་མི་འགྱུར་ཏེ། རེས་འགའ་དམར་པོ་ལ་ཡང་མེར་པོར་ཤེས་ལ།
 མེར་པོ་ལ་ཡང་དམར་པོར་ཤེས་སོ། །དེ་ལྟ་ཡང་མ་ཡིན་ཞེས་བྱ་བ་ཇི་སྟར་དེ་སྟར་མ་ཡིན་ཞེ་ན། ཇི་སྟར་
 ཁ་དོག་ངེས་པར་དྲན་པར་མི་འགྱུར་བ་དེ་སྟར་དབྱིབས་ཀྱང་ངེས་པར་དྲན་པར་མི་འགྱུར་བ་ཞེས་བྱའོ། །འོ་ན་ཅི་ཞེ་ན།
 ཁ་དོག་ངེས་པར་མི་འགྱུར་གྱི་དབྱིབས་ནི་ངེས་པར་དྲན་པར་འགྱུར་ལོ། །དེ་བས་ན་རེག་བྱ་ལས་དབྱིབས་འདི་དྲན་
པར་ནི་རིགས་པ་མ་ཡིན་ནོ། །འོ་ན་ཇི་སྟར་རིང་པོའི་སྒོའམ་ལུང་དུའི་སྒོ་འགྱུར་ཞེ་ན། འདི་ནི་སྐྱོགས་གཅིག་གི་སྒོར་ཁ་
 100 དོག་གསལ་མ། རེག་བྱ་པལ་མེ་ཆེ་འཛིན་པ་ལ་རིང་པོའི་རྣམ་པར་རྟོག་པའི་སྒོ་འགྱུར་ལོ། །ཞེས་བཤད་ཟིན་ཏེ། དེ་ལྟ་བུ་
 ལ་སོགས་པ་ཡིན་པར་ཁོང་དུ་རྒྱུད་པར་བྱའོ། །དེ་མོ་བགྲམ་པ་ལ་ཞེས་བྱ་བ་རྒྱས་པར་འགྱུར་བ་ནི་དེ་མོ་བགྲམ་
པ་ཁ་དོག་དང་དབྱིབས་དུ་མ་རྣམ་པ་མང་པོར་སྣང་བ་ནི་རིང་པོ་ལ་སོགས་པར་དབྱིབས་གཅིག་དུ་སྣང་སྟེ།
དེ་བས་ན་ཁ་དོག་དང་དབྱིབས་དུ་མ་སྣང་བའི་ལྱིར་དབྱིབས་མང་པོ་ཡང་སྐྱོགས་གཅིག་དུ་འགྱུར་ཏེ།
 གང་ན་རིང་པོ་ཉིད་ཡོད་པ་དེ་ཉིད་དུ་ལུང་དུ་ལ་སོགས་པ་འཛིན་པའི་ལྱིར་ལོ། །དེ་ཡང་རིགས་པ་མ་ཡིན་ཏེ་
 105 ཁ་དོག་བཞིན་ནོ། །ཇི་སྟར་ཁ་དོག་ཐོགས་པ་དང་བཅས་པ་ཡིན་པའི་ལྱིར་སྐྱོགས་གཅིག་པར་མི་འགྱུར་བ་ལྟར་
 དབྱིབས་ཀྱང་དེ་དང་འདྲའོ། །དེ་ལྟ་ཡིན་ན་ཚེས་ཅན་གྱི་བྱུང་པར་ལས་བསྐྱོག་པའི་ལྱིར་དབྱིབས་རྣམས་སྟེ་ཡོད་
དོ་ཞེས་བྱ་བའི་སྐྱོགས་སྦྱོན་དང་བཅས་པར་འགྱུར་ལོ།

87 གང་ལ་ཡང་ངེས་པ་] CD (=कचिद्-अपि दीर्घादौ नियतम्); ལ་ངེས་པ་མེད་པ་ PN 87 ནི་] CD; ན་ PN 90
 དྲན་པར་] CD; དྲན་པ་ PN 94 ལའང་] CD; ལ་ཡང་ PN 96 དེ་ལྟ་] CDP; དེ་ལྟ་ན་ N 96 དེ་སྟར་] CD;
 དེ་སྟར་ PN 98 ན་] CD; om. PN 99 གཅིག་] CD; ཅིག་ PN 101 དེ་མོ་] Bh₁₄⁹² deciphers
 D as giving དེ་མོས་, and declares his preference for དེ་མོ་ 101 བགྲམ་པ་] Bh₁₄⁹² deciphers P as giving
 བགྲམ་, declaring his preference for བགྲམ་ 102 གཅིག་] CD; ཅིག་ PN 103 དུ་མ་] CD (=अतो
 ७नेकसंस्थानदर्शनाद); སྟེ་མི་ PN 103 གཅིག་] CD; ཅིག་ PN 105 བ་] CDP བར་ N 106 རྣམས་] CD;
 རྣམས་ PN 107 དོ་] CD; དེ་ PN

AKVy^{Tib} 4.3ḥ

དེ་རྒྱལ་ལ་མེད་

ཅེས་བྱ་བ་ནི་ཇི་ལྟར་སྡོན་པོ་ལ་སོགས་པའི་གཞུགས་རྒྱལ་སྤྱོད་ཀྱི་རྣམས་བརྒྱད་ལ་སོགས་པ་ཡོད་པ་དེ་ལྟར་རིང་པོ་ལ་
 སོགས་པའི་དབྱིབས་ནི་རྒྱལ་སྤྱོད་ལ་མེད་དོ། །དབྱིབས་རྒྱལ་སྤྱོད་ལ་མེད་དོ་ཞེས་བྱ་བ་ཇི་ལྟར་ཤེས་ཤེ་ན། 110
 དབྱིབས་རིང་པོ་འགྲིབ་ན་རིང་པོའི་སློབ་མེད་པའི་སྤྱིར་ཉེ། དབྱུག་པ་རིང་པོ་དམིགས་ནས་དེ་ཉིད་འགྲིབ་ན་རིང་པོའི་སློབ་
 ལྟོག་གོ། སྡོན་པོ་ལ་སོགས་པའི་རྣམས་དམིགས་ནས་འགྲིབ་ན་དེ་ལ་སེར་པོའི་སློབ་མི་འབྱུང་གི་རིང་པོའི་རྣམས་འགྲིབ་ན་
 རི་ལྷུང་རྒྱུ་མི་འབྱུང་གི་དེའི་སློབ་མི་འབྱུང་དོ། །དབྱིབས་དེ་ཉིད་རིང་པོ་ལ་སོགས་པ་དང་ལྷུང་རྒྱལ་སོགས་པའི་སློབ་
 བརྒྱད་དོ་ཞེས་བརྗོད་པར་ཡང་མི་རིགས་པ་མ་ཡིན་ཉེ། དེ་ལྟར་བས་ན་མང་པོ་དེ་ལྟར་གནས་པ་དག་ཁོ་ན་
 ཞེས་བྱ་བ་ཐམས་ཅད་བརྗོད་པར་བྱའོ། །འོན་ཏེ་དབྱིབས་ཀྱི་རྒྱལ་སྤྱོད་ལ་མེད་ཅེས་བྱ་བ་རྒྱས་པར་འབྱུང་ 115
 བ་ནི་དབྱིབས་ཀྱི་རྒྱལ་སྤྱོད་ལ་དག་ཁོ་ན་སྤོགས་གཅིག་གི་སློབ་ལ་སོགས་པའི་རིམ་པས་དེ་ལྟར་གནས་པ་ལ་
 རིང་པོ་ལ་སོགས་པའི་མིང་འདོགས་ཉེ། དེའི་དོ་བོ་ཉིད་མ་ཡིན་པ་དག་དེ་ལྟར་གནས་པ་ལ་ནི་དེའི་མིང་འཕྲོབ་
 པར་འོས་པ་མ་ཡིན་ནོ་སྐྱམ་རྒྱུ་བསམས་པ་ཡིན་ནོ། །དབྱིབས་ཀྱི་ཡན་ལག་རྣམས་ནི་ཁ་དོག་ལ་སོགས་པ་
 བཞིན་རྒྱ་རང་གི་དོ་བོར་གྲུབ་པ་ཡང་མེད་ཅེས་བྱ་བ་ནི་ཁ་དོག་གི་ཡན་ལག་རྣམས་ནི་ཡན་ལག་རེ་རེ་ལ་
 སྡོན་པོ་ལ་སོགས་པ་ཉིད་རྒྱ་འཛིན་པའི་སྤྱིར་རང་གི་དོ་བོར་རབ་རྒྱུབ་པ་ཡིན་ནོ། །དབྱིབས་ཀྱི་རྒྱལ་སྤྱོད་ལ་རྣམས་ 120
 རི་དེ་ལྟར་ཡན་ལག་རེ་རེ་ལ་རིང་པོ་ལ་སོགས་པ་ཉིད་རྒྱ་ཡང་མི་འཛིན་ཉེ། དེ་ལྟར་བས་ན་རང་གི་དོ་བོར་རབ་རྒྱུབ་
 པ་ཡིན་ནོ། །གལ་ཏེ་དེ་དག་རིང་པོ་ལ་སོགས་པའི་དོ་བོ་ཉིད་ནི་མ་ཡིན་པ་ཉིད་ཀྱི་གནས་པའི་བྱུང་པར་ལས་རིང་
 པོ་ལ་སོགས་པའི་སློབ་ཀྱི་རྒྱ་དག་ལྟར་འབྱུང་ན་གོ། །ཁ་དོག་ལ་སོགས་པའི་རྒྱལ་སྤྱོད་ལ་དག་ཁོ་ན་གནས་པའི་བྱུང་པར་
 ལས་རིང་པོ་ལ་སོགས་པའི་སློབ་ཀྱི་རྒྱ་དག་ལྟར་འབྱུང་དོ་ཞེས་བྱ་བར་ཡང་ཅི་སྟེ་མི་འདོད། འོ་ན་གང་ཁམས་པའི་སློབ་
 རྣམས་ཁ་དོག་གྲུང་ཐ་མི་དད་ཅེས་བྱ་བ་ནི་གལ་ཏེ་དབྱིབས་ཁ་དོག་གནས་པ་ཅོམ་ཞེས་ཡིན་པར་གྱུར་ན། དོན་ 125
 ཐ་དད་པ་མེད་པའི་སྤྱིར་རྣམས་ལ་སོགས་པའི་རྣམས་ཁ་དོག་ཐ་མི་དད་ན་དབྱིབས་གྲུང་ཐ་དད་པ་མ་
 ཡིན་པར་འབྱུང་པོ། །མ་བཤད་དམ་ཞེས་བྱ་བ་རྒྱས་པར་འབྱུང་བ་ནི་ཇི་ལྟར་གནས་པར་འབྱུང་བའི་ཁ་
 དོག་ལ་རིང་པོ་ལ་སོགས་པར་མིང་འདོགས་པ་སྟེ། སྤོགས་གཅིག་གི་སློབ་ཁ་དོག་ལ་མེད་ཅེས་
 བྱ་བ་ལ་སོགས་པ་རྒྱས་པར་བཤད་པ་ཡིན་ནོ། །དབུལ་ན་སྤོག་མ་ལ་སོགས་པ་ཞེས་བྱ་བ་རྒྱས་པར་འབྱུང་

109 གྱི་] CD ; གྱིས་ PN 110 རྒྱལ་སྤྱོད་] Note that the Tibetan རྒྱལ་སྤྱོད་ (=परमाणु) does not mirror
 the reading in any of the extant Sanskrit sources (अनौ) 110 ཤེ་] CD ; ཞེ་ PN 111 འགྲིབ་] CD ;
 འགྲིབས་ PN 111 འགྲིབ་] CD ; འགྲིབས་ PN 112 འགྲིབ་] CD ; འགྲིབས་ PN 112 འགྲིབ་] CD ; འགྲིབས་
 PN 114 བརྒྱད་] CD ; རྒྱུད་ PN 116 གཅིག་] CD ; ཅིག་ PN 120 དོ་བོར་] CD ; དོ་བོ་ PN 120
 གྱི་] CD (=संस्थानप्रपरमाणवः); རི་ PN 122 ཡིན་པ་] CD ; ཡིན་ PN 124 ཡང་] CD ; om. PN 124
 པའི་] CD ; ས་སའི་ P ; སའི་ N 125 རྣམས་] CD ; རྣམས་གྲུང་ PN 125 པ་] CD ; om. PN 126
 དད་ན་དབྱིབས་གྲུང་ཐ་] CD ; om. PN 128 གཅིག་] CD ; ཅིག་ PN

130 བ་ནི། ཇི་ལྟར་གྲོག་མ་ལ་སོགས་པ་ཁ་དོག་དང་དབྱིབས་གཅིག་པ་ཡིན་ལ། དེ་དག་གི་སྤྱིང་བ་ནི་ཡུལ་ལ་ལར་ནི་
 གཞན་ཏུ་སྤྱང་ལ། ལ་ལར་ནི་གཞན་ཏུ་སྤྱང་བ་དང་། ལྷུམ་པོ་ལ་སོགས་པ་ཐ་དད་པ་ཞེས་བྱ་བ་ལ་སོགས་པ་
 ཡང་དེ་དང་འབྲེལ། དེ་བཞིན་ཏུ་ཁ་དོག་ཐ་མི་དད་ཀྱང་དབྱིབས་ཐ་དད་པར་འགྱུར་ཤོ། ། འོ་ན་གང་ལྷན་
 ལྷན་དང་ཞེས་བྱ་བ་རྒྱས་པར་འབྱུང་བ་ནི་འོ་ན་གང་ལྷན་ལྷན་དང་ལྷན་སྤོང་ཏུ་མ་དང་མི་དད་སྤྱང་པོ་ཆེ་ལ་
 སོགས་པ་འི་ཁ་དོག་མ་མཐོང་བར་རིང་པོ་དང་། ལྷན་ཏུ་དང་ལྷུམ་པོ་ལ་སོགས་པ་མཐོང་བར་འགྱུར་བ་
 135 དེ་ནི་ལྷ་བྱ་ཞེས་བྱ་བའི་ཚིག་ལྷག་མ་ཡིན་ལོ། ། གལ་ཏེ་དབྱིབས་ཁ་དོག་ལས་རིགས་གཞན་ཞེས་ཡིན་པར་མ་གྱུར་ན་ནི་
 ལྷར་སྤོང་པོ་འཇམ། སེར་པོ་ཞེས་བྱ་བར་མི་མཐོང་བ་དེ་བཞིན་ཏུ་དབྱིབས་ཀྱང་རིང་པོ་ཉིད་དམ་ལྷན་ཏུ་འོ་ཞེས་བྱ་བར་
 མཐོང་བར་ཡང་མི་འགྱུར་བ་ཞེས་ན་རེས་འགའ་འང་མཐོང་གྲེ། དེའི་སྤྱིར་དབྱིབས་ནི་རིགས་གཞན་ཡིན་ལོ།
 ། སྤྱིང་བ་དང་དམག་ལ་ཡོངས་སུ་རྟོག་པ་བཞིན་ནོ་ཞེས་བྱ་བ་ནི། ཇི་ལྟར་ལྷན་ལྷན་བྱ་བ་འཇམ་གྲོག་མ་
 མི་གསལ་བ་མཐོང་ནས་སྤྱིང་རིང་པོ་ཞེས་གོ་ཞེས་རྟོག་པར་བྱེད་པ་འཇམ་ཇི་ལྟར་ལྷན་ལྷན་ན་སྤྱང་པོ་ཆེ་ལ་སོགས་པ་
 140 མི་གསལ་བ་མཐོང་ནས་དམག་འདི་ནི་བསྐྱེལ་ཏེ་རྣམ་པར་གནས་སོ་ཞེས་ཡོངས་སུ་རྟོག་པར་བྱེད་པ་ལྷར་འདི་ཡང་
 དེ་དང་འབྲེལ། དེ་ནི་གདོན་མི་ཟ་བར་དེ་ལྟར་ཤེས་པར་བྱ་གྱི་ཞེས་བྱ་བ་ནི་ད་གཟོད་ཇི་སྐད་ཏུ་དབྱིབས་
 རིགས་གཞན་མེད་ཀྱང་། དེ་དག་གིས་དེ་ན་ཁ་དོག་ཁོ་ན་མི་གསལ་བ་མཐོང་བས་རིང་པོ་ལ་སོགས་པར་ཡོངས་སུ་
 རྟོག་པར་བྱེད་དོ་ཞེས་བཤད་པ་ལྷ་བུའོ། ། གང་རེས་འགའ་ཞེས་བྱ་བ་རྒྱས་པར་འབྱུང་བ་ལ། ཡོངས་སུ་ཆད་
 པ་ངེས་པར་མི་ཟིན་པ་ཞེས་བྱ་བར་ནི་དབྱིབས་ངེས་པར་མི་ཟིན་པའོ། ། ཚོགས་པ་ཙམ་དང་མི་གསལ་
 145 བ་གྱི་སྤོང་པོ་ལ་སོགས་པ་ཉིད་ཏུ་མི་མདོན་པར་སྤྱང་བ་ཡིན་ལོ། ། ཇི་ལྟར་ཁ་དོག་དང་དབྱིབས་ལས་མ་གཏོགས་
 པའི་གཟུགས་ཀྱི་སྐྱེ་མཆེད་ཀྱང་ཡོད་པ་མ་ཡིན་པས་རྗེས་གཞན་ཅུང་ཟད་ཀྱང་མི་རྟོག་པ་དེ་བཞིན་ཏུ་དབྱིབས་ཀྱང་ཁ་
 དོག་ལས་མ་གཏོགས་པར་བརྟུག་པར་མི་བྱའོ། ། མདོ་སྤེལ་བྱེད་ཅེས་བྱ་བ་ནི་མདོ་སྤེལ་བྱེད་ཅག་ཅེས་བྱ་བའི་
 ཐ་ཚིག་གོ། ། ཇི་ལྟར་ལྷན་གྱི་ལས་སུ་འདོགས་པར་བྱེད་ཅེས་བྱ་བ་ནི་བཏགས་པ་ཡོད་པའི་སྤྱིར་ལྷན་གྱི་
 ལས་སུ་མི་རུང་དོ་སྣམ་ཏུ་བསམས་ནས་འདྲི་བ་ཡིན་ལོ། ། ལྷན་ལ་བརྟེན་པ་ཞེས་བྱ་བ་ནི་ལྷན་ལ་དམིགས་པ་
 150 ཞེས་བྱ་བའི་དོན་ཏོ། ། གང་ཞེས་གི་ལྷན་འཇུག་པར་འགྱུར་བ་དེ་ནི་ལྷན་ལ་བརྟེན་པའི་ལས་ཡིན་ཏེ། དེའི་སྤྱིར་
 དེ་དང་དེར་ལྷན་འཇུག་པར་བྱེད་པའི་སེམས་པ་གང་ཡིན་པའོ་ཞེས་བྱ་བ་སློམ་སོ། ། ཅི་རིགས་
 པར་རིག་པར་བྱའོ་ཞེས་བྱ་བ་ནི་དག་ལ་བརྟེན་པའི་ལས་ནི་དག་གི་ལས་སོ། ། ཡིད་གྱི་ལས་ནི་ཡིད་གྱི་ལས་སམ་
 ཡིད་དང་མཚུངས་པར་ལྷན་པའི་ལས་ནི་ཡིད་གྱི་ལས་ཡིན་ཏེ། དེས་ན་ཅི་རིགས་པར་ཞེས་བཤད་དོ། ། རྣམ་
 པར་རིག་བྱེད་མེད་པའི་སྤྱིར་ཞེས་བྱ་བ་རྒྱས་པར་འབྱུང་བ་ནི་གལ་ཏེ་རྣམ་པར་རིག་བྱེད་མེད་པར་གྱུར་ན།

141 གདོན་མི་ཟ་བར་] Note that གདོན་མི་ཟ་བར་ (=अवश्यम्) does not reflect the extant and consulted Sanskrit.

130 གི་] CD(=तेषां च पङ्क्तिरिति); om. PN 135 ལྷ་བྱ་ཞེས་] CD; ལྷ་བྱ་ཞེ་ན་ P; ལྷར་བྱ་ཞེ་ན་ N 135
 ར་] CD; པ་ PN 141 གཟོད་] CD; བཟོད་ PN 142 ར་] CD; om. PN 142 རིང་པོ་] CD(वीर्ष-
 आदिपरिकल्प); རི་བོ་ PN 145 མདོན་] CD; སྤོང་ PN 145 ལས་] CD; om. PN 146 ཀྱང་] CD; om.
 PN 147 ལས་] CD; ལ་ PN 147 མདོ་སྤེལ་] Note that the Sanskrit does not specify the addressee
 as Sautrāntikas. 150 གི་] CD(=यस्य हि कायः); གིས་ PN

འདོད་པ་ན་སྦྱོད་པའི་རྣམ་པར་རིག་བྱེད་མ་ཡིན་པ་ཡང་མེད་པར་འགྱུར་ཏེ། འདོད་པ་ན་སྦྱོད་པའི་ 155
 རྣམ་པར་རིག་བྱེད་མ་ཡིན་པ་ནི་རྣམ་པར་རིག་བྱེད་ལ་རག་ལས་པ་ཡིན་གྱི་སེམས་ཀྱི་རྗེས་སུ་འདུག་པ་ནི་མ་ཡིན་ལོ།
 །།
 བཅའ་པོ་སྤྲུམ་ཅུ་པ། དེ་ཡང་དེ་ལྟར་མེད་པས་ཉེས་པ་ཆེན་པོར་ཐལ་བར་འགྱུར་ཏེ། ལྷོ་མ་པ་དང་ལྷོ་མ་པ་མ་ཡིན་
 པ་མེད་པའི་ཉེས་པ་དང་རྗེས་ལས་བྱུང་བའི་བསོད་ནམས་བྱ་བའི་དངོས་པོས་བསོད་ནམས་འཕེལ་བ་མེད་པའི་ཉེས་
 པ་ཞེས་བྱ་བ་དེ་ལྟ་སུ་ལ་སོགས་པར་ཐལ་བར་འགྱུར་རོ། །ཐལ་བ་རྣམས་ལ་ཡང་ཐལ་བའི་གཉེན་པོ་དེ་ག་ 160
 ཡོད་དེ་ཞེས་བྱ་བ་ནི་དེའི་ལན་ཡོད་དོ་ཞེས་བྱ་བའི་ཐ་ཚིག་གོ། །ལུས་ཀྱི་ལས་ཞེས་བྱ་བ་ནི་ལུས་ལ་བརྟེན་
 པ་ཞེས་བྱ་བའི་ཐ་ཚིག་གོ། །མཉམ་པར་གཞག་པའི་རྣམ་པར་རིག་བྱེད་མ་ཡིན་པ་བཞིན་དུ་ཞེས་བྱ་བ་
 ནི་ཇི་ལྟར་མཉམ་པར་གཞག་པའི་རྣམ་པར་རིག་བྱེད་མ་ཡིན་པ་སེམས་ཀྱི་རྗེས་སུ་འདུག་པ་ཡིན་པ་ལྟར་སོ་སོར་ཐར་
 པའི་ལྷོ་མ་པ་ལ་སོགས་པའི་མཚན་ཉིད་ཀྱི་རྣམ་པར་རིག་བྱེད་མ་ཡིན་པ་ཡང་དེ་དང་འབྲ་བར་ཡང་འགྱུར་རོ། །མདོ་རྗེ་
 པ་རྣམས་ཀྱིས་དེ་ལྟར་མི་འགྱུར་ཏེ་ཞེས་བྱ་བ་སྦྱོང་ཏེ། མཉམ་པར་གཞག་པ་མ་ཡིན་པའི་སེམས་པའི་ཁྱད་ 165
 པར་གྱིས་དེའི་འཕེན་པ་ཁྱད་པར་ཡོད་པའི་སྲིར་སེམས་ཀྱི་རྗེས་སུ་འདུག་པར་མི་འགྱུར་ཏེ། མཉམ་པར་
 གཞག་པ་མ་ཡིན་པའི་རྣམ་པར་རིག་བྱེད་མ་ཡིན་པ་འཕངས་པའི་སྲིར་རོ་ཞེས་བྱ་བའི་ཐ་ཚིག་གོ། །བྱེད་ཀྱི་རྣམ་པར་
 རིག་བྱེད་དེ་ཡོད་ཅིང་མེད་པ་མ་ཡིན་ན་ཡང་རྣམ་པར་རིག་བྱེད་མ་ཡིན་པ་འཕངས་པར་བྱ་བ་ནི་སེམས་པའི་
 ལྷོ་བས་དང་མཐུ་ལ་རག་ལས་པ་ཡིན་ཏེ་ལྷོ་ས་པ་ཡིན་ལོ། །ཅིའི་སྲིར་ཞེ་ན། ལྷན་པའི་སྲིར་ཏེ་མི་གསལ་བའི་
 སྲིར་རོ། །སེམས་པའི་ལྷོ་བས་མེད་པ་ནི་རྣམ་པར་རིག་བྱེད་མ་ཡིན་པ་དེ་བསྐྱེད་པར་མི་ལུས་ཏེ། ཡང་དག་པར་ལེན་ 170
 པའི་སེམས་པ་མེད་ན་རྣམ་པར་རིག་བྱེད་ཀྱི་ན་བྱུང་བས་ནི་རྣམ་པར་རིག་བྱེད་མ་ཡིན་པ་སྐྱེད་པར་མི་བྱེད་དོ།

AKVy^{Tib} 4.3^d

།རག་རྣམ་པར་རིག་བྱེད་ནི་

ཞེས་བྱ་བ་ལ་ནི་ཞེས་བྱ་བའི་རྒྱ་ནི་ཁྱད་པར་དུ་བྱ་བ་ཡིན་ཏེ། ཇི་ལྟར་ལུས་ཀྱི་རྣམ་པར་རིག་བྱེད་དབྱིབས་ཀྱི་བདག་
 ཉིད་ཡིན་པ་ལྟར་དག་གི་རྣམ་པར་རིག་བྱེད་ནི་མ་ཡིན་ལོ། །འོ་ན་ཅི་ཞེ་ན། རྣམ་པར་རིག་བྱེད་མ་ཡིན་པ་ནི་
 ལྷར་བཤད་པ་ལོ་ན་ཡིན་ནོ་ཞེས་བྱ་བ་ནི། དེ་དག་རྣམ་པར་རིག་བྱེད་མིན། ཞེས་བཤད་པ་དེ་ལ་རྣམ་པར་རིག་ 175
 བྱེད་ནི་བཤད་ཟིན་པ་ཡིན་ལོ། །རྣམ་པར་རིག་བྱེད་མ་ཡིན་པ་བརྗོད་པར་བྱ་དགོས་ན། དེ་ཡང་གོང་དུ་བཤད་ཟིན་པ་
 ཉིད་དེ། རྣམ་པར་ག། ཡིང་སེམས་མེད་པའི་ཡང་། ཞེས་འབྱུང་བའི་སྲིར་རོ། །དེ་ཡང་རྗེས་སུ་མེད་དེ་ཞེས་བྱ་

155 འདོད་པ་ན་སྦྱོད་པའི་རྣམ་པར་རིག་བྱེད་མ་ཡིན་པ་ཡང་མེད་པར་འགྱུར་ཏེ།] CD (=अविज्ञमिरपि कामावचरो न स्यात्); om. PN 160 རོགས་པར་] CD; རོགས་པ་ PN 160 དེ་] 161 ཞེས་བྱ་བ་] CD; ཞེས་བྱ་བ་ཞེས་བྱ་བ་ PN 163 རོ་སོར་] CD; རོ་སོ་ PN 165 བ་] CD; བར་ PN 169 ཅིའི་སྲིར་] CDP; དེ་ཅིའི་སྲིར་ N 170 མེད་པ་] CD; མེད་པར་ PN 171 སྐྱེད་] CD; བསྐྱེད་ PN 172 པར་] CDP; om. N

180 བ་ནི་ནམ་པར་རིག་བྱེད་མ་ཡིན་པ་དེ་ཡང་རྫས་སུ་མེད་དོ། །ཡང་ཞེས་བྱ་བའི་སྐྱ་ནི་ནམ་པར་རིག་བྱེད་འབའ་
 ཞེས་ཏུ་མ་བཟང་གི་ཞེས་བྱ་བ་ཡིན་ནོ། །ཁས་སྐྱབས་ནས་མི་སྲིད་པ་ཙམ་ཡིན་པའི་སྲིད་ཞེས་བྱ་བ་ནི་མདོ་
 185 མེད་པ་རྣམས་ན་རེ་དུས་འདི་ནས་བཟུང་སྟེ། རོག་གཙོད་པ་ལ་སོགས་པ་སྟོང་དོ་ཞེས་ཁས་སྐྱབས་ནས་དེ་སྲིད་ཆད་དེ་
 དག་མི་བྱེད་པ་ཙམ་ལ་ནམ་པར་རིག་བྱེད་མ་ཡིན་པ་ཞེས་བྱ་བར་བཟང་པས་དེ་ལྟར་ན་རྫས་སུ་མེད་དོ་ཞེས་བཟུང་བོ། །
 དེ་དག་གྲང་རང་གི་དོ་བོ་མེད་པའི་སྲིད་ཞེས་བྱ་བ་ནི་འདས་པའི་འབྱུང་བ་ཆེན་པོ་དེ་དག་གྲང་ད་ལྟར་བྱུང་
 བ་ལྟ་བུར་རང་གི་དོ་བོར་མེད་དེ། འདི་ནི་མཛོད་གྱི་གནས་ལྟ་བུ་ནས་གྲང་སྟོན་པར་འབྱུང་བོ། །མེད་པ་དག་ནི་རི་
 ལྟར་ན་འདིའི་ཉེན་ཡིན་ཏེ། དེ་བས་ན་རྫས་སུ་མེད་དོ། །གཞུགས་གྱི་མཚན་ཉིད་མེད་པའི་སྲིད། ཞེས་བྱ་བ་ནི་
 185 གཞུགས་གྱི་མཚན་ཉིད་ནི་གཞུགས་སུ་རུང་བ་ཞེས་བྱ་བ་ཡིན་ན། རོགས་པ་མེད་པའི་སྲིད་དེ་ཡང་འདི་ལ་མེད་དེ་དེ་ལྟ་
 བས་ན་རྫས་སུ་མེད་དོ།

180 ཆད་] *em.* ; ཅད་ CDP ; ཆེད་ N. *Our emendation is based on དེ་སྲིད་ཆད་ being defined in the*
བོད་བྱུ་ཚིག་མཛོད་ཆེན་མོ་ as 'དེ་ནས་རྫས་སུ། ...'. Note that the possibility remains that དེ་སྲིད་ཅད་ is a sparsely
attested ancient variant form, rather than an intermittently occurring deviation.

6.4 Fourth Verse

6.4.1 Referent Root Verse in the *Abhidharmakośa*

རྣམ་གསུམ་དྲི་མེད་གཞུགས་གསུངས་དང་། །འཕེལ་དང་མ་བྱས་ལམ་སོགས་ཕྱིར།།

6.4.2 Fourth Verse in the *Abhidharmakośabhāṣya*

AKBh^{Tib} 4.4^{a-b}

ཇི་ལྟར་ཤེས་ཤིང་།

[⁴] རྣམ་གསུམ་དྲི་མེད་གཞུགས་གསུངས་དང་། །འཕེལ་དང་མ་བྱས་ལམ་སོགས་ཕྱིར།།

མདོ་ལས། གནས་གསུམ་གྱི་གཞུགས་ཀྱིས་གཞུགས་བརྩམ་པ་ཡིན་ཏེ། བརྟན་དུ་ཡོད་ལ་ཐོགས་པ་དང་བཅས་པའི་གཞུགས་ཀྱང་ཡོད། བརྟན་ 5
 དུ་མེད་ལ་ཐོགས་པ་དང་བཅས་པའི་གཞུགས་ཀྱང་ཡོད། བརྟན་དུ་ཡང་མེད་ལ་ཐོགས་པ་ཡང་མེད་པའི་གཞུགས་ཀྱང་ཡོད་དོ་ཞེས་གཞུགས་
 རྣམ་པ་གསུམ་གསུངས་སོ། །ཟག་པ་མེད་པའི་ཚོས་རྣམས་གང་ཞེ་ན། གཞུགས་འདས་པ་དང་མ་འོངས་པ་དང་ད་ལྟར་བྱུང་བ་གང་དང་རྣམ་
 པར་ཤེས་པའི་བར་གང་ལ་རྗེས་སུ་ཆགས་པའོམ་ཁོང་ཁོ་བོ་མི་སྐྱེ་བ་འདི་དག་ནི་ཟག་པ་མེད་པའི་ཚོས་རྣམས་ཞེས་བྱའོ་ཞེས་གཞུགས་ཟག་
 པ་མེད་པ་ཡང་གསུངས་ཏེ། རྣམ་པར་རིག་བྱེད་མ་ཡིན་པ་མ་གཏོགས་པར་ནི་བརྟན་དུ་ཡང་མེད་ལ་ཐོགས་པ་ཡང་མེད་པའི་གཞུགས་ཀྱང་
 མེད་ལ་ཟག་པ་མེད་པ་ཡང་མེད་དོ། རྗེས་ལས་བྱུང་བའི་བསོད་ནམས་བྱ་བའི་དངོས་པོ་བརྟན་པོ་འདི་དག་དང་ལྡན་པའི་དད་པའི་རིགས་ཀྱི་ 10
 སྤུའམ་རིགས་ཀྱི་སྤྱོད་ཀྱི་ལྷུ་ཡང་རུང་འདུག་ཀྱང་རུང་ཉལ་ཡང་རུང་མི་ཉལ་ཡང་རུང་སྟེ། ཉམ་ཏུ་རྒྱུན་མི་ཆད་པར་བསོད་ནམས་མཛོད་པར་
 འཕེལ་བ་ཁོ་ནར་འགྱུར་ཞིང་བསོད་ནམས་ཉེ་བར་སྐྱེ་བ་ཁོ་ནར་འགྱུར་ཏེ། རྗེས་ལས་བྱུང་བ་མ་ཡིན་པ་དང་ལྡན་པ་ཡང་དེ་དང་འདྲའོ་ཞེས་
 འཕེལ་བར་ཡང་གསུངས་ཏེ། རྣམ་པར་རིག་བྱེད་མ་ཡིན་པ་མ་གཏོགས་པར་ནི་ཡིད་གཞན་དང་ལྡན་པའི་བསོད་ནམས་ཀྱང་མཛོད་པར་འཕེལ་

4 སོགས་] (*metri causa*) CD ; ལ་ཐོགས་ PN 5 གནས་གསུམ་གྱི་གཞུགས་ཀྱིས་] CD Bh¹⁷ (त्रिभिः स्तनै रूपस्य रूपसंग्रहो भवति) ; གནས་གསུམ་གྱི་གཞུགས་ཀྱི་ PN (Bh¹⁷ notes that *Śamathadeva's* Chos mngon pa'i dzod kyi 'grel bshad nye bar mkho ba shes bya ba [P. № 5595] 229§ (=Abhidharmakośaṭīkā Upāyikānāma) gives གནས་རྣམ་པ་གསུམ་གྱིས་གཞུགས་ཀྱི་གཞུགས་བརྩམ་ཏེ། 7 རྣམས་] PN ; རྣམས་ཀྱང་ CD (There is no ཀྱང་ in *अनासवा धर्मः कतमे*) 11 ཀྱང་རུང་] CD ; ཀྱང་ PN 11 ཆད་] CD (=‘to cut, to annihilate’); འཆད་ PN (=‘to expound, to set forth, to explain’) 12 ཡིན་པ་] CD ; ཡིན་པ་དག་ PN 13 འཕེལ་བར་] CD ; འཕེལ་བ PN

15 བར་མི་རུང་དོ། རྣམ་པར་རིག་བྱེད་མ་ཡིན་པ་མེད་ན་བདག་ཉིད་ཀྱིས་མ་བྱས་ལ། གཞན་དག་བྱེད་དུ་བཅུག་པའི་ལས་ཀྱི་ལས་དག་འབྲུབ་
 བར་མི་འབྱུང་ཉེ། ལྷུང་དུ་བསྐོ་བ་ཅོམ་ནི་ལས་ཀྱི་ལས་དུ་མི་རུང་སྟེ། ལས་དེ་མ་བྱས་པའི་སྤྱིར་རོ། བྱས་ཟས་སུ་ཟེན་གྲང་དེའི་རང་གི་དོ་བོ་ལ་
 རྒྱད་པར་མེད་པའི་སྤྱིར་རོ། **བཙོམ་ལྷན་འདས་ཀྱིས་**གྲང་དག་སྤོང་ཚོས་ནི་སྤྱིའི་སྐྱེ་མཆེད་ཡིན་ཉེ། སྐྱེ་མཆེད་བཅུ་གཅིག་གིས་མ་བཟུས་
 བ་བཟུན་དུ་མེད་པ་བོགས་པ་མེད་པའོ་ཞེས་གསུངས་ཀྱི་གཞུགས་ཅན་མ་ཡིན་པའོ་ཞེས་ནི་མ་གསུངས་ཉེ། དེར་གལ་ཉེ་ཚོས་ཀྱི་སྐྱེ་མཆེད་ཀྱི་
 ཁོངས་སུ་མ་གཏོགས་པ་རྣམ་པར་རིག་བྱེད་མ་ཡིན་པའི་གཞུགས་ཤིག་མ་གཟིགས་ན་དགོས་པ་ཅི་ཞེག་ཡོད་པར་འབྱུང་རོ། རྣམ་པར་རིག་བྱེད་
 མ་ཡིན་པའི་གཞུགས་མེད་ན་ལས་ཡན་ལག་བརྒྱད་པར་ཡང་མི་འབྱུང་ཉེ། ལྷོ་མས་པར་འཇུག་པ་ལ་དག་དང་། ལས་ཀྱི་མཐའ་དང་། འཚོ་བ་
 20 རྣམས་མི་རུང་བའི་སྤྱིར་རོ། འོ་ན་འདི་རྒྱད་དུ་དེ་ལྟར་བཤེས་ཤིང་དེ་ལྟར་མཐོང་བ་དེའི་ཡང་དག་པའི་ལྟ་བ་དང་། ཡང་དག་པའི་རྟོག་པ་དང་།
 ཡང་དག་པའི་ཚོལ་བ་དང་། ཡང་དག་པའི་བྲན་པ་དང་། ཡང་དག་པའི་ཉིང་དེ་འཛིན་བསྐྱེམ་པ་ཡོངས་སུ་རྗེས་པར་འབྱུང་རོ། འདིའི་དག་
 དང་། ལས་ཀྱི་མཐའ་དང་། འཚོ་བ་རྣམས་ནི་སྤོན་ཡོངས་སུ་དག་ཅིང་ཡོངས་སུ་བྱུང་བ་ཡིན་ནོ་ཞེས་གང་གསུངས་སོ་ཞེ་ན། འདི་ནི་སྤོན་འཛིག་
 རྟེན་པའི་ལས་ཀྱིས་འདོད་ཆགས་དང་བྲལ་བར་བྱས་པ་ལ་དགོངས་ཉེ་གསུངས་པ་ཡིན་ནོ། རྣམ་པར་རིག་བྱེད་མ་ཡིན་པ་མེད་ན་སོ་སོར་ཐར་
 པའི་སྤོན་པ་ཡང་མེད་པར་འབྱུང་ཉེ། ཡང་དག་པར་སྐྱེད་པའི་འོག་ཏུ་གང་གིས་ན་ཡིད་གཞན་དང་ལྷན་པ་འདི་ཡང་དག་སྤོང་དམ་དགོ་
 25 སྤོང་མར་འབྱུང་བ་དེ་ནི་མེད་དོ། མདོ་ལས་སྤོང་བ་ནི་འཆལ་པའི་ཚུལ་གྱིས་བཞགས་བྱེད་པའི་སྤྱིར་ཚུ་ཡོན་དུ་ཡང་གསུངས་ཉེ། མེད་པ་
 ཉི་ཚུ་ཡོན་ཡིན་པར་འོས་པ་ཡང་མ་ཡིན་པས་རྣམ་པར་རིག་བྱེད་མ་ཡིན་པ་ནི་ཡོད་པ་ཁོ་རོ། འདི་ལ་**མདོ་སྐྱེ་བ་རྣམས་ན་**ལེ་འདི་ནི་
 མང་པོ་ཡང་ཡིན་ལ། འདི་ནི་སྤོན་ཚོགས་པ་ཡང་ཡིན་མོད་ཀྱི་འདི་དེ་ལྟར་ཡང་མ་ཡིན་ནོ་ཞེས་ཟེར་རོ། ཅིའི་སྤྱིར་ཞེ་ན། དེ་ཞེས་གང་གཞུགས་
 རྣམ་པ་གསུམ་གསུངས་པའི་སྤྱིར་རོ་ཞེས་སྐྱེས་པ། དེ་ལ་**རྣལ་འབྱོར་སྤྱོད་པ་དག་**ན་ལེ་བསམ་གཏན་པ་རྣམས་ཀྱི་ཉིང་དེ་འཛིན་གྱི་མཐུས་
 ཉིང་དེ་འཛིན་གྱི་ཡུལ་གྱི་གཞུགས་སྐྱེ་སྟེ། དེ་ཡང་དབང་པོའི་ཡུལ་མ་ཡིན་པའི་སྤྱིར་ནི་བཟུན་དུ་མེད་པ་ཡིན་ལ། ཡུལ་ལ་མི་སྐྱིབ་པའི་སྤྱིར་ནི་
 30 བོགས་པ་མེད་པ་ཡིན་ནོ་ཞེས་སྤོན་པར་བྱེད་དོ། ད་ནི་དེ་ལྟར་གཞུགས་ཡིན་སྟེ་ལྷུང་དུ་སེམས་ན་དེ་ནི་རྣམ་པར་རིག་བྱེད་མ་ཡིན་པ་ལ་ཡང་
 མཚུངས་སོ། གང་ཡང་གཞུགས་ཟག་པ་མེད་པ་གསུངས་པའི་སྤྱིར་རོ་ཞེས་སྐྱེས་པ་ནི་**རྣལ་འབྱོར་སྤྱོད་པ་རྣམས་**ན་ལེ་ཉིང་དེ་འཛིན་གྱི་
 མཐུ་ལས་སྐྱེས་པའི་གཞུགས་དེ་ཉིད་ཟག་པ་མེད་པའི་ཉིང་དེ་འཛིན་ལ་ཟག་པ་མེད་པ་ཡིན་ནོ་ཞེས་བརྗོད་དོ། གཞན་དག་ན་ལེ་དབྱེ་བཅོམ་
 པའི་གཞུགས་དང་། ལྷི་ལོ་གང་ཡིན་པ་སྟེ། ཟག་པ་རྣམས་ཀྱི་རྟེན་མ་ཡིན་པའི་སྤྱིར་རོ་ཞེས་ཟེར་རོ། འོ་ན་གང་མདོ་ལས་ཟག་པ་དང་བཅས་
 པའི་ཚོས་རྣམས་གང་ཞེ་ན། མིག་ཇི་སྟེང་པ་དང་། གཞུགས་ཇི་སྟེང་པ་དག་ཡིན་ནོ་ཞེས་རྣམས་པར་གསུངས་སོ་ཞེ་ན། དེ་ནི་ཟག་པ་རྣམས་ཀྱི་
 35 གཉེན་པོ་མ་ཡིན་པའི་སྤྱིར་ཟག་པ་དང་བཅས་པར་གསུངས་པ་ཡིན་ནོ། འོ་ན་ནི་རྣམ་པར་རིག་བྱེད་ཉིད་ཟག་པ་དང་བཅས་པ་ཡང་ཡིན་ལ་
 ཟག་པ་མེད་པ་ཡང་ཡིན་པར་འབྱུང་རོ། ཅིར་འབྱུང་ན། མཚན་ཉིད་འཚོལ་བར་འབྱུང་རོ། ཇི་ལྟར་དེ་ཟག་པ་དང་བཅས་པ་ཡིན་པ་དེ་ལྟར་
 ཉན་པ་ཡང་ཟག་པ་མེད་པ་མ་ཡིན་པས་འདི་ལ་འཚོལ་བ་ཅི་ཞེག་ཡོད། གལ་ཉེ་ཡང་གཞུགས་ལ་སོགས་པའི་སྐྱེ་མཆེད་རྣམས་གཅིག་ཏུ་ཟག་པ་
 དང་བཅས་པ་དག་ཡིན་པར་འབྱུང་ན། ཅིའི་སྤྱིར་མདོ་ལས་གཞུགས་ཟག་པ་དང་བཅས་པའི་ཉེ་བར་ཡིན་པར་འབྱུང་བ་གང་དག་ཡིན་པ་དེ་

33 ཟེར་རོ། As Bh₁₉⁹⁹ noted, there is no equivalent अनिश्चयत्वाद् इति in the extant Sanskrit manuscript.

15 དུ་] CDBh₁₉⁹⁹; om. PN 15 ཉི་] PN Bh₁₉⁹⁹; ལྷིས་ CD 15 བྱས་ཟས་] PN; ཟས་ CD 18
 མ་གཏོགས་པ་] CD; གཏོགས་པ་ PN 20 ཡང་དག་པའི་རྟོག་པ་དང་།] CD (=गच्छति सम्यक्संकल्पः सम्यक्व्यायामः); om.
 PN 23 སོ་སོར་] CD; སོ་སོ་ PD Note that both the truncated and the adverbial compound-form are
 attested to in primary literature, however, the adopted reading corresponds to the listing in the
 Mahāvīyutpatti 25 བཞགས་བྱེད་] CD (=प्रतिबन्ध); བཞགས་བྱེད་ (=विबन्ध) PN. Note that both variants
 are attested in Tibetan literature as renditions of प्रतिबन्ध 25 ཉེ] CD; ཉེ་ན་ PN 27 མང་པོ་ཡང་] CD
 (=बहूपि); མང་པོ་ PN 27 དེ་ལྟར་] CDBh₁₉⁹⁹; དེ་ལྟ་ PN 27 རོ་] PN Bh₁₉⁹⁹; མོད་ CD; (there is no
 equivalent in the Sanskrit for the emphatic མོད་ given in D and C, likewise the ཞེས་ཟེར་ [=इति] con-
 struct is not attested to in the Sanskrit manuscript); མོད་རོ་ PN 30 སྤོན་པར་བྱེད་] CD; བསྐྱོན་པར་བྱེད་
 NP 32 མཐུ་ལས་] CD (=समाधिप्रभावसंभूतं); མཐུ་ལ་ P; མཐུ་ལ་ N 36 འབྱུང་ན་] CD; འབྱུང་ PN 38 འབྱུང་]
 CD; ལྷུང་ PN

དག་ནི་སེམས་ཀྱི་ཐ་བ་དང་སྐྱབས་པའི་གཞི་ཡིན་ཞོ་ཞེས་རྒྱ་ཆེར་བྱུང་པར་དུ་མཛོད་པར་འབྱུང། གང་ཡང་བསོད་ནམས་མངོན་པར་འཕྲུལ། གང་ཡང་བསོད་ནམས་མངོན་པར་འཕྲུལ།
 40 བར་གསུངས་པའི་བྱིར་རོ་ཞེས་སྐྱམས་པ་དེ་ལ་ཡང་སྤོན་གྱི་སྤོང་དཔོན་དག་ན་རེ་ཇི་ལྟ་ཇི་ལྟར་སྤོན་པ་པོ་རྣམས་ཀྱི་སྤོན་པར་བྱ་བ་དག་ཡོད་ས་
 སུ་སྤྱད་པ་དེ་ལྟ་དེ་ལྟར་ཟབ་པོ་རྣམས་ཀྱི་ཡོན་ཏན་གྱི་བྱུང་བ་དང། བཅོམ་བཅོམས་པའི་བྱུང་པར་བྱིས་ཡིད་གཞན་དང་ལྡན་པའི་སྤོན་པ་པོ་
 རྣམས་ལ་ཡང་གང་གིས་ན་ཚེ་བྱི་མ་ལ་འབྲས་བུ་ཆེས་མང་པོ་མངོན་པར་བསྐྱབ་ཏུ་ས་པར་འབྱུང་བ་དེ་ལ་དམིགས་པའི་སྤོན་པའི་སེམས་པས་
 ཡོད་ས་སུ་བསྐྱོས་པའི་ རྒྱུད་ཡོད་ས་སུ་འབྱུང་བའི་བྱུང་པར་ཕྲ་མོ་འཕྲོ་བ་པོ་འདི་ནི་ཚོས་ཉིད་ཡིན་ཏེ། བསོད་ནམས་མངོན་པར་འཕྲུལ་བ་ཁོ་
 རྣམ་འབྱུང་ཞིང་བསོད་ནམས་ཉེ་བར་སྐྱེ་བ་ཁོ་རྣམ་འབྱུང་ཏེ་ཞེས་བྱ་བ་ནི་འདི་ལས་དགོངས་ཏེ་གསུངས་པ་སྤྱིད་དོ་ཞེས་སྤོན་པར་བྱེད་དོ།
 འོན་ཏེ་དེ་ཇི་ལྟར་ན་རྒྱུད་གཞན་གྱི་བྱུང་པར་བྱིས་ཡིད་གཞན་དང་ལྡན་པའི་རྒྱུད་གཞན་ཡོད་ས་སུ་འབྱུང་བར་ཇི་ལྟར་འབྱུང་སྐྱམས་དུ་སེམས་ན། 45
 དེ་ནི་ཇི་ལྟར་ན་རྒྱུད་གཞན་གྱི་བྱུང་པར་བྱིས་རྒྱུད་གཞན་ལ་ཚོས་གཞན་རྣམས་པར་རིག་བྱེད་མ་ཡིན་པ་ལ་ཡང་མཚུངས་སོ། ད་ནི་རྣམས་ལས་བྱུང་
 བ་མ་ཡིན་པའི་བསོད་ནམས་བྱ་བའི་དངོས་པོ་དག་ལ་ཇི་ལྟར་འབྱུང་ཞེ་ན། ཡང་དང་ཡང་དུ་དེ་ལ་དམིགས་པའི་སེམས་པ་ལ་གོམས་པས་མི་
 ལས་དག་ན་ཡང་དེ་དག་རྣམས་སུ་འབྲེལ་པར་འབྱུང་རོ། རྣམ་པར་རིག་བྱེད་མ་ཡིན་པར་སྐྱེ་བའི་ལྟར་ན་རྣམས་ལས་བྱུང་བ་མ་ཡིན་པ་གང་ལ་
 རྣམ་པར་རིག་བྱེད་མེད་པ་དེ་ལ་ཇི་ལྟར་རྣམ་པར་རིག་བྱེད་མ་ཡིན་པར་འབྱུང་ཞེ་ན། གཞན་དག་ན་རེ་རྣམས་ལས་བྱུང་བ་དག་ལ་ཡང་དང་
 ཡང་དུ་དེ་ལ་དམིགས་པའི་སེམས་པ་ལ་གོམས་པར་འབྱུང་རོ་ཞེས་ཟེར་རོ། འོ་ན་མདོ་ལས་གང་དྲག་གྲུལ་ཅན་དགོས་ཚུལ་བྱིས་པར་དང་ 50
 ལྡན་པ། དགོ་བའི་ཚོས་དང་ལྡན་པས་གང་གི་བསོད་སྤོམས་ཡོད་ས་སུ་ཚོས་རྣམ་སེམས་ཀྱི་ཉིད་དེ་འདྲིན་ཚད་མེད་པ་ལུས་བྱིས་མངོན་དུ་བྱས་ཏེ་
 རྣམས་པར་བྱས་ནས་གནས་ན། དེའི་གཞི་ལས་སྤོན་པ་པོའི་སྤོན་པ་དག་གིས་བསོད་ནམས་ཀྱི་རྒྱ་མཐུན་པ་དང་། དགོ་བའི་རྒྱ་མཐུན་པ་དང་།
 བདེ་བའི་གཞི་ཚད་མེད་པར་རེ་བར་བྱའོ་ཞེས་གང་གསུངས་པ་དེ་ལ་དེའི་ཚོ་སྤོན་པ་པོའི་སེམས་པའི་བྱུང་པར་གང་ཞེས་ཡིན་ཏོ། དེ་ལྟ་བུས་ན་
 རྒྱུད་ཡོད་ས་སུ་འབྱུང་བའི་བྱུང་པར་ཁོ་རྣམ་པར་རིག་པ་དང་ལྡན་པ་ཡིན་ཏོ། གང་ཡང་བྱེད་དུ་བཅུག་པའི་ལས་ཀྱི་ལས་དུ་ཇི་ལྟར་འབྱུང་ཞེས་སྐྱམས་
 བ་དེ་ལ་ཡང་འདི་སྐད་དུ་དེའི་སྤོན་པས་གཞན་དག་ལ་གཞོན་པའི་བྱེད་བྱ་གིས་སྤོང་བ་པོ་ལ་རྒྱུད་ཡོད་ས་སུ་འབྱུང་བའི་བྱུང་པར་ཕྲ་མོ་གང་ 55
 ལས་ན་ཚེ་བྱི་མ་ལ་འབྲས་བུ་ཆེས་མང་པོ་མངོན་པར་འབྱུང་ཏུ་ས་པའི་རྒྱུད་དེ་སྐྱེ་བར་འབྱུང་རོ་ཞེས་བཛོད་དེ། བདག་ཉིད་བྱིས་བྱེད་པ་ལ་འང་
 བྱ་བའི་འབྲས་བུ་ཡོད་ས་སུ་རྣམས་སུ་རྒྱུ་ནི་འདི་ཉིད་ཡིན་པར་རིག་པར་བྱའོ། རྒྱུད་ཡོད་ས་སུ་འབྱུང་བའི་བྱུང་པར་འདི་ནི་ལས་ཀྱི་ལས་
 ཞེས་བྱ་སྤྱོ། འབྲས་བུ་ལ་རྒྱ་བཅོམ་པའི་བྱིར་རོ། ལུས་ཀྱི་དང་དག་གི་ནི་དེ་དག་གི་བྱ་བའི་འབྲས་བུ་ཡིན་པའི་བྱིར་དཔེར་ན་རྣམ་པར་རིག་
 བྱེད་མ་ཡིན་པར་སྐྱེ་བ་རྣམས་ཀྱི་རྣམ་པར་རིག་བྱེད་མ་ཡིན་པ་ལྟ་བུའོ། བཅུན་པ་ན་རེ་འདི་གང་གི་ཚེ་བྱིས་པའི་ཕྱད་པོ་དག་ལ་གསུང་པར་
 60 བྱའོ། གསོད་དོ། བསལ་དོ་སྐྱམས་དུ་སེམས་པ་ན་དུས་གསུམ་པའི་སེམས་པས་སྐྱོག་གཙོད་པའི་ཁ་ན་མ་ཐོ་བས་རིག་པར་འབྱུང་རོ་ཞེས་ཟེར་ཏེ།

43 ཡོད་ས་སུ་བསྐྱོས་པའི་] Σ; Bh₂₀ notes that भाविता: at PRADHAN (1975, p. 197, l. 18), though thus
 attested to in the extant Sanskrit manuscript, is given as ཡོད་ས་སུ་བསྐྱོས་པའི་ (=परिभाविता:) in Abhid-
 harmakośavyākhyā (WOGIHARA 1936, p. 356, l. 6) as well as in all Tibetan canonical versions of
 the Abhidharmakośabhāṣya.

50 དྲག་གྲུལ་ཅན་] Bh₂₁ notes that དྲག་གྲུལ་ཅན་ (=उग्र) is omitted in Zhēn (227^b) and Xuán (69²⁸).

41 ཡོན་ཏན་གྱི་བྱུང་པར་] CD; བྱུང་པར་ PN 42 གིས་ན་] CD Bh₂₀ (=येनायत्याम्); གི་ PN 42 བསྐྱབ་
] CD; སྐྱབ་ PN 44 བྱ་བ་ནི་] CDP; བྱ་བ་ N 45 ཇི་ལྟར་འབྱུང་] CD; འབྱུང་ PN 46 རྒྱུད་]
 PN (कथमिदानीं संतानानन्तर); དེ་རྒྱུད་ CD 46 བྱིས་] PN (=विशेषात्); བྱི་ CD 46 ཚོས་གཞན་] PN;
 ཚོས་གཞན་རྣམས་པར་རིག་བྱེད་མ་ཡིན་པར་འབྱུང་ཞེས་ CD 46 མ་ཡིན་པ་ལ་] CD; མ་ཡིན་པ་ PN 49 ཞེ་ན་]
 CD (=इति); om. PN 50 སེམས་པ་] PN Bh₂₁ (=तदालम्बनचेतनाभ्यासाद् em.); སེམས་པ་དེ་ CD 51
 བྱིས་] CD; བྱི་ PN 52 སྤོན་པ་པོའི་] CD Bh₂₁ (=दानपते:); སྤོན་པ་པོ་ PN 52 གིས་] CD Bh₂₁; གི་ PN
 53 ཞེས་གང་གསུངས་] CD; ཞེས་གསུངས་ PN 53 རོ་] CD; om. PN 55 གཞན་དག་] CD (=परेषाम्); གཞན་
 PN 56 ལས་] CDP; ལས་ས་ N 56 འབྲས་བུ་] CD (=बहुतरफल°); འབྲས་བུ་ལ་ PN Bh₂₂ 56 བྱིས་]
 PN (=स्वयमपि च कुर्वत:); བྱི་ CD 57 བའི་] CD; བ་ PN 57 རྣམ་རྒྱུལ་] CD; རྣ་རྒྱུལ་ PN 59 གསུང་]
 PN (हनिय्यामि); བསལ་ CD 60 ཏེ་] PN; ར་ CD

མ་ལ་སོགས་པ་མ་བསད་པར་བསད་དོ་སྐྱེས་པའི་མངོན་པའི་ང་རྒྱལ་ཅན་རྣམས་ལ། མཚོམས་མེད་པའི་ལས་གྱི་ལས་དུ་འབྱུང་དུ་འོང་བས་དེ་
 ཅོམ་གྱིས་ལས་གྱི་ལས་ཡོངས་སུ་རྫོགས་པ་ནི་མ་ཡིན་གྱི་འདི་ལ་བསམ་པ་ནི་བདག་ཉིད་ཀྱིས་གསོད་པ་ལ་སོམས་པ་དེ་སྟེང་ཅིག་ཀྱན་དུ་འབྱུང་
 རོ་ཞེས་བྱ་བ་འདི་ཡིན་པར་རིགས་པའི་དོ་བོ་ཡིན་ནོ། ད་ནི་གང་རྣམས་པར་རིག་བྱེད་མ་ཡིན་པ་ནི་སྤོང་བར་བྱེད་ཅིང་དེ་ཁོ་ན་དང་འབྲ་བར་
 མི་མངོན་པར་རྒྱུད་ཡོངས་སུ་འབྱུང་བའི་བྱེ་བྲག་ཁས་ལེན་པར་བྱེད་པའི་རབ་ཏུ་སྤང་བ་དེ་གང་ཞེ་ན། རབ་ཏུ་སྤང་བ་ནི་ཅི་ཡང་མེད་མོད་
 65 གྱི་འོན་ཀྱང་སེམས་གྱི་རྒྱ་ལས་བྱུང་བའི་ལུས་གྱི་སྦྱོར་བས་བྱ་བ་ཡོངས་སུ་རྫོགས་ན་སྦྱོར་བ་པོ་ལ་དེ་དག་དང་བྲ་དང་པར་བྱུང་བའི་ཚོམ་
 གཞན་ཞིག་ན་སྟེའོ་ཞེས་བྱ་བ་ནི་ཡོངས་སུ་དགའ་བ་མི་སྟེའོ། གང་གིས་བྱས་པའི་སྦྱོར་བ་ལས་བྱུང་བའི་བྱ་བ་ཡོངས་སུ་རྫོགས་པ་དེ་ཁོ་ན་
 ལ་དེའི་རྒྱ་ཅན་གྱི་རྒྱུད་ཡོངས་སུ་འབྱུང་བ་འབྱུང་དོ་ཞེས་བྱ་བ་ནི་ཡོངས་སུ་དགའ་བར་འབྱུང་ཏེ། སེམས་དང་སེམས་ལས་བྱུང་བའི་རྒྱུད་ལས་
 ཚོ་བྱི་མ་ལ་འབྲས་བུ་འབྱུང་བའི་ཡང་སྤྱིར་དོ། འདི་ལ་བཤད་ཀྱང་ཟེན་ཏེ། ཇི་སྐད་དུ་བཤད་ཅེ་ན། རྣམས་པར་རིག་བྱེད་མེད་པའི་སྤྱིར་དོ་ཞེས་
 བྱ་བ་དེ་ལྟ་བུ་ལ་སོགས་པའོ། གང་ཡང་འདི་ལྟར་ཚོམ་གྱི་སྟེ་མཚེད་གཞུགས་ཅན་མ་ཡིན་པར་གསུངས་སོ་ཞེས་སྐྱབས་པ་ནི་བསྟན་དུ་ཡང་མེད་
 70 ལ་ཐོགས་པ་ཡང་མེད་པའི་གཞུགས་གང་ཡིན་པ་དེ་ཉིད་ཚོམ་གྱི་སྟེ་མཚེད་དུ་གཏོགས་པ་ཡིན་ནོ། གང་ཡང་འབས་གས་པའི་ལམ་ཡན་ལག་བརྒྱུད་
 པར་མི་འབྱུང་དོ་ཞེས་སྐྱབས་པ་ནི་དེ་ཞིག་ཇི་ལྟར་ན་ལམ་ལ་སྟོམས་པར་ཞུགས་པ་ལ་ཡང་དག་པའི་དག་དང་། ལས་གྱི་མཐའ་དང་། འཚོ་བ་
 དག་ཡོད་པ་ཞིང་སྐྱོམ་ཤིག་ཅི་འདི་ཚོགས་ཏུ་འཇུག་འོན་ཏེ་བྱ་བ་བྱེད་དང་མ། འོན་ཏེ་ཚོམ་གསོལ་ལ་སོགས་པ་དག་འཚོལ་བར་བྱེད། སྐྱབས་པ། མ་
 ཡིན་ནོ། འོ་ན་ཇི་ལྟ་བུ་ཞེ་ན། གང་ཞིག་ཐོབ་པའི་སྤྱིར་ཡངས་ན་ཡང་འོག་པའི་དག་ལ་སོགས་པ་དག་ལ་ནི་མི་འཇུག་ལ། ཡང་དག་པའི་དག་ལ་
 སོགས་པ་དག་ལ་ནི་འཇུག་པར་འབྱུང་བ་དེ་ལྟ་བུའི་རྣམས་པར་རིག་བྱེད་མ་ཡིན་པ་ཟག་པ་མེད་པ་འཕྲོལ་སྟེ། དེའི་སྤྱིར་རྒྱ་མཚན་ལ་རྒྱ་མཚན་
 75 ཅན་བཏགས་པ་ནས་རྣམས་པར་རིག་བྱེད་མ་ཡིན་པ་ལ་དེར་བཤད་དོ། གལ་ཏེ་དེ་ལྟ་ན་གོ་འདི་ལ་ཡང་དེ་བཞིན་དུ་ལམ་ལ་སྟོམས་པར་ཞུགས་
 པས་རྣམས་པར་རིག་བྱེད་མ་ཡིན་པ་མེད་བཞིན་དུ་གང་ཞིག་ཐོབ་པའི་སྤྱིར་ཡངས་ན་ཡང་འོག་པའི་དག་ལ་སོགས་པ་དག་ལ་ནི་མི་འཇུག་ལ།
 ཡང་དག་པའི་དག་ལ་སོགས་པ་དག་ལ་ནི་འཇུག་པར་འབྱུང་བ་དེ་ལྟ་བུའི་བསམ་པ་དང་ལུས་ཐོབ་པར་འབྱུང་ཏེ། དེའི་སྤྱིར་རྒྱ་མཚན་ལ་རྒྱ་
 མཚན་ཅན་ཉེ་བར་བཏགས་པ་བྱས་ནས་ལམ་གྱི་ཡན་ལག་བརྒྱུད་རྣམས་པར་གཞན་གོ་ཞེས་བྱ་བར་ཅིའི་སྤྱིར་མི་གཞུང་གཞན་དག་ན་འདི་
 80 དེ་ཡང་ཟག་པ་མེད་པའི་ལམ་ལ་བཞེན་རྣམས་འཕྲོལ་བའི་སྤྱིར་ཟག་པ་མེད་པ་ཡིན་ནོ། ཐམས་ཅད་དུ་རྫས་སུ་ཡོད་པའི་ཚོམ་ཡོངས་སུ་བསྐྱང་བ་
 ཡང་མ་ཡིན་ཏེ། དཔེར་ན་འཛིན་ཏེན་པའི་ཚོམ་བརྒྱུད་པོ་རྟེན་པ་དང་མ་རྟེན་པ་དང་། ལྷན་པ་དང་མི་སྟན་པ་དང་། བསྟོན་པ་དང་སྤང་བ་དང་།

61 མངོན་པའི་ང་རྒྱལ་] PN (=अभिमान as attested in the Mahāvīyutpatti); མངོན་པའི་ང་རྒྱལ་ CD 61
 འབྱུང་དུ་འོང་བས་] PN Bh₂₂ (=म भूद् ... इति); འོངས་པས་ CD 62 གྱིས་] CD ; གྱི་ PN 63 གང་རྣམས་པར་] PN
 (=यदविज्ञप्ति:); CD རྣམས་པར་ 64 སྤང་] PN (=इदानीमेष प्रदेषो यदविज्ञप्ति:); སྤང་ CD 64 སྤང་] PN (=न
 खलु कश्चित् प्रदेष:); སྤང་ CD 65 ལུས་] CD (=कायप्रयोगेण); ལས་ PN 65 སྦྱོར་བས་བྱ་བ་] CD ; སྦྱོར་བ་ PN
 65 པོ་ལ་] CD ; པོ་ PN 66 གཞན་ཞིག་ན་] CD ; གཞན་ཞིག་ PN 68 འབྱུང་] PN ; བྱུང་ CD 69 གསུངས་སོ་] CD
 (=यस्मान्नोक्तमिति); མ་གསུངས་སོ་ PN (there is no double-negative construct traceable in the Sanskrit)
 69 ནི་] CD (=उक्तम् इति); ན་ PN 71 མི་འབྱུང་དོ་] PN (=आर्यमार्गो न स्याद् इति); འབྱུང་དོ་ CD 72 འཚོལ་] CD ;
 ཚོལ་ PN. Note that འཚོལ་, requiring an absolutive and dative syntax, is an involuntary, and intransitive verb, meaning 'a) to be disorderly, to be mistaken, to be confused b) to totter, to stagger' and is to be preferred over the past stem ཚོལ་ (or variant imperative of pr. འཚོལ་) since the causative construed with བྱེད་པ་ is based on the present-future stem—it is the causative construed with འཇུག་པ་ which is constructed on the basis of the perfective stem. Consult SCHWIEGER (2009, p. 137) and HAHN (2005, pp. 168, 172). 74 དེའི་སྤྱིར་རྒྱ་མཚན་ལ་] CD (अतो निमित्ते); དེའི་སྤྱིར་ PN 75 བཏགས་པ་] CD
 (=नैमित्तिक-उपचार-अविज्ञप्तौ); བཏགས་ PN 76 འཇུག་] CDP ; འཇུག་པ་ N 78 གཞན་དག་ན་འདི་] The concessive particle ཀྱང་ or its variant ཡང་ of the original अपरस् तु आह appears to have been dropped in the translation into Tibetan 79 མི་བྱེད་པར་] CD (=अक्रियानियमं); མི་བྱེད་པ་ PN 81 ལྷན་པ་] PN ; ལྷན་པ་པ་ CD

བདེ་བ་དང་རྩལ་བ་བཞིན་ཏེ། དེ་ལ་ནི་ཚེས་གོ་ས་ལ་སོགས་པ་དག་མ་རྟེན་པ་ཞེས་བྱ་བ་ཇི་སྲིད་པ་མ་ཡིན་ནོ་ཞེས་ཟེར་རོ།
 མོ་སོར་ཐར་པའི་ལྷོ་མ་པར་ཡང་འབྱུང་ཏེ། མེས་པ་གང་གིས་ཚེ་ག་སྤོན་དུ་བཏང་བའི་ཁས་བླངས་ཏེ་ལས་བཀག་ནས་ལྷོ་མ་དང་དག་དག་ལྷོ་མ་
 པར་བྱེད་དོ། གལ་ཏེ་སོམས་གཞན་དང་ལྷན་ན་མ་བཟུངས་པར་འབྱུང་རོ་ཞེ་ན། མ་ཡིན་ཏེ། དེ་ལ་གོ་ས་པས་བྱས་པའི་དུས་སུ་དེ་ལ་ཉེ་བར་
 གནས་པའི་ཕྱིར་རོ། ལྷོ་མ་གྱི་རོ་བོར་ཡང་འབྱུང་ཏེ། རོ་ཚེ་ཤེས་པས་མི་བྱ་བར་དམ་བཅའ་པ་ཡང་དག་པར་དུན་ཞིང་ཡང་དག་པར་དུན་ 85
 རས་འཆལ་པའི་རྩལ་ཁྲིམས་མི་བྱེད་པའི་ཕྱིར་ཏེ། དེ་ལྟ་བུ་ཁོ་ནའི་དོན་དུ་དེ་ཡང་དག་པར་ལེན་པ་ཡང་ཡིན་ནོ། གལ་ཏེ་རྣམ་པར་རིག་བྱེད་མ་
 ཡིན་པ་ཁོ་ན་འཆལ་བའི་རྩལ་ཁྲིམས་ཀྱི་གོ་ས་བྱེད་པ་ཡིན་པར་བྱུང་ན་ནི་བཟེད་དས་པ་འགགས་ཀྱང་རྩལ་ཁྲིམས་འབྲལ་བར་མི་འབྱུང་རོ།
 རྣམ་པར་ནི་མི་དགོས་སོ། བྱེད་པ་དུ་སྤྲོ་བ་རྣམས་ན་རེ་རྣམ་པར་རིག་བྱེད་མ་ཡིན་པའི་གཞུགས་ཇི་སྲིད་ཏེ་ཞེས་ཟེར་རོ།
 གལ་ཏེ་ཡོད་ལ་དེ་ཡང་འབྱུང་བ་ཚེན་པོ་དག་རྒྱུར་བྱས་པ་ཡིན་ནོ་ཞེས་བཤད་ན་དེ་ཅི་རྣམ་པར་རིག་བྱེད་ཀྱི་འབྱུང་བ་དག་ཁོ་ན་རྒྱུར་བྱས་
 རས་རྣམ་པར་རིག་བྱེད་མ་ཡིན་པ་སྐྱེ་བའོ། འོན་ཏེ་གཞན་དག་གི་ཡིན་ཞེ་ན། རྣམ་པ་ལ། མ་ཡིན་ནོ། དེ་ནི་འབྱུང་བ་ཚེན་པོ་གཞན་དང་གཞན་ 90
 དག་ཁོ་ན་རྒྱུར་བྱས་ནས་སྐྱེ་བར་འབྱུང་ཏེ། ཚོགས་པ་དེ་ཉིད་འབྲས་བུ་སྤྲོ་བ་ཅན་ཡང་ཡིན་ལ། འབྲས་བུ་རྣམས་པ་ཅན་ཡང་ཡིན་པར་ནི་མི་
 རུང་པོ། ཡང་ཅི་དེ་གང་གི་ཚེ་རྣམ་པར་རིག་བྱེད་མ་ཡིན་པ་ཡོད་པ་དེའི་ཚེ་ཡོད་པའི་འབྱུང་བ་ཚེན་པོ་དག་ཁོ་ན་རྒྱུར་བྱས་ནས་འབྱུང་དམ་ཞེ་
 བ། རྒྱུར་བྱས་པའི་གཞུགས་སལ་ཚེར་བམས་ཅད་ནི་དེ་ལྟ་བུ་ཡིན་ནོ། ད་ལྟར་དང་མ་འོངས་པ་ཅུང་ཟད་ཅིག་ནི་འདས་པའི་འབྱུང་བ་ཚེན་པོ་
 དག་རྒྱུར་བྱས་ནས་འབྱུང་པོ། །རྣམ་པ་གསུམ་ཞེས་བྱ་བ་རྒྱས་པར་འབྱུང་བ་ནི། དེ་ནི་རྣམ་པ་གསུམ་དང་དྲི་མ་མེད་པ་ཡིན་པས་ 95
 བ། རྣམ་གསུམ་དྲི་མེད་གསུགས་ཏེ་དེ་གསུངས་པའོ། །མ་བྱས་ལམ་ཞེས་བྱ་བ་ནི་མ་བྱས་པའི་ལམ་སྟེ་གཞན་ལ་བྱེད་དུ་བཅུག་གི་བདག་
 ཉིད་ཀྱིས་མ་བྱས་པའི་ལམ་གྱི་ལམ་ཞེས་བྱ་བའི་ཐ་ཚོག་སོ། །འདི་དག་ལ་གསུགས་རྣམ་པ་གསུམ་དང་། དྲི་མ་མེད་པ་གསུངས་པ་
 དང་། འཕེལ་བ་དང་། མ་བྱས་པའི་ལམ་ལ་སོགས་པ་ཡོད་པས་ན་རྒྱ་འདི་དག་ནི།

AKBh^{Tib} 4.4^{c-d}

དེ་ཡང་གང་ཞེ་ན།

འདོད་གཏོགས་རྣམ་པར་རིག་སྐྱད་ཅིག་ཕྱིན་ཆད་འདས་པའི་འབྱུང་ལས་སྐྱེ།།

འདོད་པ་ན་སྐྱོད་པའི་རྣམ་པར་རིག་བྱེད་མ་ཡིན་པ་ནི་སྐྱད་ཅིག་མ་དང་པོ་ཕྱིན་ཅད་འདས་པའི་འབྱུང་བ་ཚེན་པོ་དག་རྒྱུར་བྱས་ནས་སྐྱེའོ། 100
 དེ་དག་ནི་འདོད་པའི་གཞིའི་དོན་དུ་འབྱུང་ལ་ལྷོ་མ་གྱི་འབྱུང་བ་ཚེན་པོ་དེ་ལྟར་བྱུང་བ་རྣམས་ནི་ཉེན་གྱི་དོན་དུ་འབྱུང་ཏེ། འབྲུག་པ་དང་རྗེས་སུ་
 འབྲུག་པའི་རྒྱ་ཡིན་པའི་ཕྱིར་གོ་སོམས་བཞིན་ཏེ། འཁོར་ལོ་ས་ལ་འབྲེལ་བ་ལ་ལག་པས་འབྲེལ་བ་དང་སའི་སྤོགས་བཞིན་ནོ། ཡང་གང་ན་ཡོད་
 པའི་ལྷོ་མ་དང་དག་གི་ལས་གང་ན་ཡོད་པའི་འབྱུང་བ་ཚེན་པོ་དག་རྒྱུར་བྱས་པ་ཡིན་ཞེ་ན།

83 བཀག་ནས་] CD ; བཀགས་པས་ P ; བཀག་པས་ N 84 གོ་ས་པས་] em. Bh⁹⁵ (pointing to the fact that the Tibetan version of the Abhidharmakośavyākhyā gives དེ་ལ་གོ་ས་པས་ for तद्भावनया क्रियाकाले) ; གོ་ས་པར་ Σ 85 དམ་བཅའ་པ་] em. (=Mahāvvyutpatti N° 4464) ; དམ་བཅའ་པ་ CD ; དམ་བཅའ་བ་ PN 86 ཡང་] CD ; om. PN 87 གོ་ས་བྱེད་པ་ཡིན་པར་བྱུར་ན་] PN Bh⁹⁵ (=प्रतिबन्धीयात्) ; བཀགས་བྱེད་པ་ཡིན་པར་བྱུར་ན་ CD 87 འགགས་] CD ; འགས་ PN 87 འབྲལ་] CD Bh⁹⁵ (=न ... शिखां भिन्द्यात्) ; འབྲལ་ PN 90 རྐྱེ་བའོ།] CD ; རྐྱེ་འམ་ PN 96 ཀྱིས་] CD ; ཀྱི་ PN 100 རྐྱད་ཅིག་མ་] CD ; རྐྱད་ཅིག་ PN 101 གཞིའི་] CD (=आश्रय-अर्थम्) ; གཞི་ PN 101 ལ་ལྷོ་མ་] CD (=शरीरमहाभूतानि) ; ལས་སུ་ PN 101 བྱུང་བ་རྣམས་] PN (प्रत्युत्पन्नानि) ; འབྱུང་བ་རྣམས་ CD 102 འབྲེལ་] CD ; འབྲེལ་ PN

6.4.3 Fourth Verse in the *Sphuṭārthā*

AKVy^{Tib} 4.4^a–4.4^b

ནམ་གསུམ་དྲི་མེད་གཞུགས་གསུངས་དང་། །འཕེལ་དང་མ་བྱས་ལམ་སྦྱོགས་ཡིན་ཏེ།

སོགས་པ་ཞེས་བྱ་བའི་སྐྱེས་ནི་དགེ་སློང་ཚོས་ནི་ཞེས་བྱ་བ་འདྲར་གཞུགས་ཅན་མ་ཡིན་པའོ་ཞེས་མ་གསུངས་པ་དང་
 འཕགས་པའི་ལམ་ཡན་ལག་བརྒྱད་པར་གསུངས་པ་དང་། མོ་མོར་ཐར་པའི་སྦྱོམ་པ་དང་། ལུ་ལོན་དུ་གསུངས་པ་བསྟུ་
 བའོ། །གཞུགས་ཀྱིས་གཞུགས་བསྟུས་པ་ཞེས་བྱ་བ་ནི། གཞུགས་ཁོ་ནས་གཞུགས་བསྟུས་པ་ཡིན་གྱི་ཚོར་བ་ལ་
 5 མོགས་པ་གཞན་དག་གིས་ནི་མ་ཡིན་པའོ། །བསྟན་དུ་ཡོད་ལ་སོགས་པ་དང་བཅས་པའི་གཞུགས་ཀྱང་ཡོད་
 ཅེས་བྱ་བ་ནི་མིག་གི་རྣམ་པར་ཤེས་པས་རྣམ་པར་ཤེས་པར་བྱ་བའི་གཞུགས་གང་ཡིན་པའོ། །བསྟན་དུ་མེད་ལ་སོགས་
 པ་དང་བཅས་པའི་གཞུགས་ཀྱང་ཡོད་ཅེས་བྱ་བ་ནི་མིག་ལ་སོགས་པ་གཞུགས་ཅན་གྱི་སྦྱེ་མཚེད་གང་དག་ཡིན་པའོ།
 །བསྟན་དུ་ཡང་མེད་ལ་སོགས་པ་ཡང་མེད་པ་ནི་ཡིད་ཀྱི་རྣམ་པར་ཤེས་པས་རྣམ་པར་ཤེས་པར་བྱ་བ་ཚོས་
 གྱི་སྦྱེ་མཚེད་ཀྱིས་བསྟུས་པ་རྣམ་པར་རིག་བྱེད་མ་ཡིན་པ་གང་ཡིན་པའོ། །ནམ་པར་རིག་བྱེད་མ་ཡིན་པ་མ་
 10 གཏོགས་པར་ཞེས་བྱ་བ་རྒྱས་པར་འབྱུང་བ་ནི་རྣམ་པར་རིག་བྱེད་མ་ཡིན་པ་མ་གཏོགས་པ་བསྟན་དུ་མེད་ལ་
 སོགས་པ་མེད་པའི་གཞུགས་བསྟུ་བའི་མདོ་ལས་བཤད་པ་གང་ཡིན་པ་མེད་དོ། །བྲག་པ་མེད་པའི་གཞུགས་
 ཀྱང་མེད་དེ་རྣམ་པར་རིག་བྱེད་མ་ཡིན་པ་མ་གཏོགས་པ་ཞེས་བྱ་བར་སྦྱར་ཏེ། ལམ་གྱི་བདེན་པ་ལ་སྦྱོམས་པར་
 ལྷགས་པའི་ལུས་དང་དག་གི་རྣམ་པར་རིག་བྱེད་ཀྱི་གཞུགས་ཡིན་པར་ནི་རིགས་པ་མ་ཡིན་ནོ། །རྣམ་ལས་བྱུང་བའི་
 བསོད་ནམས་བྱ་བའི་དངོས་པོ་བདུན་ཞེས་བྱ་བ་ལ། རྣམ་ནི་ཀུན་དགའ་ར་བ་དང་། །གཙུག་ལག་ཁང་ལ་

1 སྦྱོགས་] One might amend the text here to མོགས་ despite all extant testimony giving སྦྱོགས་ཡིན་ཏེ། after all, the Sanskrit version of the *Abhidharmakośavyākhyā* here faithfully quotes आदीनि from 4.4b of the AK(Bh), which in the Tibetan version of the *Abhidharmakośabhāṣya* is given as མོགས་ (m.c.). What is more, the next sentence in the *Abhidharmakośavyākhyā* begins by directly quoting on the same word (आदि[शब्देन]), congruently given in the Tibetan as མོགས་པ་ཞེས་བྱ་བའི་སྐྱེས་ནི་.

11 གཞུགས་] Note that the Tibetan rendition appears to omit the रूपम् in अस्ति रूपमनिदर्शनमप्रतिघं

5 བའོ] CD ; ཅོ་. Note that while both readings are possible, the adopted reading appears slightly preferable. 6 རྣམ་པར་ཤེས་པས་] CD ; om. PN. Adopted reading corresponds to the Sanskrit original: यच्चक्षुर्विज्ञानविज्ञेयं रूपम् 12 དེ་] NP ; དེ་དེ་ CD. Discarded reading (=तद्विज्ञप्ति) not attested in the Sanskrit (° रूपं विज्ञप्तिविरह्येति) 12 པ་] CDP ; པར་ N

མོགས་པའོ། །དེ་ལས་བྱུང་བས་ན་རྫས་ལས་བྱུང་བའོ། །རྫས་དེ་མེད་པ་ནི་རྫས་ལས་བྱུང་བ་མ་ཡིན་པའོ། 15
 །རྟག་ཏུ་ཞེས་བྱ་བ་ནི་ཡང་དང་ཡང་དུའོ། །རྟུན་མི་འཆད་པ་ནི་བར་ཆད་མེད་པའོ། །འདིར་མདོ་ནི་བཙུག་ལྷན་
 འདས་ཡུལ་གྱི་བུ་རྒྱུ་ན་དབྱེད་ལེན་གྱི་ཀུན་དགའ་ར་བ་ན་བཞུགས་སོ། །དེ་ནས་ཆེ་དང་ལྷན་པ་སྐུལ་བྱེད་བཙུག་
 ལྷན་འདས་གལ་བ་དེར་སོང་སྟེ་ཕྱིན་ནས་བཙུག་ལྷན་འདས་ཀྱི་ཞབས་ལ་མགོ་བོས་བྱུག་འཆའ་ནས་ཕྱོགས་གཅིག་ཏུ་
 འདུག་སྟེ། བཙུག་ལྷན་འདས་ལ་ཆེ་དང་ལྷན་པ་སྐུལ་བྱེད་ཀྱིས་འདི་སྐད་ཅེས་གསོལ་དོ། །བཙུན་པ་རྫས་ལས་བྱུང་བའི་
 བསོད་ནམས་བསྐྱེད་པའི་དངོས་པོ་འབྲས་བུ་ཆེ་བ་མན་ཡིན་ཆེ་བ། གཟི་བུ་ཆེ་བ་སྐྱེད་ཆེ་བ་ག་དགས་པ་མཆིས་ལགས་ 20
 སས་མ། བཙུག་ལྷན་འདས་ཀྱིས་དེ་ལ་སྐུལ་བྱེད་ཡོད་དོ་ཞེས་བཀའ་སྐྱེད་དོ། །སྐུལ་བྱེད་བཙུན་པོ་འདི་དག་ནི་རྫས་
 ལས་བྱུང་བའི་བསོད་ནམས་བྱ་བའི་དངོས་པོ་འབྲས་བུ་ཆེ་བ་ནས་རྒྱ་ཆེ་བའི་བར་དག་ཡིན་ཏེ། དེ་དག་
 དང་ལྷན་པའི་དང་པའི་རིགས་ཀྱི་བྱ་བ་འམ་རིགས་ཀྱི་བྱ་བོ་ནི་རྒྱ་ཡང་རུང་འདུག་ཀྱང་རུང་ཉལ་ཡང་རུང་
 མི་ཉལ་ཡང་རུང་སྟེ་རྟག་ཏུ་རྟུན་མི་འཆད་པར་བསོད་ནམས་མདོན་པར་འཕེལ་བར་འགྱུར་
 ཞིང་བསོད་ནམས་ཉེ་བར་སྐྱེ་བ་ཁོ་ནར་འགྱུར་རོ། །བཙུན་གང་ཞེ་ན། སྐུལ་བྱེད་འདི་ནི་དང་པའི་རིགས་ཀྱི་ 25
 བྱ་བ་འམ་རིགས་ཀྱི་བྱ་བོ་ཕྱོགས་བཞིའི་དགོ་སྟོང་གི་དགོ་འདུན་ལ་ཀུན་དགའ་ར་བ་འབྲུལ་བར་བྱེད་དེ་སྐུལ་བྱེད་འདི་ནི་
 རྫས་ལས་བྱུང་བའི་བསོད་ནམས་བྱ་བའི་དངོས་པོ་འབྲས་བུ་ཆེ་བ་ནས་རྒྱ་ཆེ་བའི་བར་དང་པོ་ཡིན་ཏེ། དེ་དང་ལྷན་
 པའི་དང་པའི་རིགས་ཀྱི་བྱ་བ་འམ་རིགས་ཀྱི་བྱ་བོ་ཞེས་བྱ་བ་རྒྱས་པར་བསོད་ནམས་ཉེ་བར་སྐྱེ་བ་ཁོ་ནར་འགྱུར་ཞེས་བྱ་
 བའི་བར་ཡིན་ཅོ། །སྐུལ་བྱེད་གཞན་ཡང་དང་པའི་རིགས་ཀྱི་བྱ་བ་འམ་རིགས་ཀྱི་བྱ་བོ་ཀུན་དགའ་ར་བ་དེ་ཉིད་ཏུ་གཏུག་
 ལག་ཁང་ཅིག་པར་བྱེད་དེ། འདི་ནི་རྫས་ལས་བྱུང་བའི་བསོད་ནམས་བྱ་བའི་དངོས་པོ་འབྲས་བུ་ཆེ་བ་གཉིས་པ་ཡིན་ 30
 པ་ཞེས་བྱ་བ་ནས་ཉེ་བར་སྐྱེ་བ་ཁོ་ནར་འགྱུར་ཞེས་བྱ་བའི་བར་ཡིན་ཅོ། །སྐུལ་བྱེད་གཞན་ཡང་དང་པའི་རིགས་ཀྱི་
 བྱ་བ་འམ་རིགས་ཀྱི་བྱ་བོ་གཏུག་ལག་ཁང་དེ་ཉིད་ཏུ་མལ་ཆ་དང་སྟན་འདི་ལྟ་སྟེ། བྱི་དང་ཁྱི་དང་སྟན་ནང་ཚངས་ཅན་
 དང་ལ་བ་དང་སྟན་དང་སྟན་ཐོར་བྱ་དག་འབྲུལ་བར་བྱེད་དེ། སྐུལ་བྱེད་འདི་ནི་རྫས་ལས་བྱུང་བའི་བསོད་ནམས་བྱ་
 བའི་དངོས་པོ་གསུམ་པ་ཡིན་ ཞེས་བྱ་བ་སྐྱེ་བ་ཁོ་ནར་འགྱུར་ཅོ། །སྐུལ་བྱེད་གཞན་ཡང་དང་པའི་རིགས་ཀྱི་བྱ་བ་འམ་རིགས་ཀྱི་བྱ་
 བོ་གཏུག་ལག་ཁང་དེ་ཉིད་ཏུ་མཚོན་སྟེ་རྫས་སུ་མཐུན་པའི་འཚོ་བ་ནར་མར་འབྲུལ་བར་བྱེད་དེ། སྐུལ་བྱེད་འདི་ནི་ 35
 རྫས་ལས་བྱུང་བའི་བསོད་ནམས་བྱ་བའི་དངོས་པོ་འབྲས་བུ་ཆེ་བ་བཞི་པ་ཡིན་ཅོ་ཞེས་བྱ་བ་སྐྱེ་བ་ཁོ་ནར་འགྱུར་ཅོ། སྐུལ་བྱེད་
 གཞན་ཡང་དང་པའི་རིགས་ཀྱི་བྱ་བ་འམ་རིགས་ཀྱི་བྱ་བོ་སྟོ་སྟོ་སྟོ་སྟོ་འོངས་པ་དང་འགྲོ་བ་ལ་སྐྱེན་པ་སྐྱེན་པར་བྱེད་དེ།
 སྐུལ་བྱེད་འདི་ནི་རྫས་ལས་བྱུང་བའི་བསོད་ནམས་བྱ་བའི་དངོས་པོ་ལྷ་པ་ཡིན་ཅོ་ཞེས་བྱ་བ་སྐྱེ་བ་ཁོ་ནར་འགྱུར་ཅོ། སྐུལ་བྱེད་
 གཞན་ཡང་དང་པའི་རིགས་ཀྱི་བྱ་བ་འམ་རིགས་ཀྱི་བྱ་བོ་ནད་པ་དང་ནད་གཤོག་ལ་སྐྱེན་པ་སྐྱེན་པར་བྱེད་དེ། འདི་ནི་རྫས་
 ལས་བྱུང་བའི་བསོད་ནམས་བྱ་བའི་དངོས་པོ་རྟུག་པ་ཡིན་ཞེས་བྱ་བ་སྐྱེ་བ་ཁོ་ནར་འགྱུར་ཅོ། །སྐུལ་བྱེད་གཞན་ཡང་དང་པའི་ 40
 རིགས་ཀྱི་བྱ་བ་འམ་རིགས་ཀྱི་བྱ་བོ་ལྷགས་པ་འམ་ཡུལ་ངན་ནས་རྒྱུང་མོ་ཆེ་འམ་ཆར་འབབ་པ་གང་དག་བྱུང་ན་ལྷགས་
 པ་ནས་ཆར་འབབ་པའི་བར་དེ་ལྷ་བྱ་དག་གི་ཚ་སྐྱོ་མའམ་སྐྱབ་པ་རྣམས་སྐྱ་ཚོགས་རྣམས་པ་མང་པོ་དག་བྱས་ནས་

20 མཆིས་] CD ; མ་མཆིས་ PN (*Discarded reading not attested in the Sanskrit.*) 25 ་ནི་] CD ; om.
 PD 34 ཡིན་] CD ; ཡིན་ཅོ་ PN 35 ཁང་] CD ; om. PN 41 ལྷགས་] CDP ; ལྷག་ N 42 སྐྱོ་མའམ་]
 PN ; སྐྱོ་བ་ CD. Note that སྐྱོ་མ་ is given as तर्पण (a form of gruel) in the Mahāvīyutpatti whereas
 ཚ་སྐྱོ་བ་ corresponds to 'parasol' and is not attested to in the Sanskrit

འཕགས་པ་དག་བདག་གི་འདི་གསོལ་ལ་སྐྱེ་མ་གཤེར་བ་དང་ཚེས་གོས་ལ་ཆར་གྱིས་མ་ཐོག་པར་བདེ་བ་ལ་རེག་པར་
 བཞུགས་ཤིག་ཅེས་དགོ་འདུན་དག་ལ་འབུལ་བར་བྱེད་དེ། སྐུལ་བྱེད་འདི་ནི་རྣམ་ལས་བྱུང་བའི་བསོད་ནམས་བྱ་བའི་
 45 དངོས་པོ་འབྲས་བུ་ཆེ་བ་བདུན་པ་ཡིན་ཞེས་བྱ་བ་ནས་བསོད་ནམས་ཉེ་བར་སྐྱེ་བ་ཁོ་ནར་འབྱུང་ཞེས་བྱ་བའི་བར་སྐྱ་
 མ་བཞིན་ནོ། །རྣམ་ལས་བྱུང་བའི་བསོད་ནམས་བྱ་བའི་དངོས་པོ་བདུན་པོ་འདི་དག་དང་ལྡན་པའི་དད་པའི་རིགས་ཀྱི་
 སྤྱི་འཇམ་རིགས་ཀྱི་སྤྱི་མོའི་བསོད་ནམས་ནི་བསོད་ནམས་འདི་ཙམ་ཞིག་གོ་ཞེ་འཇམ་འབྲས་བུ་རྣམ་པར་སྐྱེན་པ་འདི་ཙམ་
 ཞེས་ཚེད་གཟུང་དུ་མེད་ཀྱི་འོན་ཀྱང་བསོད་ནམས་ཆེ་བའི་སྤྱིར་བསོད་ནམས་ཀྱི་སྤྱིང་པོ་ཆེན་པོ་ཞེས་བྱ་བའི་གྲངས་སྤྱི་
 འབྲེལ་ཞེས་བྱ་བ་དེ་ལྟ་སྤྱི་ལ་སོགས་པ་ཡིན་ནོ། །ལུན་གཉིས་ཀྱི་བར་དུ་ཡང་བཙམ་ལྡན་འདས་ལ་ཚོ་དང་ལྡན་པ་སྐུལ་
 50 བྱེད་ཀྱིས་འདི་སྐྱད་ཅེས་གསོལ་དོ། །བཅུན་པ་རྣམས་ལས་བྱུང་བ་མ་ལགས་པའི་བསོད་ནམས་བསྐྱེད་པའི་དངོས་པོ་
 འབྲས་བུ་ཆེ་བ་ནས་ རྒྱ་ཆེ་བའི་བར་གདགས་སུ་མཆིས་ལགས་སམ། བཙམ་ལྡན་འདས་ཀྱིས་དེ་ལ་སྐུལ་བྱེད་གདགས་
 སྤྱི་ཡོད་དོ་ཞེས་བཀའ་སྤྱུལ་དོ། །སྐུལ་བྱེད་བདུན་པོ་འདི་དག་ནི་རྣམ་ལས་བྱུང་བ་མ་ཡིན་པའི་བསོད་ནམས་བྱ་བའི་
 དངོས་པོ་ཡིན་དེ། དེ་དག་དང་ལྡན་པའི་དད་པའི་རིགས་ཀྱི་སྤྱི་འཇམ་རིགས་ཀྱི་སྤྱི་མོ་ནི་རྒྱ་ཡང་རུང་འདུག་ཀྱང་རུང་
 ཞེས་བྱ་བ་རྒྱས་པར་བསོད་ནམས་ཉེ་བར་སྐྱེ་བ་ཁོ་ནར་འབྱུང་ཞེས་བྱ་བའི་བར་གསུངས་སོ། །བདུན་གང་ཞེ་ན། སྐུལ་
 55 བྱེད་འདི་ལ་དད་པའི་རིགས་ཀྱི་སྤྱི་འཇམ་རིགས་ཀྱི་སྤྱི་མོ་དེ་བཞིན་གཤེགས་པ་འཇམ་དེ་བཞིན་གཤེགས་པའི་ཉན་ཐོས་
 གྲོང་ངམ་ཞིང་ཆེ་གོ་མོ་ཞིག་ན་བརྟེན་ཅིང་བཞུགས་སོ་ཞེས་ཐོས་ཤིང་ཐོས་ནས་ཀྱང་ཡང་དགའ་བ་དང་རབ་ཏུ་དགའ་
 བ་རྒྱ་ཆེ་བ་དགོ་བ་དེས་པར་འབྱུང་བ་དང་ལྡན་པ་འཕྲོ་བ་སྤྱི་བྱེད་འདི་ནི་རྣམ་ལས་བྱུང་བ་མ་ཡིན་པའི་བསོད་
 རྣམས་བྱ་བའི་དངོས་པོ་དང་པོ་ཡིན་ནོ་ཞེས་བྱ་བ་ནས་བསོད་ནམས་ཉེ་བར་སྐྱེ་བ་ཁོ་ནར་འབྱུང་འོ་ཞེས་བྱ་བའི་བར་
 སྐྱ་མ་བཞིན་ནོ། །སྐུལ་བྱེད་གཞན་ཡང་དད་པའི་རིགས་ཀྱི་སྤྱི་དང་རིགས་ཀྱི་སྤྱི་མོ་དེ་བཞིན་གཤེགས་པ་འཇམ་དེ་བཞིན་
 60 གཤེགས་པའི་ཉན་ཐོས་རྒྱུར་གཤེགས་པར་རྩོམ་པ་ཐོས་ཤིང་ཐོས་ནས་ཀྱང་ཡང་དགའ་བ་དང་རབ་ཏུ་དགའ་བ་ཐོབ་
 ལྟེ་ཞེས་བྱ་བའི་བར་སྐྱ་མ་བཞིན་ནོ། །སྐུལ་བྱེད་འདི་ནི་རྣམ་ལས་བྱུང་བ་མ་ཡིན་པའི་བསོད་ནམས་བྱ་བའི་དངོས་པོ་
 གཉིས་པ་ཡིན་ཞེས་བྱ་བ་ནས་བསོད་ནམས་ཉེ་བར་སྐྱེ་བ་ཁོ་ནར་འབྱུང་འོ་ཞེས་བྱ་བའི་བར་སྐྱ་མ་བཞིན་ནོ། །སྐུལ་
 བྱེད་གཞན་ཡང་དད་པའི་རིགས་ཀྱི་སྤྱི་འཇམ་རིགས་ཀྱི་སྤྱི་མོ་དེ་བཞིན་གཤེགས་པ་འཇམ་དེ་བཞིན་གཤེགས་པའི་ཉན་ཐོས་
 དེ་ཉིད་གྲོང་ངམ་ཞིང་དེ་ཁོ་ནའི་ལམ་དུ་ཞུགས་སོ་ཞེས་ཐོས་ཤིང་ཐོས་ནས་ཀྱང་ཡང་དགའ་བ་ཐོབ་པོ་ཞེས་བྱ་བ་ནས་
 65 བསོད་ནམས་ཉེ་བར་སྐྱེ་བ་ཁོ་ནར་འབྱུང་ཞེས་བྱ་བའི་བར་སྐྱ་མ་བཞིན་ནོ། །སྐུལ་བྱེད་འདི་ནི་རྣམ་ལས་བྱུང་བ་མ་
 ཡིན་པའི་བསོད་ནམས་བྱ་བའི་དངོས་པོ་གསུམ་པ་ཡིན་ཞེས་བྱ་བ་ནས་བསོད་ནམས་བྱེད་བར་སྐྱེ་བ་ཁོ་ནར་འབྱུང་འོ་
 ཞེས་བྱ་བའི་བར་སྐྱ་མ་བཞིན་ནོ། །སྐུལ་བྱེད་གཞན་ཡང་དད་པའི་རིགས་ཀྱི་སྤྱི་འཇམ་རིགས་ཀྱི་སྤྱི་མོ་དེ་བཞིན་གཤེགས་
 པ་འཇམ་དེ་བཞིན་གཤེགས་པའི་ཉན་ཐོས་གྲོང་ངམ་ཞིང་དེ་ཉིད་དུ་སྤྱིན་པར་ཐོས་ཤིང་ཐོས་ནས་ཀྱང་ཡང་དགའ་བ་ཐོབ་
 ཅེས་བྱ་བ་སྐྱ་མ་བཞིན་ནོ། །འདི་ནི་རྣམ་ལས་བྱུང་བ་མ་ཡིན་པའི་བསོད་ནམས་བྱ་བའི་དངོས་པོ་བཞི་པ་ཡིན་ཞེས་བྱ་

43 གི་] CD(=अस्माकम्); གིས་ PN 50 བསྐྱེད་པའི་] CD(=पुण्यक्रियावस्तु); ཀྱི་ PN 55 འདི་] CD(=इह);
 om. PN 56 བརྟེན་] PN(=उपनिश्रित्या); རྟེན་ CD 57 དགོ་བ་] CD; དེ་དག་ PN 62 ཡིན་] CD; ཡིན་ནོ་
 PN 64 དེ་] CD(=तद्-एवं); om. PN 65 བར་] CD; om. PN 65 སྐུལ་བྱེད་འདི་ནི་རྣམ་ལས་བྱུང་བ་ ...
 སྐྱ་མ་བཞིན་ནོ།] =इदं चन्द्र तृतीयं निरौपधिकं पुण्यक्रियावस्तु । यावदुपजायत एव पुण्यम् । em. ; om. Σ 69 རི་] CD; om.
 PN

བ་ནས་བམོད་ནམས་ཉེ་བར་སྐྱེ་བ་ཁོ་ནར་འགྱུར་ཞེས་བྱ་བའི་བར་ལྷ་མ་བཞེན་ལོ། །སྐྱུལ་བྱེད་གཞན་ཡང་དད་པའི་ 70
 རིགས་ཀྱི་སྐྱུ་ལམ་རིགས་ཀྱི་སྐྱུ་མོ་དེ་བཞེན་གཤེགས་པ་ལམ་དེ་བཞེན་གཤེགས་པའི་ཉན་ཐོས་ཉིད་ལྟ་བུའི་སྤྱིར་འགྲོ་ཞིང་
 མཐོང་ནས་ཀྱང་ཡང་དགའ་བ་ཐོབ་ཅེས་བྱ་བ་ལྷ་མ་བཞེན་ལོ། །སྐྱུལ་བྱེད་འདི་ནི་རྣམས་ལས་བྱུང་བ་མ་ཡིན་པ་བམོད་
 ནམས་བྱ་བའི་དངོས་པོ་ལྷ་མ་བཞེན་ཞེས་བྱ་བ་ནས་བམོད་ནམས་བྱེད་བར་སྐྱེ་བ་ཞེས་བྱ་བ་ཡིན་ལོ།
 །སྐྱུལ་བྱེད་གཞན་ཡང་དད་པའི་རིགས་ཀྱི་སྐྱུ་ལམ་རིགས་ཀྱི་སྐྱུ་མོ་དེ་བཞེན་གཤེགས་པ་ལམ་དེ་བཞེན་གཤེགས་པའི་
 ཉན་ཐོས་དེ་ཉིད་ལས་ཚོས་ཐོས་ཤིང་ཐོས་ནས་ཀྱང་ཡང་དགའ་བ་ཐོབ་ཅེས་བྱ་བ་ལྷ་མ་བཞེན་ལོ། །སྐྱུལ་བྱེད་འདི་ནི་ 75
 རྣམས་ལས་བྱུང་བ་མ་ཡིན་པའི་བམོད་ནམས་བྱ་བའི་དངོས་པོ་དུག་པ་ཡིན་ཞེས་བྱ་བ་ནས་བམོད་ནམས་ཉེ་བར་སྐྱེ་བ་
 ཁོ་ནར་འགྱུར་ཞེས་བྱ་བའི་བར་ལྷ་མ་བཞེན་ལོ། །སྐྱུལ་བྱེད་གཞན་ཡང་དད་པའི་རིགས་ཀྱི་སྐྱུ་ལམ་རིགས་ཀྱི་སྐྱུ་མོ་དེ་
 བཞེན་གཤེགས་པ་ལམ་དེ་བཞེན་གཤེགས་པའི་ཉན་ཐོས་དེ་ཉིད་ལས་ཚོས་ཐོས་ཤིང་ཚོས་ཐོས་ནས་ཀྱང་མངས་སྐྱུས་
 ལ་སྐྱབས་སུ་འགྲོ། ཚོས་ལ་སྐྱབས་སུ་འགྲོ། དག་འདུན་ལ་སྐྱབས་སུ་འགྲོ། ལ། བསྐྱབས་པའི་གནས་དག་ཀྱང་འཛིན་པར་
 བྱེད་དེ། སྐྱུལ་བྱེད་འདི་ནི་རྣམས་ལས་བྱུང་བ་མ་ཡིན་པའི་བམོད་ནམས་བྱ་བའི་དངོས་པོ་འབྲས་སུ་ཆེ་བ་བདུན་པ་ཡིན་ 80
 ཞེས་བྱ་བ་ལྷ་མ་བཞེན་ཏེ། གཞུང་མང་དུ་དོགས་པས་ཐམས་ཅད་ནི་མ་གྲིས་སོ། །ཡུང་བསྐྱོད་བ་ཅམ་ནི་ལས་ཀྱི་
 ལམ་དུ་མི་རུང་སྟེ། མོག་གཅོད་པ་ལ་སོགས་པའི་ལས་དེ་མ་བྱས་པའི་སྤྱིར་རོ། །ཁལ་ཏེ་ལས་དེ་བྱས་ན་དེ་ལ་
 ཡུང་བསྐྱོད་བ་ལས་ཀྱི་ལམ་དུ་འགྱུར་རོ་སྐྱུལ་དུ་སེམས་ན། དེའི་སྤྱིར་བྱས་སུ་ཟིན་ཀྱང་དེའི་རང་གི་ངོ་བོ་ལ་
 བྱུང་བར་མེད་པའི་སྤྱིར་ཞེས་བྱ་བ་སྐྱོས་ཏེ། གཞན་གྱིས་ལས་དེ་བྱས་སུ་ཟིན་ཀྱང་ཡུང་བསྐྱོད་བ་དེ་ལ་ནི་གང་གིས་
 ན་དེའི་ཚེ་ལས་ཀྱི་ལམ་དུ་འགྱུར་བ་རང་གི་ངོ་བོ་ལ་བྱུང་བར་ཅུང་ཟད་ཀྱང་མེད་དོ། །དེ་ལྟ་བུས་ན་ལྷ་མ་བཞེན་དུ་དེའི་ 85
 རང་གི་ངོ་བོ་ལ་བྱུང་བར་མེད་པའི་སྤྱིར་ཇི་ལྟར་སྤྱིར་གྱི་ལས་ཀྱི་ལམ་དུ་རྣམ་པར་མི་གཞག་པ་ལྟར་སྤྱིས་ཀྱང་དེ་ཁོ་
 ན་དང་འདྲའོ། །དེ་བས་ན་དེའི་ཚེ་ལས་ཀྱི་ལམ་གྱིས་བསྐྱས་པ་སྐྱེ་བ་གང་ཡིན་པ་དེ་ཡོད་དོ་ཞེས་བྱ་བར་ཁས་སྲུང་
 བར་བྱ་དགོས་སོ། །སྐྱེ་མཚེད་བརྩུ་གཅིག་གིས་མ་བསྐྱས་པ་ཞེས་བྱ་བ་ནི་ཚོས་ཀྱི་སྐྱེ་མཚེད་མ་གཏོགས་པ་
 དག་གིས་སོ། །དག་དང་ལས་ཀྱི་མཐའ་དང་། འཚོ་བ་རྣམས་མ་རུང་པའི་སྤྱིར་རོ་ཞེས་བྱ་བ་ནི་འདི་
 དག་རྣམ་པར་རིག་བྱེད་ཀྱི་ངོ་བོ་ཉིད་ནི་མི་སྲིད་པའི་སྤྱིར་རོ་ཞེས་བྱ་བའི་ཐ་ཚོགས་སོ། །ཁོ་ན་འདི་སྐད་དུ་གང་ 90
 གསུངས་སོ་ཞེས་བྱ་བ་སྐྱུས་པར་འབྱུང་བ་ལ་འདིའི་འབྲེལ་པ་གང་ཞེ་ན། ཇི་སྟེ་བྱེད་གལ་ཏེ་རྣམ་པར་རིག་བྱེད་མ་
 ཡིན་པ་མེད་པར་བྱུར་ན་དེ་ན་རྣམ་པར་རིག་བྱེད་ནི་མེད་པའི་སྤྱིར་འཕགས་པའི་ལམ་ཡན་ལག་བརྒྱུད་པར་ཡང་མི་
 འགྱུར་ཏེ། དེ་ལྟ་བུས་ན་རྣམ་པར་རིག་བྱེད་མ་ཡིན་པ་ནི་ཡོད་དོ་ཞེས་བྱ་བར་འདོད་ན། ཁོ་ན་ཅིའི་སྤྱིར་འདི་སྐད་

70 བའི་བར་] CD ; བ་ PN 70 བཞེན་] CD (पूर्ववत्) ; ཡིན་ PN 72 ཡང་] CD (=श्रुत्वा च पुनर) ;
 om. PN 73 ལྷ་མ་བཞེན་ཞེས་བྱ་བ་ནས་བམོད་ནམས་བྱེད་བར་སྐྱེ་བ་ཞེས་བྱ་བ་ཡིན་ལོ། em. (=इदं चूद पञ्चमं निरौपधिकं
 पुण्यक्रियावस्तु 1) ; ལྷ་མ་བཞེན་ཞེས་བྱ་བ་ནས་བམོད་ནམས་ཉེ་བར་སྐྱེ་བར་འགྱུར་ཞེས་བྱ་བའི་བར་ལྷ་མ་བཞེན་ལོ། CD ;
 ལྷ་མ་བཞེན་ཞེས་བྱ་བ་ནས་བམོད་ནམས་ཉེ་བར་སྐྱེ་བར་འགྱུར་ཞེས་བྱ་བ་ལྷ་མ་བཞེན་ལོ། PN 75 ཚོས་] CD (=अन्तिकद्-धर्म
 शृणोति) ; om. PN 76 བ་] PN (=षष्ठं निरौपधिकं) ; སོ་ CD 80 ནི་] CD ; om. PD 84 གཞན་གྱིས་ལས་]
 em. (=परेण कृतेऽपि) ; གཞན་གྱི་ལས་ CDPN 85 ལྷ་མ་བཞེན་དུ་] CD (=पूर्ववत्) ; ལྷ་མ་བཞེན་ PD 86 ཇི་ལྟར་སྤྱིར་
] (=यथैव पूर्ववत्) CD ; ཇི་ལྟར་ PN 88 སྐྱེ་མཚེད་བརྩུ་གཅིག་གིས་] PN (=एकदेशभिरायतनैर) ; སྐྱེ་མཚེད་གཅིག་གིས་
 CD 89 རུང་པའི་] PN ; རུངས་པའི་ CD (form not attested) 91 འབྲེལ་] CDP (=अभिसंभन्धः) ; འབྲེལ་ N

95 ཏུ་གང་གསུངས་སོ་ཞེས་བྱ་བ་ནས་རྒྱལ་པར་ཡང་དག་པའི་ཉིང་དེ་འཛིན་ཞེས་བྱ་བའི་རྒྱལ་པར་བཟོད་
 ལྷན་འདི་རྣམས་ཏུ་འདིའི་སྟོན་ཡོངས་སུ་དག་ཅེས་བྱ་བ་ཐམས་ཅད་བཟོད་དེ་དོ། །ལམ་ལ་སྟོམས་པར་འཇུག་
 པའི་ཏུས་ཀྱི་སྟོན་རོལ་ཏུ་ཞེས་བྱ་བའི་ཐ་ཚིག་སྟེ། དེ་དག་ནི་རྣམ་པར་རིག་བྱེད་གྱི་གཟུགས་ཡིན་པར་གསུངས་སོ་སྟེ་
 ཏུ་བསམས་པ་ཡིན་ནོ། །བྱེད་པ་ལྷན་པ་རྣམས་དེ་ནི་སྟོན་འཛིག་རྟེན་པའི་ལམ་གྱིས་འདོད་ཆགས་དང་
 100 བྲལ་བར་བྱས་པ་ལ་དགོངས་ཏེ་གསུངས་པ་ཡིན་ནོ་ཞེས་ལན་འདེབས་པར་བྱེད་དེ། དེ་ནི་འཛིག་རྟེན་པའི་ལམ་གྱིས་
 འདོད་ཆགས་དང་བྲལ་བའི་གནས་རྒྱབས་ཀྱི་དག་ལ་སོགས་པའི་རོ་པོ་ཉིད་ཀྱི་རྣམ་པར་རིག་བྱེད་གྱི་གཟུགས་ལས་
 དགོངས་ནས་གསུངས་པ་ཡིན་གྱི་ལམ་གྱི་ཚེ་དེས་བསྟུན་པའི་དག་ལ་སོགས་པའི་རྣམ་པར་རིག་བྱེད་མ་ཡིན་
 105 པའི་གཟུགས་མེད་པའི་སྲིར་ནི་མ་ཡིན་ནོ། །ཉིང་དེ་འཛིན་གྱི་ཡུལ་གྱི་གཟུགས་ཞེས་བྱ་བ་ནི་ཉིང་དེ་འཛིན་གྱི་
 དམིགས་པ་སྟེ་རུས་པའི་རུས་གོང་ལ་སོགས་པའོ། །ཡུལ་ལ་མི་སྐྱབ་པའི་སྲིར་ནི་སོགས་པ་མེད་པ་ཡིན་ནོ་
 ཞེས་བྱ་བ་ནི་གཟུགས་གང་ཞེས་ཡུལ་ལ་སྐྱབ་པར་བྱེད་པ་དེ་ནི་སོགས་པ་དང་བཅས་པ་ཡིན་ལ་བསྟོག་པ་ནི་སོགས་
 པ་མེད་པ་ཡིན་ནོ་ཞེས་བྱ་བར་གྲུབ་པོ། །ད་ནི་དེ་རི་ལྟར་གཟུགས་ཡིན་སྟེ་སེམས་ན་ཞེས་བྱ་བ་ནི་གལ་
 110 ཉེ་གཟུགས་སུ་བྱ་བར་མི་རུས་ན་སྟེ་ཏུ་བསམས་པ་ཡིན་ནོ། །དེ་ནི་རྣམ་པར་རིག་བྱེད་མ་ཡིན་པ་ཡང་ཡུལ་ལ་མི་སྐྱབ་པས་འདྲའོ། །ཟག་པ་མེད་པའི་ཉིང་
 དེ་འཛིན་ལ་ཟག་པ་མེད་པ་ཡིན་ནོ་ཞེས་བྱ་བ་ནི་རྣམ་པར་རིག་བྱེད་པ་ལས་མཛོད་ཏུ་བྱེད་པས་དེ་ཉེ་སྲིའི་
 བསམ་པ་དང་རྟེན་འབྲེལ་སྟེ། གང་ཞེས་ཡོད་ན་རང་བཞིན་གྱི་རྩལ་བྱིས་ལ་གནས་པར་འགྱུར་བ་ཡང་དག་པའི་ལྷ་
 བ་ལྷ་སྲིའི་ཟག་པ་མེད་པའི་རྩལ་བྱིས་འབྲེལ་པོ། །ཡང་ན་འཕགས་པ་དེ་དག་ཟག་པ་མེད་པའི་ཉིང་དེ་འཛིན་གྱི་ཚེ་
 115 གཟུགས་དེ་ལྷ་སྲིའི་བཞེད་པ་ཡིན་ནོ། །གཞན་དག་ན་རེ་དག་བཅོམ་པའི་གཟུགས་དང་སྲི་རོལ་གང་ཡིན་
 པའོ་ཞེས་ཟེར་རོ་ཞེས་བྱ་བ་ནི་སྟོབ་དཔོན་གཞན་དག་ན་རེ་དག་བཅོམ་པའི་གཟུགས་མིག་གི་སྟེ་མཛེད་ལ་སོགས་པ་
 དང་། སྲི་རོལ་གྱི་རྩིག་པ་ལ་སོགས་པ་གང་ཡིན་པ་དེ་ནི་ཟག་པ་མེད་པའི་གཟུགས་ཡིན་ནོ་ཞེས་ཟེར་རོ། །ཅིའི་སྲིར་ཞེ་ན།
 ཟག་པ་རྣམས་ཀྱི་རྟེན་མ་ཡིན་པའི་སྲིར་ཉི། དག་བཅོམ་པའི་རྒྱད་ལ་ཡོད་པའམ་སྲིའི་གཟུགས་ནི་ཟག་པ་ཉོན་
 120 མོངས་པ་རྣམས་ཀྱི་རྟེན་མ་ཡིན་ནོ། །གལ་ཉི་དེ་ལྟར་ཡིན་ན་ལོ་ན་གང་མདོ་ལས་ཁྱད་པར་མེད་པར་ཟག་
 པ་དང་བཅས་པའི་ཚོས་རྣམས་གང་ཞེ་ན་མིག་རི་སྟེད་པ་དང་གཟུགས་རི་སྟེད་པ་དག་ཡིན་
 རོ་ཞེས་རྒྱལ་པར་གསུངས་སོ་ཞེ་ན། དེ་ནི་ཟག་པ་རྣམས་ཀྱི་གཉེན་པོ་མ་ཡིན་པའི་སྲིར་ཟག་པ་དང་
 བཅས་པར་གསུངས་པ་ཡིན་ཏེ་ཟག་པའི་གཉེན་པོ་ནི་སེམས་དང་སེམས་ལས་བྱུང་བའི་ཁྱད་པར་དག་ཡིན་ནོ།
 །འོ་ན་ནི་རྣམ་གངས་ཀྱིས་ཞེས་བྱ་བ་རྒྱལ་པར་འབྱུང་བ་ནི་དག་བཅོམ་པ་འམ་སྲིའི་གཟུགས་དེ་ཉིད་ཟག་པ་
 རྣམས་ཀྱི་གཉེན་པོ་མ་ཡིན་པའི་སྲིར་ཟག་པ་དང་བཅས་པ་ཡང་ཡིན་ལ་ཟག་པ་རྣམས་ཀྱི་རྟེན་མ་ཡིན་པའི་སྲིར་
 125 ཟག་པ་མེད་པ་ཡང་ཡིན་ནོ་ཞེས་བྱ་བ་ཡིན་ཏེ། དེ་ལྟར་ན་ནི་མཚན་ཉིད་འཚོལ་བར་འགྱུར་བས་ཉེས་
 པ་ཡིན་ནོ། །གཟུགས་ཟག་པ་དང་བཅས་པ་ཉེ་བར་ལེན་པར་འགྱུར་བ་གང་དག་ཡིན་པ་ཞེས་བྱ་བ་ནི་གཟུགས་
 ཀྱི་སྟེ་མཛེད་ཅེས་བྱ་བའི་ཐ་ཚིག་སྟེ། རྒྱལ་པར་ཚོས་ཟག་པ་དང་བཅས་པ་ཉེ་བར་ལེན་པར་འགྱུར་བ་གང་

94 བྱ་བའི་] PN ; བྱ་བའི་བར་ CD 99 ཀྱི་] PN ; ཀྱིས་ CD 103 ཡིན་] CD ; ཡིན་པ་ PN 104
 པ་ཡིན་ནོ་ཞེས་བྱ་བར་] CD (=अप्रतिषमिति) ; ཅེས་བྱ་བ་ PN 108 ཡང་དག་པའི་] CD ; ཡང་དག་པ་ PN 112 ནི་]
 CD ; om. PN 118 བ་འམ་སྲིའི་] CD ; བའི་འམ་ PN

དག་ཡིན་པ་དེ་དག་ནི་སེམས་ཀྱི་ཐ་བ་དང་སྤྲུགས་པའི་གཞི་ཡིན་ནོ་ཞེས་བྱ་བའི་བར་གསུངས་པའི་
 སྤྱིར་གཞུགས་ཀྱི་སྐྱེ་མཚེད་ཟག་པ་མེད་པ་དེ་དག་ནི་ཡོད་དོ། །ཟག་པ་དང་བཅས་པ་ཉེ་བར་ལེན་པར་གྱུར་པ་དེ་དག་
 གྲུང་གང་ཞེ་ན། སོ་སེའི་སྐྱེ་བའི་གཞུགས་གང་དག་ཡིན་པ་སྟེ། ཟག་པ་རྣམས་ཀྱི་རྟེན་ཡིན་པའི་སྤྱིར་དང་། དེའི་གཉེན་
 རོ་མ་ཡིན་པའི་སྤྱིར་དོ། །ཟག་པ་མེད་པ་དག་གང་ཞེ་ན། དག་བཅོམ་པའི་དང་། སྤྱིའི་གཞུགས་རྣམས་ཏེ། ཟག་པ་རྣམས་
 ཀྱི་རྟེན་མ་ཡིན་པའི་སྤྱིར་དོ། །ཡོན་ཏན་གྱི་བྱང་པར་ཞེས་བྱ་བ་ནི་བསམས་གཏན་དང་ཚད་མེད་པ་ལ་སོགས་པའི་ཡོན་
 ཏན་གྱི་བྱང་པར་དོ། །ཕན་བཏགས་པའི་བྱང་པར་ཞེས་བྱ་བ་ནི་ལུས་ཀྱི་ཁ་དོག་དང་སྤོངས་ལ་སོགས་པའི་བྱང་པར་དོ།
 །དེ་ལ་དམིགས་པ་ཞེས་བྱ་བ་རྒྱས་པར་འབྱུང་བ་ནི་འདི་ལ་དམིགས་པ་ལེན་པ་པོ་དེ་ཡོད་པས་ན་འདི་ནི་དེ་ལ་དམིགས་
 པའི་སྤྱིན་པའི་སེམས་པ་སྟེ། དེ་ཡོངས་སུ་བསྐྱོམ་པའི་རྒྱུད་ཡོངས་སུ་འབྱུང་བའི་བྱང་པར་སྤོངས་པར་འབྱུང་དོ།
 །འདི་ནི་ཚོས་ཉིད་ཡིན་ཏེ་ཞེས་བྱ་བ་ནི་ཚོས་རྣམས་ཀྱི་རུས་པ་ཐོག་མ་མེད་པ་ཡིན་ནོ། །རི་ལྟར་འབྱུང་ཞེས་བྱ་
 བ་ནི་རྒྱུད་རི་ལྟར་འབྱས་བུ་ཤིན་ཏུ་མང་པོ་མངོན་པར་བསྐྱབ་པར་འབྱུང་སྐྱམ་ཏུ་བསམས་པ་ཡིན་ཏེ། འདི་ལ་ནི་གང་
 ཞེག་ཡོངས་སུ་རྒྱུད་ནས་ཟབ་པོ་རྣམས་ཀྱི་ཡོན་ཏན་གྱི་བྱང་པར་དང་། ཕན་བཏགས་པའི་བྱང་པར་གྱིས་
 ཡིད་གཞན་དང་ལྡན་པའི་སྤྱིན་པ་པོ་རྣམས་ལ་ཡང་ཞེས་བྱ་བ་ནས་རྒྱས་པར་འབྱུང་བ་ཞེས་བྱ་བའི་བར་
 རམ། བསོད་ནམས་ཉེ་བར་སྐྱེ་བ་ཁོ་ནར་འབྱུང་ཞེས་བྱ་བའི་བར་དུ་འབྱུང་བ་ལྟ་བུ་སྤྱིན་པ་པོ་རྣམས་ཀྱིས་སྤྱིན་པར་བྱ་
 བ་དག་ཡོངས་སུ་སྤྱོད་པ་མེད་དོ། །དེ་ལ་དམིགས་པའི་སེམས་པ་ལ་སོགས་པས་ཞེས་བྱ་བ་ནི་དེ་བཞིན་གཤེགས་པ་དང་
 དེའི་ཉན་ཐོས་ལ་དམིགས་པའི་སེམས་པ་ལ་སོགས་པས་གང་གིས་ན་ཚོ་སྤྱི་མ་ལ་འབྲས་བུ་ཆེས་མང་པོ་མངོན་
 པར་བསྐྱབ་ཏུ་ས་པར་འབྱུང་བ་རྒྱུད་ཡོངས་སུ་འབྱུང་བའི་བྱང་པར་སྤོངས་པར་ཐོབ་པར་འབྱུང་དོ། །རྒྱ་
 བ་དང་འདུག་པ་དང་མི་ཉལ་བ་ལ་ནི་དེ་ལྟ་བུར་ཡང་རིགས་ན་ཉལ་བ་ལ་གོ་རི་ལྟར་ཞེ་ན། དེའི་སྤྱིར་རྗེ་ལམ་དག་
 བ་ཡང་དེ་དག་རྗེས་སུ་འབྲང་བར་འབྱུང་རོ་ཞེས་བྱ་བ་སྐྱོས་སོ། །བྱེ་བྲག་ཏུ་སྐྱོ་བ་རྣམ་པར་རིག་བྱེད་
 མ་ཡིན་པར་སྐྱོ་བ་ལྟར་ན་རྗེས་ལས་བྱུང་བ་མ་ཡིན་པ་གང་ལ་རྣམ་པར་རིག་བྱེད་མེད་ཀྱི་ཐོས་ན་དགའ་
 བ་དང་རབ་ཏུ་དགའ་བ་དགོ་བ་ཐོབ་པ་འབའ་ཞེག་ཏུ་ཟད་པས་དེ་ལ་རི་ལྟར་རྣམ་པར་རིག་བྱེད་མ་ཡིན་
 པར་འབྱུང་ཏེ་ཉན་པ་པོ་དེ་ལ་ནི་རྣམ་པར་རིག་བྱེད་དང་ཉིང་དེ་འཛིན་དག་མེད་པའི་སྤྱིར་ལ་རྣམ་པར་རིག་བྱེད་མ་
 ཡིན་པ་ན་རྣམ་པར་རིག་བྱེད་དམ་ཉིང་དེ་འཛིན་ལས་སྐྱེ་བར་འབྱུང་བས་སོ། །རྗེས་ལས་བྱུང་བ་དག་ལ་ཡང་
 ཞེས་བྱ་བ་རྒྱས་པར་འབྱུང་བ་ནི་ཀུན་དགའ་ར་བ་འབྱལ་བ་ལ་སོགས་པ་ལ་ཡང་དེ་ལ་དམིགས་པའི་སེམས་པ་
 ལ་སོགས་པར་འབྱུང་ཏེ། སེམས་པ་འདི་ལ་དམིགས་པ་ལེན་པ་པོ་ཡོད་པས་ཞེས་བྱ་བ་ལྟ་བུ་བཞེན་ནོ། །རྣམས་པ། གལ་
 ཏེ་རྗེས་ལས་བྱུང་བ་དག་ལ་ཡང་དེ་ལྟར་ཡང་དང་ཡང་དུ་དེ་ལ་དམིགས་པའི་སེམས་པ་ལ་སོགས་
 པས་འབྱུང་ན་འོ་ན་མདོ་ལས་གང་གསུངས་པ་ཞེས་བྱ་བ་རྒྱས་པར་སྐྱོས་ཏེ། སེམས་ཀྱི་ཉིང་དེ་འཛིན་

148 སེམས་ཀྱི་ཉིང་དེ་འཛིན་] Note that the Tibetan does not render अपमाणं (=ཚད་མེད་པ་), contrary to the Sanskrit अपमाणं चेतःसमाहं.

132 མངོན་] CD ; སྤོན་ PN 134 རྒྱས་པར་] CD ; རྒྱས་པར་རུས་པར་ PN 136 སྤྱོད་པ་] CD ; སྤྱོད་པ་ནི་ PN
 137 སོ་སེམས་པས་] CDP ; སོ་སེམས་པས་ན་ N 138 ཐོབ་] CD ; འཐོབ་ PN 139 རིགས་ན་] CD ; རིགས་ PN
 140 འབྲང་] CDN ; འབྲང་ P 141 སྐྱོ་བ་] CD ; སྐྱོ་བའི་ PN 144 ཡིན་པ་ན་] CD ; ཡིན་པ་ན་ནི་ PN
 145 ལ་སོགས་པ་] PN ; ལ་སོགས་ CD

150 ཞེས་བྱ་བ་ནི་བྱམས་པ་ལ་སོགས་པ་དང་མཚུངས་པར་རྒྱན་པོ། །སེམས་པའི་བྱད་པར་གང་ཞིག་ཡིན་ཞེས་
 བྱ་བ་ནི་དེ་ལ་དམིགས་པའི་སེམས་པ་མེད་པ་ཡང་སྒྲིན་པ་པོ་ལ་ཡང་བསོད་ནམས་ཀྱི་རྒྱ་མཐུན་པ་ཡོད་དོ་ཞེས་སྟོན་
 པར་བྱེད་དོ། །བྱ་བའི་འབྲས་བུ་ཡོངས་སུ་རྫོགས་ན་ཞེས་བྱ་བ་ལ་བྱ་བ་ནི་ལས་ཀྱི་ལམ་དངོས་ལ་སྦྱར་བ་
 ཡིན་ནོ། །འབྲས་བུ་ནི་ལས་ཀྱི་ལམ་དངོས་ཏེ་དེ་ཡོངས་སུ་རྫོགས་ན་ལོ། །ཚུལ་ནི་འདི་ཉིད་ཡིན་ཞེས་བྱ་
 བ་ནི་བདག་ཉིད་ཀྱི་སྦྱོར་བས་གཞན་དག་ལ་གཞོན་པར་བྱས་པའི་བྱད་པར་ལས་བྱེད་པ་པོ་ལ་རྒྱུད་ཡོངས་སུ་འབྱུར་
 བའི་བྱད་པར་སྦྱོར་ཞེས་བྱ་བ་ཐམས་ཅད་སྦྱར་རོ། །འབྲས་བུ་ལ་རྒྱ་བཏགས་པའི་སྤྱིར་རོ་ཞེས་བྱ་བ་ནི་རྒྱུད་
 155 ཡོངས་སུ་འབྱུར་བའི་བྱད་པར་ལས་ཀྱི་ལམ་ཡིན་ནོ་ཞེས་བྱ་བ་ལ་རྒྱུད་ཡོངས་སུ་འབྱུར་བའི་བྱད་པར་
 ནི་འབྲས་བུ་ཡིན་པ་ལས་ཀྱི་ལམ་ནི་རྒྱ་ཡིན་ནོ། །ལྷུས་དང་དག་གི་སྦྱོར་བ་གང་ཡིན་པ་དེའང་སེམས་
 པའི་མཚན་ཉིད་ཀྱི་ལས་ཀྱི་ལམ་ཡིན་པས་འབྲས་བུ་དེ་ལས་ཀྱི་ལམ་མོ་ཞེས་རྒྱ་ཉི་བར་བཏགས་པ་ཡིན་ནོ།
 །ལྷུས་དང་དག་གི་ནི་རྒྱུད་ཡོངས་སུ་འབྱུར་བའི་བྱེ་བྲག་དེ་དག་གི་བྱ་བའི་འབྲས་བུ་ཡིན་པའི་སྤྱིར་ཏེ་ལྷུས་
 དང་དག་གི་བྱ་བའི་འབྲས་བུ་ཡིན་པའི་སྤྱིར་རོ་ཞེས་བྱ་བའི་ཐ་ཚོག་གོ། །དབེར་ན་རྣམ་པར་རིག་བྱེད་མ་
 160 ཡིན་པར་སྦྱ་བ་རྣམས་ཀྱི་རྣམ་པར་རིག་བྱེད་མ་ཡིན་པ་ལྟ་བུའོ་ཞེས་བྱ་བ་ནི་དབེར་ན་བྱེ་བྲག་ཏུ་སྦྱ་
 བ་རྣམ་པར་རིག་བྱེད་མ་ཡིན་པར་སྦྱ་བ་རྣམས་ཀྱི་ལྟར་ན་རྣམ་པར་རིག་བྱེད་མ་ཡིན་པ་ནི་ལས་
 ཀྱི་ལམ་ཞེས་བྱ་སྟེ། འབྲས་བུ་ལ་རྒྱུར་བཏགས་པའི་སྤྱིར་རོ། །ལྷུས་ཀྱི་དང་དག་གི་ནི་དེ་དག་གི་བྱ་
 བའི་འབྲས་བུ་ཡིན་པའི་སྤྱིར་རོ་ཞེས་བྱ་བ་ལྟ་བུ་ཡིན་ནོ། །བཅུན་པས་རྣམ་པར་རིག་བྱེད་མ་ཡིན་པ་རྣམས་མ་
 ཡིན་ནོ་ཞེས་བྱ་བ་རྣམ་པ་གཞན་གྱིས་བཟླས་པའི་སྤྱིར། ཟིན་པའི་སྤྱང་པོ་དག་ལ་ཞེས་བྱ་བ་རྒྱས་པར་སྦྱོས་ཏེ་ད་
 165 ལྟར་གྱི་སྤྱང་པོ་སེམས་ཅན་ཏུ་བགྱང་བ་དག་ལ་དུས་གསུམ་པའི་སེམས་པས་སྟོག་གཅོད་པའི་ཁ་ན་མ་ཐོ་
 བས་གསོད་པ་པོ་ལ་རིག་པར་འབྱུར་རོ། །ཇི་ལྟར་དུས་གསུམ་པས་རིག་ཅེ་ན། འདི་གང་གི་ཚོ་གསལ་དུ་པར་
 བྱའོ། །གསོད་དོ་བསལ་དོ་སྟུམ་དུ་སེམས་པ་ན་ཞེས་བྱ་བ་སྦྱོས་ཏེ་དེ་ལྟར་ན་འདིར་ནི་སེམས་པ་ཁོ་ན་ལས་
 ཡིན་པར་བཤད་དོ། །སྦྱོབ་དཔོན་གྱིས་བཅུན་པའི་གཞུང་ལྷགས་ལ་ལ་ནི་འདོད་ལ་ལ་ནི་མི་འདོད་པར་བཟླས་པའི་སྤྱིར།
 དེ་ཙམ་གྱིས་ལས་ཀྱི་ལམ་ཡོངས་སུ་རྫོགས་པ་མ་ཡིན་གྱི་ཞེས་རྒྱས་པར་སྦྱོས་ཏེ། གལ་ཏེ་འགའ་ཞིག་འདི་
 170 རྣམ་དུ་ངའི་མ་འདི་སོད་ཅིག་ཅེས་སྦྱོར་བར་བྱེད་ཅིང་གཞེད་མ་སོང་བ་དང་། དེ་འདི་སྟུམ་དུ་གྱེ་མ་འདིས་བདག་གི་མ་
 བསལ་དོ་སྟུམ་དུ་སེམས་པར་བྱུར་ན་བསལ་དུ་པར་མངོན་པའི་ང་རྒྱལ་བྱེད་པ་དེ་ལ་མཚན་མེད་པའི་

162 རྒྱུར། Note that in the *Abhidharmakośabhāṣya*, there is no ལ་དོན་ (=རྒྱུ)
 169 དེ་ཙམ་གྱིས་ལས་ཀྱི་ལམ་ཡོངས་སུ་རྫོགས་པ་མ་ཡིན་གྱི་] As WOGIHARA 1936, p. 357 notes, this seg-
 ment is not a faithful translation of न ल्वियते

152 དེ་] CD ; om. PN 152 ཚུལ་ནི་] PN ; ཚུལ་ CD 152 'ཡིན་] CD ; om. PN 153 གཞོན་པར་] CD ;
 གཞོན་པ་ PN 156 ཡིན་པ་] PN ; ཡིན་ལ་ CD 156 ལས་] CD (=ཕལ་); ལས་དུ་ PN 157 ཀྱི་] CD ;
 om. PN 160 ཡིན་པར་] CDP ; ཡིན་པ་ N 160 ཀྱི་རྣམས་] CD ; ཀྱིས་རྣམས་ PN 161 ནི་] DNP ; ན་
 C 165 བགྱང་] CD ; འབྲང་ PN 165 སེམས་པས་] CD ; སེམས་ PN 166 ཇི་ལྟར་དུས་གསུམ་པས་རིག་ཅེ་ན།
 CD ; om. P ; ཞེ་ན་ N 168 ལྷགས་ལ་ལ་] CD ; ལྷགས་ལ་ལ་ཤེས་ལ་ PN 171 བསལ་དོ་] CD ; བསོད་ PN

ལས་སྤྱུང་པ་ཞིག་ན་དེ་ལྟར་ཡང་མི་འདོད་དོ། །དེ་ལྟར་བས་ན་བཅུ་ལྔ་པས་བདག་ཉིད་གྱིས་གསོད་
 བ་ཞེས་ཁྱེད་པར་དུ་བྱས་ནས་བཞོན་དཔེས་སོ། །དེ་ཉིད་གྱི་སྤྱིར། བདག་ཉིད་གྱིས་གསོད་པ་ན་ཞེས་བྱ་བ་རྒྱས་པར་
 གྲོ་སེམས་པ་དེ་སྟེན་ཅིག་ཀུན་ཏུ་འབྱུང་ངོ་ཞེས་བྱ་བ་ནི་གསལ་པར་བྱའོ། །གསོད་དོ། །བསལ་དོ་སྟེན་
 པ་ཡིན་ནོ། །རིགས་པའི་ངོ་བོ་ཉིད་ཡིན་ནོ་ཞེས་བྱ་བ་ནི་ཁ་ཅིག་ན་རེ་རེ་ག་པ་ཉིད་རིགས་པའི་ངོ་བོ་ཡིན་པས་ 175
 མིང་དུ་གདགས་པ་དང་འདྲ་བར་རང་གི་དོན་ལ་ངོ་བོའི་རྒྱུན་ཡིན་ཏེ། དཔེར་ན་མིང་ཉིད་ལ་མིང་དུ་གདགས་པ་ཞེས་བྱ་
 བ་ལྟ་བུ་ཡིན་ནོ་ཞེས་ཟེར་རོ། །ཡང་ན་རིགས་པ་ཤེས་པ་ནི་རིགས་པའི་ངོ་བོ་ཡིན་པའམ་འདི་ལ་རིགས་པའི་ངོ་བོར་ཏེ།
 ངོ་བོ་ཉིད་ཡོད་པས་ན་རིགས་པའི་ངོ་བོའོ། །དེ་ལྟར་དང་འདྲ་བར་མི་མངོན་པ་ཞེས་བྱ་བ་ནི་རི་ལྟར་རྣམ་
 པར་རིག་བྱེད་མ་ཡིན་པ་རྟོགས་པར་དགའ་བ་ལྟར་རྒྱུད་ཡོངས་སྤྱུང་པའི་ཁྱེད་པར་ཡང་དེ་ལྟར་དང་འདྲའོ་
 ཞེས་བྱ་བ་ཡིན་ནོ། །སེམས་གྱི་རྒྱ་ལས་བྱུང་བའི་ལྷན་གྱི་སྦྱོར་བས་ཞེས་བྱ་བ་ནི་སེམས་སྟོན་དུ་འགྲོ་བ་ཅན་ 180
 གྱི་ལྷན་གྱི་སྦྱོར་བས་ཞེས་བྱ་བའི་ཐ་ཚིག་གོ། །དེ་དག་དང་ཐ་དད་པར་སྦྱར་བ་ཞེས་བྱ་བ་ནི་ལྷན་དང་སེམས་
 དག་དང་ཐ་དད་པར་སྦྱར་བའོ། །གང་གིས་བྱས་པའི་སྦྱོར་བ་ལས་བྱུང་བ་ཞེས་བྱ་བ་ནི་གང་ཞེས་གིས་བྱས་
 པ་ནི་གང་གིས་བྱས་པའོ། །གང་གི་བྱས་པའི་སྦྱོར་བ་ལས་བྱུང་བའི་བྱ་བ་ཡོངས་སྤྱུ་རྟོགས་པ་ནི་ལས་གྱི་ལས་
 ཡོངས་སྤྱུ་རྟོགས་པ་སྟེ། སྦྱོར་བར་བྱེད་པ་སེམས་དང་སེམས་ལས་བྱུང་བ་དེ་ལྟར་དེའི་རྒྱ་ཅན་ཏེ། སྦྱོར་བ་དེའི་
 རྒྱ་ཅན་གྱི་རྒྱུད་ཡོངས་སྤྱུ་འབྱུང་བ་འབྱུང་ངོ་ཞེས་བྱ་བ་ནི་ཡོངས་སྤྱུ་དགའ་བར་འབྱུང་ཏེ། ལོ་བོ་ཅག་ཅེས་བྱ་ 185
 བ་ཚིག་གྲགས་མ་ཡིན་ནོ་སེམས་དང་སེམས་ལས་བྱུང་བའི་རྒྱུད་ལས་ཚེ་སྤི་མ་ལ་འབྲས་བུ་འབྱུང་བའི་
 ཡང་སྤྱིར་གྱི་རྣམ་པར་རིག་བྱེད་མ་ཡིན་པ་ལས་བྱུང་བའི་སྤྱིར་ནི་མ་ཡིན་ཏེ་ཅིས་ན་ཡོངས་སྤྱུ་དགའ་བར་འབྱུང་
 ཞེས་བྱ་བར་སྦྱར་རོ། །རྣམ་པར་རིག་བྱེད་མེད་པའི་སྤྱིར་ངོ་ཞེས་བྱ་བ་དེ་ལྟ་བུ་ལ་སོགས་པའོ་ཞེས་བྱ་བ་ནི་
 ཀུན་ནས་སྟོང་བར་བྱེད་པའི་ཚོས་མེད་པའི་སྤྱིར་ཀུན་ནས་བསྐྱང་བར་བྱ་བའི་ཚོས་མེད་དོ་ཞེས་བྱ་བའི་ཐ་ཚིག་གོ། །
 རྣམ་པར་རིག་བྱེད་རྣམས་སུ་མེད་དོ་ཞེས་བྱ་བ་དེ་ནི་བསྐྱབས་ཟེར་ཏེ། ལྷོགས་པ་ཞེས་བྱ་བའི་སྐྱེས་ནི་ཁས་སྤྱངས་ནས་ 190
 མི་བྱེད་པའི་སྤྱིར་དང་། འདས་པའི་འབྱུང་བ་ཚེན་པོ་རྣམས་ལ་ཡང་བརྟེན་ནས་འདོགས་པའི་སྤྱིར་ལ་དེ་དག་གྲུང་རང་
 གི་ངོ་བོ་མེད་པའི་སྤྱིར་དང་ཞེས་བྱ་བ་དེ་ལྟ་བུ་ལ་སོགས་པ་བསྟུན། །དེ་ཉིད་ཚོས་གྱི་སྤྱི་མཚེད་དུ་གཏོགས་པ་
 ཡིན་ནོ་ཞེས་བྱ་བ་ནི་བསམ་གཏན་པ་རྣམས་གྱི་ཉིང་འཛིན་གྱི་མཐུས་ཉིང་འཛིན་གྱི་གཟུགས་འབྱུང་བ་གང་ཡིན་
 པ་སྟེ། དེ་ནི་བསྟན་དུ་མེད་པ་འད་ཡིན་ལ་སོགས་པ་མེད་པ་ཡང་ཡིན་ནོ། །དེ་ཞིག་ཁྱོད་སྦྱོར་ཤིག་ཅེས་བྱ་

177 ཡང་ན་] WOGIHARA 1936, p. 357, fn. 3 points out that ཡང་ན་ has no corresponding phrase in the Sanskrit, and posits that it likely refers to an unattested अथ वा

172 ཉིད་གྱིས་] CDN ; ཉིད་གྱི་ P 174 ཅིག་ཀུན་ཏུ་འབྱུང་] PN ; ཅིག་ཏུ་ཀུན་འབྱུང་ CD 174 གསལ་] CD ; བསལ་ PN 177 རིགས་པ་] CD ; རིགས་པར་ PN 177 རིགས་པའི་ངོ་བོར་ཏེ། CD ; པ་ངོ་བོ་སྟེ་ PN 178 པའི་ངོ་བོའོ། CD ; པ་ངོ་བོ་སྟེ་ PN 180 རྒྱ་] CDP ; རྒྱུད་ N 182 ཞེས་བྱ་བ་] PN (=ཟེའི); ཞེས་པ་ CD 183 གང་གི་བྱས་པའི་] PN (=यत्कृतात्प्रयोगात्संभूता); om. CD 184 བར་བྱེད་པ་] CD ; བ་བྱེད་ PN 184 དེ་ལྟར་] CD ; དེ་ལྟར་ལ་ PN 185 ལོ་བོ་ཅག་] CD ; ལོ་ཅག་ PN 189 ཐ་ཚིག་གོ། CD ; ཚིག་གོ་ PN 192 དེ་ལྟ་བུ་] CD ; དེ་ལྟ་ PN 193 ཡིན་ནོ། PN ; མ་ཡིན་ནོ། CD 194 པ་མེད་པ་ཡང་] CD ; པའང་ PN

195 བ་ནི་ཁྱོད་ཅེས་བྱ་བ་ནི་མི་མཐུན་པ་ཡིན་ཅོལ་ཞེས་འདོན་ཏེ་མ་ལ་ཁྱོད་ཇི་སྐྱེས་ཤིག་ཅེས་བྱ་བ་ཡིན་ཅོལ། །གཞན་དག་ན་
 དེ་རྒྱུ་ཤིག་ཇི་སྐྱེས་ཤིག་ཅེས་བྱ་བ་ལི་ཐ་ཚོག་གོ་ཞེས་ཟེར་རོ། །དེའི་སྤྱིར་རྒྱ་མཚན་ལ་ཞེས་བྱ་བ་རྒྱས་པར་འབྱུང་
 བ་ནི་གང་གི་སྤྱིར་དེ་ལྟ་ཡིན་པ་དེའི་སྤྱིར་རྒྱ་མཚན་རྣམ་པར་རིག་བྱེད་མ་ཡིན་པ་ལ་རྒྱ་མཚན་ཅན་ཡང་དག་
པའི་དག་ལ་སོགས་པ་ཉེ་བར་བཏགས་ནས་རྣམ་པར་རིག་བྱེད་མ་ཡིན་པ་ལ་དེར་བཤད་དེ་དེ་ཡང་
 དག་པའི་དག་དང་ལས་ཀྱི་མཐའ་དང་འཚོ་བ་ཞེས་བྱ་བར་བཤད་དོ་ཞེས་བྱ་བ་ལི་ཐ་ཚོག་གོ། །དེ་ལྟ་བུ་བསམ་པ་
 200 དང་ལྷས་ཞེས་བྱ་བ་ལ་བསམ་པ་ནི་སོག་གཅོད་པ་ལ་སོགས་པ་མི་བྱེད་པའི་བསམ་པ་འམ་དང་པ་ལ་སོགས་
 པའི་བསམ་པ་པོ། །ལྷས་ནི་ཉེན་ཡོངས་སུ་སྤྱར་པའོ། དེའི་སྤྱིར་རྒྱ་མཚན་བསམ་པ་འམ་ལྷས་ལ་རྒྱ་མཚན་ཅན་
 ཡང་དག་པའི་དག་ལ་སོགས་པ་ཉེ་བར་བཏགས་པ་བྱས་ནས་ལམ་གྱི་ཡན་ལག་བརྒྱད་རྣམ་པར་གཞག་གོ།
དེ་དག་མི་བྱེད་པ་ཅམ་ཞེས་བྱ་བ་ནི་ལོག་པའི་དག་ལ་སོགས་པ་མི་བྱེད་པ་ཅམ་མོ། །དེ་གང་ཞེ་ན།
འདིས་འཕགས་པའི་ལམ་ཞེས་བྱ་བ་རྒྱས་པར་སྐྱོས་སོ། །གལ་ཏེ་མི་བྱེད་པ་ཅམ་ཡན་ལག་ཡིན་ན་དེ་ཇི་སྟེ་
 205 ཟག་པ་མེད་པ་ཉིད་ཡིན་ཞེ་ན། དེ་ཡང་ཟག་པ་མེད་པའི་ལམ་ལ་བརྟེན་ནས་འཕྲོ་བའི་སྤྱིར་ཟག་པ་
མེད་པ་ཡིན་ཅོལ་ཞེས་བྱ་བ་སྐྱོས་སོ། །གལ་ཏེ་མི་བྱེད་པ་ཅམ་ཡན་ལག་ཡིན་ན་རྣམ་སུ་ཡོད་པ་མ་ཡིན་པས་ཇི་སྟེ་
 ཡན་ལག་བརྒྱད་ཡིན་ཞེ་ན། དེའི་སྤྱིར་བསམ་ཅད་དུ་རྣམ་སུ་ཡོད་པའི་ཚོས་ཡོངས་སུ་བགྲང་བ་ཡང་མ་ཡིན་ཞེས་བྱ་བ་
 རྒྱས་པར་སྐྱོས་སོ། །ཚོག་སྤོན་དུ་བཏང་བ་ཞེས་བྱ་བ་ནི་རྩལ་བྱིས་མཛོད་པའི་ཚོག་སྤོན་དུ་བཏང་བའོ།
 གལ་ཏེ་སེམས་གཞན་དང་ལྡན་ན་མ་བསྐྱམས་པར་འགྱུར་རོ་ཞེས་བྱ་བ་ནི་གལ་ཏེ་སེམས་པ་སྐྱེས་པ་ཡིན་
 210 ན་སེམས་པའི་སེམས་དེ་ལས་གཞན་པའི་སེམས་དང་ལྡན་ན་མ་བསྐྱམས་པར་འགྱུར་ཏེ། དེའི་ཚོ་སེམས་
 པ་གང་གིས་ལྷས་དང་དག་དག་སྐྱེས་པར་བྱེད་པ་དེ་ནི་མེད་དོ། །མ་ཡིན་ཏེ་དེ་ལ་གོམས་པས་ཞེས་བྱ་བ་རྒྱས་
 པར་འབྱུང་བ་ནི་དེ་ནི་དེ་ལྟ་མ་ཡིན་ཏེ་དེ་ལ་གོམས་ཤིང་སེམས་དང་སེམས་ལས་བྱུང་བའི་རྒྱན་གོམས་པས་བྱ་
བའི་དུས་ཏེ་སེམས་པ་ལ་སོགས་པའི་སེམས་ཉེ་བར་གནས་པ་ན་དུན་པ་ལ་སྟེ། བདག་ནི་སོག་གཅོད་པ་ལ་སོགས་
 པ་སྐྱངས་པ་ཡིན་ཅོལ་སྐྱེས་པའི་དུན་པ་ཉེ་བར་གནས་པའི་སྤྱིར་ཏེ་སེམས་གང་གིས་ལྷས་དང་དག་དག་སྐྱེས་པར་
 215 བྱེད་དེ་མཛོད་དུ་འགྱུར་བའི་སྤྱིར་རོ། །དེ་ལྟ་བུ་ཁོ་ནའི་དོན་དུ་དེ་ ཡང་དག་པར་ལེན་ཏེ་ཞེས་བྱ་བ་ནི་ཅི་
 ལས་ཀྱང་མི་བྱ་བར་དམ་བ་ཅས་པ་འདི་རྗེས་སུ་དུན་ནས་འཆལ་བའི་རྩལ་བྱིས་མི་བྱའོ་ཞེས་
 བྱ་བ་ཡིན་ཅོལ། །བརྗེད་ངས་པ་འགས་ཀྱང་རྩལ་བྱིས་འདྲལ་བར་མི་འགྱུར་རོ་ཞེས་བྱ་བ་ནི་དེའི་ཚོ་
 རྣམ་པར་རིག་བྱེད་མ་ཡིན་པ་རྩལ་ལོན་ལྟ་བུ་འཆལ་བའི་རྩལ་བྱིས་ཀྱི་གཞག་བྱེད་པ་དེ་ཡོད་པས་སོ།
 །ཚོགས་པ་དེ་ཉིད་འབྲས་བུ་སྤྲོ་མོ་ཅན་ཡང་ཡིན་ལ་འབྲས་བུ་རགས་པ་ཅན་ཡང་ཡིན་པར་ནི་མི་
 220 རུང་རོ་ཞེས་བྱ་བ་ནི་རྣམ་པར་རིག་བྱེད་ཀྱི་རྟེན་པའི་སའི་འཕམས་ལ་སོགས་པ་འབྱུང་བ་ཚེན་པོ་རྣམས་ཀྱི་ཚོགས་པ་

197 རྒྱ་མཚན་ཅན་] Nonstandard rendition of नैमित्तिकोपचारात्
 204 འདིས་འཕགས་པའི་ལམ་] Non-literal rendition of यद्साविति

195 ཁྱོད་ཅེས་བྱ་བ་ནི་མི་] CD ; om. PN 198 དེ་] CD ; om. PN 199 དེ་ལྟ་བུ་] PN ; དེ་ལྟ་བུའི་ CD
 210 སེམས་པའི་] CD ; om. PN 213 ཏེ་] CD (=°क्रियाकाले) ; དེ་ PN 215 འགྱུར་བའི་] CD ; འགྱུར་པའི་
 PN 215 དུ་] CD ; དུ་ PN 217 འདྲལ་] CDP ; འབྲལ་ N 220 ནི་] PN ; ན CD 220 པའི་སའི་] CD ; ས་ས་ PN

དེ་ཉིད་འབྲས་བུ་རྣམ་པར་རིག་བྱེད་མ་ཡིན་པ་བརྟན་དུ་མེད་ཅིང་ཐོགས་པ་མེད་པ་ཅན་ཡིན་པའི་སྲིར་འབྲས་བུ་སྲ
 མོ་ཅན་ཡང་ཡིན་ལ་འབྲས་བུ་རྣམ་པར་རིག་བྱེད་བརྟན་དུ་ཡོད་ཅིང་ཐོགས་པ་དང་བཅས་པ་ཡིན་པའི་སྲིར་འབྲས་
 བུ་རགས་པ་ཅན་ཡང་ཡིན་པར་མི་འདྲ་འོ། །དེ་ལྟ་བུས་ན་རྣམ་པར་རིག་བྱེད་མ་ཡིན་པ་ནི་འབྲུང་བ་ཆེན་
 པོ་གཞན་དང་གཞན་དག་ཁོ་ན་རྒྱུར་བྱས་ནས་སྐྱེ་ལོ། །གང་གི་ཆོ་རྣམ་པར་རིག་བྱེད་ཡོད་པ་ཞེས་བྱ་བ་རྒྱས་
 པར་འབྲུང་བ་གང་གི་ཆོ་རྣམ་པར་རིག་བྱེད་འབྲུང་བ་ནི་གང་གི་ཆོ་རྣམ་པར་རིག་བྱེད་མ་ ཡིན་པ་ཡོད་པའོ། 225
 །དེ་ལྟར་དེའི་ཆོ་ཡོད་པ་ནི་འབྲུང་བ་ཆེན་པོ་སྟེ་ཅི་རྣམ་པར་རིག་བྱེད་མ་ཡིན་པ་དེ་གང་གི་ཆོ་
 རྣམ་པར་རིག་བྱེད་བྱུང་བ་དེའི་ཆོ་བྱུང་བ་ཁོ་ན་ན་འབྲུང་བ་ཆེན་པོ་དག་རྒྱུར་བྱས་ནས་སྐྱེ་འམ་ཞེ་ན་ཐམས་
 ཅད་ཅེས་བྱ་བ་ནི་རྒྱུར་བའི་གཞུགས་རྣམ་པར་རིག་བྱེད་དང་།རྣམ་པར་རིག་བྱེད་མ་ཡིན་པ་དང་། བསམ་གཏན་
 དང་ཟག་པ་མེད་པས་བསྐྱུས་པ་དང་། མིག་དང་ན་བ་དང་གཞུགས་དང་སྐྱ་ལ་མོགས་པ་ཐམས་ཅད་ནི་དེ་ལྟར་དུས་
 མཉམ་པའི་འབྲུང་བ་ཆེན་པོ་དག་ཁོ་ན་རྒྱུར་བྱས་ནས་འབྲུང་འོ། །ཕལ་ཆེར་ཞེས་བྱ་བ་སྟོས་པ་ནི་ 230
 འདོད་པ་ན་སྐྱོད་པའི་རྣམ་པར་རིག་བྱེད་མ་ཡིན་པ་ཅུང་ཟད་ཅིག་གསལ་བའི་སྲིར་འོ། །དེ་ཉིད་ཀྱི་སྲིར། ད་ལྟར་
 དང་མ་འོངས་པ་ཅུང་ཟད་ཅིག་ནི་འདས་པའི་འབྲུང་བ་ཆེན་པོ་དག་རྒྱུར་བྱས་ནས་འབྲུང་ཞེས་
 བྱ་བ་སྟོས་ཏེ། རྒྱུར་བའི་གཞུགས་ད་ལྟར་གྱི་ཅུང་ཟད་ཅིག་ནི་འདས་པའི་འབྲུང་བ་ཆེན་པོ་དག་
 རྒྱུར་བྱས་ནས་འབྲུང་ལ།

AKVy^{Tib} 4.4^{c-d}_{intro}

རྒྱུར་བའི་གཞུགས་མ་འོངས་པ་ཅུང་ཟད་ཅིག་ནི་འདས་པའི་འབྲུང་བ་ཆེན་པོ་དག་རྒྱུར་བྱས་ནས་འབྲུང་འོ། ། 235
 རྒྱུར་བའི་གཞུགས་དེ་ལྟ་བུ་དེ་ཡང་གང་ཞེ་ན་བརྟན་པའི་སྲིར།

AKVy^{Tib} 4.4^{c-d}

འདོད་རྟོག་རྣམ་པར་རིག་མིན་སྐད་ཅིག་སྤྱིན་ཆད་འདས་པའི་འབྲུང་བ་ལས་སྟེ།

།ཞེས་བྱ་བ་སྟོས་ཏེ། འདོད་པ་ན་སྐྱོད་པའི་རྣམ་པར་རིག་བྱེད་མ་ཡིན་པ་ནི་ཕྱོམ་པ་ལ་མོགས་པ་མཚོན་པའི་ཆོ་རྟན་
 ཅིག་སྟེ་བའི་འབྲུང་བ་ཆེན་པོ་དག་རྒྱུར་བྱས་ནས་འབྲུང་ལ། དེ་བཞིན་དུ་རྣམ་པར་རིག་བྱེད་མ་ཡིན་པ་གཞན་

225 མ་] Note that the Tibetan translates विज्ञप्तिः as अविज्ञप्तिः; the original Sanskrit being यदाभव विज्ञप्तिर्यदातनी विज्ञप्तिः

224 རིག་] CDN ; རིགས་ P 225 རིག་] CD ; རིགས་ PN 231 གསལ་] CD ; བསལ་ PN 232 འབྲུང་] CD ; འབྲུང་འོ་ PN 237 རྟོག་] CD ; རྟོགས་ PN 237 འབྲུང་བ་] PN ; འབྲུང་ CD 237 སྟེ། DPN ; སྟེས་ C 238 ན་] CD ; om. PN 239 ནས་] CD ; om. PN

240 ཡང་དེ་དག་ཁོ་ན་རྒྱུར་བྱས་ནས་འབྱུང་རྡོ། །འདི་ལྟར་དེ་དག་ནི་འདིའི་གཞིའི་དོན་ཏུ་འགྱུར་ཏེ། ཇི་
 ལྟར་རྒྱུར་བྱས་པའི་གཞུགས་གཞན་དག་གི་གཞི་དེ་ལྟར་བྱུང་བའི་འབྱུང་བ་ཆེན་པོ་རྣམས་ཡིན་པ་དེ་བཞིན་ཏུ་དེའི་
 རྟེན་ནི་འདས་པ་རྣམས་ཡིན་ནོ། །འཇུག་པ་དང་རྗེས་སུ་འཇུག་པའི་རྒྱ་ཡིན་པའི་སྤྱིར་གོ་རིམས་བཞིན་
 ཞེས་བྱ་བ་ནི་འདས་པའི་འབྱུང་བ་ཆེན་པོ་དག་ནི་འཇུག་པའི་རྒྱ་ཡིན་ཞེས་འཕེན་པའི་རྒྱ་ཡིན་པའི་སྤྱིར་གཞིའི་
 དོན་ཏུ་འགྱུར་རོ། །ད་ལྟར་བྱུང་བའི་ལྷས་ཀྱི་འབྱུང་བ་ཆེན་པོ་དག་ནི་རྗེས་སུ་འཇུག་པའི་རྒྱ་ཡིན་
 245 ཞེས་རྟེན་པར་བྱེད་པའི་རྒྱ་ཡིན་པའི་སྤྱིར་རྟེན་གྱི་དོན་ཏུ་འགྱུར་རོ། །འཕོར་ལོ་བཞིན་ཞེས་བྱ་བ་ནི་ཇི་ལྟར་
 འཕོར་ལོ་ལག་པས་འདྲིལ་བ་དེ་ལྟ་བུ་ནི་འདིའི་འཇུག་པའི་རྒྱ་ཡིན་ནོ། །རི་ལྟར་སའི་སྤྱོད་པ་དེ་ལྟ་
 བུ་ནི་རྗེས་སུ་འཇུག་པའི་རྒྱ་ཡིན་ནོ། །རུས་ངེས་པ་དྲིས་ནས་ཡང་གང་ན་ཡོད་པའི་ཞེས་བྱ་བ་རྒྱས་པར་ས་ངེས་པར་
 འདྲི་ལྟ།

245 ཞེས་བྱ་བ་ནི།] Note that the Tibetan here does not render the original इति विस्तरः । (=ཞེས་བྱ་བ་རྒྱས་པར་སྟོན་ཏེ།) faithfully.

245 རྟེན་] CD ; བརྟེན་ PN 246 དེ་ལྟ་བུ་] CD (=एवं); ལྟ་བུ་ PN 247 ན་] PN ; ལ་ CD

Annotated Translation

Clarificatory note:

WE SHOULD LIKE TO ACKNOWLEDGE the invaluable critical contributions and the extensive feedback received from Prof. Harunaga ISAACSON (Hamburg), Dr. Nirajan KAFLE (Leiden and Naples), Sebastian NEHRDICH, Dr. Julian SCHOTT, Bhikṣu HEJUNG, and SONG Jungwei (Hamburg)—both with regards to linguistic analysis and philosophical interpretation. Without your help, it would have been nigh-on-impossible to furnish a critical edition-cum-translation which truly advances knowledge or that would, at least, deserve scrutiny by, and consultation of, our fellow scholars. So I am truly grateful and wish to acknowledge your professional support at this point.

To wit, should feel obliged to give due credit specifically for the rendition of the individual components of the *Abhidharmakośavyākhyā*:

- Prof. Harunaga ISAACSON for an in-depth analysis and feedback regarding § 1–4.
- Dr. Nirajan KAFLE for his extensive feedback on § 3, 5 and 6, parts of § 7.
- SONG Junwei for her incisive feedback on § 4 and 7.
- Bhikṣu HEJUNG, Sebastian NEHRDICH, Dr. Julian SCHOTT—listed in alphabetical order—for their kind and invaluable feedback on § 4.

Note that in order to illustrate the ways in which previous translations have been consulted for our own rendition of the *Abhidharmakośabhāṣya*, we have included variant modes of presentation in a ‘quasi-apparatus’ supplied alongside our English translation of *Abhidharmakośabhāṣya* IV_a¹, a practice that is thereafter discontinued. In this

way we wish to exemplify the way in which our translation of the *Abhidharmakośabhāṣya* is indebted to the previous translations of the work published by RUDOJ and OSTROVSKAYA (2001), LA VALLÉE POUSSIN (1924), PRUDEN (1990), DOWLING (1976) and SAKO (1996) in particular. At the same time we wish to explicitly reiterate that therefore, our novel translation of previously untranslated material, the research component to this work, is limited to the segments of the *Sphuṭārthābhidharmakośavyākhyā* only, and that our translation of the *Abhidharmakośabhāṣya* is included for the purpose of providing a reference to the ‘root text’.

As a corollary, notes not intended for illustrative purposes of comparative analysis of previous translations have been appended at the end of segment IV_a¹ in the form of ‘post-sectional endnotes’ and are again incorporated in the main flow of the text thereafter.

7.1 First Verse

7.1.1 First Verse in the *Abhidharmakośabhāṣya*

Abhidharmakośabhāṣya IV.1^a

Oṃ. Homage to the Buddha[—]

By what is the manifold variety of the world of living beings [as] discussed [previously], brought about? It was certainly not created with express intention anybody.

1 Oṃ. Homage to the Buddha] $S_{tr}P_{tr}$ (=Ом, поклонение Будде!) R_{tr} ; *om.VP_{tr}*

2 By what is ... brought about? (केन कृतम्)] (чем порождено) R_{tr} ; Who then creates S_{tr} ; Who created P_{tr} (=par qui est faite) ‘by whom was created’ VP_{tr} (*though* केन कृतम् *is grammatically both a masc. ($P_{tr}VP_{tr}$) and neutr. (R_{tr}) instrumental sg., we have preferred the neuter rendition on the grounds that the possibility of creation by a divine agent is negated in the subsequent sentence).*

2 [as] discussed [previously] (उक्त)] *em.*; (о котором говорилось ранее—the Russian reflects the impersonal passive भावे प्रयोग) *lit.* ‘about which it was spoken earlier’ R_{tr} ; which we have described in the preceding chapter P_{tr} (=qui ont été décrits dans le chapitre précédent) VP_{tr} ; as presented [in the preceding chapter] S_{tr}

3 certainly (खलु)] *em.*; (несомненно) ‘doubtlessly’ R_{tr} ; *om. P_{tr}S_{tr}*

3 created (कृतम्)] (созворено *ppp.*) R_{tr} ; [a god] created R_{tr} ; ([Dieu ...] fait) ‘[God] creates’ ($VP_{tr}=P_{tr}$); S_{tr} gives a helpful footnote referencing AKBh II⁶⁴(PRADHAN 1975, p. 101, ll. 20–27) in order to show that existents “arise from causes and conditions, but Īśvara, *puruṣa*, primordial matter, and so forth are not the cause of the entire world ... If Īśvara or something else were the only cause, the entire world should occur simultaneously, but instead a gradual issuance of things occurring in a variety of sequences is seen.” (II.64d: *नेश्वरादेः क्रमादिभिः ।। यदि चोकेमेव कारणम् ईश्वरः स्यादन्यद्वा युगपत्सर्वेण जगता भवितव्यं स्यात् । दृश्यते च भावानां क्रमसंभवः । स तर्हि च्छन्दवशादीश्वरस्यस्य स्याद्यमिदानीमुत्पद्यतामयंनिरुध्यतामयम् पश्चादिति*).

3 with express (पूर्वकम्)] (*lit.* “with prior” or “antecedent” [intention], *i.e.* ‘with an explicit [intention to create]’); *om.* $R_{tr}VP_{tr}(=P_{tr})$ (R_{tr} and $VP_{tr}(=P_{tr})$ regard पूर्वकम् as pleonastic element by assessing the entirety of the compound बुद्धि-पूर्वकम् as denoting either ‘intentionally’ (R_{tr}) or ‘intelligently’ ($VP_{tr}=P_{tr}$).

3 intention (बुद्धि)] (преднамеренно) ‘intentionally’ R_{tr} ; intelligently P_{tr} (=intelligemment) VP_{tr} ; in accordance with someone’s intention S_{tr}

3 any [entity] (केनचित्)] *em.* ([entity] is supplied in order to cover both the neuter (=R_{tr}) and masculine (=P_{tr}) gender of केनचित्); (кем-либо) ‘by some or other’ R_{tr} ; a god P_{tr} ; god (dieu) $VP_{tr}(VP_{tr}=P_{tr})$ substantiates his editorial insertion of ‘god’ by citing PRADHAN (1975, ch. 2, 64 d) “यदि होकेमेव कारणमीश्वरः स्याद्”. RUDOJ and OSTROVSKAYA (2001, p. 497, *fn.* 1) offer the same reference, yet moreover point to the अभिधर्मदीप—specifically to the edition by JAINI (1959, pp. 154–155)—to buttress their (well-founded) contention that Vasubandhu is addressing the stance of the “followers of brahminical religio-philosophical systems that adhere to a

[Objection:] What then [gave rise to variegation of phenomena in the world]?

[Reply:] “1A. THE VARIETY OF THE WORLD[S] ARISES FROM THE AC- 5
TIONS of beings”

[Objection:] If it is produced through action, for what reason are pleasant objects—saffron, sandalwood, and so forth—generated by the deeds of living beings, not their [correspondingly pleasant] bodies?

[Reply:] Actions of such type, indeed, of beings whose conduct is [ethically] mixed 10
generate [both] bodies that resemble abscesses, and objects of enjoyment, which, in bringing delight, serve [them] as remedy [to their ailings].
However, both [bodies and objects of enjoyment] of the gods, who perform actions that are not [ethically] mixed, are pleasing.

creationist position” identical to that put forward by the ईश्वरवाद: “Васубандху имеет здесь в виду последователей брахманистских религиозно-философских систем, придерживающихся креационистской позиции (Ишваравада — учение о сотворенности мира ишварой)”.

4 What then (किं तर्हि)] *em.* ; (что же в таком случае) ‘What then, in such a case?’ R_{tr}; *om.* P_{tr}

6 of beings (सत्त्वानाम्)] *em.* ; (что касается живых существ, то) ‘With regards to living beings’ (RUDOJ and OSTROVSKAYA (2001) *take the genitive plural सत्त्वानाम् as a topicalizer, which, though theoretically possible, incited them to supply an implicit standard genitive pronoun in parenthesis [их] to reassociate सत्त्वानम् with कर्मजं लोकवैचित्र्यं*) R_{tr}; of sentient beings S_{tr}; *om.* P_{tr}

7 If (यदि)] R_{tr}; The **variety of the world**[s] arises from the actions of **living beings** P_{tr}

7 it is produced through action (कर्मजं)] (создано кармой) R_{tr}; But, in this hypothesis P_{tr}

7 pleasant objects (स्म्यतरा)] R_{tr}; at one and the same time, pleasing things P_{tr}

8 their (तेषाम्)] *One might have well translated तेषाम् as a genitivus pro dativo, i.e. as “[and] not [correspondingly pleasant] bodies to them?”*

9 [correspondingly pleasant] bodies शरीराणि] (физические тела[, которые также доставляли бы только радость]) R_{tr}; bodies of quite opposite qualities on the other P_{tr}

10 ethically] RUDOJ and OSTROVSKAYA (2001, p. 497, *fn.* 3) share the editor’s view that व्यामिश्र, as directly glossed by Yaśomitra, refers to a medley of ‘wholesome’ and ‘unwholesome’ acts, and should thus be understood as ‘morally’ or ‘ethically’ ambivalent conduct.

Editorial remarks to *Abhidharmakośabhāṣya* IV.1^a

- The term तीर्थिकर (or तीर्थकर), often translated as ‘Forders’⁵²³, is here rendered *pars pro toto* as to denote any adherent of *non-Buddhist* schools of thought. SAKO (1996, p. 431, *fn.* 3) explains that in the Chinese translation of the **Nyāyānūsarin*[ī] (529a.7–14) by Saṅghabhadra, it is explained that “[h]eretical opponents say as follows. ‘The above-mentioned variety of things inside and outside does not have *karman* as its cause. Because in the world it can actually be observed that the variety of things, such as fruits and stones, do not have another cause. From one seed, many fruits arise. And, even when not preceded by a seed, differences are found among stones. What causes the variety of things such as the sharpness of the point of a thorn and the black color of the shell of a bean? If you favor the view that [every variety] has its cause, would not you have to say that things such as sperm and blood are internal causes?’ Having a seed and so forth as its cause the sprout arises externally. The variety [of the sprouts] arises from the variety [of the seeds]. Like the difference of fruits, there is no other cause. An unseen cause is nonexistent.”
- We have translated धातु (*tib.* བརྩམས་) as “*sphere*”⁵²⁴, since such a translation mirrors the technical use of the term in Abhidharma-literature. However, the phrase can also refer to the “spiritual disposition”⁵²⁵ or “mental maturity”

⁵²³ *Lit.* “*passage-makers*”, a concept testified to in the *Māhābhārata* (xiii, 7023), appropriated and developed by Vaiṣṇavites and Śaivites and to a lesser degree by the Jainas (*cf.* MONIER-WILLIAMS et al. (1899, p. 449, col. 2)

⁵²⁴ This term primarily denotes the three principal spheres (त्रिधातु) that individual beings are ‘propelled’ into at birth. The three principal ‘realms’ are: the formless realm (आरूप्यधातु), divided into 4 ‘worlds’ (लोक-s), the form–realm (रूपधातु), separated into 16 worlds and the desire–realm (कामधातु), sub–divided into 15 worlds. ‘Realm’ here is hence understood in contradistinction to mere ‘habitat’ insofar as, according to Abhidharma–theory, there is no possibility of interaction between inhabitants of the diverse धातु-s, since karmic traces (संस्कार-s) in the respective beings’ mental streams are too divergent as to allow for shared experiences and common external environments. However, some of the ‘planes’, e.g. the ‘human realm’ (मनुष्यलोक), do sustain entirely distinct creatures that are both able to interact and perceive each other’s surroundings in spite of their differing experiences thereof: humans and animals (and, likewise, gods and demi-gods). The धातु, understood in the context of the eighteenfold division into six ‘external bases’ or ‘sense objects’ (बाह्यायतन-s) interacting with six ‘internal bases’, or ‘sense faculties’ (अध्यात्मायतन-s) and six ‘types of consciousness’ (विज्ञान-s) to produce experience of internal and external phenomena has been discarded as semantic option, since the more generic context disfavours this more specific, technical connotation. Further theoretically possible, specialist usage of the term, such as a grammarian’s reference to a ‘verbal root’, has not been considered.

⁵²⁵ Prof. H. ISAACSON, 24th Jan. 2017, *personal communication* kindly made us aware of this use

of a being, which could have, in this particular context, be substituted as a possible alternative to “realm”.

- Although we have opted to translate गति as ‘realm of rebirth’, it should be noted that the phrase six ‘courses of rebirth’ has been suggested as alternative rendition⁵²⁶
- While we translate योनि as ‘species’, it should be pointed out that this refers to an established set of four modes of birth (चत्वारो योनयः; श्लो‘गर्भस्य’वर्षिरे’सिद’य’) comprising oviparous birth (from an egg) (अण्डज; श्लो‘द’श्लो‘स), viviparous (or placental) birth (from a womb) (जारायुज; स्रदय’रुस’श्लो‘व’), birth from heat and moisture (संस्वेदज; श्लो‘द’श्लो‘स’यस’श्लो‘व’) and spontaneous birth (उपपादुक; श्लो‘स’श्लो‘स)⁵²⁷.
- We have inferred ‘social rank’ from जाति as indicated by the testimony in the *Triṃśikā* by Sthiramati, a commentary on Vasubandhu’s *Triṃśikā*⁵²⁸.

in Śāntideva’s *Bodhicaryāvatāra* (MINAEV 1890, p. 155): ...मत्समधातुरेव पश्येद्परोऽपि सार्थको ऽयम् ॥३॥, i.e. “So that somebody of my (spiritual) disposition may see ...”.

⁵²⁶ KRAGH (2006, fn. 290, p. 197) suggests ‘course of rebirth’ as a fitting translation for गति, citing relevant glosses on the word “गति” as it appears in the introductory verse to the *Mūlasarvāstivādin Prātimokṣasūtra* in D[erge]2.1a₃ [Numbering according to UI (1934) as applied in KRAGH (2006)]. The first of the commentaries, the *Āryasarvāstivādibhikṣuṇī-prātimokṣasūtravṛtti* (D4112.7b₃), highlights the connotation of “... incessant wandering in the three world-spheres forced by action and the defilements” (दे’य’अश्रो’व’वेस’गु’व’रि’लसस’गस्युस’र’शुक्’सि’अरुद’स’यस’द’रु’रु’सि’दस’शिस’असि’व’र’अश्रो’व’वेस’गु’व’रि’असि’रु’रु’दे’रु’रु’असि’व’रि’श्रु’रु’रु’). The second source considered by KRAGH (2006), the *Prātimokṣasūtrapaddhati* (D4104.I.6a₅), also comments on the selfsame *Mūlasarvāstivādin Prātimokṣasūtra*, bracing his interpretation in stating “अश्रो’व’वेस’गु’व’रि’असि’रु’रु’दे’रु’रु’असि’व’रि’श्रु’रु’रु’” (“it is called *gati*, because his world wanders eternally.”). We have adapted the translation because (a) it is morphologically closer to the Sanskrit original than ‘realm’, being a nominalized derivative of the verbal root √गम्; more importantly, (b) semantically, it conveys the implied sense of *direction*, viz. a trajectory *towards* a specific type of ‘future rebirth’. (गति) are often rendered as the ‘six realms’, viz. (1) the hell-realms, (2) realms of the hungry ghosts, (3) animals, (4) humans, (5) demigods, (6) and gods. Note that in the *Abhidharmakośa* (ch. 4, v. 97), glossed in PRADHAN (1967, p. 260), Vasubandhu speaks of “(शेषे) गतिषु पञ्चसु”, viz. ‘five realms’, which is consistent with the description in BUSWELL (2004, p. 739), who explains that the early sources attest to five realms, and when “the list of five realms is expanded to six, the place of demigods (asura) is added below the god realm”.

⁵²⁷ Prof. ISAACSON kindly brought to our attention that these four योनिs principally refers to the modes of birth particular to humans and animals (24th Jan. 2017, *personal communication*); birth from moisture and heat are attributed to insects and amphibious animals.

⁵²⁸ Note that the *Abhidharmakośabhāṣya* (PRADHAN 1975, p. 333, ll.12-13) also does not give the complete list of this group of associated terms (“धातुगतियोन्यादिप्रकारभेदेन...”). In the *Triṃśikāvijñaptibhāṣya* by Sthiramati, ed. BUESCHER (2007, p. 50), the *dvandvasamāsa* सर्वधातुगतियोनिजाति suggests a closed list of four associated terms, albeit the substitution of a singular element (जाति) with आदि is somewhat puzzling—though not impossible. The (open-ended) list at PRA-

- “**Now this**” *etc.* refers to *Abhidharmakośabhāṣya*, Ch. 4: “अथ यदेतत्सत्त्वभाजन-लोकस्य बहुधा वैचित्र्यमुक्तं तत्केन कृतम् ।”⁵²⁹
- The literal sense of भाजन, ‘receptacle’ or ‘container’, is commonly used as figurative speech for ‘external surroundings’ (or even universe), inhabited by beings (सत्त्व/सत्त्व). LA VALLÉE POUSSIN (1924) and PRUDEN (1990), his English translator, quite rightly, and in conformity with common usage, use the term “world”. Note that we have reserved that term for लोक.
- *Mount Meru* (मेरु), according to Abhidharma-theory constitutes the ‘*axis mundi*’, or centre, of the cosmos.
- Note that द्वीप, *lit.* ‘island’, has been translated as “*continent*”⁵³⁰.
- Regarding the fact that a being’s body in these realms does *not arise as pleasurable*, SAKO (1996, p. 434, *fn.* 12) notes that the *Abhidharmakośaṭṭhikā Lakṣaṇānusāriṇī* [=Pūr], extant in the Tibetan translation, explains the rationale by translating the concomitant segment as follows: “**If [it] originates from *karmans***, and so forth [is asked] because the *karman* whose fruition is the [individual] inside” [the] “body is powerful. From these [*karmans*], **ulcerlike support-bodies** as well as **enjoyable possessions** that are their object-field arise.” [ayatana] “[*Karmans*] have such a nature”. SAKO (1996, p. 14) likewise points to Pūr 529c.12–13 as a textual reference for the various results of the commission of negative deeds.

DHAN (1967, p. 67) is not an entirely parallel extension to our textual extract, interjecting भूमि as the second segment: (भिन्ना पुनस्तेषामेव सत्त्वानां) धातुभूमिगतियोनिजातिस्त्रीपुरुषोपासकभिक्षुशैक्षाशैश्यादिभेदेन. Contemporary commentarial literature has also accrued further elements, including भूमि and जाति as testified to in DEV (2001, p. 347): “सत्त्व, धातु, भूमि, गति, योनि[,] जाति, व्यंजनादि”; to our knowledge, these added components, however, are not directly deducible from Vasubandhu’s *Abhidharmakośabhāṣya* nor स्थिरमति’s commentary and are probably extraneous, or, at least, non-contemporaneous additions.

⁵²⁹ PRADHAN (1975, p. 162, l. 2).

⁵³⁰ According to Abhidharma-cosmology, four ‘continents’ located in the cardinal directions, flank Mount Meru.

***Abhidharmakośabhāṣya* IV.1^{b-d}**

[Objection:] One now asks: “what then is action?”

[Reply:] [1b] [It is] VOLITION AND THAT WHICH IS PRODUCED THROUGH VOLITION

It is said IN THE [AṄGUTTARA]SŪTRA: “there are two types of action: volition (चेतना) and THE ACTION [undertaken] UPON HAVING BEEN WILLED” (चेतयित्वा). That [action undertaken] upon having been willed is [what *Abhidharmakośa* designates by the words] “that which is produced through volition.”

These two [types of] actions [have] three [subtypes]: bodily action, vocal action, and mental action.

[Objection:] How is the division of these [types of] actions [established]? Is it on the basis of its physical support, according to its nature, or according to its efficient cause?

2 [1b] *cetanā tatkr̥tam ca tat*

4 IN THE [AṄGUTTARA]SŪTRA] LA VALLÉE POUSSIN (1924, p. 14, *fn.* 3) refers the reader to *Aṅguttarasūtra* (III.415), which in his study is cited as “*cetanāhaṃ bhikkhave kammaṃ vadāmi, cetayitvā kammaṃ karoti kāyena vācāya manasā*”, and therein retranslated into the Sanskrit as “चेतनामहं भिक्षवः कर्म वदामि चेतयित्वा च”). At the same time, he notes reflections in later works of the Pāli and Sanskrit textual traditions: Buddhaghosa’s *Atthasālinī*, the *Kathāvatthu*, Candrakīrti’s *मध्यमकावतार* and Prajñākaramati’s *Bodhicaryavatārapañcikā*.

5 चेतना] Note that RUDOJ and OSTROVSKAYA (2001, 497, *fn.* 4), in reference to *Abhidharmakośabhāṣya* II.24 (चेतना चित्ताभिसंस्कारो मनस्कर्म्म), understand चेतना more in the sense of ‘motivation’ (побуждение) and ‘(mental) impulse’ (ментальный импульс). To buttress their preference, the scholars point to Asaṅga’s *Abhidharmasamuccaya*, corresponding to ASAṄGA (1950, pp. 5–6)—“चेतना कतमा ॥ चित्ताभिसंस्कारो मनस्कर्म्म कुशलाकुशलव्याकृतेषु चित्तप्रेरणकर्म्मिका ॥. Though the Sanskrit definitions drawn upon here are certainly authoritative, we remain inclined to prefer the rendition of चेतना as “volition”, which is the correspondence traced in RAHULA (1971, p. 7); that being said, the term चित्ताभिसंस्कार—pivotal part of the definition of चेतना—does not appear to fully congrue with RAHULA’s rendition as “construction par l’esprit”, or, in the English translation thereof, “construction of the mind”, as given by BOIN-WEBB (2001, p. 9). ‘That which shapes the mind’, or ‘that which forms the mind’, might be slightly nearer to the original meaning, though certainly also not fully satisfactory. One could argue that ‘that which forms [...] the mind’, is somewhat closer to चित्ताभिसंस्कार.

11 physical support] RUDOJ and OSTROVSKAYA (2001, p. 497, *fn.* 5) likewise translate the term as ‘physical support’ upon pointing to the definition of आश्रयः given in *Abhidharmakośabhāṣya* III.41 as displayed in PRADHAN (1975, p. 154, l. 13): आश्रयो हि सेन्द्रियः कायः. Note that LA VALLÉE POUSSIN (1924, p. 2) translates आश्रय, near-synonomously with RUDOJ and OSTROVSKAYA (2001), as ‘*point d’appui*’.

12 efficient cause] Though the translation of समुत्थान as ‘generative cause’ (по ... порождающей

If [it is established] on the [basis of its] physical support, it follows (प्राप्नोति) [there is] one [unitary] physical action since all [actions] are based on the body. If [it is established] on the [basis of its] nature, it follows [there is] one [unitary] verbal
 15 action, for action is the essence of speech. If [it is established] on the [basis of its] efficient cause, it follows [there is] one [unitary] mental action since the mind is the efficient cause of all [activity].

THE VAIBHĀṢIKAS [hold] that the three [types of action are established] on [the
 20 basis] of three subsequently [listed] causes. Moreover:

[1c] VOLITION IS MENTAL ACTION.

VOLITION should be understood as an act of the mind.

[1d] (BOTH) VERBAL AND PHYSICAL ACTION ARE PRODUCED FROM IT

These two [types of] action, generated by volition, called ‘act upon having willed’
 25 [in the above citation] should be understood as both verbal and physical action.

21 [1c] *cetanā mānasaṃ karma*

23 [1d] *tajjaṃ vākkāyakarmanī*

причине) in RUDOJ and OSTROVSKAYA (2001, p. 497) is certainly fitting, as ‘original cause’ (PRUDEN 1990, p. 552) might have likewise been, we have opted for ‘efficient cause’ since it has fewer connotations that detract from the envisaged meaning of ‘causal source’. LA VALLÉE POUSSIN (1924, p. 2) translates समुत्थान as ‘*cause motrice ou originare*’, i.e. as the “moving or efficient cause” we encounter in Aristotelian logic. (I would like to express my thanks to Dr. Claudia ZRENNER for the reference to Aristoteles’s system).

17 the mind] Note that RUDOJ and OSTROVSKAYA (2001, p. 498) have left मनस् untranslated, very likely in deference to the fact, that in Indian thought, mind (in the sense of मनस्), is understood to pertain to a sense-sphere (आयतन) of its own.

22 VOLITION] LA VALLÉE POUSSIN (1924, p. 2) refers the reader to the definition in Candrakīrti’s *Madhyamakavṛtti* (17.3) (*a.k.a.* प्रसन्नपदा) as contained in VAIDYA (1960, p. 133): एवं चैवं च कायवाग्भ्यां प्रवर्तिष्य इत्येवं चेतसा संचिन्त्य यत्क्रियते तत्चेतयित्वा कर्मेत्युच्यते । .

23 FROM IT] *i.e.* from volition.

7.1.2 First Verse in the *Sphuṭārthā*

Sphuṭārthā IV.1^a

[1a] Somebody in whom doubt has been produced by a disagreement of *non-Buddhists*, asks:

[Objection:] Of these two [distinct types of variety mentioned in the phrase] “**now this**” *etc.*, “**the diversity of beings**” is due to the difference in *sphere, realm of rebirth, species* [and social rank]. The **difference in receptacles** is because of the differentiation of Mount Meru, the [four] *continents* and so forth. [The phrase] ‘**for performers of [ethically] mixed [deeds]’** [means] “**for those who perform wholesome and unwholesome deeds**”. Now then, for what reason do the bodies of these [beings] *not arise as pleasurable* whereas the[ir] enjoyments are delightful? [Reply:] It is, in fact, with things being this way, [that] sense-objects become enjoyments. For, if bodies, too, were delightful, then the enjoyment of sense-objects would be a remedy to what? [the phrase] “**for performers of unadulterated**’ [deeds], [implies] ‘for the [gods] of the domain (अवचरः) of form’. Also for the gods of the domain of desire, who resemble the performer[s] of unadulterated deeds, environments and sense objects are delightful because they are performers of two [types of] acts that serve as causes for delight.

1 [1a] Skt. *tīrthakaravipratipattya* ...

Tib. *mu stegs byed kyi log par rtog pas* ...

1 Somebody] The verb पृच्छति, འདྲི་བར་བྱེད་དེ in the Sanskrit indicates *ekavacanam* whereas the plural marker of the *bahuvrīhi* compound in the tibetan ཅདག་ indicates plural (‘Some people’)

1 a disagreement of *non-Buddhists*] तीर्थकरविप्रतिपत्त्या (*vigraha: śaṣṭhātaturuṣa, tṛtīyāvibhakti, strīlingam, ekavacanam*)

3 Of these two [distinct types of variety mentioned]] Partitive use of तत्र, contrasting the ‘variety of beings’ (सत्त्ववैचित्र्यम्) with the ‘variety’ of the भाजनसत्त्व वैचित्र्यम् (Prof. H. ISAACSON, 24th Jan. 2017, *personal communication*).

5 [and social rank]] *lit.* “and so forth” (°आदि) [cf. त्रिंशिकाभाष्य by स्थिरमति] ; possibly ‘level’ (भूमि) is implied as fifth element in (°आदि), see note in the gloss.

7 for those who perform wholesome and unwholesome deeds] °कर्मकारिणाम् (*vigrahaḥ: karmadhāraya-bahuvrīhi, śaṣṭhivibhakti, puṁlingam, bahuvacanam*)

12 **unadulterated**] *lit.* non-mixed (अव्यमिश्रकारिणाम्)

13 domain] Note that we render अवचरः as ‘domain’ and धातु as ‘sphere’.

15 they are performers] *lit.* because of being performers ... °कर्तिवात्

15 two [types of]] rendition of °द्वय ... the meaning is ‘acts which cause the performer’s delightful experience of sense-objects and enjoyable environments respectively.’

Sphuṭārthā IV_{b-d}

[1b] “**And upon having willed**” [is the period upon thinking] “I will carry this out precisely in such a way”. “If [it is to be established] **as having an essence, it is the verbal act by itself**” because “**speech is an act of its own**”. However, being an act is not a feature of the other two. An act of the body, or by means of the body, is a physical act. It is the same with mental action. Hence action is not defined by having an essential nature. “**By means of three causes**” means having a (sense-)basis, having an essential nature, and being marked by proliferation”—hence “**of the three**” means pertaining to acts of body, speech and mind. Physical action has a (sense-)basis. Physical action is an act with a body as its (sense-)basis. Verbal action has an essential nature. Speech, by itself, is an act. On the basis of arising [everything would be just] mental activity—On this basis, [verbal and physical activity] is arisen from the mind.

1 [1b] *cetayitvā ceti. evaṃ cedam ...*

2 If [it is to be established]] Our understanding here is that व्यवस्थानम् is implied as featuring in the *Abhidharmakośabhāṣya*

2 **as having an essence**] LVP’s rendition of the *bhūte kṛdanta* स्वभावतः is “according to its nature”
 4 being an act is not a feature] rendition of the abstract noun (*taddhita pratyaya*) “act-ness” as derived from √कृ.

4 other two] That is, of ‘चेतना’ and ‘काय’.

6 not defined by having an essential nature] LVP translates the *bhūte kṛdanta* ‘स्वभावतः’ as “having an original cause”, which translates into “as not having an original cause” in this context.

7 having a (sense-)basis, having an essential nature and being marked by proliferation] rendition of 3 *bhūte kṛdanta-s*

11 On this basis] Rendition of ‘इति कृत्वा’.

7.2 Second Verse

7.2.1 Second Verse in the *Abhidharmakośabhāṣya*

Abhidharmakośabhāṣya IV.2^{a-d}

[2a] THESE TWO [types of actions], AS IT WERE, ARE INFORMATIVE AND NON-INFORMATIVE.

These two—bodily action and vocal action—however, should respectively (प्रत्येकं) be known as informative (विज्ञप्ति) and non-informative (अविज्ञप्ति) in nature.

In that context

5

[2b] BODILY vijñapti TO BE SHAPE SAKO (1989, p. 9) refers us to P_{ed}18.⁶
is held

[2cⁱ] TO BE SHAPE.

Bodily vijñapti is a specific physical shape of the body corresponding to the [state

1 [2a] TE TU VIJÑAPTYAVIJÑAPTĪ ...

6 [2b] KĀYĀVIJNAPTIR IṢYATE.

8 [2cⁱ] SAMSTHĀNAM

1 AS IT WERE] Here functions as emphatic verse-filler (=तु).

2 INFORMATIVE AND NON-INFORMATIVE] With regards to the segment ते तु विज्ञप्यविज्ञप्ती, SAKO (1989, p. 9) points to Shùng (531₁) quoting from the प्रकरणपाद (Taishō 26, 717₂₆) 故本論言...; Sthi (121₄) and Pūr both write: དེ་སྐད་དུ་མཛོ་ལས་...

3 These two] SAKO (1989, p. 9) remarks that interpretative explanations why मनस्कर्मन् does not fall into the domain of अविज्ञप्ति can be found in Shùng (531₂), Xiǎn (860₄), Sthi (121₅), and Pūr (4₄).

6 BODILY vijñapti IS HELD [BY THE VĀSTIVĀDIN] SAKO (1996, p. 442) refers us to the explanation to *Abhidharmakośabhāṣya* I.10^a in his identification of this position as belonging to the Sarvāstivādins.

9 Bodily vijñapti ... [state of] mind] SAKO (1996, p. 442), with reference to I.10a, ascribes this position to the Sarvāstivādins. Note that DOWLING (1976, p. 153) translates this phrase slightly differently: “Just as, by virtue of thought the body has this or that shape, just so, shape is the corporeal indication” [=physical vijñapti].

- 10 of] mind [that gave rise to it”]. **Others** [hold], ‘it is movement’, for bodily action pertains to [an object] in motion, not to [an object] not in motion. These [words] are spoken [in reply]:

[2cⁱⁱ–2dⁱ] NOT MOVEMENT, SINCE THE COMPOUNDED IS
MOMENTARY

- 15 What is understood by “moment” (*kṣaṇa*)? Arising [is marked by] perishing in the subsequent [moment]; **momentary**’ (अनिकम्) means that this pertains to it, as a staff-bearer [yields a staff momentarily]. Every conditioned thing does not exist

13 [2cⁱⁱ–2dⁱ] NA GATIRYASMĀT...

10 that gave rise to it] Our interpretation here closely follows SAKO (1996, p. 442), who draws on Sthiramati’s *Tattvārtha*, which in SAKO’s translation reads: “The particular bodily shape comes from wind [that arises from a particular volition], hence **corresponding to the mind**.”

10 **Others** [hold], ‘it is movement’] While Yaśomitra explains अपरे as referring to the Vātsīputrīyas-s, SAKO (1989, p. 10) shows that Pū-guāng (Taishō 41, 201^b), Fǎ-bǎo (Taishō 41, 627²₆), and Yuán-huī (Taishō 41, 889²₃) instead interpret अपरे as referring to the Saṃmitīya-s (正量部), a subset of the Pudgalavādins. SAKO (1989) relates that Pū-guāng and Fǎ-bǎo hold that the Saṃmitīya-s position is refuted until इति सिद्धम् (Pⁱⁱ_{ed}, p. 194, l. 15). Noteworthy in this context also is SAKO (1996, 443, *fn.* 25): “Kokuyaku Issaikyo 26-1 attributes this [position] to the *Vaiśeṣikas*. The *Vaiśeṣikas* are mentioned by Yaśomitra in the argument about momentariness, but he does not specifically attribute it to them. The words *gati* and *prasyandamāna* might also refer to Jainism.”

10 for bodily action pertains] Note that we have been unable to fully comprehend SAKO (1989, p. 10)’s take of ལུས་གཡོ་བ་ལས་ཡིན་གྱི་མི་གཡོ་བ་ནི་མ་ཡིན་པའི་ཕྱིར་རོ་ཤེས་ཟེར་ཏེ as corresponding to ... कायस्य कर्म ... If we are not mistaken, he appears to equate the གྱི་ in ‘ལས་ཡིན་གྱི་མི་གཡོ་བ་ནི་’ as a འབྲེལ་སྐྱོ་, though this is scarcely possible, since the གྱི་ does not follow a nominal stem. Instead, its positioning after an (ancillary) verb appears to carry out an emphatic, or adversarial function. Nevertheless, SAKO (1989, p. 10) helpfully notes that Sthi (122³) and Pūr (4²) “give an explanation based on the context shown in the Tibetan version” *i.e.* the version as evaluated in SAKO (1989, p. 10).

15 moment] SAKO (1989, p. 10) informs us that Shùng (533²₇) gives the definition of क्षण which Sthi (122⁴) quotes as the opinion of Saṅghabhadra (སྐྱོབ་དཔོན་འདུས་བཟང་).

16 **momentary**’ (अनिकम्)] Note that Vasubandhu’s क्षणिकम् is quoted as क्षणिकः, which alters the sense somewhat in Yaśomitra’s commentary. We have adopted the rendition in DOWLING (1976, p. 153) for this phrase here. Cf. SAKO (1996, p. 443): “Having a moment (*kṣaṇa*), it is momentary (*kṣaṇika*), like one who has a cane (*daṇḍika*)”.

17 staff-bearer] SAKO (1989, p. 10) remarks that Shùng (533²₁) refutes this definition of Vasubandhu (論主).

17 yields a staff momentarily] Refer to RUDOJ and OSTROVSKAYA (2001, p. 498, *fn.* 6).

17 Every] SAKO (1989, p. 10) remarks that the stance सर्व हि संस्कृतमात्मलाभादूर्ध्वं न ऋवतीति यत्रैव जातं तत्रैव ध्वस्यते can be attributed to 大德邏摩 and is refuted in Shùng (533²₆).

beyond the acquisition of its being: it perishes precisely (यत्रैव ... तत्रैव) where it arises; it is impossible for it to be transferred from this location to another. Consequently bodily *viññapti* is not movement.

Abhidharmakośabhāṣya IV_dⁱⁱ

[The Vātsīputrīyaś hold]: This would be the case if momentariness of all [phenomena] were established; it ought to be known that it is established. Why?

[2dⁱⁱ] BECAUSE OF PERISHING,

inevitably, of compounded phenomena. For, the destruction of things is
25 not tied to causes.

[Objection:] For what reason?

[Reply:] For an effect [invariably] has a cause. Destruction, however, is non-

23 [2dⁱⁱ] VYAYĀT.

21 [The Vātsīputrīyaś hold] This viewpoint has been identified as a Vātsīputrīyaś's position by Poussin1924. Likewise, RUDOJ and OSTROVSKAYA (2001, p. 499, *fn.* 8) refer the reader to AKBh II.46 where the position of the Ārya-Saṃmitīyaś is scrutinized and refuted by Vasubandhu, in particular as pertains to this school's perceived necessity for a cause of decay inhering in a perishing phenomenon.

24 compounded phenomena] Note that SAKO (1996, p. 444) translates संस्कृतस्य as 'of every construct'.

25 not tied to causes] Note that RUDOJ and OSTROVSKAYA (2001, p. 499, *fn.* 8) interpret आकस्मिक as meaning 'unprompted', or 'spontaneous' ('самопроизвольн[ый]'); DOWLING (1976, p. 154) likewise renders आकस्मिक as 'spontaneous'. Judging from the Russian translation, which renders Yaśomitra's gloss to आकस्मिक—अहेतुकः—in a literal fashion, this is explicitly to be understood as 'not having a cause' ('не имеющее причины'), *i.e.* as a phenomenon that occurs outside the operative scope of cause-and-effect. Judging from the helpful reference RUDOJ and OSTROVSKAYA (2001, p. 499, *fn.* 8) give to AKBh II.46 at this juncture, it becomes quite clear that the scholars interpret the present section in the AKBh as referring to the Ārya-Saṃmitīyaś. We take this to be the case since the section that is here pointed to—AKBh II.46—constitutes a refutation of the Ārya-Saṃmitīyaś' premise that an internal cause for destruction, inhering, as it were, in the perishing phenomenon, is necessary for the object's destruction. The scholars likewise give a welcome reference to *Karmasiddhi-prakaraṇa*, rendered in English by E. LAMOTTE (1987, p. 55), which likewise provides a brief refutation of that position. The reason why we have opted to translate आकस्मिक as 'not tied to causes' or as '[occurring] without requiring a cause', is that we intend to imply that destruction occurs naturally, yet *regularly*, without depending on any internal or external causal agent. 'Spontaneous', 'unprompted' ('самопроизвольн[ый]'), or 'without a cause' ('не имеющее причины')—to our mind—implies a certain degree of vagary, or irregularity, and can easily mislead the reader to assume that, in this view, a suspension of the causal mechanism is seen as necessary precondition.

27 Destruction] Note that we have here rendered विनाशः as 'destruction', understood as a final result, rather than 'perishing', which implies an ongoing process. RUDOJ and OSTROVSKAYA

existence; and how is that to be produced, which does not exist?

If this destruction here is not tied to causes, it would not be relevant to mere arising of an existant, it would also not be relevant later because of being the same [in not being tied to causes]. 30

However, substituting the [essential characteristic] of one and the same [phenomenon] is not acceptable, because one cannot affirm that [an essential characteristic] becomes different from its [original] self [through the process of change] whilst remaining the same. 35

[Objection:] For the destruction of wood and other [form is directly] observed [to occur] because of being conjoined with fire and other [corrosive agents], and there is no proof that is weightier [than direct perception]; it is not the case that the perishing of all [compounded phenomena] is not tied to causes.

[Reply:] How then, Sir, [is it] that you think: “I see the perishing of wood and so forth because of the conjunction with fire and so forth”? 40

(2001, p. 499), for their part, inject an (unmarked) paraphrase at this juncture: ‘perishing, or destruction, ...’ (разрушение, или уничтожение, ...).

28 which does not exist] We agree with the interpretation provided by RUDOJ and OSTROVSKAYA (2001, p. 499), *i.e.* that [the end-point of the process of] destruction, being equated with sheer non-existence, is hence framed as being uncaused (‘Поэтому разрушение не имеет причины, поскольку оно не есть бытие’).

29 be relevant] We have rendered the genitive singular °मात्रस्य as ‘being relevant to’ in this instance. 32 However, substituting ... whilst remaining the same] Given that this segment is somewhat opaque, it might be warranted to cite the interpretation given in DOWLING (1976, p. 154): “If, since a state remains the same, there be no destruction of one that has just arisen nor destruction of it later, then yon destruction is spontaneous. Then, let states be characterised by alteration. Alteration is not valid for a state. (This is not valid for a state) because loss of character therefrom is not valid.” SAKO (1996, p. 444), conversely, offers the following alternative: “[Objection] then, [the existent] changes [over the course of several moments, disappearing later]. [Refutation] it is unsupportable that [an existent] changes [from one moment to another], because [its next moment] being [both] the same and different [from its preceding moment leads to a reduction ad absurdum].” 34 through the process of change] RUDOJ and OSTROVSKAYA (2001, p. 499) offer this helpful editorial gloss to render explicit the trajectory of the argument made here (‘[в процессе изменения]’). For further relevant discussions, consult RUDOJ and OSTROVSKAYA (2001, p. 499, *fn.* 9).

39 it is not the case that the perishing of all [compounded phenomena] is not tied to causes] Note that SAKO (1996, p. 450) renders this segment as “[it might appear that] things do not disappear causelessly.”

40 see] RUDOJ and OSTROVSKAYA (2001, p. 499) translate पश्यामि as “I see directly” (‘я вижу непосредственно’); SAKO (1996, p. 450) implies the same by explicitly stating “direct perception” in the previous phrase. (Although that meaning is most probably intended, it is not explicitly stated thus in the Sanskrit.)

[Objection:] Because they are not seen again.

[Reply:] first of all, this [following conundrum] is to be taken as object of investigation: is it because of the conjunction with fire that [pieces] of wood, having perished,
 45 are not seen again or is it rather that they are not seen because, after perishing on their own accord, nothing [further] arises? [This mechanism operates] in the same way as the flame of a candle [perishes] as a consequence of its connection with wind or the sound of the bell perishes because of its contact with a hand. For that reason, the meaning here is to be established by inference.

50 [Objection:] Yet what is the inference with regards to this?

[Reply:] we had already said explicitly (तावत्) that non-existence is not an effect.

42 they are not seen] *Lit.* ‘because of the not seeing of them [at a] later [stage].

47 the flame of a candle ... the sound of a bell] As SAKO (1996, p. 450) notes, the perishing of a flame and the cessation of the sound of a bell are “classic examples of momentariness, hence” [potent] “counterexamples”.

48 For that reason ... established by inference] Note that DOWLING (1976, p. 155) conversely interprets तस्मादनुमानसाध्यो ऽयमर्थम्। to mean “[t]herefore, the meaning is that the thesis is inferential.”

7.2.2 Second Verse in the *Sphuṭārthā*

Sphuṭārthā IV_{a-b}²

Note that Yaśomitra does not comment on IV_{a-b}²

Sphuṭārthā IV_{c-d}²

[2c] “**Others** [hold], ‘**it is movement**’. [‘Others’ are understood as] *Vātsīputrīyas* [who hold the following position]: “**Arising** [is marked by] **perishing in the subsequent [moment]**”; the term ‘*kṣaṇa*’, by way of a procedure related to

1 [2a–b] No apparent gloss on [2a–b]

1 [2c] *gatir ity apara ...*

2 **Arising**] As for *Apte*’s dictionary entry, the scholar lists ‘birth, production, origin’ as an English equivalent for आत्मलाभ. Here, आत्मलाभ is translated as a quasi-synonym for उत्पत्ति, since the latter term is employed as gloss to the former in the mid-seventh to early eighth-century *Triṃśikāṭikā*, a commentary on Vasubandhu’s “thirty [verses]” authored by the Mūlasarvāstivādin monk *Vinītadeva* (Tib: Toh. 4070; consult JAINI (1985) for an introduction to the work). In *Sthiramati*’s *Triṃśikābhāṣya*, the near-interchangeability of the two terms is further corroborated by the latter term conversely being glossed by the former. Refer to MIMAKI et al. (1989) for further information on *Sthiramati*’s *Triṃśikābhāṣya*. For the dating of *Vinītadeva* to either 710–770 or 690–750 CE, consult <http://east.uni-hd.de/buddh/ind/11/>, which database also contains a brief overview of his extant works.

5 *nirukta*, directly expresses “an arising that is connected to an immediately ensuing destruction”.

Alternatively, “**moment**”, something which has its own [distinct] state, [can be understood] as the [minutest] temporal endpoint.

4 *nirukta*] निरुक्त, one of the six *vedāṅgas*, is indeed often rendered by the blanket-term ‘etymology’. As Prof. ISAACSON kindly informed us on May 3rd 2019, however, the technical sense conveys a procedure that operates by way of association of sounds rather than by etymological analysis of grammatical derivation as standardized by Pāṇini (= *vyākaraṇa*). For a more intricate discussion, refer to KAHRS (1998). Note that it is not clear to the editor how precisely Yaśomitra’s conceives of the appropriate application of *nirukta* to the present context and how he arrives at his statement. The editor shares Prof. ISAACSON’s assessment, communicated on May 3rd 2019, that probably none of the extant variants are correct and concurs with the premise that, in all likelihood, Yaśomitra on one hand seeks to highlight that the term ‘क्षण’ in the *Abhidharmakośa-bhāṣya* is therein directly glossed by ‘आत्मलाभो ऽनन्तरविनाशी’; on the other, the commentator essays to associate, by way of *nairukta*-procedure, the term ‘क्षण’ with the root √क्षि (“to perish, to diminish”) in presenting ऽनन्तरविनाशी as a paraphrase to what is implied by the lost variant purportedly based on the root √क्षि—though as observed, this cannot be established by the grammatical derivation process associated with the *vyākaraṇa*-methodology. In Kamalaśīla’s *Tattvasaṅgrahapañcikā* (3.2.14), however, we find a clear parallel in support of this latter contention since in the following segment, ‘क्षण’ is directly explained according to *nirukta* procedure by equating it to ‘क्षयः’, a derivative of the root √क्षि: ‘...क्षणिका इति स कथम्। यदि निरुक्तन्यायेन क्षयः सो ऽस्यास्तिति पोध्यते ...’.

4 directly expresses] note that a more literal rendering of this passage would be reflected by the following rendition: “an arising that is connected to an immediately ensuing destruction” is directly expressed by the term ‘*kṣaṇa*’ by way of a procedure related to *nirukta*.

6 Alternatively] previously, Yaśomitra has presented the explanations presented in the *Abhidharmakośabhāṣya*. At this juncture, *i.e.* following अथ वा, he appears to be presenting his own explanation of the term ‘क्षण’. Both Vasubandhu’s and Yaśomitra’s interpretations harmonize insofar as in either case, क्षणिकः (that which possesses ‘क्षण’) is understood as derivative form of the term ‘क्षण’.

6 something which] Note that ‘something which’ here is intended to imply the grammatical and semantic link between क्षण (‘moment’) and its associated masculine adjectival *bahuvrīhi*-compound स्वावस्थानः.

7 endpoint] The editor shares Prof. ISAACSON’s interpretation, conveyed on May 3rd 2019, that क्षण is here “the final limit that you can reach in the process of [temporal] dividing”, that is to say that ‘क्षण presents the ‘endpoint’ of a process of persistent division of conceptual time-spans into ever smaller units. The process implied could be explained by, for example, dividing a day into eight ‘watches’ (याम), these ‘watches’ into three hours each, *etc.* This understanding appears consistent with the interpretation conveyed by the Tibetan source material (དུས་ཀྱི་མཐའ་).

‘*Kṣaṇīkaḥ*’ means **something in possession of a [moment (*kṣaṇa*)]**.

The [*taddhita*-suffix here is] ‘*ṭhan*’ in accordance with [the rule]: ‘if adjoined to a [short *a*-stem], the *-īṇi* and the *-ṭhan*-suffix’ [are supplied].

10

8 ‘*Kṣaṇīkaḥ*’ means] The editor here wishes to thank Prof ISAACSON for clarifying on May 3rd 2019, that the segment सो ऽस्यास्तीति क्षणिकः should be taken to mean “*kṣaṇīkaḥ* is (a derived adjective which conveys the meaning) of possessing a *kṣaṇaḥ*”. Likewise, a possible translation might be “‘*kṣaṇīkaḥ*’ indicates ‘something related to a *kṣaṇaḥ*’” in a way not explicitly specified.

9 [the rule]] Pāṇini 5.2.115, reference provided by WOGIHARA (1936, p. 345, *fn.* 10) and rendered in PĀṆINI and SHARMA (1999, p. 582) alongside the relevant अनुवृत्ति (previously mentioned rules necessary to be supplied to make full sense of the current explication) as follows:

“अत दिनठनौ

प्रत्ययः #3.1.1 परश्च #3.1.2, ... प्रतिपदिकात् #4.1.76 तदस्यास्त्यस्मिन्निति #94 अन्यतरस्याम् #96) अकारान्तात्प्रतिपदिकादिनिठनौ प्रत्ययौ भवतः. The *taddhita*-affixes *inī* and *ṭhan* occur optionally, to denote the sense of *matup* [=possessive sense] after a syntactically related nominal stem which has *a* as its final and ends in nominative, provided its denotatum is qualified with the denotatum of *asti*.” *Translation adapted, with alterations by the present editor, from PĀṆINI and SHARMA (1999, p. 582).* Note that Yaśomitra cites Pāṇini 5.2.115 in reference to ‘सो ऽस्ति क्षणिकः’ in the directly preceding segment of his commentary.

9 if adjoined to a [short *a*-stem]] The editor here has adopted Prof. ISAACSON’s interpretation, shared on May 3rd 2019, that अत here is understood as “following [the word] *x*”

Sphuṭārthā IV_{di}

“**Because of perishing, inevitably, of a compounded [phenomenon]**” being something that has the nature to perish as soon as it arises, for instance ‘mind and mental factors’. “**For, the disintegration of existing objects is not tied to causes**” (आकस्मिकः). It comes into existence **without being tied to** 15 **causes**; that is to say, [it occurs] ‘without cause’. : And there is a [syllogistic] proof for this:

11 **Because of perishing**] Note that व्यायाद् (=‘because of perishing’) is quoted from the ° *bhāṣya*.

11 **inevitably, of a compounded [phenomenon]**] Note that संस्कृतस्यावश्यम् (=inevitably, of a compounded [phenomenon]) is quoted from *Abhidharmakośa*.

12 something] Yaśomitra’s mode of expression is somewhat elliptic here, since it is not entirely clear which word is qualified by the bahuvrīhi ‘उत्पत्त्यनन्तरविनाशीरूपं’, though in all likelihood, the qualificand is संस्कृतम्.

12 for instance] As Prof. ISAACSON observed, it is not possible to render *-vat* as ‘like’ since चित्तचैत is but a particular instance of a compound phenomenon (‘संस्कृतम्’), and hence of entirely identical, rather than (loosely) similar, category.

14 **not tied to causes**] As noted in our annotation to the referent section in the *Abhidharmakośabhāṣya*, आकस्मिकः literally means: ‘[occurs] without requiring a cause’, or ‘not tied to causes’ and implies that the arising of a certain constellation occurs naturally, without depending on a causal agent. For example, in Prof. ISAACSON’s interpretation, Yaśomitra is here mimicking a philosopher who ostensibly classifies ‘destruction’ under the category of ‘complete non-existants’, as one would the horn of a hare, for example, which evidently does not need a specific cause for its lack of instantiation. At the same time, Prof. ISAACSON reminds us that, in order for Yaśomitra’s argument to be convincing, *all* instances of ‘destruction’ would have to occur without reliance on a cause—which, arguably, is a position that is difficult to shield from objection.

14 आकस्मिकः] ‘आकस्मिकः’ is derived (‘भव’) from a negation (अ-) of the interrogative pronoun ‘कस्मात्’, here supplied in parenthesis to highlight the fact that Yaśomitra sets out to explain the semantic significance of ‘आकस्मिकः’ from the standpoint of word-formation. He states that the derivation of the adjective ‘आकस्मिकः’ from अकस्मात् is arrived at by way of substituting -आत् with the ‘*thak*’-suffix (Pāṇini: 5.4.34) -इकः in conjunction with strengthening of the vowel (वृद्धि) to the highest degree.

15 [syllogistic] proof] Structurally, the logical proof (साधनम्) extrapolated below is held in the abbreviated format of a [tripartite] साधनवाक्य ‘syllogism’, also known as “inference for others” (परार्थानुमान). An ‘extensive’ syllogism would consist of five अवयवाः (‘constituent parts’) that would follow the sequence displayed below:

1. The ‘proposition’ or ‘thesis’ (प्रतिज्ञा) constitutes the first element of a syllogism and is generally held in the format of an independent, declarative clause. That clause is most often expressed as a nominal sentence, for example: “अग्निमनसौपर्वतः” (‘This mountain is beset by fire’). However, ‘propositions’ that contain verbal forms are most certainly also observed.
2. The second अवयवः of a syllogism gives the ‘reason’ or ‘mark’ (‘हेतु’ or ‘लिङ्ग’) and is rendered

1. [proposition:] Destruction is causeless
2. [reason] because it is a non-existence
3. [example] like complete non-existence.

[Regarding] the [longer] passage beginning with: “**For the destruction of wood and other** [form is directly] **observed ...**” ‘Form and so forth’ is understood by force of the expression ‘beginning with’. “**Because of being conjoined with fire, disintegration [of wood] is observed**”. [The phrase] “misapprehension of the nature of phenomena has occurred because of direct perception” shows the fault of the thesis. For the same reason, he says: “**and there is no proof that is weightier than direct perception**”, the meaning being ‘there is no stronger proof than sheer perception’.

in the ablative. For example: “धूमवत्त्वात्” (‘because of its possessing smoke’ = ‘because of its being engulfed in smoke’).

3. The ‘(logical) pervasion’, or ‘definition’ (व्याप्ति) of the inference features as third अवयव: of the syllogism. For example, one could posit either “यद्यद्धूमवत्तत्तदग्निमत्” (‘Whatever has smoke has fire’) or “यत्रयत्रधूमस्तत्रत्राग्निः” (‘Wherever there is smoke, there is fire’).
4. The fourth अवयव: consists of an example (दृष्टान्त: or निदर्शन): “तद्यथा महानसे” (‘like in the kitchen’).
5. The fifth अवयव: of the syllogism is traditionally introduced by the word ‘वत्’ and renders the conclusion (निगमनम्) in form to the ‘example’ दृष्टान्त: in form of a synthesis that illustrates the साध्य (‘[proposition] (to be proven’). For example: “धूमवन्वायंपर्वतः तस्मादग्निमन्पर्वतः”.

For an intricate technical discussion of the syllogism as presented in Mokṣākaragupta’s *Tarkabhāṣa*, see KAJIYAMA (1966, ch. 3).

17 [proposition] The ‘proposition’ or ‘thesis’ (प्रतिज्ञा) here comprises the segment “अहेतुको विनाशः”.

18 [reason] The ‘reason’ (हेतु or लिङ्ग) here is given by the extract ‘अभावत्वात्’

19 [example] In a tripartite syllogism, the दृष्टान्त features as third अवयव: and is here given in illustration of [1] a phenomenon’s uncaused quality [2] whose cause is hence to be classified as a type of non-existence.

20 beginning with] Note that इति विस्तरः in this context indicates that there is a ‘speech-remainder’ (वाक्यशेषः), an unquoted portion that is implicitly intended to be supplied to the otherwise elliptical sentence here quoted.

25 **proof**] An alternative translation of प्रमाण might have been ‘means of knowledge’ or ‘evidence’.

26 stronger] ‘गुरुतम’ is a near-synonym to ‘गरिष्ठ’, hence the phrase might alternatively have somewhat freely been rendered as ‘there is no proof of higher *gravitās*’ than sheer perception’. Indeed, as Prof. ISAACSON remarked *on the 24th of April 2019*, ‘गुरुतम’ and ‘गरिष्ठ’ are nothing but alternative superlative constructions derived from the word ‘गुरु’, ‘heavy’ or ‘weighty’.

27 sheer perception] ‘sheer perception’ has been chosen to emphasize Yaśomitra’s glossing ‘दृष्टाद्’ with the term ‘प्ल्यक्षाद्’, which, as Prof. ISAACSON highlighted, are quite distinct by way of word formation.

For the destruction of conditioned things is spontaneous; it does not come from anything; it does not depend on a cause. The teacher [Vasubandhu], in order to show others' overweening overemphasis of direct perception, states [the phrase] from "how, then, sir" until "is it that you think" For the destruction of things such as wood and so forth is not perceived by direct perception in the same way as form and so on [are].

Those followers of the tenet of non-momentariness say this: "**because they** [= wood, *etc.*] **are not seen again**" is to say "**because they**, wood and so forth, **are not seen again**. In this manner, he demonstrates establishment through inference.

1. [proposition:] The destruction of wood and so forth has the connection with fire as its cause.
2. [reason:] For it [=the destruction of wood and so forth] comes about when that [=connection with fire] occurs.

2 The teacher [Vasubandhu] *I am very grateful to Dr. Nirajan KAFLE, Sebastian NEHRDICH and SONG Junwei for their incisive suggestions for the rendition of the remainder of the present section.*

2 in order to show] Rendition of the *causative gerund*.

3 overweening overemphasis] the negative connotation in the confidence placed in direct perception is attested to both in the Sanskrit (अभिमाण) and the Tibetan (མཛོལ་པའི་རྒྱལ་པོ་)

3 from ... until] This rendition aims at reflecting Yaśomitra's shorthand way of referencing कथं तावद्भवान् काष्ठादीनामग्न्यादिसंयोगाद्विनाशं पश्यामीति मन्यते। (How is it, to start with, that you, sir, think "I see [directly] the destruction of wood because of the contact with fire?") in PRADHAN (1967, p. 193, ll. 11–12) by employing यावत्.

4 **you think**] Literally, मन्यते is inflected in the third person singular (one thinks).

5 in the same way as ... [are]] *Lit.* 'like form'. We have chosen to render 'like form' as 'in the same way as ... are' since, as explained by Prof. ISAACSON on the *23rd of May, 2019*, the way one can perceive the perishing of रूप ('form') here serves as counter-example (वैधर्म्यदृष्टान्त), rather than as illustrative, or analogous, example (साधर्म्यदृष्टान्त) to the way one can perceive the destruction of wood. For example, the ambiguous phrase "Robert does not eat pears, like Peter" can either be taken in the sense of a वैधर्म्यदृष्टान्त ("Robert does not eat pears, in contradistinction to Peter, who does") or as साधर्म्यदृष्टान्त ("Robert, in the same way as Peter, does not eat pears")—in the present instance, Yaśomitra appears to supply a वैधर्म्यदृष्टान्त.

7 Those] The personal pronoun 'ते', held in close apposition to अक्षणिकवादिनः suggests that Yaśomitra here refers back to the followers of the tenet of non-momentariness he had just discussed. Alternatively, as Prof. ISAACSON, on the *23rd of May 2019*, mentioned as less likely possibility, it might refer to a group of followers of the tenet of non-momentariness that are rather well known (प्रसिद्धौ).

8 **are not seen again**] *Lit.* 'because of the not seeing again of them'.

8 **because they ... not seen again**] As in the previous segment, the present sentence would literally be rendered as "**because of the non-seeing of these** [things], wood and so forth".

3. [(Logical) pervasion:] If [x] arises when(ever) [y] occurs then it [x] has that [y] as its cause.
4. [Example:] Like, for example, a sprout, which is something that comes into being when the seed occurs. 15

[When he says] “**first of all, this [conundrum] is to be taken as object of investigation:**”, [the Acārya] is proclaiming the fault of inconclusiveness [of the syllogism]. For it is not the case that destruction a which occurs when[ever destruction] b befalls (‘यस्यापाते’), is caused by [destruction] b. For , the [flame of the] lamp 20 expires when there is the occurrence of **connection with wind**. Yet that perishing is not caused by the connection with wind.

For, since we accept momentariness, the perishing of a (lamp’s) flame is held to not be dependent on anything external. For that flame (of the lamp) [is something] which has the nature of always being destroyed as soon as it arises; therefore it 25 **perished by itself**.

Because it is blocked by wind, there being the non-arising of another [=subsequent] flame, the flame is not seen [any longer]. It [=the flame] is not destroyed by it [=the wind]. Since it is the case that another [instant of] flame does not arise

9 [proposition:] As in the tripartite syllogism encountered on p. 259, the first अवयवः (component) of the present, fourfold syllogism comprises the ‘proposition’ or ‘thesis’ (प्रतिज्ञा). Note that Yaśomitra’s use of a fourfold syllogism is exceptional, insofar as one encounters this variant much more rarely in ancient Indian philosophical discourse than either the tripartite syllogism he employed on p. 259 or the more elaborate, fivefold version. As Prof ISAACSON remarked on the 23rd of May, 2019, one would, in place of the present constellation, be forgiven for expecting something along the lines of “अग्निसंयोगापाते च काष्ठादिविनाशो भवति । तस्मादग्निसंयोगहेतुकः काष्ठादिविनाशः ।”.

11 [reason:] In the present case of a non-standard fourfold syllogism, the ‘reason’ (हेतु or लिङ्ग) likewise features an ablative construction as second अवयवः, *i.e.* “तदापाते भावात्”.

11 it] We have supplied ‘काष्ठादिविनाशः’ in parenthesis since that is the पक्ष (‘patient’) of the inference and would be expected to feature at this point in the syllogism.

12 that] We take ‘अग्निसंयोग’ as the expected causal referent segment and have hence provided it in parenthesis. To clarify, in our understanding—decidedly heightened by the cherished input of Prof. ISAACSON—it would be warranted to paraphrase ‘तदापाते भावात्’, the हेतु-segment provided by Yaśomitra, with the explicit hypothetical phrase “यस्मादग्निसंयोगापाते काष्ठादिविनाशो भवति” (‘[the reason that the perishing of wood can be concluded to have connection with fire as its cause is] because when connection with fire befalls, perishing of wood occurs’).

13 [(Logical) pervasion:] It might well be argued that the formulation of the व्याप्ति as presented by Yaśomitra is somewhat weak, since coincidental conascence of two causally unrelated phenomena is not accounted for.

15 [Example:] The दृष्टान्तः constitutes the final अवयवः and is here presented as तद्यथा वीजापाते भाव्यो ऽङ्कुरः.

30 because it is blocked, it [=a subsequent instant of the flame] is not seen.

Similarly, the sound of a bell is held to be momentary. When there is the occurrence of **contact with a hand**, there is the **perishing of the sound of a bell**. That [destruction], however, is not caused by that [conjunction with a hand]. After all, the sound of the bell has perished on its own accord because it is momentary. Nor

35 has it perished because of it.

[It is just that] because of being blocked by that [contact with the hand] it is not perceived, there being the nonarising of sound. It [=sound of a bell] is not destroyed by that [contact with the hand].

For that reason, the meaning here is to be established by inference. ‘It is

40 not established by direct perception’—this is the intention [of the author] (इत्यभिप्रायः).

Therefore, this [general rule] is inconclusive: “Whatever destruction there is each time something befalls, that destruction is caused by that”. ‘**Yet what is the inference with regards to this?**’ That is to say: ‘**with regard to this** matter,

namely (इति): destruction is not caused by any [further] thing—with regard to this

45 “**what is the inference?**”. “**For that reason (तावद्) we had already stated explicitly that non-existence is not an effect**”—

1. [proposition:] perishing is uncaused

2. [cause:] because it is not an effect,

3. example:] like space.

50 4. [pervasion:] And this [destruction] is indeed not an effect

(a) [causeⁱⁱ:] because its [=destruction’s] nature is non-existence

(b) [exampleⁱⁱ:] Just like total non-existence.

18 inconclusiveness] The fault of inconclusiveness (‘अनेकान्तत्वम्’) ensues when the हेतु is in some cases connected with the साध्य, and in other cases not, for which reason one cannot conclude the साध्य from the हेतु. To illustrate: it is necessary to be the case that *whenever* there is smoke, there is fire for the proposition that “whenever there is smoke, there must be fire” to be conclusively right (‘एकान्त’).

19 For it is not the case that] Yaśomitra is here refuting the statement of the व्याप्ति as put forward by the opponent in abstract terms. Note that we understand the segment ‘यो विनाशो भवति’ as a parallel to ‘यस्य’ in the opponent’s statement of the pervasion (व्याप्ति).

19 destruction *a*] Note that the variable *a* is clearly used in this sentence to qualify the [process of] destruction (=‘यो विनाशः’), rather than destruction *of* phenomenon *a*.

20 यस्यापाते] Sebastian NEHRDICH has kindly pointed to the Chinese rendition, whereby it becomes apparent that Xuánzàng understood स as connected with भाव, *viz.* यस्य यदापाते भावः । स तद्धेतुकः ।

20 For] Yaśomitra proceeds by presenting a counter-example to the syllogism presented by the opponent which aims at showing that the व्याप्ति, as formulated therein, is not conclusive.

23 since we accept momentariness] Yaśomitra here provides the reason why the expiration of a lamp is not caused by the conjunction with the wind by stating that momentariness (क्षणिकत्वा) being the fundamental nature of phenomena, does not depend on the interplay with external phenomena for its occurrence. That is to say, a flame naturally perishes on its own, even in the absence of a conjunction with wind or any other external factor.

24 not dependent on anything external] Note that अकस्मिकः is often rendered as ‘spontaneous’ or ‘causeless’. However, as Prof. ISAACSON explained on *May 23rd, 2019*, the Sanskrit term does not carry the connotation of ‘unpredictability’ the former term is imbued with, or a ‘paracausal arising’ which the latter term conveys. Hence the somewhat contrived phrase ‘not dependent on anything external’.

26 **perished by itself**] It ought to be noted that Yaśomitra here ostensibly quotes from the *Abhidharmakośabhāṣya*, yet while Vasubandhu describes the perishing of their own accord of [pieces of] wood, Yaśomitra relates the perishing on its own accord to a singular flame; this explains the grammatical discrepancy here between the singular employed in the latter and the plural used in the former.

27 Because it is blocked by wind] Prof. ISAACSON’s insightful interpretation of this passage, shared on the *23rd of May, 2019*, led us to conclude that the argument here is that the wind does not destroy any existent flame, it merely prevents a subsequent instance of the continuity of naturally momentary flames from arising. One might be forgiven to think this a somewhat weak objection, since wind nevertheless remains a causal factor contributing directly to the discontinuity of the sequence of individual instances of the flame.

30 because it is blocked] ‘प्रतिबन्धाद्’ is here understood in the sense of ‘to block, to obstruct’ rather than in the theoretically possible sense of ‘because of a connection’.

46 **non-existence**] DOWLING (1976, p. 154) renders अभाव as “non-state (or non-entity or non-presence)”.

50 [pervasion:] Note that the [व्याप्ति] here is essayed to be established by way of a further inference which seeks to prove that the हेतु truly inheres in the पक्ष.

7.3 Third Verse

7.3.1 Third Verse in the *Abhidharmakośabhāṣya*

Abhidharmakośabhāṣya IV_a³

Moreover,

[3a] [DESTRUCTION] WOULD ARISE NOT BECAUSE OF ANYTHING

If perishing had a cause, [destruction], not being tied to causes, would not pertain to anything at all, such as arising (उत्पाद). However, we can see perishing
 5 not tied to causes in cognition (बुद्धि), sound, and light. Hence, it [=perishing], cannot depend on a cause, either.

One, who thinks that the perishing of [an instance of] cognition caused by the subsequent [instance of] cognition and that [the destruction] of sound is [caused by] an-

2 [3a] NA KASYACIDAHETOḤ SYĀT.

2 [WOULD ARISE NOT BECAUSE OF ANYTHING] Note that SAKO (1996, p. 451) understands the segment as “Without causes nothing could [disappear]”. Likewise DOWLING (1976, p. 155) differs in his translation: “Nothing whatsoever would have it (destruction) without a cause”. For the reasoning behind our rendition, refer to the corresponding note in our translation of the *Abhidharmakośavyākhyā*.

3 If perishing had a cause, [destruction], not being tied to causes—such as arising—WOULD not pertain TO ANYTHING AT ALL.] Note that SAKO (1996, p. 451) interprets this segment slightly differently: “If disappearance had its cause, then without causes, such as birth, nothing would ever [disappear causelessly]”.

5 cognition (बुद्धि)] Note that SAKO (1996, p. 451) instead employs the term ‘momentary intellect’.
 6 cannot depend on a cause] RUDOJ and OSTROVSKAYA (2001, p. 500, *fn.* 1) point to the translation of the Chinese version in LA VALLÉE POUSSIN (1924, p. 6), that supposedly displays the following accretion: “as a consequence, firewood and so forth perishes on its own accord” (следовательно, разрушение поленьев и прочего происходит само собой). However, we have been unable to trace such a reading in the French original.

7 One, who thinks] SAKO (1996, p. 453) indicates that, in his estimation, probably, Vasubandhu had an adherent of the *Nyāya*-school in mind, though Yaśomitra points to the *Vaiśeṣikas* (see the corresponding section in the *Abhidharmakośavyākhyā*). This discrepancy is understandable, since in its “metaphysics, *Nyāya* is allied to the *Vaiśeṣika* system, and the two schools were often combined from about the 10th century.” Refer to <https://www.britannica.com/topic/Nyaya>, accessed on March 15th, 2020.

other sound is mistaken; for two [dissimilar] cognitions do not exist simultaneously—after all, the coexistence of the cognition of doubt and certainty is untenable, as is [the coexistence] of pleasure and pain or of liking and disliking. 10

When two feeble [instance]s of mind or sound arise immediately after strong [instance]s of mind or of sound, then how, in that scenario, could a weak phenomenon of one and the same type (समानजातीयो) harm the stronger [counterpart]? Also, how could it in the case of the other two [complementary opposites]? 15

Someone may think that the destruction of the flame is because of its lack of a durative cause, or that it is by force of dharma and non-dharma. Neither of these are plausible, since nonexistence cannot come to be a cause; nor could there be both the obtaining of functioning and blocking of dharma and non-dharma moment upon moment, which are [supposed] to be the causes for arising and perishing. And, this postulation of a cause is possible to be made with regards to every compounded [phenomenon]; **hence there is no need for** [further] discussion. 20

11 liking and disliking] Note that RUDOJ and OSTROVSKAYA (2001, p. 500) employ much more forceful terms, “passion and hate” (‘страсть и ненависть’), therein buttressing the rendition given in DOWLING (1976, p. 156).

13 phenomenon] rendition of धर्म.

15 the other two] DOWLING (1976, p. 156) identifies the “other two” [complementary opposites] as “pleasure and pain, passion and hatred”.

16 Someone] A non-literal rendition of यः, chosen for the awkward syntax that would otherwise ensue.

17 dharma and non-dharma] RUDOJ and OSTROVSKAYA (2001, p. 500, *fn.* 3) refer the reader to OSTROVSKAYA (1989, pp. 47–8, 204–5), being a translation of Annambhaṭṭa’s *Tarkasaṅgraha* and *Tarkadīpa*—being a comprehensive introduction into the fundamentals of ancient Indian philosophical thought—for an explanation of these key-terms.

19 of] Prof. ISAACSON kindly defined this genitival use as a subjective genitive (*July 11, 2020*).

22 **discussion**] Presumably, the *Vaiśeṣika* is here told that there is, in conclusion, no further need of discussion “since you say that perishing is dependent on virtue and non-virtue even though it has just been proven that perishing of any compound phenomenon is in the nature of everything compounded.”

*Abhidharmakośabhāṣya*³

[3b]

FURTHERMORE, THE CAUSE ITSELF WOULD BE THE DESTROYER

25 FURTHERMORE precisely (that which is) the cause WOULD (simultaneously) BE THE DESTROYER.

[Objection:] On what grounds?

[Reply:] As the qualities [of burning] caused by the conjunction with fire, ‘being burnt’, ‘being burnt further’, and ‘being utterly burnt’, [successively] arise,
30 their [successive] disappearance—having the same or a similar cause [conjunction

23 [3b] *hetuḥ syācca vināśakaḥ*

24 DESTROYER] Note the discrepancy between our understanding and the rendition in RUDOJ and OSTROVSKAYA (2001, p. 500), wherein the segment is translated as ‘была бы причиной их разрушения’ (‘It would be the cause of their destruction’). Our translation is based on the interpretation of विनाशकः as a *masc. nom. sg.* noun with agentive sense that is derived from the ‘-क’ primary-suffix, or ‘कृत्याय’.

25 cause] Contrast with RUDOJ and OSTROVSKAYA (2001, p. 500): ‘То есть именно прождающая причина была бы [одновременно] и разрушающей’—‘That is to say, precisely the generative cause would be [simultaneously] (a) destructive (one)’.

28 As the qualities ... something similar to it] Note that, since the editor is at most scantily acquainted with the philosophical ideas wherein this section is embedded, we have relied heavily on SAKO (1996, p. 457), slightly less on DOWLING (1976, p. 157), and considerably less intensively on RUDOJ and OSTROVSKAYA (2001, pp. 500–501), since the latter’s rendition—in this particular instance—appears geared more towards the target-language, rather than the source language. A translation of ‘Обжиг, то есть соединение с огнем, ... данное следствие уничтожила бы’ is given presently: “Burning, that is to say, conjunction with fire, gives various burning objects ever darker colour. The same cause, which gives rise to the first, original, colour before burning, the very same colour annihilates, or at the very least — if it were objected that we are speaking about a new conjunction with fire, since fire is momentary — the cause which annihilates the first colour is identical to the cause which generates it. Nor is it furthermore reasonable to contend that a [cause] of a specific type amongst those [other causes] produces a corresponding outcome, therefore this very same cause, or a cause of similar kind, would be annihilated in the given constellation.” One might also like to consult the portion of the relevant commentary contained in the *Tattvārtha* as translated in SAKO (1996, pp. 457–59).

29 ‘being burnt’, ‘being burnt further’, and ‘being utterly burnt’] PRUDEN (1990, p. 555), as well as RUDOJ and OSTROVSKAYA (2001, p. 500, *fn.* 4) refers the reader to अन्नम्भट्टAnnambhaṭṭa’s *Tarkadīpika*, the autocommentary to his *Tarkasaṅgraha*, for a more intricate discussion of पीलुपाक, in particular to OSTROVSKAYA (1989, pp. 23, 95–7), where the *pilupāka*-concept is explained. RUDOJ and OSTROVSKAYA (2001, p. 500, *fn.* 4) explains that “[i]n accordance with the *Vaiśeṣika*-

with fire]—occurs. Hence the cause [of the individual stages of burning], or something indistinguishable from the cause, would be the destroyer. It is illogical [to posit] that an existence brought about because of a particular agency, can have its nonexistence again brought about because of the same agency or something similar to it. 35

And they would make a postulation regarding a difference of cause as pertains to different flames. However, when there is the arising of the ‘specific qualities of [the] heating [process]’, because of contact with acid, cold, acerbity, the sun, water, earth, in that case, what [type of absurd] postulation are they going to fabricate?

[Objection:] In such a case, why does water vanish when it is in the process of being boiled, and what function do the conjunctions with fire perform in this regard? 40

[Reply:] They [=conjunctions with fire] cause the domain of heat to increase with regards to its strength, because of the [strength] of which the collection of water becomes ever smaller until, having become extremely small, at the end, it no longer prolongs its continuation. This is what the conjunctions with fire do in this case. 45

Therefore, there is no cause of destruction of things. However, as they perish by themselves because of [their inherent] transience, they perish as soon as they have arisen (उत्पन्नमात्रा विनश्यन्ति). So, it is established that they perish in (each) moment (क्षणभङ्ग); and, because of that perishing in every moment, it is clear that there is an absence of motion (गतिः). However, there is the mistaken notion of ‘mo- 50

doctrine, heating (in the given case — burning) of an object gives rise to [a] its instantaneous disintegration into isolated atoms, followed by [b] a] change of qualities of the atoms and [c] their final [re]unification”: ‘Согласно учению вайшешики, при нагревании (в данном случае — обжиге) предмета происходит его мгновенный распад на единичные атомы, затем изменение качеств атомов и их окончательное соединение’).

36 they] DOWLING (1976, 156, *fn.* 42) remarks that the “sub. comm. identifies the Vaibhāṣikas as the subject of the verb in the sentence: *jvalāntareṣu ca tāvaddhetubhede ’pi parakalpānam parikalpayeyuḥ*”. Since this is not specified in the *Tattvārthā*, he would most likely be referring to the *Vaiśeṣikas* identified in Yaśomitra’s commentary.

38 acid] Note that RUDOJ and OSTROVSKAYA (2001, p. 501) translate क्षर as ‘ashes’ (зол[a]).

43 with regards to its strength] This slightly forced rendition stems from our wish to accurately render प्रभावते. It might however be warranted to instead translate the term simply as ‘in strength’.

44 water] Note that the Sanskrit gives ‘water’ in the plural.

47 as they perish] The masculine nominative plural form of the present participle विनाश्यन्तः ([they,] perishing) here carries the connotation of providing a reason: “however, since they perish, ...” For the correct *saṃdhi* dissolution of °विनश्यन्त उत्पन्न°, refer to our critical note to the portion in the *Abhidharmakośabhāṣya*-section of this work.

51 absence of motion] RUDOJ and OSTROVSKAYA (2001, p. 501, *fn.* 6) provide a useful reference to Vasubandhu’s refutation in the *Karmasiddhi-prakaraṇa* of the (Vātsīputrīya) conception that

tion' [of stable phenomena] when there is an arising [of the ostensibly identical phenomenon], without any interval, in other places—like flames in straw [appear to be moving]; and since there is no motion, it is proven that [an arrangement of] form (संस्थान) is a bodily *viññapti*.

bodily विज्ञप्ति is movement. Vasubandhu therein denies both evanescent, ephemeral phenomena and also hypothetically 'stable' and 'permanent' phenomena the capacity for motion, as we learn in the English rendition of E. LAMOTTE (1987, pp. 47–8):

“If a dharma is stable (*avasthita*), it is without movement (*agatika*); being without movement, it should always remain in one place. If a dharma is not stable, it is also without movement, for, perishing as soon as it arises (*utpattyanantaravina[ś]in*), it does not include movement.

If this is the case, what is this movement that you speak of?

That which one sees in another place is not the same thing as before (*yad de[ś]āntare dṛṣṭam tan mūladravayam na bhavati*).

How does one know that this is no longer the same thing?

Because in such and such a place, there is arising which is always renewing itself: such as the flames of a pile of straw on fire (*trṇajvāla*), or the play of the shade (*chāyā*). The shade seen in such a place is not that of another place if the umbrella remains unmoving, the light of the sun (*sūryādīdyuti*) ... becomes more distant, comes closer, turns, and then one sees that the shade becomes larger, becomes smaller, or turns. If one hides the light, no shade would appear.”

For learned introductions to the subject, as well as well-conceived translations, refer to E. LAMOTTE (1987, pp. 18–21, 44–8) as well as ANACKER (2005, pp. 83–156).

52 of stable phenomena] As alluded to in a previous annotation, to our mind, the argument here appears to be leveraged less against the concept of motion in and of itself, than against the conception of a stable, permanent phenomenon performing that function.

52 when there is] Note that the segment उत्पत्तौ can both be plausibly understood as a locative ‘defining the scope of applicability’ विषयसप्तमी (‘with respect to’) or as a *locativus absolutus* (सतिसप्तमी), *i.e.* ‘when there is an arising, without any interval, ...’. We have here opted for the latter.

54 form] Note that, technically, संस्थान is to be understood as ‘shape’ rather than ‘form’. RUDOJ and OSTROVSKAYA (2001, p. 501, *fn.* 7) refers the reader to AKB I.10, at which juncture Vasubandhu presents the *Vaibhāṣika*-view regarding visible objects of the physical sense-sphere (रूपायतन)—the external sources of visual perception—which are defined as consisting of two aspects: ‘shape’ (संस्थान) and ‘colour’ (वर्ण); these are classified as pertaining to the रूपस्कन्ध.

The Sautrāntrikas assert that shape does not exist substantially. When a lot of colour[ed mass] [inclining] towards the same direction has arisen, it is conventionally designated (प्रज्ञप्यते) [saying]: “matter is long”; and, in comparison with that, with reference to a smaller [amount of colour], we have the notion: “it is short”. When there is a lot [of colour(ed mass) arisen] in the four directions, we [have the designation] ‘square’. When an equal amount of colour[ed mass] arises in all directions, then [we have the notion] ‘circular’. Everything is like this. For instance, a firebrand, when it is being seen without interruption—and [while moving] quickly—in one general direction in many different, contiguous locations, then we have the notion ‘long’. If we see it all around, then we have the cognition ‘circle’.

However, shape does clearly not exist as another type of matter.

56 Sautrāntrikas assert] As Prof. ISAACSON remarked, *by way of personal communication, on the 12th of November, 2019*, the notion attributed to the Sautrāntika-s here, *viz.* ‘shape does not exist as a (real) substance’ is consistent with the idea ‘form is physical *viñapti*’ (संस्थानं कायविज्ञप्ति), attributed to the वैभाषिक-school.

56 When] As noted in the context of an analogous earlier instance, here also the locative can legitimately be rendered either as a विषयसप्तमी or as सतिसप्तमी.

57 colour[ed mass]] Though we were initially tempted to render वर्ण literally, *i.e.* merely as ‘colour’, the argument has not been made that ‘colour exists substantially’. Hence we feel it is warranted to supply the ‘basis of colour’ in parenthesis.

57 towards the same direction] एकदिङ्मुखे is understood by Yaśomitra as a बहुव्रीहि directly qualifying (भूयसि) वर्णे, and we likewise deem this to be the most probable option.

58 in comparison] A more literal rendition might have been ‘in relation to that’ or ‘dependent on that’.

63 while moving] Parenthesis added since obviously, the intended meaning here is not that the firebrand is swiftly perceived, but that it is perceived whilst rapidly moving.

65 long] The argument here is that in the described case, the illusion of a long, continuous, streak of fire arises despite the fact that individual instances of fire arise consecutively in contiguous locations.

65 circle] As Prof. ISAACSON remarked *by way of personal communication, dated 12th November 2019*, Vasubandhu here seems to be referencing the oft-employed example of the firebrand (अलातचक्र).

Abhidharmakośabhāṣya³

[3c] Yet if it were,

IT OUGHT TO BE GRASPABLE BY TWO [SENSE ORGANS]

Its apprehension would be [performed] by two [sense organs]—having seen it with
 70 the eye, it is ascertained to be long and so forth, (yet) [it is ascertained as such] also
 upon touching it with the tactile sense.

It is not the case, however, that the grasping of the [object of the] physical sense-

67 [3c] *yadī hi syāt dvigrāhyam syāt*

67 it] Vasubandhu is here referencing shape as pertains to the physical sense-sphere (रूपायत्तन).

sphere is [performed] by two (different) sense-organs. Or rather one should suppose the grasping of ‘long’ and so forth with respect to colour in the same way as one has that grasping with regards to tangible objects. There is merely recollection 75

73 two (different) sense-organs] Sthi (126⁴), Pūr (8⁸) and Vy^S_{ed} here relate the position of the *Vaibhāṣikas*. Moreover, RUDOJ and OSTROVSKAYA (2001, p.502, *fn.* 8) points to a tangent at AK I.42, together with the gloss in PRADHAN (1967, p. 30), which relates the *Vaibhāṣika* viewpoint that sense-objects have to remain of the same domain (सभाग) as the respective sense-object:

चक्षुः पश्यति रूपाणि सभागं न तदाश्रितम् ।
विज्ञानं दृश्यते रूपं न किलान्तरितं यतः ॥ ४२ ॥

73 Or rather ... to the case of colour.] The rendition of this passage is somewhat puzzling in RUDOJ and OSTROVSKAYA (2001, p. 502) and gives rise to the impression that—though certainly translating directly from the Sanskrit in most instances—said edition recurrently and eclectively draws from previous translations, in this instance from LA VALLÉE POUSSIN (1924, p. 9). At this point, however, the *modus operandi* is not entirely transparent. On one hand RUDOJ and OSTROVSKAYA (2001, p. 502) have justifiably not included the segment

‘[o]r, d’après la définition scripturaire, le *rūpāyatana*, le visible, est seulement perçu par l’œil. — Sans doute le *Vaibhāṣika* répondra que’

since it is not attested to in the Sanskrit version of the text and is either a feature of the Chinese translation or an unmarked editorial addendum in the French translation. On the other hand, the immediately addorsed section, though likewise not attested to in the Sanskrit version, has been nearly verbatim rendered in the Russian, as shall be demonstrated presently. In LA VALLÉE POUSSIN (1924, p. 9), we read:

le tact ne perçoit pas la longueur, mais seulement le mou, le dur, etc.: nous avons l’idée de longueur relativement au mou, au dur, disposés d’une certaine manière, sans que la longueur fasse partie du tangible (*spraṣṭavyātana*).

RUDOJ and OSTROVSKAYA (2001, p. 502) translate this nearly verbatim into Russian, with the sole apparent differences being that the preceding introductory phrase is shortened to ‘Разумеется’ (=‘it is understood’), and a marked editorial gloss is inserted to facilitate understanding:

Разумеется, орган осязания воспринимает не длину, а только мягкое, твердое и т.д. Представление о длине возникает в связи с мягким, твердым и прочим, расположенным определенным образом [, то есть имеющем соответствующую форму], без того, чтобы сама длина составляла бы часть осязаемого.

Though this type of anomaly reoccurs infrequently, it is specifically pronounced in this section.

73 should suppose] Rendition of संभाव्यताम् (‘it is to be imagined’).

of it because of accompanying the tangible. In that case (tatra) mere recollection [of colour] arises because of contact with a tactile object.

Nevertheless, that comes about because of contact, yet cannot be grasped directly.

For example, when we see the color of fire, then we recall its heat, and upon per-
80 ceiving the smell of a flower, we recall its colour.

In this case, [your argument] is reasonable, insofar as exists in the memory an inseparable connection of one with the other. However, it is not the case that any particular tactile object is restricted (नियतम्) to any shape, as a result of which there would by necessity be the memory of the shape with regards to that Or, you might
85 take the view that, even if there is no (असत्यपि) restriction of concomittance, there can be, necessarily (नियमन) remembrance of [some] shape.

[Reply:] Then there ought to be this recollection also of colour, or, just like with respect to colour, with respect to shape, also, it should be [taken as] not neces-

76 because of accompanying] The rendition in DOWLING (1976, p. 159) here helpfully interprets this to mean: “In that case, mere memory, based on association, occurs.”

77 of colour] We here follow the interpretation given by RUDOJ and OSTROVSKAYA (2001, p. 502), who take this to refer to a visible phenomenon’s (aspect of) ‘colour’ (‘[то есть цвет]’.

78 Nevertheless ... be grasped directly] Note that an identical textual swelling as just observed in RUDOJ and OSTROVSKAYA’s edition, caused by translation of material not attested to in the Sanskrit, is likewise noticable in the rendition of this phrase. The fragment स तु साहचर्याद्भवति न तु साक्षाद्ग्रहणम्। is rendered as “When after the act of touching, a conception regarding length arises, it does not at all follow that we perceive shape by way of consciousness. We recall shape because it is associated with touch.” It is quite apparent that RUDOJ and OSTROVSKAYA (2001, p. 502) follow Poussin1924, in writing

Когда после акта осязания возникает представление о длине, то из этого вовсе не следует, что мы воспринимаем форму посредством осязания; мы вспоминаем о форме потому, что она ассоциируется с осязаемым.

Though this does not reflect the transmitted Sanskrit, it directly mirrors LA VALLÉE POUSSIN (1924, pp. 9–10):

—Lorsque nous avons l’idée de longueur après avoir touché, ce n’est pas que nous percevions la figure par le tact [5a]; nous nous souvenons de la figure, parce que celle-ci est associée au tangible (*sāhacaryāt*).

Though we shall desist from mentioning further such instances, it is to be understood that the pattern reoccurs throughout the trajectory of this chapter with varying degrees of intensity.

82 However, it is not the case ... any shape] We take this to mean that there is no necessary connection between any tactile object with any shape.

85 concomittance] साहचर्य (lit. ‘going together with’) is understood as coterminous with अव्यभिचार.

sarily [conascently recalled]. Therefore it is not possible to assert that perception
of the tangible gives rise to the recollection [of shape]. Furthermore: a coloured 90
carpet one can observe diverse patterns [and, according to you,] we would perceive
a multiplicity of shapes in one and the same location. Yet that cannot be accep-
ted [under the assumption that shape is a real substance], as is [likewise inadmiss-
ible in] the case of colour. Therefore, it does not exist as an independent substance.
Finally, if there were some kind of shape which possessed the characteristic of res- 95
istance, then it [would] manifest itself [in dependence] on atoms by necessity.

93 under the assumption that shape is a real substance] Contextual interpretation suggested
by RUDOJ and OSTROVSKAYA (2001, p. 501): ‘[при допущении, что форма есть реальная
сущность]’.

94 independent substance] RUDOJ and OSTROVSKAYA (2001, p. 501, *fn.* 9) brings *Abhidharma-*
*kośabhāṣya*₂₉ to our attention:

सप्रतिघा दश ।
रूपिनः

य एते रूपस्कन्धसंगृहीता दश धातव उक्तास्ते सप्रतिघाः । ... तत्रावरणप्रतिघातः स्वदेशे प्रस्योत्पत्तिप्रतिबन्धः । यथा हस्तो हस्ते प्रतिहन्यते
उपले वा विशयप्रतिघातश्चक्षुरादीनां विषयिणां रूपादिषु विषयेषु । (PRADHAN 1967, p. 19, l. 4–9).

In English, this can be translated as: “the ten classes of elements, which are included in the
category of matter, are referred to by their characteristic property of resistance. Here, resistance
is [to be understood as] impenetrability or collision. [...] A collision with a physical obstruction
signifies the impossibility of the arising of [the object] at the same place which is occupied by the
other object”.

As RUDOJ and OSTROVSKAYA (2001) argue, it follows from the above extract that it is impossible
for shape to have a substance, since anything substantial is incapable of arising at a locality already
occupied by another substantial entity.

96 atoms] Note that the Sanskrit gives a locative singular form परमाणौ ‘on an atom’.

Abhidharmakośabhāṣya 4.3ḥ

[3ḥ^c_{ii}] YET IT [(=SHAPE)] DOES NOT [INHERE] IN AN ATOM.

Yet shape, [such as] long and so forth, does not exist in a [singular] atom. Therefore, rather than shape being substantially existent, we just have the designation of ‘long’
 100 etc. with regard to many [atoms] which are arranged in an aligned fashion.

[Objection:] Or, you might hold the opinion that it is just the atoms of shape being arranged in that particular fashion, they come to be called (समंज्ञा) long, and so forth.

[Reply:] This is just these people’s partiality for such a position because [the particles of shape are] not established.

105 For [only] if they had an established, own, characteristic (स्वलक्षण) it is reasonable [to posit] that they could be collected. Yet it is not the case that some type of constituents of shape have an established own nature, in the way as colour, for example, [conversely] does—so, how can there be a collection of these [constituents of shape]?

110 [Objection (of a Sarvāstivādins.):] Well then—earthen vessels [for example], are observed as not having any difference in colour [whilst they do] have different shapes.

[Reply:] This has been explained [already]; when [colour is] created in such a way [as to arise preponderantly in one direction], that colour is designated to be length, and so forth—just like [in the case of] ants and others, indistinct [in colour], the
 115 distinction of a line, a wheel and so forth is known, so also is the [distinction of] shape [of earthen vessels] known.

[Objection (of a Sarvāstivādin): Yet, in darkness or at a distance, [people] see the height, and so forth, of a column, and so on, without seeing its colour; verily, in

97 [3ḥ^c_{ii}] NA CĀṆAU TAT.

100 many] SAKO (1989, p. 14) points to a semantically relevant discrepancy between the rendering of बहुष्व् in the discarded (དབྱིབས་ནི་མང་པོ་, D) and adopted reading of Bh^{T_{ed}} (མང་པོ་).

110 of a Sarvāstivādin] PRUDEN (1990, p. 558) ascribes the series of objections raised here to the Sarvāstivādin

110 Well then] While one would expect a correlative तद् or तेन to accompany यत्तर्हि, we have taken this unexpected construct as an idiosyncratic use in the sense of ‘well then’, or ‘in that case’.

114 indistinct [in colour]] We believe that context suggests a distinction *in colour*, although in the text, अभेदे remains unspecified, which is the way RUDOJ and OSTROVSKAYA (2001, p. 503) render it (Подобно тому как при отсутствии различия между муравьями воспринимается их расположение = “In precisely the same way in which, in the absence of any distinction between ants, their arrangement is perceived” ...). Alternatively, अभेदे might refer to an indistinct arrangement of ants, but we deem this unlikely.

this context (तत्र), they form conceptions of length and so forth [only] after seeing indistinct colour—like the conception of a crowd, an army, and so forth. And this is like that [ensuing explanation]: when it is impossible to make a specifying distinction, there is only an indistinct perception of a certain aggregate, [and the question ensues:] “my, what is that?” 120

[Reply:] How do the respected Sautrāntikas, after negating both physical movement and shape, designate (प्रज्ञपयति) the physical act act as physical *viññapti*? 125

[Objection:] Obviously, they are designating just shape as physical *viññapti*; however, they do not do [designate it] as something that is substantially real. And they explain physical *viññapti* in such a way, how do they thereupon designate physical *karma*?

[Reply:] Physical *karma* is *karma* that presides over the body (कायाधिष्ठान) It is volition that is the conductor (प्रनेतृ) of the body, leading it here and there. One should understand vocal and mental acts in the same way, as appropriate. 130

[Objection:] Does it not say [in the scriptures] “there is volition—an act—and [an act] upon having willed”? First, there is volition that is the intention (संकल्पचेतना): “I will do this and that.” Having been willed thence, there arises after that the volition of activity (क्रियाचेतना). Through [the volition of activity] the body is moved. That is an act after having been willed. 135

[Reply:] If so, since there is no [substantially existing *viññapti*, there can be no

123 my, what is that] Toshio HORIUCHI has made us aware that FUNABASHI and S. YAMAGUCHI (1955) remarks in his Japanese translation that किमप्येतदिति “is found lacking in ‘some’ translations of the *Abhidharmakośabhāṣya*”, i.e. in the Chinese and Tibetan versions. This, and the fact that said segment is not reflected in AKVy, makes it likely that it was not an original part of the AKBh, especially since the text keeps its semantic integrity in the absence of the phrase.

125 designate] SAKO (1996, p. 481) at this point emphasizes that sheer ‘designation’ is an unfit basis for further valid extrapolation, hence the reply can be understood as a dismissal of the validity of the opponent’s reasoning.

129 कायाधिष्ठान] One might also render this term as ‘governs the body’. SAKO (1996, p. 481) translates the term as ‘an act based on the body’.

130 प्रनेतृ] SAKO (1996, p. 481) translates the term as ‘mover’.

131 in the same way] RUDOJ and OSTROVSKAYA (2001, p. 503) refer the reader to *Abhidharmakośabhāṣya*¹⁸, contained in PRADHAN (1975, p. 248).

137 no [substantially existing] *viññapti*] RUDOJ and OSTROVSKAYA (2001, p. 503, fn. 16) explain that “it follows from what was stated by the opponent that the *viññapti*, i.e. a physical or verbal act, is merely a function of movement. Yet in that case, *viññapti* does not have a physical nature.” (из сказанного оппонентом следует, что проявленный элемент (*viññapti*), т.е. телесное или вербальное действие, есть лишь функция побуждения. Но в таком случае проявленное действие не обьядет природой материального).

avijñapti in the desire realm. Therefore, great defects ensue.

[Objection:] First, there is volition that is the intention (संकल्पचेतना): “I will do this and that.” Having been willed thence, there arises after that the volition of activity (क्रियाचेतना). Through [the volition of activity] the body is moved. That is an act after having been willed.

[Reply:] If so, since there is no [substantially existing] informing, there can be no non-informing in the desire realm. Therefore, serious faults are concluded.

[Objection:] Against such (undesirable) consequences pointed out by [the Sarvāstivādins] a counterargument will be offered [by the Sautrāntikas]. If, from a particular volition called bodily action, there arose a noninforming, what would occur? [The Sarvāstivādins might think] would accompany the mind like the *avijñapti* caused [to arise directly from mind] during meditation [in the form realm].

[Reply:] That is not so because [the *avijñapti* of the desire realm] is brought forth by a particular volition. Even if there were such *vijñapti* necessary to bring forth [noninforming], the force of volition is still required. That is because [*vijñapti*] is diffuse (जड).

The *Vaibhāṣikas* maintain, however, that shape is a real entity and that physical *avijñapti* is inherently shape.

***Abhidharmakośabhāṣya* 4.3^d**

[3d] VOCAL *avijñapti*, MOREOVER, IS VOCAL SOUND

Sound, that which has an auditory nature, indeed, is VOCAL *avijñapti*. *avijñapti* has

156 [3d] VĀGVĀGDHVANIḤ.

138 great defects] Regarding these defects, RUDOJ and OSTROVSKAYA (2001, p. 503, *fn.* 17), pointing the reader to *Abhidharmakośabhāṣya*^{ix} as contained in PRADHAN (1975, p. 245), remark: “*avijñapti*, in the sensory world—in contradistinction to the world of form—fully depends on a physical or verbal act of *vijñapti*” (Непроявленный элемент (*avijñapti*) в чувственном мире, в отличие от мира форм, полностью зависит от проявленного — телесного или вербального — действия).

146 the Sarvāstivādins] Refer to SAKO (1996, p. 482). LA VALLÉE POUSSIN (1924, p. 11) likewise identifies this position as a Sarvāstivādin stance, RUDOJ and OSTROVSKAYA (2001, p. 503, *fn.* 16) come to the similar assessment, describing the position with the quasi-synonym *Vaibhāṣika*.

148 [The Sarvāstivādins might think] the *avijñapti* in the desire realm] Refer to SAKO (1996, p. 482).

157 auditory nature] lit. ‘vocal nature’

been explained before.

[According to the] SAUTRĀNTIKAS, it [= *avijñapti*] does not exist as having a substance because of being the mere non-performance of an act upon having undertaken 160 not to perform it. It is established by designation as depending on ‘past great elements’ that do not have the nature [of matter], and that do not [not bear] the characteristics of form.

[The *Sārvastivādin* view:] The VAIBHĀŚIKAS hold that [*avijñapti*] exists [substantially]. 165

How is this understood?

158 explained before] *Abhidharmakośabhāṣya*¹₁₁, rendered in PRADHAN (1967, p. 8):

विक्षिप्ताचित्तकस्यापि योऽनुबन्धः शुभाशुभः ॥
महाभूतान्युपादाय स ह्यविज्ञप्तिरुच्यते ॥११॥

Reference given in RUDOJ and OSTROVSKAYA (2001, p. 504) and SAKO (1989)¹⁶, who also refers us to AKBh IV.2^a, as contained in PRADHAN (1975, p.192, l. 21–).

161 established by designation as depending on (upādāyaprajñaptiउपादायप्रज्ञप्ति) [Regarding our rendition of उपादायप्रज्ञप्ति, consult SALVINI (2011).

164 The *Sārvastivādin* view:] According to SAKO (1996, p. 491)’s analysis, Pⁱⁱ_{ed}(p.196, l.6) marks the inception of the extrapolation of the *Sārvastivādin* view of *vijñapti* and *avijñapti*.

164 The VAIBHĀŚIKAS [hold] that [*avijñapti*] exists [substantially] [For the lengthy section from here until शिक्षां भिन्द्यात्, SAKO (1989, p. 16) refers to 四諦論 (Taishō 32, 395^f₁₁).

7.3.2 Third Verse in the *Sphuṭārthā*

Sphuṭārthā IV_a

[3a] [Regarding the quote:]

“[If the destruction arose] not because of anything”—

“**not because of anything**” is to say: “not relying on any external” [phenomenon]; ‘**like arising**’ is a comparison of the opposite. **As arising**, which is characterised by
 5 the obtaining of self is precisely with cause. The destruction of that [phenomenon] should not be without cause. Yet it is not like that. He [=Vasubandhu] says how:
 “**And we actually, apparently observe the destruction without any cause of momentary [objects], namely cognition, sound, and light**”. So, in this way, the opposite of the nature of phenomena befalls through inference. [Namely,]
 10 the destruction of wood *etc.* is without cause for it is in the nature of perishing (विनाशस्वाभाव्यात्), like the perishing of cognition and so forth. (‘बुद्ध्यादिविनाशवदिति’).
 “**One, however, who thinks**”[—somebody who is a follower of] the

1 [3a] *na kasyacidahetoḥ iti.*

2 [arose] **not because of anything**] Since Yaśomitra here glosses ‘न कस्यचित्’ with ‘अकस्मात्’, it appears plausible to take the genitive ‘न कस्य’ in an ablative sense (=‘न कस्मात्’). Prof. ISAACSON, pointing to the fact that this construct does reappear in Buddhist Sanskrit linguistic use, opined *on the 26th of June, 2019*, that this rendition likely mirrors the correct sense of the phrase.

4 comparison of the opposite] That is to say, an example of contradistinction (‘विपरितोपमानम्’): ‘the lack of reliance on any external [phenomenon]’ operates *unlike* ‘arising’, which in turn *does* depend on a multiplicity of causes and conditions. Revisit the footnote to the segment ‘*in the same way as*’ on p. 261 for a brief set of further remarks on analogous (or positive) and contrary (or negative) exemplification.

5 precisely] Prof. ISAACSON, in a discussion held on *26th of June, 2019*, has interpreted the emphatic ‘एव’ to mean “precisely”.

8 **sound, and light**] Vasubandhu here lists the examples of sound and light in reference to his antecedent discussion regarding the nature of the perishing of the sound of a bell and the light emitted by a lamp.

10 for it is in the nature of perishing] We take ‘विनाशस्वाभाव्यात्’ (‘because of the state of being something whose nature is destruction’) as a synonym of ‘विनाशस्वभावत्वात्’.

12 somebody who is a follower] This editorial gloss has been added in order to accommodate for the fact that as it stands, the sentence appears to be anacoluthic insofar as a third person singular noun-verb construct (यस्तुमन्यते) is here associated with a third person plural noun predicate

Vaiśeṣikās—[holds]: “**the previous cognition is destroyed** by the next moment”, when [the latter] has arisen. Other cognitions, however, are destroyed by the preceding cognition. Moreover, we should have the similar understanding with regards to **sound**. [Vasubandhu] answers: “**this is impossible**”. Why?

Because two cognitions do not exist at the same time, which is to say: because they do not exist simultaneously. For a cause cannot destroy what is supposed to be an object of destruction, that does not exist.

(‘वैशेषिका:’). Our present rendition is suboptimal inasmuch as the *Vaiśeṣikās* are of course not held in the genitive case.

13 *Vaiśeṣikās*] Yaśomitra’s identification of the *Vaiśeṣikas* congrues with 勝論異師 in Pū-guāng (202₆) and Fǎ-bǎo (628₂).

13 **is destroyed**] Note that ‘विनाश्यते’ is a passive causative form, directly indicative of an external agent, or at least of an external contributive cause for its destruction.

14 when [the latter] has arisen] Prof. ISAACSON illuminates the *Vaiśeṣikā*’s stance by citing the example of a cognition of a pot that ceases as soon as the subsequent cognition of a cloth arises. In that conception, the latter has actively caused the cessation of the former, for which reason it can be argued that it has destroyed the the previous cognition of a pot. (Personal communication, dated to the 26th of June, 2019). However, Prof. ISAACSON shared his understanding of the *Vaiśeṣikā*’s doctrine that not only is the cognition of a pot destroyed by the subsequent cognition of a cloth, but that cognition a^i is destroyed by cognition a^{ii} : hence the present cognition of a pot destroys the immediately preceding cognition of the same pot.

15 are destroyed by] DHAMMAJOTI (2004, pp. 69–70) explains the argument here is grounded on “the thesis of tri-temporal existence on the basis of four fundamental principles commonly and tacitly assumed by the Ābhidharmika-s:”

- (i) “Two *citta*-s cannot be co-nascent: It is said in the *sūtra* that a person can observe the craving in his mind, etc. When one is making the observation, the observing *citta* and the craving observed cannot be simultaneous. Hence past and future *dharma*-s must be existent. It is on account of this same principle that the mental faculty (*manas*) cannot be present; it is the *citta* which has immediately become past that serves as the condition for the arising of the present consciousness — which proves the reality of the past *citta* (= *manas*) ...
- (ii) Karma and its retribution (*vipāka*) cannot be simultaneous ...
- (iii) The Buddha has taught that consciousness necessarily has an object (*ālambana*): since we can have consciousness of what is past and future, past and future *dharma*-s must be existent.
- (iv) One can be endowed with (*samanvāgata dharma*-s which do not arise presently).”

16 similar understanding ... **sound**] Literally, the phrase runs along these lines: “Moreover, sound, too should be said [to operate] in the same way”.

How do we know that two cognitions do not coexist?

[The teacher] says “**for it does not make any sense for the cognitions of doubt and certainty to coexist.**” This can be experienced by [anyone] individually [on one’s own accord]: there is no (cognition of) certainty when there is (a cognition of) doubt. There is no (a cognition of) doubt when there is (a cognition of) certainty. **In the same way** there is no [co-]existence of the pair [of opposites of] happiness and suffering, or pleasure and pain, or of liking and disliking. And just as two contradictory types of cognition cannot exist together, in the same way even two cognitions that are not contradictory can also not exist together. “**And in case ...**” is to say: even if two feeble [moments] of cognition (बुद्धि) or [two feeble moments of] sound could exist at the same time, [these] **still** could not destroy two strong ones. (This is) because [the latter] are of the same type as the weak [instantiations]. For something of the same type, yet feeble, is not observed as destroying a strong [phenomenon of the same type]. On the other hand, if they are not similar, then even if it is weak, it might destroy [a strong phenomenon of a dissimilar type]. For

27 the pair [of opposites of] *This segment is implied by the use of the dual case in conjunction with logical context.*

30 ...] As previously noted, ‘इति विस्तरः’ denotes that only the initial portions of a longer segment are quoted, which is indicated by ‘...’. The भाष्य now fields an argument against the tenability of the वैशेषिक-doctrine by saying that it is universally observed that a bell’s sound, for example, becomes gradually more feeble. How then would it be possible for a weaker instance of sound to be the cause of the destruction of an antecedent instance of sound, that had been stronger? Note that the AKBh moreover fields the argument that the final link in a chain of a continually reinstantiating phenomenon could not be destroyed in the *Vaiśeṣika*-conception since such cessation would be dependent on annihilation brought about by an instance of the same continuum that at the same time postdates—yet brings about—its cessation. Hence Vasubandhu says: “अन्त्ययोश्च कथम् योऽप्यर्चिषामवस्थानहेत्वभावाद्धर्मधर्मवशाद्वा विनाशं मन्यते तदप्ययुक्तम्।”

31 two feeble] Although grammatically, it is possible to translate the sentence with the subject and object inverted (since both are indifferntiable *dual active nominative/accusative* forms), the unfolding of the argument here suggests that it is impossible for a newly arisen, feeble instantiation of an analogous phenomenon (such as sound), to overpower an instantiation of a previously arisen, persisting, “stronger” phenomenon of the same type.

32 could exist at the same time] *lit.* ‘even if there were conascence’ (अथापि समवधानं स्यादिति). The conascence relayed here is envisaged between a [newly arisen] feeble and a previously produced, strong instantiation of cognition or sound.

32 could not destroy] Note that this is a rendition of a negated हिंस्याताम्, a *third person dual active optative* case. Although the form could theoretically be derived from \sqrt{han} , Prof. ISAACSON shares the contention, intimated on July 11th, 2019, that in this case, it is rather derived from \sqrt{him} s.

35 not similar] We take असमनः as shorthand for समानजातीयः and translate the compound accordingly.

36 destroy] The idea here is that while something feeble of a certain class, for example, a weak mountain goat, would not be able to overcome a strong instantiation of a phenomenon of its own

example, [like] water [even if ‘weak’, can overcome a strong instantiation of] fire. Also [t]he [person] who holds that the destruction of flames occurs [either] because of the absence of a cause of persistence ... —[some people], beginning with Vasubandhu the elder, have taught this to be the reason: **it is because of the absence for a cause of persistence that perishing of things [occurs]. Yet that [reason] is not correct. For a non-existence is cannot be a cause—** A *Vaiśeṣika*, in turn, [argues perishing is observed] “**because of dharma and non-dharma**”. Against him [=the *Vaiśeṣika*], he [=Vasubandhu the Kośakāra]

class (समानजाती), *i.e.* another mountain goat. However, a strong instantiation of a mountain goat might well be overcome by a weak instantiation of a dissimilar class (असमानजाती), say, of a grizzly bear.

38 **either**] Note that Yaśomitra’s formulation departs from the AKB insofar as the latter cites one person who might hold two conflicting explanations for the perishing of things. Yaśomitra, in turn, presents two individuals, firstly a Buddhist who proposes a) the absence of a durative cause as extrapolated by Vasubandhu the elder is the reason for perishing of phenomena, secondly, a non-Buddhist who believes this perishing occurs due to b) “dharma and non-dharma” as held by the वैशेषिकाः, whereas the AKB lists two hypothetical individuals, each defending their own stance. 39 **cause of persistence**] Although GRIFFITHS (1999, p. 164) lists ‘durative cause’ as a viable rendition of अवस्थानहेतु, it appears that MEJOR’s (1991: 46) rendition, “cause of prolongation”, reflects the original षष्ठीतत्पुरुषसमास more closely.

40 Vasubandhu the elder] It is well known that FRAUWALLNER’s theory of two distinct Vasubandhus is based to a considerable degree on references made in the *Abhidharmakośavyākhyā*, amongst other sources, as relayed by MEJOR (1991, pp. 42–49). Yaśomitra describes *Sthavira Vasubandhu* स्थविरवसुबन्धु, Vasubandhu the elder, as the preceptor of *Manoratha*: “इत्यप्र इति । स्थविरो वसुबन्धुराचार्यमनोरथोपाध्याय एवमाह ।”. Moreover, one might note that MEJOR (1991, pp. 42–9) highlights the fact the extant Sanskrit testimony departs from inherited Tibetan textual evidence regarding the attribution of this contention to the master who first announced it. While the Sanskrit gives स्थविरवसुबन्धु, ‘Vasubandhu the elder’, the Tibetan lists ‘Vasumitra the elder’ (स्थविरवसुमित्र, གནས་བརྟན་དབྱིག་བཞེས). MEJOR (*ibid.*) adds: “To our greater confusion, Sthiramati [P Tg, Chu. 4a4] and Pūrṇavardhana refer here to a different master, viz. the *ācārya Śrīlāta*” (སློབ་དཔོན་དབལ་ལེན). In the estimation of the editor, it might be warranted to explore the possibility that स्थविर, rather than serving as an epithet for contradistinction between an ‘elder’ and a ‘junior’ individual known by the name of Vasubandhu, might simply be a respectful way of referring to one and the same scholar. In that sense, स्थविर might be taken in the same sense as आयुष्मत्, a term used in deference as a show of respect to ‘one’s elder’s’ (MONIER-WILLIAMS et al. 1899, p. 149, col. 1). If one wishes to delve further into the intricacies of this discussion, one might, in addition to MEJOR (1991) also wish to likewise consult more recent works on the matter, such as GOLD (2014) and KRITZER (2019).

43 A *Vaiśeṣika* ... How so?] The editor wishes to gratefully credit SONG Junwei and Sebastian NEHRDICH for their insightful comments (*personal communication*, Nov. 16, 2017) that were very helpful for the understanding of this section.

45 says: “**nor could there be the causes for arising and perishing**”, [*i.e.*] the causes of arising and perishing of non-*dharma*. “**From moment to moment**” is to say truly a moment, not a metaphorical moment.

Alternatively: “from moment to moment” [is to say:] just in each moment. **The obtaining of functioning and the blocking**, *i.e.* the obtaining of functioning and the blocking of functioning **cannot arise in a literal moment** [together].

How so?

In coming into being of that particular flame, there is a benefit to [a person, say] Caitra or Maitra. [Caitra or Maitra] causes to beget that [benefit by way of their previously accumulated merit]; so his [Caitra or Maitra’s] virtue becomes activated, thus [their virtue] is the cause of the arising [of the flame]. It is also the cause of disintegration, if the destruction of that [flame] brings a benefit to him [Caitra or Maitra, for example] in the dark. It is the same case with non-virtue: for him

46 **From moment to moment**] It is worth noting that क्षण एव क्षणे is supplied from the Tibetan. Cf. WOGIHARA (1936, p. 347).

47 truly a moment] This is to be understood as “a moment in the literal sense.”

47 metaphorical moment] That is to say, not a moment understood as a figure of speech.

51 How so] Literally, “on what basis”?

52 In coming into being ...] This is Vasubandhu’s extrapolation of the *Vaiśeṣika*-position he is setting out to refute.

52 there is a benefit] Prof. ISAACSON kindly clarified, by way of *personal communication*, dated *July 11, 2019*, that the argument contained in this statement is that “if one says that there is *dharma* and non-*dharma* which causes both the arising and the perishing of flames, one is likewise positing that when the flame arises, somebody is being favoured, *i.e.* it is the result of that person’s wholesome karma”. The benefit here would be for example that Caitra or Maitra can see the path forward in the darkness by having accumulated the good karma to be aided by a lamp whilst venturing in the darkness.

53 causes to beget that] Prof. ISAACSON remarked, by way of *personal communication*, dated *July 11, 2019*, that one might have expected the Sanskrit here to give लब्धवृत्तिः in place of उपलब्धवृत्तिः, especially since we have the preceding formulation of वृत्तिलाभ. This becomes more poignant since the manuscript of the *Abhidharmakośabhāṣya* here gives उपलब्धदुर्वृत्ति, emended by WOGIHARA (1936, 347, *fn.* 6). One might likewise note that a few lines further into the manuscript, the prefix उप is again absent: “तस्याधर्मो लब्धवृत्तिस्तदुत्पादयति”; this is the emended form of WOGIHARA (1936, p. 348, ll. 18–19) on the basis of the manuscript evidence as displayed in our critical edition.

54 virtue] This is our rendition of *dharma* as implied by the current context, since it describes the *Vaiśeṣikas*’ position regarding the causation of objects by way of virtue (*dharma*). Literally the segment तस्य धर्म लब्धवृत्तिः means: “his *dharma* has obtained its functioning”.

55 It] Note that from the vantage point of the Sanskrit sentence, it is both possible to argue that “it”, (*i.e.* ‘virtue’) or “he” (Caitra or Maitra), here are the cause of disintegration, though the former appears more likely the case as implied through the sentence-structure.

57 dark] Literally: “in the state of darkness”.

[=Caitra or Maitra] to whom its [the flame’s] arising presents harm in the dark, it is his non-virtue, having become active, which causes that [flame] to arise. It [non-virtue] is also the cause of perishing: [for example,] if its [=the flame’s] perishing 60 brings harm to him [=Caitra or Maitra] in the dark. Thus it is because of the becoming active of both [virtue and non-virtue] that is the cause for the arising of flames. And, it is not possible that, without having blocked the obtaining of functioning of the two [virtue and non-virtue], those same two[—one’s virtue and the other’s non-virtue—]cause the destruction of those flames at the same moment. 65 It is not plausible that the two, [virtue and non-virtue,] in each moment are doing these two things, activation and blocking of functionality.

Regarding the segment beginning with “**and this postulation of a cause is possible to be made...**”, namely the destruction [of light] on account of virtue and non-virtue, **with regard to every compounded** [phe- 70 nomenon] beginning with a molecule consisting of two atoms, moreover for impermanent form, *etc.*, and for karma.

58 in the dark] For example, one might say that his being illuminated in the darkness might be disadvantageous if Caitra were pursued by brigands, or if he simply wished to sleep at night. In those cases, the arising of light would also, the *Vaiśeṣika* posits, be caused by Caitra or Maitra’s non-virtue.

61 dark] Literally: “in the state of darkness”.

64 virtue and non-virtue] We here follow Prof. ISAACSON’s interpretation of the argument, kindly shared on *July 11, 2019, by way of personal communication, i.e.* that, in accordance with *Vaiśeṣika*-doctrine, if the extinction of light harmed Caitra and benefited Maitra, then Caitra’s non-virtue and Maitra’s virtue must have pre-empted, or blocked, Caitra’s virtue and Maitra’s non-virtue respectively. At the same time, Caitra’s non-virtue and Maitra’s virtue must have [together] caused the extinction of light in the same moment.

70 on account of virtue and non-virtue] In Prof. ISAACSON’s assessment, shared on *July 11, 2019*, which is followed here, कारणपरिकल्प here most likely refers to the postulation regarding a cause as formulated by the *Vaiśeṣika*. At the same time, Prof. ISAACSON shared his impression that धर्माधर्मविनाश इति either should be emended to धर्माधर्मवशाद्विनाश इति (‘perishing by dint of virtue and non-virtue’) or ought to at least be interpreted to mean more or less the same, even though that is problematic since धर्माधर्मविनाश, in the overwhelming number of instances, would be taken to mean “the perishing of virtue and non-virtue”. We concur fully with this assessment, here giving धर्माधर्म-विनाश in the ablative sense, rendered in Tibetan as an instrumental (ཚེས་དང་ཚེས་མ་ཡིན་པས་འཛིན་གྱི་) to a similar effect.

71 consisting of two atoms] Prof. ISAACSON kindly informed us that the *Vaiśeṣika*-school, as well as the *Nyāya*-tradition, posits a molecule consisting of two atoms, a द्व्यणुक, constitutes the smallest compound substance possible. These two latter schools hold that अणुs are not compounded, and that they are eternal.

Therefore, you should not state this sort of thing, such as: “the destruction of firewood [occurs] because of conjunction with fire.” And therefore, it is established
 75 that everything compounded is momentary because virtue and non-virtue do not depend on another cause for the destruction of that [which is compounded]; **hence there is no need for** [further] **discussion**.

73 you should not state this] Literally, the sentence reads: “one ought not state this ...”. However, the argument here, as Prof. ISAACSON assessed it on *July 11, 2019 by way of personal communication*, is directly aimed at the *Vaiśeṣika*-opponent, pointing at a perceived inconsistency in the latter’s viewpoint: earlier, the *Vaiśeṣika* (or any type of realist for that matter) had said that wood is destroyed because of conjunction with fire. If the *Vaiśeṣika* now says that firewood *etc.* perishes on account of the virtue and non-virtue (of those adversely or positively affected by its perishing)—there is a logical inconsistency; the idea of perishing of a flame due to virtue and non-virtue should be applicable to every compound phenomenon, such as to the perishing of wood.

73 the destruction of firewood [occurs] because of conjunction with fire] SAKO (1989, p. 12) notes that Fǎ-bǎo (628₂₈) attributes the opinion encapsulated by the phrase काष्ठादिनामग्न्यादिसंयोगहेतुको विनाशः to 正量部.

77 **hence there is no need for further discussion**] If benignly interpreted, one might argue, Prof. ISAACSON surmised on *July 11, 2019*, that despite the fact that Vasubandhu and the *Vaiśeṣika*-opponent disagree on the causes of destruction of compounded phenomena—the former positing that passing away is in the nature of everything compounded, the latter holding that disintegration occurs by dint of individual beings’ virtue and non-virtue, both parties agree on the fact that compound phenomena are established as being impermanent, and hence there is “no need to discuss this issue further”.

Sphuṭārthā IV³

[3b] “From that itself, or from something similar to that”.

If the connection with fire—after ending the blackness of a pot—causes redness to be born, then one could imagine that that very same [contact], after averting redness, 80 would cause the production of even more redness.

(So precisely that which is) the cause itself would (simultaneously) be the destroyer. Or if you postulate that, since flames are momentary, a conjunction with one (instance of flame) is a generator (of redness) while a further (conjunction with another

78 [3b] *tata eva tādrśādveti*.

81 more redness] *lit.* “red” in the comparative, *i.e.* “redderness” (रक्ततरताम्).

82 destroyer] It might be relevant to recall, at this junction, that in the conception of the अभिधर्मिकः, water—or any other phenomenon—never truly ‘perishes’, but merely disintegrates into the ‘great elements’ (महाभूतानि). These are listed as four, five, or, less frequently, six and are each endowed with a particular, enduring, inherent quality. The scheme given in the धातुविभङ्गसूत्र, for example, presents six great elements and discusses the ‘external and internal’ qualities (गुण) ascribed to each:

- पृथिवीधातु—the ‘great element’ of earth,
- जलधातु—the ‘great element’ of water,
- अग्निधातु—the ‘great element’ of fire,
- वायुधातु—the ‘great element’ of wind,
- आकाशधातु—the ‘great element’ of space,
- विज्ञानधातु—the ‘great element’ of consciousness.

Note that RUDOJ and OSTROVSKAYA (2001, p. 501, *fn.* 5) helpfully refer the reader to Vasubandhu’s presentation of the atomic doctrine of the *Vaiśeṣikas* given at *Abhidharmakośabhāṣya* II.22, which can be consulted in PRADHAN (1967, pp. 52-3), together with the sub-commentary (WOGIHARA 1932, p. 33). When consulting the Russian translation of said passage in the AKB produced by RUDOJ and OSTROVSKAYA (1990), note that the scholars, in their commentary to their translation, appear to take the minority view, that the ‘great elements’ are to be equated with the ‘elemental qualities’ (गुणs) themselves: ... “рассматривать в контексте абхидхармистской концепции великих элементов (*mahābhūtāni*) или, как мы их интерпретировали в комментарии к первому разделу ‘Энциклопедии Абхидхармы’, — элементарных качеств.” (RUDOJ and OSTROVSKAYA 2001, p. 501, *fn.* 5).

83 Or if] “Or if” is intended to show the change of scrutinized philosophical position (पक्षः) implied by अथ. The first hypothetical Vaiśeṣika opponent’s position was founded on the principle that contact with fire is at the same time the destroyer of blackness by being the generator of redness *and* the destroyer of that same redness by producing even deeper shades of red—it is implied that this is an absurd position. The second, hypothetical, position now under analysis tries to evade the प्रसङ्गः that हेतौरेव विनाशकः by postulating that the type of contact with fire which brings blackness to a halt and produces redness differs from the type of contact with fire that causes redness, and darker shades of redness; this also is framed as an absurd position, mostly because the cause—

85 instance of flame) is the destroyer (of redness), (then) something which is not distinguishable from the cause would be the destroyer.

And all of this makes no sense. And the *Vaiśeṣikas* would make a postulation regarding a difference of cause as pertains to different flames.

90 Because they are momentary, it would be (that) some amongst the flames are generators, others are destroyers.

However, when there is the arising of the ‘specific qualities of [the] heating [process]’, because of contact with acid, *etc.* up to ‘earth’, in that case what [type of absurd] postulation are they going to fabricate?

For, for them [= *Vaiśeṣikas*], acid and so forth are not momentary.

95 In the case of these, the cause itself would be the destroyer.

[opponent’s qualm:] “**As for water**”, and so forth: if, even when there is contact

conjunction with flames—remains the same universal whose particulars cannot sensibly divided and distinguished into different subtypes (or स्वभावs), even if the individual instances of flames themselves are impermanent, and hence changeable.

87 *Vaiśeṣikas*] वैशेषिका: Bh^{S_{ed}}; (=བྱེ་བྲག་ཏུ་སྐྱེ་བ་རྣམས་) Bh^{T_{ed}}

91 **specific qualities**] Prof. Harunaga ISAACSON, by way of *personal communication*, dated 25th of July 2019, informed the editor that the compound पाकजविशेष (specific qualities of [the] heating [process]) is a technical term employed by the *Vaiśeṣika*-school to refer to the qualities which arise as a result of the heating process.

92 up to] Note that यावत् as it features in this instance in the *Abhidharmakośavyākhyā* is used as an shorthand mode of referral to the other components noted in the *Abhidharmakośabhāṣya*, viz. हिमशुक्तसूर्योदक.

93 **absurd**] It may be noted that Vasubandhu’s tone can be justifiably interpreted as somewhat sarcastic: कां कल्पनां कल्पयेयुः ।

94 and so forth] This refers again to हिमशुक्तसूर्योदक, *i.e.* to ‘frost’, ‘sourness’, ‘sun’ (=heat), and ‘water’.

95 In the case of these, the cause itself would be the destroyer] This statement encapsulates the first (hypothetical) *Vaiśeṣika*-postulation presented and discarded by Vasubandhu, whereby no distinction is made between the types of a pot’s contact with flames and hence the cause of redness is at the same time the destroyer of redness, since it also gives rise to even darker shades of red, which would cause it to act as the ‘destroyer’ of ‘red’.

96 **As for water**] Prof. ISAACSON, on the 11th of July, 2019, shared his interpretation whereby the ensuing section on the boiling of water is to be most profitably understood as a counter-example fielded by the *Ābhidharmika*’s opponent, who presents the boiling of water as a clear example of conjunctions with fire destroying a phenomenon. In the *Abhidharmakośabhāṣya*, the introduction of the counter-example can be traced to the segment यत्तर्ह्यपिः काथ्यमानाः क्षीयन्ते किं तत्राग्निसंयोगाः कुर्वन्ति । — “Then, as for the fact that when water is boiled, it decreases—what are conjunctions with fire doing in this case” (if not destroying blackness)? Note that the subtext “if not destroying blackness” here, though not expressed in the source, is saliently implicit.

with fire, water is not destroyed, then how is it that **water, when being boiled, depletes**—this is the intended meaning.

It is the sphere of heat, there is an increase of that [sphere of heat], “**on account of whose power the collection of water becomes ever smaller**”⁹⁷; for a particular cause, there is a particular effect, so it becomes ever smaller, **to the point that it becomes extremely small [in quantity so that] finally it cannot uphold [its] continuity**. The meaning is **it performs its function**, but it does not generate a non-existent phenomenon. Regarding [the segment] beginning with

97 water is not destroyed] Note that Yaśomitra here explicitly states the implicit basis of Vasubandhu’s argument—that water is not destroyed by a (series of) conjunctions with fire. Since correct understanding of intended meaning necessitates a clear comprehension of the context wherein this debate takes place, let us recall that the examples here given in the *Abhidharmakośabhāṣya* exemplify a zero-sum game scenario of naturally incompatible opposites, such as water and fire, the strength of one of which by necessity entails the corresponding degree of ‘weakness’ of the other. Vasubandhu’s argument appears to be that water is not ‘destroyed’ by fire, but its waning strength leads to its incapacity to uphold its own continuity (in fluid form). It might be added that, while not entirely, this observation is in line with modern science in a significant respect, namely that water molecules are not destroyed, but, with the changes in environmental temperature, shift between solid, liquid, and gaseous states. Be that as it may, in the technical sense of Vasubandhu’s argument—given in English above, the weakness of water is the cause of its extinction, rather than any destructive act from the side of fire:

[=अग्निसंयोगास्तेजोधातुं प्रभावतो वर्धयन्ति यस्य प्रभावादपां संघातः क्षामक्षामो जायते यावदतिक्रामतां गतोऽन्ते न पुनः संतानं संतनोति । इदमत्राग्निसंयोगाः कुर्वन्ति । सतस्मान्नास्ति भावानां विनाशहेतुः ।

The editor here fully agrees with Prof ISAACSON’s understanding that this final phrase is intended to convey the sense that “*hence, here too, this is not a valid counterexample against the argument*”.

99 It is] This is, admittedly a non-standard rendition of the इति-clause, which appears to function as a causal specifier.

99 **the sphere of heat**] Prof. ISAACSON, on July 25, 2019, expressed doubts concerning the reading तेजोधातुर्इति, which, despite the overwhelming support in the extant manuscript attestation, has likewise been emended to तेजोधातुमिति in FUNABASHI and S. YAMAGUCHI (1955, p. 21, l. 17) on the strength of the reading given in the *Abhidharmakośabhāṣya* (PRADHAN 1967, p. 164, l. 10).

99 there is an increase] It appears that, in contrast to our own interpretation, the Tibetan (འདྲེལ་བར་བྱེད་འོ་) took संवर्धनम् in the transitive, causative sense likewise attested to in MONIER-WILLIAMS et al. (1899, p. 1116, col. 3).

100 **the collection of water**] Prof. ISAACSON, by way of *personal communication*, dated 25th July, 2019, shared his assessment the discrepancy between WOGIHARA’s preferred reading of संघातः for the *Abhidharmakośavyākhyā* and संघातः in PRADHAN (1967) is mostly a matter of spelling and does not alter the semantic content expressed.

105 “**on account of its disintegration**”:

Because of having the nature of breaking, **perishing by themselves** (means) being things the destruction of which is not produced by something else; **being things that have arisen** in a single moment, **they perish**. Like flames in straw is to say: just as when there is the arising of a flame in straw
 110 **in other places without interval, there is**—despite momentariness—**the mistaken notion**: “burning the straw, the flame is moving”. It is like that; moreover, there is an [inferential] proof [for this]—

105 **on account of its disintegration**] Note that Yaśomitra here paraphrases, the wording of the AKBh, rather than quoting it verbatim

108 **things that have arisen**] Literally, “things that have obtained themselves”.

109 when there is] Note that the identical ambiguity presented by °उत्पत्तौ that we have noted in the referent section of the *Abhidharmakośabhāṣya* remains unresolved in the *Abhidharmakośavyākhyā*, wherein it could likewise be taken either as a विषयसप्तमी or as सतिसप्तमी.

110 **in other places without interval**] this somewhat opaque formulation of ours is intended to render the idea that contrary to the commonly held, yet mistaken notion of motion, it is in fact the case that there is a succession of moments in which instantiations of fire are arising in different places, creating the illusion that it is ‘moving’ through the straw whilst burning it.

111 burning the straw, the flame is moving] Note that there is a slight syntactical ambivalence presented by the circumspect double इति construction, which appears to suggest either two alternatively formulated mistaken notions or two consecutive processes. We concur with Prof. ISAACSON, who does not discard the possibility of textual corruption at this juncture, arguing *by way of personal communication, dated 12th of November, 2019*, that an elimination of the final ति of the first इति, giving दहन्ती as a *feminine singular ppa* might render the original sense when coupled with a concomitant emendation from the suspicious plural गच्छन्तीति to the more coherent singular form गच्छतीति. Hence we posit that तृणम् दहन्ती ज्वाला गच्छतीति is likely a more original constellation (‘the flame is moving while burning the straw’). In light of the fact that the previous segment had just displayed the ‘flame’ in a genitive singular form, this certainly seems to be the most plausible solution, despite the need for two emendations in close apposition. Moreover, the Tibetan translation supports this interpretation, giving the Sanskrit formulation of what constitutes the गत्यभिमान along the lines of “there is the conceited [*literal rendition of अभिमान*] idea that the fire [*as an unspecified singular*] is going whilst burning the straw” (ཕྱ་མེས་པར་བྱེད་པའི་མེ་འགྲོའི་ཞེས་མངོན་པའི་ང་རྒྱལ་བྱེད་པ་དེ་).

111 It is like that] Note that तद्वत् here is correlating with the यथा of the preceding phrase in the *Abhidharmakośavyākhyā*, resulting in the construction “just as when there is ... it is like that.” The तद्वत्, hence, is not to be connected with the subsequent साधनं च, but is more likely an echo in the commentary of the तृणज्वालावत् of the *Abhidharmakośabhāṣya*, as introduced by the यथा in the *Abhidharmakośavyākhyā*.

112 [inferential] proof] We have supplied the specification ‘inferential’ since the ensuing exposition is a formalized inferential pattern known as प्रयोग that is construed in a standardized format.

[proposition] phenomena, form and so forth, are not moving, [instead] arising without interruption, each time, in a different place
 [reason] because they are momentary,
 [example] like a flame in straw.

115

“Cognition of shape is form” [say] the *Vaibhāsikas*, [who posit:] “**When the ‘face’ [extends towards] one direction**”—when the face [extends towards a] single direction [it is having] **a single direction as its face**. In that context, ‘a lot of’ [means] ‘a large(r) amount’. **Everything is like this**. When plenty of [colour(ed mass)] has arisen, having as its ‘face’ a single direction—up—it is conventionally designated as (being) ‘high’; and when it is a lot like downwards, then we have the cognition ‘low’. This is the way [things are in general], **like a firebrand**.

120

Sphuṭārthā IV^१

1. [proposition] [3c] Shape is not substantially real
2. [reason] because of being [something] the grasping of which depends on (अपेक्ष) 125

124 [3c] *na dravyasat samsthānam*.

118 ‘face’] ‘Face’ (मुख) is here to be taken in the non-literal sense, e.g. as ‘far point’, for example.
 119 **as its face**] We have chosen this phrasing with the intention to highlight the fact that Yaśomitra here is analyzing the segment as a बहुव्रीहि-adjective.

119 In that context] This is a rendering of तस्मिन् as a विषयसप्तमी.

120 When plenty of ... the cognition ‘low’] We have decided to prioritize authenticity of the source language over smooth readability in the target language for the purpose of maintaining accuracy, although, no doubt, the reader will feel an acute lack of sophistication in the English rendering of this passage.

124 substantially real] As Prof. ISAACSON remarked *by way of personal communication, dated 12th November, 2019*, ‘substantially’—or ‘concretely’—real (द्रव्यसत्) is to be understood in contrast-distinction to ‘designationally real’ (प्रज्ञप्तिसत्).

125 because of being [something] the grasping of which depends on the grasping of colour] The unexpected double-ablative formulation in the transmitted section, वर्णग्रहणात्पक्षग्रहणत्वात्, appears slightly corrupt. First of all, WOGIHARA’s reconstruction of the hypothetical basis from which the Tibetan translation was fashioned ([fn. 9, p. 348]Wogihara1936), *वर्णग्रहणापेक्षणात्, is theoretically most certainly a possible reading that directly mirrors the Tibetan rendition, བ་དོག་འཛིན་པ་ལ་སྟོན་པའི་སྱིར་ན་. The Tibetan does not display the तद्धित-suffix of abstraction (Skt. -त्वा) which is both contextually expected and attested in our Sanskrit sources. However, the discrepancy between the omission

the grasping of colour (वर्णग्रहण),

3. [example] like an [illusory] wheel [produced by the rapid movement of] a firebrand.

Or alternatively:

- 130 1. [proposition] Shape is not substantially real
2. [reason] because of being [something] the grasping of which depends on the grasping of a another [object's] form.

of the corresponding Tibetan 'suffix' (-ཉེད་) and the presence of -त्वा in the Sanskrit, to our mind, more likely reflects a process of simplification from the side of the Tibetan translators rather than an unwanted growth in the Sanskrit materials. Despite this slight shortcoming, the Tibetan nevertheless corroborates a fundamental observation that Prof. ISAACSON expressed *by way of personal communication, dated 6th of December, 2019*, that in all likelihood, at some point in the chain of transmission a scribe (of the Sanskrit work) might have misread a superscript 'e' (पृष्ठमात्र 'ए') for a conjunct त्—which is very likely given these characters' strikingly similar appearance. For this reason, we contend that the crucial fragment °ग्रहणापेक्ष° was incorrectly transmitted as °ग्रहणात्पक्ष°, producing an incorrect double-ablative—which, moreover, is *not* reflected in the Tibetan. Aligning ourselves with Prof. ISAACSON's basic premise, we have decided to emend the text to *वर्णग्रहणापेक्षग्रहणत्वात्, a syntactically more plausible बहुव्रीहिसमास-construct of the following *vigraha*: 'वर्णग्रहणापेक्षं ग्रहणं यस्य तद्वर्णग्रहणापेक्षं तस्य भावा तत्त्वं तस्मात्'. Though the second ग्रहण has been lost in the Tibetan translation, as has the secondary suffix -त्वा, the Tibetan is congruent therewith, both in giving अपेक्ष in place of °त्पक्ष° and in rendering a compound in place of a double ablative construction, thereby clearly reflecting both the fundamental meaning of our reconstruction as well as the basic underlying syntactical structure.

130 Shape is not substantially real] Though Śāstri's reading (द्रव्यसंस्थानम्) is somewhat less implausible than द्रव्यं संस्थानम् as attested to by the majority of sources, we align with Prof. ISAACSON's reasoning, *verbally communicated on the 12th of November, 2019*, as follows: अथ वा introduces an alternatively formulated प्रयोग (syllogism) with the purpose of proving the identical proposition forwarded by the syllogism just relayed. That is to say, whilst a novel reason (हेतु) or alternative exemplification (दृष्टान्त)—'like a heap of [unhusked] rice'—could reasonably be expected at this juncture, it appears very unlikely that the underlying premise (प्रतिज्ञा) to be proven—न द्रव्यसत्संस्थानम्—be altered in any substantial way. For that reason we have opted to amend the text at this juncture, as reflected in our critical edition.

132 like a heap of [unhusked] rice] This alternative formulation of the syllogism might be understood in conjunction with Vasubandhu's argument, formulated above (*see* AKBh §3.b), that shape—such as a square or circle—is conceptually imputed upon the arising of colour[ed mass] and can hence not convincingly be said to exist substantially, or concretely, from its own side. To our mind, the example of a heap of [unhusked] rice invokes the same idea, *i.e.* that in dependence on its momentary constellation, said heap can be labelled as 'pyramidal', for example.

3. [example] like a heap of [unhusked] rice.

When it is said [in the *Abhidharmakośabhāṣya*] “**It would follow that it** [= shape] **would be grasped by two** [sense faculties]”, a *Vaiḥāṣika* might say: “length and 135
so on is not grasped by way of the tactile sense, but rather there is the grasping of
‘long’ and so forth merely with reference to tangible parts which are arranged in that
specific manner.” Therefore, it does not (undesirably) follow that shape would be
grasped by two [sense-faculties]. Since [the *Vaiḥāṣika* may] say this, the following 140
is now stated, beginning with ‘**or, alternatively, with respect to the tangible**
...’

What does this mean? [It means that] **just as the grasping of long, short, and
so forth** [takes place]—and shape is, in fact, not included in the tactile sense sphere
—in the same way, one should imagine the grasping of long *etc.* **with regard to**

134 When it is said] In fact, it should be noted that Yaśomitra’s paraphrasing here is somewhat
loose, for which reason it might have been warranted to refrain from marking the ensuing phrase
as a direct मूल-correspondent.

135 **would be grasped]** *Lit.* ‘its grasping would be effectuated by two ...’

136 but rather] Note that we have followed Prof. ISAACSON’s advice in departing from WO-
GIHARA’s punctuation by eliminating the दण्डस्य singling out किं तर्हि—rather than a self-sufficient,
rhetorical question along the lines of ‘what of that?’, this fragment should be taken as introducto-
ry segment of an ensuing explanation, such as ‘instead’ or ‘(yet) rather’. Consult CARDONA (1998,
pp. 63–73) for an analysis of किं तर्हि as it is still used in the *Mahābhāṣya* attributed to Patañjali, a
work wherein the phrase is employed in its more archaic form, which is reflected by Yaśomitra’s
present use.

137 merely with reference to tangible parts] The *Vaiḥāṣika*’s objection appears to be grounded in
the conception that the conceptual designation of length is directly invoked via visual perception,
yet only indirectly, via subsequent imputation, upon scrutiny by the tactile sense. This stance
appears somewhat puzzling to the present editor, since direct perception—be it visual or tactile
—is *per definitionem* non-conceptual and necessitates subsequent conceptual designation. The
subsequent trajectory of the argument, however, appears to suggest that the objection is intended
to dispel the mistaken notion that shape as a directly perceived *visual object*—*i.e.* as an object of
the visual sense-sphere (रूपायतन)—can likewise be directly perceived by the tactile sense.

138 (undesirably) follow] This rendition is intended to reflect the use of प्राप्नोति in the शास्त्र-literature.
139 say this] Rendition of इत्यतः.

139 the following] इदम् is here understood as referring the reader to the ensuing refutation of the
hypothetical objection launched by a *Vaiḥāṣika*.

140 beginning with] इति विस्तरः implies that only the beginning fraction of a sentence referred to is
being cited.

143 in fact] this segment is included to emphasize the emphatic undertone of न च.

145 **colour**; yet shape is not to be regarded as (संभाव्यताम्) [concretely existent, nor as being] included within the visual sense-sphere (रूपायतन) [either]. The meaning is that it would be something [entirely] different.

Then again, the *Vaibhāṣika* pronounces [the phrase] beginning with “**there is merely recollection**”. ‘**There is merely recollection**’ [is said] as regards shape; 150 ‘because of being accompanied by touch’ is to say ‘because of being accompanied by [types of] touches, softness, and so forth. **However, there is no direct grasping** of the shapes. **For instance, upon seeing the form of fire, then there is the recollection of the hotness of that fire** because of concomittance [of fire with heat]; and having smelled the fragrance of a flower, say, a *champakā*, **then** 155 **we also have a recollection of its colour, because of concomittance** [of the

145 concretely existent] Though not explicitly mentioned at this specific juncture, the argument fielded here is founded on the understanding that ‘shape’ is imputedly designated only after sensual perception has occurred—be it tactile or visual—and that hence it is not concretely existent (द्रव्यसत्). That being the main thrust of the argument, we have taken the liberty of supplying this aspect in parenthesis.

146 included] संगृहीतम्

146 meaning is] It appears we can take the argument here a number of ways. One way of interpreting Yaśomitra’s argument is that either shape is something concretely existent (द्रव्यसत्) that can be grasped by the senses, or it is merely ‘designationally real’ (प्रज्ञसिंसत्), *i.e.* conceptually imputed. If it is shown not to be one, it must by necessity then be the other. Another way of understanding this argument might be that if shape is still believed to be substantially real, but shown not to pertain to the tactile (स्पृष्टाव्यायतन) and visual sense-spheres (रूपायतन), it would either have to be directly perceived by मनस्, or, if that possibility were discarded, postulated to exist—substantially—outside the realm of direct sensorial perception, which is an illogical position which renders ‘shape’ conceptually irrelevant.

148 Then again] पुनः here introduces an objection, not a repetition.

150 by touch] Note that in contrast to the reading given by PRADHAN and the single extant manuscript of the *Abhidharmakośabhāṣya*, Yaśomitra’s citation of the *°bhāṣya* here clearly reads स्पर्शसाहचर्यत्, which we believe to be a reading based on a strand of transmission which unfortunately appears to have perished. Note that स्पर्श (touch) is subdivided into a multiplicity of subtypes, of which श्लक्ष्णत्वा (‘softness’) is but one.

154 and] Yaśomitra is here not spinning the line of reasoning further, instead introducing a further example.

154 say] Since context suggests that Yaśomitra here both analyses the compound as a genitive तत्पुरुष and appears to supply the name of a particular flower for the sake of exemplification, we have rendered the double-च construct accordingly. We agree with Prof. ISAACSON’s verdict, voiced *by way of personal communication, 12th of November, 2019*, that the omission of देही, or any other indicator of exemplification, is somewhat puzzling.

154 *champakā*] Though चम्पक is a well known species of flower commonly rendered in English in accordance with its Sanskrit name as *champak*, the Pandanus Database of Plants (<http://>

mental association of an object's shape with colour].

He says [in return the phrase beginning with] “**it is appropriate in this case**”. **It is appropriate here** with respect to fire, because of [its] **non-deviation** of heat and colour. **The recollection of one [thing] by [association with] another**, [namely (the recollection)] of heat **because of** the form of fire; and, [like, for instance] the recollection of] the colour of a flower because of its fragrance. **Yet, there is nothing** [tangible]. [The following] has been stated, beginning with. **It is not, however, the case that there is any tactile object at all**, [such as] softness and so forth that is **restricted to** (नियतम्) any **particular** shape, such as as ‘long’; **as a**

iu.ff.cuni.cz/pandanus/database/) identifies it more specifically as *Michelia champaka* of the *Magnoliaceae*-family. The International Plant Names Index (<https://www.ipni.org/>) concurs in listing that term as the basionym to the derivative isonym *Magnolia champaca*, given as such in the *Proceedings of the International Symposium on the Family Magnoliaceae*, 1998:21 (2000). Refer to H.E. BAILLON's article (1880) in *Flore Fôrestière de la Cochinchine* (Paris) as well as C. LINNAEUS's description in *Species Plantarum* 1:536 (1753) for early Western classifications of the species.

158 **non-deviation**] Note that ‘non-deviation’ (‘अव्यभिचार’) is here to be understood as a technical term conveying the sense that the given phenomena can only arise in conjunction with another phenomenon.

160 because of] Note that the तृतीयविभक्ति here is taken in the sense of a पञ्चमीविभक्ति.

164 **particular**] Note that we have decided, against overwhelming textual testimony, to eliminate the इति addorsed to क्वचित्. First of all, WOGIHARA appears to have tacitly identified the passage as slightly problematic by marking संस्थाने as Yaśomitra's gloss on क्वचित्. Whilst this interpretation, though slightly forced, might give sense from a purely semantic and syntactical point of view, it remains problematic insofar as that the *Abhidharmakośabhāṣya* renders the phrase क्वचित्संस्थाने नियतम् as a clear and unmistakable unit wherein संस्थाने is explicitly stated; which hence cannot, in good faith, be identified as an explanatory synonym provided by Yaśomitra. If the इति were indeed to demarcate the definiendum glossed by Yaśomitra, it would have more likely been placed not in the middle of the phrase, but thereafter, *i.e.* as क्वचित्संस्थान इति. Prof. ISAACSON remarked, by way of *personal communication*, dated 6th of December, 2019, that even in that latter case, an इति would be both otiose and unconvincing from the perspective of style: after all, why would only one definiendum be marked by an इति if the phrase contains two glosses—श्लक्ष्णत्वादि and दीर्घादौ? Suspicions harden when the Tibetan translation is taken into account, whose structural constitution—despite the obfuscation of syntactical rearrangement—does not reflect इति in any of its functions for either gloss: ... འཇམ་མ་གྱིན་ལ་སོགས་པའི་རེག་བྱ་ནི་ཚུང་བད་ཀྱང་རིང་པོ་ལ་སོགས་པའི་དབྱིབས་ ... (=... श्लक्ष्णत्वादि क्वचिद् [इति] संस्थाने दीर्घादौ ...). Instead, it appears plausible to welcome FUNABASHI's reconstruction from the Tibetan, *क्वचिदपि [=ཚུང་བད་ཀྱང་ ... བད་ལ་ཡང་], as the most likely authentic reading. (Gratitude is expressed to Dr. Toshio HORIUCHI for his help in the assessment of this textual problem).

165 **result of which there** would consistently be **recollection** of a [particular] shape
 after having touched a [specific] tactile [object]. For where there is the form of fire,
 there its heat [also] must be; and where there is the scent of the *champaca* [flower],
 there, its form must necessarily be. It is not, however, the case that wherever there
 is softness or roughness there, there must be longness or shortness. Therefore,
 170 as a rule, it is possible—[recollection] of the heat and the colour; however, in the
 case of shape, recollection does not necessarily follow. **Even if it there were no
 regular conascence** of the tactile object and form, **there might [still] be, as
 a rule, recollection of shape**. With regards to colour, too, there would be—
 as (mentally) supplied [from the previous fragment of the root text]—‘intermittent

165 consistently] नियमेन might also have been validly rendered as ‘necessarily’.

165 of a [particular] shape] Note that संस्थाने is translated as if it were a genitive though it is technically in the विषयसप्तमी.

167 must be] This is a translation of the तृतीयाविभक्ति + ‘भवितव्यम्’ construct, as Prof. ISAACSON explained, *by way of personal communication on the 6th of December*, at its core a simple भावेप्रयोग-
 type passive form of an intransitive verb, which could be semantically equated with प्रथमाविभक्ति + ‘भवतु’ or प्रथमाविभक्ति + ‘भूयात्’.

168 must necessarily be] The argument unfolding here, fielded against the contention that shape is concretely real, is that whilst there is invariable concomittance (साहचर्य/अव्यभिचार) between distinct aspects of certain phenomenona such as the simultaneous arising of the shape of fire and its heat, there are other aspects, such as the tactile properties of an object (स्पर्शव्य) and the specifics of its shape (संस्थान), that do *not* invariably arise together.

170 it is possible] We take तत् here as referring to ‘recollection’ (स्मरणम्): *lit.* ‘therefore, as a rule, it [=recollection] is possible, of the heat and the colour’. We share Prof. ISAACSON’s contention, expressed *by way of personal communication, on the 6th of December, 2019*, that it might be possible to take तत् as a separate word, a pronoun for स्मरणम् rather than understanding it as forming part of the compound; however, it appears slightly suspicious for the subject of युज्यते, recollection (स्मरणम्), to be elided or implicit at the occasion of its first reference—especially since it is explicitly mentioned at the end of the phrase. If one chooses to read तत् ([=स्मरणम्]), one can still not avoid a slightly disconcerting lack of smoothness remaining, a lack of smoothness that this indeed signal some form of unwarranted textual permutation. Nevertheless, the gist of the argument remains clear: ‘since there is inherent concomittance between form and heat [in the case of fire] or fragrance and form [in the case of a flower], it is therefore warranted to posit that with the recollection of one of the conascent aspects, the other is by necessity invoked.’

174 as (mentally) supplied] Prof. ISAACSON, *by way of personal communication, dated 6th of December, 2019*, with reference to the writings of the classical grammarians, wherein certain elements are to be supplied from a preceding rule, has kindly made us aware that इति वर्तते is here to be understood as coterminous with अनुवर्तते. That is to say, a previously mentioned segment is to be supplied in case of a present ellipsis. Refer also to ROODBERGEN (2008, p. 394): “*varate* is used by the *K[āśikā]V[ṛtti]* in the sense of *anuvartate* ‘is continued’ (by way of *anuvṛtti*).”

recollection' (अनियमेन). That is to say: then, in this way, after one has touched 175
 a tactile [object], one would remember it [=the colour]. **Alternatively, if** the
 recollection of colour intermittently occurs, **or, like with colour, there would**
intermittently be recollection with regards to shape, also; [it follows that in
 case of you touching] a lengthy object, [recollection of a similar object marked by]
 shortness [might] be [recalled]. For what reason? For with regard to colour, too, 180
 there is non-dependable recollection evoked by the tangible; sometimes, in case of
 a red [object being touched, recollection of] a yellow [specimen might arise], in case
 of a yellow [object being touched, recollection of] a red [specimen might arise].

Yet it is not this way. How is it not this way? Just as in the case of colour, there is
 no dependably [accurate] recollection—in the same way with regard to shape too, it 185
 [does] not [occur] irregularly. Rather, with respect to colour, we do not dependably
 have [accurate] recollection, on the other hand, with regard to shape, there is regular
 [recollection]—so it is not reasonable that there be a recollection of this particular
 shape because of a tangible [object]. Instead, recollection does not occur dependably
 [accurate] in the case of colour. 190

[Opponent:] If so, how then [can] there be the conception of 'long' or the conception
 of 'short'?

[Proponent:] I already explained this: when we grasp one direction, or upon grasp-
 ing a lot of colour or a lot of tactile[s] then there is the conceptual thought of 'long';
 and when there is very little, then we have a conceptual thought of 'short'. This, and 195

175 That is to say] rendition of 'इत्यर्थः'.

176 =the colour] We take 'त्त' as referring to 'colour' on the grounds of the subject in the preceding
 segment: 'वर्णोऽपि स्यात्'. Note that all these प्रसङ्गs are meant to be absurd, showing that the opponent's
 position is untenable.

179 a lengthy object] This cryptically worded passage would more literally be rendered as: 'in
 [the case of] length, there is shortness, and [with regards to] shortness, there is length'.

181 non-dependable] We have chosen to render अनियमेन as 'non-dependable' rather than as 'irreg-
 ularly' or 'intermittently', since, in the given context, the term is understood as conveying a sense
 of the unsteady veracity of a given recollection, which might at times be accurate, at other times,
 not. That is to say, when a specific tactile object is touched, a recollection of a yellow, generic item
 might arise although the tactile object actually present is red, or vice versa. We are aware of the
 fact that the literal rendition would need be adverbial, i.e. 'there non-dependably is ...'. Gratitude
 is expressed to Prof ISAACSON, who kindly assisted in the assessment of this point on the 6th of
 December, 2019, by way of personal communication.

185 it] the pronoun refers to 'recollection' here

188 not reasonable] We take इत्ययुक्तम् as introducing an argument that we recollect a particular
 shape on an unreasonable basis, rather than as introducing an argument that denies the operability
 of recollection as evoked by the touch of a tangible object.

193 explained this] *Lit.* 'This already has been explained'.

similar [analogous processes], should be understood. [As regards the fragment] beginning with “**or, as regards a quilt** [is to say]: **or, as regards a multi-coloured quilt**” which has variegated colour and shape, a **variegation of shape is perceived**, [such as] long and so forth.

200 **Or rather: it would follow [that there is] a singular *locus* of many shapes**, because of the [simultaneous] perception of various types of form (अतोऽनेकसंस्थानदर्शनाद्बहुनां संस्थानामेकदेशं प्राप्नुयात्): wherever there is a [state of being] long, there indeed is a [state of being] short and so forth, because of grasping (यत्रैव दीर्घत्वं तत्रैव ह्रस्वादिग्रहणात्); **and this is inappropriate**—just as colour, since it [=colour] offers some kind of resistance,
205 cannot exist in one place.

Wherever there is a [state of being] long, there indeed, because of grasping to a [state of being] short and so forth, **it is like [in the case of] colour—also impossible**. That is to say [इति]: For just as colour cannot be singularly located, since it has [the quality] of being obstructive; likewise shape, too.

197 **as regards a quilt**] Note that instead of understanding the locative as a विषयसप्तमी, a standard locative—“on a quilt”—might also have given sense.

198 **quilt**] We have emended the text as transmitted via the manuscript evidence here in two stages: चित्रान्तर, though attested to in Wogihara’s edition and the Cambridge manuscript, has not been adopted in replacement of चित्रास्तरण (as it features in the Kathmandu manuscripts, *etc.*), mostly because आस्तरण is attested for in the *Abhidharmakośabhāṣya*, and also since it is the more plausible reading vis-à-vis the further flow of the argument. Secondly, the *instrumental* case as testified to in K₁ and K₂ has been emended to the *locative* case for two interlocking reasons. Firstly, अनेकवर्णसंस्थाने is an adjectival predicate to चित्रास्तरणे in the *Abhidharmakośavyākhyā*, which demands case congruence. Secondly, the cause of transmission error appears both plausible and perspicuous if we assume that at some point in the line of manuscript transmission, a पृष्ठमात्र ‘ए’ has been ambiguously placed and came to be misinterpreted as pertaining to the penultimate (-रेण), rather than the final (-रणे), अक्षर.

198 **shape**] *Lit.* ‘shape’.

204 some kind of resistance] any phenomenon that is characterized by being सप्रतिघ्न—for example a cedar tree—can, *per definitionem*, not coexist in the same locus with another phenomenon which is marked by सप्रतिघत्वा, such as a brick wall.

206 Wherever there is ... also impossible] note that we have to read from यत्रैव to वर्नवत्, in effect linking 3 semantic subunits, to render this phrase.

Sphuṭārthā 4.3_{ii}

[3_{ii}^c] YET IT [(=SHAPE)] DOES NOT [INHERE] IN AN ATOM. 210

And it is not the case that in the way that as form, blue and so forth, exists in a molecule comprising eight substances, shape **likewise**—long and so forth— **exists in the particle**. But how do we know that “there is no shape in an atom?”

Because when a long shape is shrinking, the concept ‘long’ no longer exists.

For it is not the case that the thought ‘yellow’ comes about after perceiving a blue 215 substance and other [colours], whilst the [blue colour particles] are decreasing [in number]. On the other hand, when a long substance is being reduced [in size], the concept ‘short’ arises, and not the concept ‘long’. It is not reasonable to say: “That very shape causes the thought ‘long and so forth, short and the like’ ” to arise.

[To clarify] all of that “therefore, only in many, ”, the [phrase is adduced] beginning 220 with “**or, you may hold the opinion, that**” **it is just the atoms of shape being** sequentially assembled in such a way as to point towards one direction so that they **come to be such as to be called ‘long’ and so forth**.

After all, it is not the case that particles, which do not have that [characteristic of a specific length] as their nature, once they are arranged in such a particular way, but 225 being themselves still nonetheless the same, yet can obtain that [technical] name of ‘long’—this is the meaning intended [by the master]. “**Yet it is not the case**

210 [3_{ii}^c] NA CĀṆAU TAT.

212 eight substances] DHAMMAJOTI (2009, p. 519), “The Vaibhāṣikas teach that the minimal molecule that can come into existence in the *kāma-dhātu* is an octad comprising eight *dravya-s*

213 an atom] Cf. DHAMMAJOTI (2007a, p. 683) for परमाणु.

214 no longer exists] Dr. HORIUCHI, on *Dec. 11, 2019*, that FUNABASHI and S. YAMAGUCHI (1955)—ostensibly on the basis of the Tibetan transmission—here chooses to render the phrase in the indicative form (निवर्तेत), rejecting the negation न to the effect that his translation reads: “for, upon perceiving a long stick, the concept ‘long’ ceases whilst the [stick] itself is gradually reduced [in size].”

215 For it is not the case] The argument here appears to conform to the contention, that colour particles are inherently possessors of the quality of colour since they retain their hue even if the amount of colour-particles were to decrease. Shape, on the other hand, is not an inherent, but designated quality, and since it changes when the constellation of its basis of designation undergoes permutation—as a stick that is being reduced in size. Hence, it is argued, that shape does not inhere in an atom in the same way as colour is considered to inhere in an atom.

220 all of that] We take दित सर्वम् to be a near-synonym of इत्यादि. Note that Yaśomitra does not comment on the section singled out here, *i.e.* on तस्माद्द्रष्टुष्वेव तथा संनिविष्टेषु दीर्घादिप्रज्ञपिते ।

that some type of constituents of shape have an established own nature, such as colour, and so on ...". Constituents of shape, *they* have a well-established nature because each constituent is grasped as being blue and other such [colours].
 230 However, it is not the case that likewise, particles of shape are grasped in every part as being long and so forth. Therefore, they [=particles of shape] do not have an established nature. Yet if it is not the case that these have the nature of 'long' and so forth, but [instead] they become causes for the thought 'long' and so forth,
 235 because of a particular way of arrangement. [Then,] why don't you accept that the same atoms of colour and so forth, assembled in a specific way, become causes for the thought of 'long' and so forth?

If shape were just an arrangement of colour, then it should not be the case that we have difference of shape, when colour remains the same. Since **earthenware** vessels such as bowls and so forth are not different [substantially] different. The [portion] beginning with "**yet it has indeed been said**" [follows]. It has already been explained how **the designation of 'long' and so forth** is designated **with respect to colour** in [the passage] beginning with "**and colour extends towards one direction**". [As to] the passage beginning with "**just like** [in the case of] **ants and others**"—just like ants and so forth come to assume a single shape, a line of them is different in one place and different in another. Likewise, "**there is a distinction of a wheel and so forth**" is like this **Similarly**, although there is a distinction of colour, **shape** might be not different.

As for the fact that people who are not seeing [an object's] colour in the dark, still are able to see the shape—long, short, circular, *etc.*—[respectively] of a post, a person, an elephant etc. The statement has been made, beginning with "What then in the darkness?"—"What then about people, not seeing in the darkness, see the full scope (परिमण्डल) of long and short, and so forth, of a

238 **If shape were just an arrangement of colour**] As briefly remarked in our edition, we have chosen to emend वर्णत्वाभिन्न into वर्णश्चाभिन्न, since the latter is the rendition in the source here being cited in the extant version of the *Abhidharmakośabhāṣya* (यत्तर्हि वर्णश्चाभिन्नो भवति संस्थानं च भिन्नं दृश्यते मृदाजनानाम्). If we instead were to prefer the reading transmitted in the testimony of the *Abhidharmakośavyākhyā*, we would have to translate this section as "**only if [the aspect of] colour is not separate**".

245 single shape] Such as a circle, row or a line, for example.

250 **dark**] Note that Yaśomitra is not commenting on दुराद्रा "or because of [long] distance".

251 [respectively] of a post] It is likely that Yaśomitra is here giving examples यथासङ्ख्यम् i.e. in correspondence to what is thought to be generally perceived as long (a post), short (a human), and as circular (an elephant).

log, a human, and elephant and so on.” [One then logically would mentally supply] the [implicit] ’speech-remainder’: ’how is it possible’. [opponent’s objection] Yet if shape would be distinct in category, then, [it follows that], just as they don’t see the colour as blue or as yellow [in the dark], in the same way, they would not see the form of long and short; and yet they [do] see it sometimes. Therefore **shape is distinct in category, like the conceptual imputation of a line** [of ants or an] **army**. Just as, having unclearly seen birds, or (female) ants in the dark, they construct the idea “[what] a long line”. Or, just as, still, precisely in the dark, when they see elephants etc. unclearly, they construct the idea “this army is situated in a circle”. **And this is to be understood in the same way as that**: Just as was said right now: even though shape as a distinct category does not exist, people, having seen what is but colour there [in the dark, yet] unclearly, they construct the idea of ’long’ etc, so **the fact that sometimes ...**, [that] **which cannot be precisely determined**—an undetermined shape—a **mere conglomerate** [of things] is **unclearly perceived** in such a way as that the blueness and so forth are not being known. Just as we don’t postulate some kind of other substance on the basis of the fact that we have a notion even when we cannot precisely determ-

254 mentally supply] This editorial addition is supplied on the grounds that the invites a correlative by dint of grammatical necessity, which is the reason why Yaśomitra points to the presence of a वाक्यशेषः (’speech-remainder’).

255 speech-remainder] Though the argument for the presence of a vākhyāśeṣaḥ is plausible, it is nevertheless possible, as Prof. ISAACSON observed on *Dec. 20, 2020 by way of personal communication*, that it is possible to read the segment as it stands, *i.e.* as something along the lines of: “as for the fact that people perceive (of) ’long’ and so forth, they are simply constructing ’long’, and so forth”.

257 they would] *Lit.* ’they should’.

261 idea] As Prof. ISAACSON remarks, *on the 20th of December, 2019*, it is not entirely clear from this illustration whether the elephants are mistakenly taken to comprise an army aligned in a circular fashion, or whether that perception is actually correct and valid.

263 **And this is to be understood in the same way as that**] Though this phrase is somewhat opaque, it is most probably the case that इत्थं चैतदेव is to be constructed forward, *i.e.* here functions as the correlative to the ensuing यत्कदाचित् which otherwise would have no correlative. Paraphrasing the *Abhidharmakośabhāṣya*, it might be understood that here, Vasubandhu is saying: ’and on the strength of this argument, it is the case that there is no distinct category of shape’.

266 ...] The ’...’ here mark our rendition of इति विस्तरः

269 are not being known] The gist of the argument appears to be that in this instance, neither colour, nor shape, is being perceived clearly; yet, it is understood that despite this, there is no sphere of form रूपायतन that is distinct from colour and shape. Since in scenarios where neither shape, nor colour, are seen distinctly, the notion that ’something is there’ persists, it follows that the distinctions between shape and colour are based on mere designation.

ine colour or form; likewise, one should also not construct form as separate from colour. It is **the category of undetermined** [phenomena]. “**At this** [juncture, some] **gentlemen**” means “these gentlemen” because of the teaching [comprising sūtra 5.3.14 in the *Aṣṭādhyāyī* of Pāṇini] “they [=तसिल्, त्रल्, and other suffixes] are observed to [substitute for] other [case-endings also].” “**How could the [gentlemen] designate the physical act?**” somebody asks, who has the idea “because it is designationally real”. “**Presides over the body**” [means] “having body as the foundation”. After all, [an action] for which a body is to be made to be active, **that** [kind of] **action** is explained as having the body as its basis, that is to say: “**it is volition that is the conductor of the body**, [leading it] **here and there**”. “**Should be known as appropriate**” means: that action which has speech as the basis is vocal action. Mental action, for its part, is the agent of the action; or [it can be understood as] action connected with the mind. That is why he says: **as**

273 these gentlemen] Note that the Tibetan translates ‘gentlemen’ as ‘Sautrāntikas’ (སཱཱརྱ་འཛིན་པ་), as indicated also by the *Abhidharmakośabhāṣya*. Prof. ISAACSON noted that तत्र भवन्त [इत्यर्थः] carries the connotation of the people in question not being present, but being addressed *in absentia*.

273 teaching] *Lit.* ‘because of the statement’ (वचनात्).

274 Pāṇini] In the rendition of KATRE (1987), this sūtra is given as इतराभ्यो ऽपि दृश्यन्ते, translated as “[The taddhitā 4.1.76 vibhaktī 1 affixes 3.1.1 beginning with tasiL 7] are also seen (drś-y-ante) introduced [after 3.1.2 nominal stems 4.1.1 ending in 1.1.72 sUP triplets 7] other than (ītarābhyah) [the fifth 7 or the seventh 10].” The explanatory commentary to this sūtra reads “By interpretation this is restricted to co-occurrence with words bhāvātU ‘your honour’, dīrghāyus-‘long-living’, āyusmat- ‘enjoying long life’ and devā-n-ām-priyā- ‘beloved of the gods’: sā bhāvān/ tā-tra bhāvān/tā-to bhāvān; tā-m bhāvān-am/tā-tra bhāvān-am/tā-to bhāvān-am etc.” We share Prof. ISAACSON’s assessment, *dating from Dec. 20th December 2019*, that, while this line of argument is technically admissible, it remains moderately convincing at best, since it derives its cogency from the vantage point of theoretical grammatical operative mechanisms alone: Pāṇini is here teaching that the suffix तिसल् and other previously mentioned suffixes—the suffix relevant to our current context being त्रल् (=‘-त्र’) can correspond to, or substitute, other case endings, too. That is to say, normally, तिसल् corresponds to an ablative, and त्रल् to a locative (e.g. तत्र as corresponding to तस्मिन्/तस्याम्). However, Pāṇini allows for the possibility of these to correspond to other case-endings, which the proponent of this argument construes as the basis of the notion that तत्र भवन्त can here be interpreted as meaning ते भवन्त. However, it is rather implausible to suggest that Vasubandhu truly intended this latter usage.

275 case-endings] The feminine plural इतरेभ्यो ऽपि is here taken to refer to विभक्ति.

276 **designate**] *Lit.* ‘cause it to be known’. Note that the causative in the *Abhidharmakośabhāṣya* (प्रज्ञापयन्ति) here differs from the rendition in the *Abhidharmakośavyākhyā* (प्रज्ञापयन्ति); both forms are attested to in indigenous literature.

277 designationally real] DHAMMAJOTI (2009, p. 535) glosses प्रज्ञप्तिस्त् as ‘conceptually existent’.

283 That is why] The point here is that there is a distinction to be made between the classification of verbal and mental action.

appropriate.

[Regarding the section] beginning with “because of the absence of consciousness”. 285
 If there were no *viññapti*, **there also could not be *avijñapti*** [which pertains] **to the sphere of desire**. “For *avijñapti*, which pertains to the sphere of sensuality, is certainly dependent on *viññapti*, and does not follow the conceptual mind”; and that [*avijñapti*]

does not exist [like this]—**Great defects would ensue**: the defect of the absence 290
 of [an objective basis for making the distinction between] restraint and non-restraint, [and] an absence of the increase of merit from the donation of one of the

285 beginning with] Note that it is somewhat puzzling, as Prof. Isaacson has pointed out, by way of personal communication, *dated 16th Jan. 2020*, that Yaśomitra here does not cite the segment *ab initio*, i.e. as beginning from एवं तर्हि. It might be the case that this is an indicator of textual corruption, either in the *Abhidharmakośabhāṣya* or in the *Abhidharmakośavyākhyā*.

287 sphere of sensuality] DHAMMAJOTI (2009, p. 527) translates कामावचर[प्रतिसम्युक्त] (*em.*) as “pertaining ... to the sphere of sensuality” (cognate with कामघातुप्रतिसंयुक्त).

291 restraint] DHAMMAJOTI (2009, p. 541) qualifies संवर as a type of *avijñapti*.

292 increase of merit] GOMBRICH (2003, p. 430) remarks that the term “*puṇya-vṛddhi*, ‘increase of merit’ ” is generally referred to by “its fuller and more informative name”, “ ‘merit consequent on use’ (*paribhogānvayaṃ puṇyaṃ*)”. It might be noted, as GOMBRICH (2003, *ibid.*) remarks, that the *Mahācundāsūtra*, the text that decidedly defines the commonly associated semantic context of the term, “does apparently detach merit from intention in a way which requires at least an amendment to the simple teaching that your karma is determined solely by your will.” We would be disinclined to present the Buddhist teaching on causality as ever “de-termined solely by your will”, albeit certainly that remains the the decisive factor. Early sources would stand in opposition to such an assertion (DHAMMAJOTI 2009, p. 417). That aside, the concept GOMBRICH describes here might be defined as a growth of merit derived from a virtuous act upon the latter’s completion, as facilitated by its positive impact on the lives and activities of virtuous beings, who are thereby strengthened in their virtuous pursuits. As Prof. ISAACSON relayed, *by way of personal communication, dated 16th Jan. 2020*, the mechanism of *avijñapti* forms an integral part of the conceptual mechanism for such a growth in merit to be plausible. The argument here hence is that when one denies *avijñapti*, one by necessity denies the operability of पुण्यवृद्धि. It might be noted, that by the time of Tsongkhapa, the Tibetan tradition had accepted पुण्यवृद्धि as one of the four “general characteristics of karma”, since he writes in his famed Lamrim Chenmo regarding the “magnification of karma”: “[a]n effect of immense happiness may arise from even a small virtuous karma. An effect of immense suffering may arise from even a tiny nonvirtuous karma. Hence, internal [karmic] causation seems to involve a magnification that is not found in external causation.” (TSONGKHAPA 2000, p. 211). These in turn are defined by a combination of internal factors, such as motivation, and external factors, such as a high ethical status of the object of an action, *etc.*

seven types of material donation (पुण्यक्रियावस्तु)—these, and others, are [problematic] consequences.

295 [Reply:] **Then again, there are counteragents to these** [undesirable] **consequences**, which means: they [=the [undesirable] consequences] can be refuted; the meaning of “**because of that called ‘bodily action’**” is: “because of [the karma] which presides over the body”.

[Objection:] Just like the *avijñapti* of someone who is in concentration follows
300 the *citta* (‘mind’), in the same way, also the *avijñapti* which is characterized by, for instance, the fully ordained monk’s [ethical] vows of restraint, that too would be like that is operating in conjunction with *citta*. [Reply:] [This] the Sautrāntikas say: [yet] **it does not happen like this. It does not become** conjoined with *citta*. **Because in accordance with a specific volition** [of someone] not [in the
305 state of meditative] concentration, **there is a specific** [karmic] **propulsion of that** is to say: “because of the propulsion of *avijñapti* [effected] through [someone] not in

293 seven types of material donation] Note that the Tibetan rendition does not give the qualifier ‘seven’ to རྗེས་ལས་བྱུང་བ་, which is the rendition of औपिधिक in conformity with the *Mahāvīyūtpatti*. It is very likely that—if indeed missing originally—it has been supplied by copyists in the course of transmission, since seven औपिधिक पुण्यक्रियावस्तु are mentioned in the *Mahācundāsūtra*—“preserved in Chinese translation, both in the Sarvāstivādin *Madhyamāgama* and in the Sarvāstivādin *Vinaya*” (ibid.)—and would have been widely known as comprising seven points. GOMBRICH (2003, pp. 430–1) relates: *Mahācunda* “uses the complicated phrase *avupadhika puṇyakriyāvastu*; one might translate this [as] ‘material grounds for acquiring merit’ ... The Buddha says there are seven such things, and that if faithful people give any of them, their merit constantly increases ... The seven are then specified as follows: grounds for a monastery (*ārāma*); a monastic building (*vihāra*); a cell in such a building (*vihāre śyanāsanam*); a regular supply of food; a gift for someone (presumably a monk) who is arriving or leaving; a gift for someone (again presumably a monk) who is ill or is attending an ill person; one of several specific kinds of robes. The merit of such a donor cannot be measured or quantified, but is so much that it is simply reckoned as ‘a great mass of merit’ (*mahāpuṇya-skandhaḥ iti saṃkhyāṃ gacchati*). The Buddha then goes on to say that there are similarly seven non-material grounds for acquiring merit which proceeds to grow incessantly in just the same way.” For an extrapolation in primary literature, refer to *Abhidharmakośabhāṣya* 117ab. For a reference to an attested earlier mention of a variant of the term, refer to GOMBRICH (2003, p. 430, fn. 5).

293 donation] Literally, पुण्यक्रियावस्तु might be translated as ‘material [basis] of [a meritorious] act’.

295 **counteragents**] *Lit.* ‘further consequences’.

296 can be refuted] *Lit.* ‘their removal can occur’.

302 like that] That is to say: it, too, would be following the mind, or, in the rendition of DHAMMAJOTI (2009, p. 516), it would be “operating in accompaniment with” mind.

305 **propulsion**] आक्षेपकर्म is the aspect of the karmic retribution process which ‘projects’ or ‘propels’ the agent into ‘fortunate’ or ‘unfortunate’ rebirths, who in turn is likened to a seed, that, once cast into a certain field, will have to sprout in that particular environment. In the modern Tibetan commentarial tradition, the twelve links of interdependent origination can be divided into

the state of meditative concentration.

And that *vijñapti* of yours, **too**, [if] **it** were to **exist**, would depend on intention having arisen when [there is] propulsion of that *avijñapti*. Why? Because it itself is insentient, because it is not strong, without the power of intention, *vijñapti* cannot 310 produce that *avijñapti*. For it is not the case that, if intention is absent, a *vijñapti* which happens to arise can produce *avijñapti*.

How?

Since it is insentient, it is unable to generate that *avijñapti* without the force of consciousness, because of being unintelligent. For in the absence of [any] conscious 315 resolve (समादानम्), accidentally caused *vijñapti* does not produce *avijñapti*.

four categories, the first of which is the category of ‘propulsive causes’ (འཕེན་བྱེད་ཀྱི་ཡན་ལག་), comprising ignorance (མ་རིག་པ་), compositional [factors] (འདུ་བྱེད་), and consciousness (རྣམ་ཤེས་) (DHARGYEV 2003)

310 is insentient] The argument appears to be that it therefore depends on a sentient basis.

Sphuṭārthā* IV³*[3d] Vocal *viññapti*, for its part ...**

The phrase ‘**for its part**’ [indicates] distinction. Verbal *viññapti* is not shape
 320 in the same way physical *viññapti* is. Rather, [verbal *viññapti*] **is sound having
 the nature of speech**, that is to say: a word consists of syllables’.

***Aviññapti* indeed, has been explained before** [by Vasubandhu]: “AS FOR
 THESE TWO, *viññapti* AND *aviññapti*.” From amongst these [two], *viññapti* has
 [already] been taught, [but] *aviññapti* is yet to be explained. However, that [=a-
 325 *viññapti*], too, has indeed been already explained.

Because of the statement “of a person with a distracted mind”. **It, too**, [=a-
viññapti] **does not exist as a substance** [is to say] that *aviññapti* does not ex-
 ist as a substance. “Not only *viññapti*”—that is indicated by the word “**too**”.
 Because [*aviññapti*] consists in the mere non-commission [of an act] after having
 330 undertaken [to refrain from it]. Having accepted’ (अभ्युपेत्या) means [taking the pre-
 cept]: “from this day onwards, I desist from taking life and the other [unskilful
 actions]”.

317 [3d] *vāg iti*.

320 in the same way] Note that the syntax here has been inverted for easier comprehensibility.
 The Sanskrit rather gives “in the way that physical *viññapti* consists of shape, verbal *viññapti* is
 not like that.”

322 **explained before**] Note that the quoted portion corresponds to *Abhidharmakośabhāṣya*_{2a}^{iv}.
 Refer to p. 250 of the present publication. Also, consult the concomitant note in our referent
 section of the *Abhidharmakośabhāṣya*.

324 taught] Vasubandhu’s explanation of *aviññapti* incepts at *Abhidharmakośabhāṣya*_{2a}^{iv}–.

326 Because of the statement] The quoted portion corresponds to *Abhidharmakośabhāṣya*₁₁ⁱ as
 rendered in PRADHAN (1967, p. 8); refer to our annotation to the corresponding section in the
Abhidharmakośabhāṣya.

326 **It, too,**] Note that WOGIHARA (1936, p. 352), contrary to the textual evidence as it presents
 itself to the editor, marks the entire phrase सा ऽपि ... नास्ति as a direct quote from *Abhidharmakośa-*
bhāṣya, save *aviññapti*.

328 is indicated] A more literal rendition would be “is the meaning of” ...

330 undertaken] More literally, one might translate अभ्युपेत्या as “having accepted” or “having
 agreed” [to undertake an ethical training].

331 from this day onwards] Prof. ISAACSON, as verbally communicated on May 27th 2020, estim-
 ates that this expression (इमं दिवसमुपादाय) is to be here understood as “from that day”, as congruent
 with Buddhist hybrid Sanskrit use in EDGERTON (1953, p. 145).

“From that point onward, the mere non-commission of those (तेषाम्) [unskilful acts], that is what *avijñapti* is; so, in this way, it does not exist as a substance”—so [say] **the Sautrāntikas. And they’** (तेषाम्च) [is referring to] the past great elements; 335 for the past [great elements] do not have a nature of existing in the present. This also shall be shown in the fifth chapter—hence how can the non-existing [great elements] function as support for that [*avijñapti*] exist as a substance? (Therefore) it does not exist as a substance.

Because of the absence of the characteristic of form. The characteristic 340 of matter is “that it can be broken”—which [feature] does not exist for this ([*avijñapti*]) because there is no [material] obstruction. Therefore it does not exist as a substance.

333 From that point onward] That is to say, upon undertaking the precept (of not killing and the like) ...

333 those (तेषाम्)] Note that the genitive plural pronoun here could theoretically refer to the agent of अकरण, but we take it to function as the object, instead, for reasons of sense.

336 for the past [great elements] do not have a nature of existing in the present] sentence, though partially elliptical, appears to present an argument along the lines of: “if we say that *avijñapti* exists on the basis of past great elements, and past great elements do not exist anymore, then *avijñapti* cannot be something that has a substantial existence”.

337 hence] We interpret इति as having a causal function here.

341 that it can be broken] More literally, रूप्यते means ‘to be destroyed’. As Prof. ISAACSON pointed out *by way of personal communication on the 27th of May, 2020*, the definition of the concept of रूपस्कन्ध centers on the idea that form is [eventually] destroyed, whereas वेदनास्कन्ध *etc.* cannot be broken. In the commentary to *Abhidharmakośa*^I₁₃, given in PRADHAN (1975, p. 9, ll. 11–12), we read: “उक्तं भगवता रूप्यते रूप्यत इति भिक्षवस्तस्माद्रूपोपादानस्कन्ध इत्युच्यते ॥ केन रूप्यते । पाणिस्पर्शेनापि स्पृष्टो रूप्यते इति विस्तरः । रूप्यते बाध्यत इत्यर्थः ।

342 obstruction] That is to say: “because there is no resistance”.

7.4 Fourth Verse

7.4.1 Fourth Verse in the *Abhidharmakośabhāṣya*

Abhidharmakośabhāṣya 4.4^{a-b}

[4a–b] BECAUSE (1.) THE THREE CATEGORIES [OF FORM], AND (2)
FORM FREE OF OUTFLOW

(1–2) In the [*Rūpaṅgraha*]-SŪTRA, three kinds of forms are enumerated: “All form can be included in one of the three ensuing categories: visible [and] obstructive, invisible [and] obstructive, invisible [and] nonobstructive.
5 Form free from outflow is also mentioned by the BLESSED ONE:

1 [4a–b] TRIVIDHĀMALARŪPOKTIVṚDDHYAKURVATPATHĀDIBHIḤ.

2 OUTFLOW] DOWLING (1976, p. 163) translates this section, possibly overly literally, as “[B]ECAUSE THERE IS A THREEFOLD AND PURE FORM DECLARATION”, giving a helpful footnote (DOWLING 1976, p. 163, *fn.* 57), wherein he refers the reader to PRADHAN (1975, pp. 93–95) and EDGERTON (1953, ‘*āsrava*’), as well as to *Abhidharmakośa*₃₆₋₇. RUDOJ and OSTROVSKAYA (2001, p. 504), less literally, but semantically admissible, translates “outflow-free form” as ‘pure matter’ (о чистой материи). Conversely, SAKO (1996, *fn.* 78, p. 491), in reference to Pⁱⁱ_{ed}(p. 308, l. 16), explains the ‘outflow’ of a form as termed such because such forms “make [sentient beings] stay (*āsayanti*) in the cyclical flow, and because they flow out (*āsravanti* = *kṣaranti*, *gacchanti* ([AKVy]) [to states] from the peak of existence to Avīci-hell through six wound-like bases (*āyatanavraṇa*), [*anuśayas* are also called] *āsrava*). ” SAKO (1996, p. 492), basing his explanation on Pⁱⁱ_{ed}(p.308, l. 18–20), continues: “[b]ecause the continuum (*saṃtati*) flows out to the spheres (*viśaya*) by means of them, [*anuśayas* are also called] *āsrava*. It is explained in conformity with a scripture that says, ‘For example, Sirs, a boat is towed with great efforts (*abhisamṣkāra*) against the stream. Yet, if those efforts (*saṃskāra* = *prayatna* [AKVy]) are abandoned (*pratiprasrabdhyā*→*pratipraśrabdhyā*), it is easily driven by the stream.” have been explained, [also because of] (3) growth, [and] (4) the path [of action] of someone who does not perform [the act himself], and so on.

3 [*Rūpaṅgraha*] The *Rūpaṅgrahasūtra* forms part III.127 of the *Dīgha Nikāya* as contained in DAVIDS and CARPENTER (1995), though RUDOJ and OSTROVSKAYA (2001, p. 504, *fn.* 1) remark there is only ‘partial alignment’ (частично соответствующую) between the gloss and the *sūtra*; source traced by LA VALLÉE POUSSIN (1924, p. 14, *fn.* 3).

6 mentioned by the BLESSED ONE] We are grateful to Yousuke FUJIMOTO for kindly pointing out that LA VALLÉE POUSSIN (1924, p. 15) is mistaken in attributing this quote to the *Ekottarāgama* (extant in its Chinese version as contained in ZĒNG, Taishō № 125) 2,24. Though PRUDEN

What are *dharmas* free from outflow?

Whatever [*dharmas*]—from form to consciousness in the past, future, present, when neither attachment or aversion occur with regards to them, are called *dharmas* free from outflow.

10

Without *avijñapti*, there could be neither invisible nonobstructive form, nor form free from outflow.

(3) Growth is proclaimed by [the phrase]: “In a son or daughter of good family, endowed with faith, who possesses the seven material (*upadhika*) articles of meritorious action, whether he [or she] is moving, staying still, asleep, or awake, merit constantly (*satatam*) and continuously (*samitam*) grows and merit arises at all times. It is the same for those who possess the nonmaterial [articles of meritorious activity].” Without *avijñapti*, it would not be possible for there to be a growth in merit in

15

(1990) provided some corrections, he still appears to be mistaken about the correct name of the *sūtra*. However, Yousuke FUJIMOTO has traced the quote to the Chinese *Samyuktāgama* (Taishō № 56) 2,13b28–c3, where it reads: 云何無漏法 (= *anāsravā dharmāḥ katame*)。諸所有色無漏非受。彼色若過去未來現在。彼色不生愛恚。如是受想行識無漏非受。彼識不生貪恚。是名無漏法。 This is translated by BHIKKU ANĀLAYO (2014, pp. 52-53) as: “What are things without influxes? Whatever bodily form is without influxes and without clinging, one will not give rise to craving or hatred for that bodily form — be it past, future, or present.” Likewise Yousuke FUJIMOTO is to be thanked for his reference to the quotation of the same passage as featured in the *Abhidharmakośopāyikā* (HONJŌ 1984, ch. 1, quote 4 (1004) and ch. 4, quote 3 (4003)), translated into English by BHIKKUNĪ DHAMMADINNĀ (2014, pp. 102–3), the **Abhidharmanyāyānusāraśāstra* and also in Saṅghabhadra’s—not Vinītabhadra’s—*Sūtrānurūpā*, which is an abridgment of *Abhidharmakośabhāṣya*, P № 5592, 182a8-b1/D № 4091, 158b7ff. Finally, as Yousuke FUJIMOTO has pointed out, Sthiramati’s *Tattvārthā* (P 32b4-6/D 26b6-27a1) cites a segment on सास्रवधत्माः.

7 from outflow] DOWLING (1976, p. 164), in addition to referring the reader to Edgerton’s Dictionary entry on आस्रव, helpfully points out that three types of ‘outflow’ (अविद्यास्रव, कामास्रव, and भवास्रव) are described in *Abhidharmakośa*^V₃₆₋₇.

11 Without *avijñapti*, there could be neither] DOWLING (1976, pp. 95–100) gives a more elaborate extrapolation of this argument.

14 the seven material (*upadhika*) articles of meritorious action] As regards an explanation of the term औपधिक पुण्यक्रियावस्तु, RUDOJ and OSTROVSKAYA (2001, p. 505, *fn.* 3) point to *Abhidharmakośabhāṣya*^V₁₁₃ as contained in PRADHAN (1975, p. 268).

17 nonmaterial [articles of meritorious activity]] RUDOJ and OSTROVSKAYA (2001, p. 505, *fn.* 4), pointing to LA VALLÉE POUSSIN (1924, p. 15, *fn.* 1), briefly relate that articles of meritorious actions (निरौपधिक) are “connected with the joy the layperson experiences from the proximity, from the presence, from listening to the Tathāgata or from a fully ordained monk. The seventh meritorious act comprises of taking refuge in Buddha, Dharma, and Saṅgha (Нематериальные благие деяния ... связаны с радостью, которую испытывает мирянин от близости, от присутствия,

someone who comes to have a different kind of mind.

- 20 (4) If it were not for *avijñapti*, a path of action could not be concluded for someone who does not perform [the deed] himself, but incites it to be accomplished by others. [Vocal] *viññapti* could not possibly be the fundamental path of action because [at the time of giving the command], the deed has not yet been performed. Whether the deed is performed at a later stage [or not] will not change the nature [of the
- 25 command]. The BHAGAVAN likewise said: “[The multiplicity of *dharmas*, o monks, is an external source of consciousness, not included in the [remaining] sources of consciousness, invisible, not possessing the characteristic of being obstructive; however,

от слушания наставлений Татхагаты или полноправного монаха. Седьмое благое деяние представляет собой принятие увежица в будде, дхарме и Сангхе).

20 path of action] The *Sāleyyaka Sutta*, contained in the *Majjhima Nikāya* (41), presents the “path of action” (कर्मपथ; ལས་ཀྱི་ལམ་; 業道) as twofold, comprising respectively of the ten principal (1) skilful and (2) unskilful deeds of body, speech, and mind. Given the prominence of the concept, Asaṅga hence very briefly defines these in the following way in his *Abhidharmasamuccaya* (BAYER 2010, p. 133): “अकुशलानि दशकुशलाः कर्मपथाः । तद्यथा प्राणातिपातो ऽदत्तादानं काममिथ्याचारो मृषावादः पैशुन्यं पारुष्यं संभिन्नप्रलापो ऽभिध्या व्यापादो मिथ्यादृष्टिश्च ।”. BAYER (2010, *loc. cit.*) translates this section in the following manner: “[u]nwholesome [actions] are the ten unwholesome paths of action (*karmapatha*), namely: killing, taking what has not been given, sexual misconduct, lying, slander, harsh words, idle prattle, covetousness, harmful intent and wrong view.” At *Abhidharmakośabhāṣya*^{ix}_{78c-d} Vasubandhu comments that the term, wielded in a technical sense, is applied both to volition, *i.e.* mental action (*cf.* AKBh^{ix}_{1c})—covetousness, resentment, wrong views—as well as verbal (mendacious, divisive, harsh, or meaningless speech) and physical action (killing, stealing, sexual misconduct). Since verbal and physical paths of karma arise from volition (तत्समुत्थानचेतनायाः, *cf.* AKBh^{ix}₁₀), Vasubandhu explains, with a reference to Pāṇini i.2.64, that the term is applied to a (verbal or physical) course of action as well as to (mental) course of action; at the same time he highlights differences in the interpretation between the Sarvāstivādins and the Sautrāntikas (PRUDEN 1990, pp. 658–9). Likewise, he clarifies that preparatory and subsequent action are not included in the “path of action” (AKBh^{ix}_{78c-d}, AKBh^{ix}_{66b-d}, and AKBh^{ix}_{88c-d}). One might wish to follow the leads given in BAYER (2010, p. 312, *fn.* 32), including references to LA VALLÉE POUSSIN (1924, p. 137), RAHULA (1971, p. 85), EDGERTON (1953, ‘*karmapatha*’), AYMORÉ (1995, pp. 77–114). Particularly helpful to the current editor was his reference to BÖHTLINGK (1991, ‘*karmapatha*’), wherein कर्मपथ is defined as “the direction an act takes” (“die Richtung, die eine Handlung nimmt”). This sense is well rendered in English by DOWLING (1976, p. 164), who translates कर्मपथ as ‘course of karma’.

25 likewise said] RUDOJ and OSTROVSKAYA (2001, p. 633–4, *fn.* 8) note that Vasubandhu, *Abhidharmakośabhāṣya*^{ix}₃₅, cites a closely related segment from the *Samyuktāgama* (13.18) at greater length: “The eye, o monks, is an internal source of consciousness, subtle matter, arisen from the four great elements, invisible, [and] obstructive. Such it is [also for the other sense organs] up until the organ of touch. Colour and form, oh monks, is an external source of consciousness” ...

it is not said that it [=source of consciousness] is immaterial. Now, what might the reason be [for this omission] if he did not regard non-revelatory matter as included in the sphere of *dharma* (धर्मयत्नम्)?

30

What is more, without any *avijñapti*, there would be no Noble Eightfold Path', because of the impossibility (अयोगात्) of proper speech, action, and means of earning a livelihood for one who remains in a state of yogic absorption.

[Objection (by a Sautrāntika):] Wasn't [the following] stated in relation to this [matter]: “for one who knows thus, who sees thus, right view reaches fullness through meditation, [as do] right resolve, right heedfulness, right concentration; and all the more, his proper speech, proper action, and proper livelihood, become cleansed and purified”?

35

[Reply (by a *Vaibhāṣika*):] That was stated in connection with [remaining] in a state

28 source of consciousness] The argument here appears to be that there is a *sūtra* wherein the Bhagavan is discussing an 'external sphere of consciousness' (बाह्यमायत्नम्) which is not included in the remaining eleven sense-spheres, etc. As Vasubandhu points out, this does not mean that the Bhagavan is, however, declaring that such an external sense sphere is immaterial.

29 for this omission] We supply this segment following our assessment that the terse phrase means: “what might be the reason for the Bhagavan's not teaching that it [=the external sphere of consciousness (बाह्यमायत्नम्)] is immaterial' () .” As Prof ISAACSON clarified on *Dec. 17, 2020*, the implication is that the Bhagavan might indeed have made such a statement, which in turn would imply that the Bhagavan would indeed have taught the existence of *avijñapti*.

29 included in the sphere of *dharma* (धर्मयत्नम्)] The meaning here seems to be “... non-revelatory matter as included in the sphere of *dharma* [as opposed to the sphere of materiality (रूपायत्नम्)].

32 means of earning a livelihood] RUDOJ and OSTROVSKAYA (2001, p. 505, *fn.* 9) here provide a reference to LA VALLÉE POUSSIN (1924, ch. 6, verses 67–8): “if an ascetic in the state of concentration possessed of the three parts [of the path], then that is because they are in nature *avijñapti*”.

33 for one who remains in a state of yogic absorption] Refer to DOWLING (1976, pp. 102–115) for a critical recapitulation of this argument.

34 Objection (by a Sautrāntika] DOWLING (1976, p. 165, *fn.* 63) convincingly argues that this objection is raised by a Sautrāntika and addressed by a *Vaibhāṣika*.

35 thus] As Prof. ISAACSON stated, the एव here very likely refers to a statement made just previously in the passage of the quoted आगम.

37 and all the more] Though the literal meaning of पूर्वमेव च can be rendered as “and just before”, we feel inclined to follow Prof. ISAACSON's suggestion, made *on the 17th Dec. 2020*, to render the term idiomatically, in line with our interpretation of the author's intent.

38 cleansed and purified] RUDOJ and OSTROVSKAYA (2001, p. 505, *fn.* 10) rightly point out that LA VALLÉE POUSSIN (1924, p. 17) seamlessly injects editorial commentary—or an accretion in the Chinese translation—that is not supported by the original Sanskrit: “donc les trois derniers membres sont considérés comme vijñapti et comme antérieurs au recueillement.” (Therefore the last three components of the path are considered to be vijñapti and as being antecedents to meditation).

40 of full detachment [from the world], that was acquired already before with the help of the worldly path.

If *avijñapti* did not really exist, there would be no *prātimokṣa*-restraint. That is because, upon taking the vow of *prātimokṣa* restraint, nothing [else] could mark one as a monk or nun even if [the aspirant] had given rise to a different kind of mind.

45 A scripture says, “disenchantment is a dam” (सेतु) because it prevents degenerate ethical conduct. It is not possible for that which does not exist to function as a dam. Hence *avijñapti* exists.

Here, the Sautrāntikas say: this [extrapolation of yours] is lengthy and variegated [in its reasoning], but, it is not conclusive.

50 Why?

[The *Vaiḥāṣikas* object:] Well then, it has been stated: “because a threefold form has been taught.” As for this, Yogācāras point out, “to those who practice meditation

41 worldly path] DELEANU (2006) relates that the *Śrāvakaḥūmi* presents the path of the श्रावकयान as comprising of the ‘worldly path’ (लौकिकमार्ग) and the ‘supramundane path’ (लोकोत्तरमार्ग). RUDOJ and OSTROVSKAYA (2001, p. 634, *fn.* 11) refer us to the *Abhidharmasamuccaya* of Asaṅga as given in ASAṅGA (1950, p. 110), although the reference to the particular section (PRADHAN 1950, p. 110), is puzzling, since it does not congrue in any way with the portrayal of the ‘worldly path’ therein as rendered by RUDOJ and OSTROVSKAYA (2001, p. 634, *fn.* 11), *viz.*: “it [the worldly path] consists of the first, second, third, and fourth stage of worldly yogic meditation (*laukika-dhyāna*), of the sphere of boundless expanse, of the sphere of boundless consciousness, of the sphere of nothing whatsoever, wherein there is neither perception nor non-perception. These [types of] concentrations and states of the world of non- form should be considered with regards to their defilement, purification, sequence of realization, and, finally, purity.” (Он представляет собой первую, вторую, третью и четвертую ступени мирского йогического сосредоточения (*laukika-dhyāna*), сферу бесконечного пространства, сферу бесконечного сознания, сферу ничто и сферу, в которой нет ни восприятия, ни невосприятия. Эти сосредоточения и состояния мира не-форм должны рассматриваться в соответствии с их загрязнением, очищением, последовательностью реализации и конечной чистотой).

42 *prātimokṣa*-restraint] For Vasubandhu’s definition of the *prātimokṣa*-vows, see *Abhidharma-kośabhāṣya*¹⁴ (RUDOJ and OSTROVSKAYA 2001, p. 506, *fn.* 12).

45 a dam] For brief introduction to the symbolic imagery of the ‘dam’ (सेतु) in Pali sources, refer to LA VALLÉE POUSSIN (1924, p. 17, *fn.* 3). DOWLING (1976, p. 166) renders (सेतु) as ‘bridge’, understandable since, owing to the mode in which it was generally constructed, a सेतु could generally serve have served both purposes simultaneously.

49 conclusive] *lit.* ‘but it is not such’ (नैव त्वेतत्).

51 because a threefold form has been taught] Note that RUDOJ and OSTROVSKAYA (2001, p. 506) do not render the ablative sense and inject “in the sūtra” (как сказано в сутре, “существует три вида материи”).

(ध्यायिन्), form that is the object-range (विषय) of concentration (समाधि) arises owing to the power of concentration. However, because it is not the object of the visual organ, it is invisible, and, because it does not occupy a space (देशावरण), it is nonobstructive.” 55
Then, [the following question] is expected: “In that case, why can it be a form?”
That is the same with the *avijñapti*.

[The Sarvāstivādins] also say, “because it has been stated that there is a [type of] form free from outflow.” The YOGĀCĀRINS say [in reply thereto]: “in the concentration free from outflow, the very form that arises on account of the power of concentration is free from outflow.” 60

OTHERS say: “it is [the power of concentration] of an arhat as well as their external objects, because they are not a basis for outflow.

Well then, does not a SŪTRA say: “what are *dharmas* with outflow? They are the visual organ, colour-form” ... 65

However, in that [context], they are declared to [proliferate] outflow because they are not remedies to outflows.

If so, the same thing would become [a proliferator of] outflow and be free from outflow at the same time.

53 object-range] RUDOJ and OSTROVSKAYA (2001, p. 506, *fn.* 16) remark that in the commentary to *Abhidharmakośa*^{iv}, Vasubandhu says that ascetics, practicing the contemplation of the repulsive’ (*aśubha*) objects, are divided into three types” (Васубандху говорит, что аскеты, практикующие созерцание отвратливых’ (*aśubha*) предметов, разделяются на три типа.)
58 because it has been stated ... power of concentration is free from outflow] DOWLING (1976, pp. 166–7) understands this segment slightly differently: “Now, as regards that which was said, to wit, ‘because it is said that there is a fluxless form,’ the Yogācāras describe precisely the form that results from the force of meditation as ‘fluxless’ when the meditation is without fluxes.”

59 YOGĀCĀRINS] RUDOJ and OSTROVSKAYA (2001, p. 506, *fn.* 15) interpret *Abhidharmakośavyākhyā* (*W_{ed}* p. 355) here as implying that Vasubandhu in this instance refers to the meditative practitioners and ascetics of the broader Buddhist tradition, rather than to any particular representative of the respective school of Buddhist philosophy, in particular the *Vijñānavādins* (or *Cittamātrins*): “как следует из комментария Яшомитры, здесь имеются в виду отнюдь не представители соответствующей школы буддийской философии (виджнянавада), а практикующие аскеты и йогины.”

62 OTHERS] SAKO (1996, *fn.* 96 p. 505) notes that Saṅghabhadra, in his *न्यायानुसारिन्, specifies that the *Dārṣṭāntikas* are implied.

62 the power of concentration] Note that RUDOJ and OSTROVSKAYA (2001, p. 506) differ from us in instead supplying “[pure form, that is the sense organs] of an arhat”, resulting in the following rendition: “Other [students] posit that [pure form is the sense organs] of an arhat and their external objects” (Другие [учителя] полагают, что [чистая материя — это органы чувств] архатов и их внешние объекты).

67 outflows] Note that SAKO (1996, p. 505) translates आस्रवानाम् as “flux-causes”

70 What’s wrong with that?

An intermingling of [irreconcilable] characteristics would ensue.

In that case, any given *dharma* [proliferating] outflow can never be free from outflow, so where is here any intermingling? If the sense-sphere of form and so forth would invariably be [proliferators of] outflow, why then would there be the clarification here [injected] in the *sūtra*: “those [colour-]forms with outflow, characterized by [provoking] craving for [unfulfilling forms of] existence (सोपादानीय), function as the cause of a degeneracy of the mind and dissimulation (म्रक्षः)” ...

And with regard to what [the Sarvāstivādins], for their part, say—*viz.* “because it has been stated that there is an increase of merit”—EARLIER MASTERS explain: “it is the nature of things that merit increases when people who have received a gift utilize this gift: by reason of the qualities of these persons and the specific benefit [experienced] by the recipients, by reason of the benefit they [=the recipients] derive by way of the gift for themselves and all sentient beings, the mental series of the donors, be they of bad or neutral minds, is found to be perfumed by the volition of giving which has as its object the person who receives: their [mental] continua

71 intermingling] Note that SAKO (1996, p. 505) renders सङ्करः as “confusion”, which, though an admissible meaning, we—like RUDOJ and OSTROVSKAYA (2001, p. 506), who employ “mixing together” (смешение)—have opted to forego in place of the word’s primary sense of “compounding”. 75 those [colour-]forms with outflow ...] RUDOJ and OSTROVSKAYA (2001, p. 506, *fn.* 18) inform the reader that the Chinese version here differs from the Sanskrit original, noting that LA VALLÉE POUSSIN (1924) injects the corresponding clarification given by Yaśomitra in his translation. The translation offered in Russian is: “those colour-forms which are connected with the outflow of afflictions and are characterized by a craving for existence, serve as the cause for a hardening of the heart and a disdainful attitude towards other values” (“те цвета-формы, которые связаны с притоком аффектов и характеризуются привязанностью к бытию, служат причиной очерствления сердца и пренебрежительного отношения к чужим достоинствам”). Note that DOWLING (1976, p. 167) renders यानि रूपाणि साम्बाणि सोपादानीयानि चेतःखिलम्रक्षवस्त्विति विस्तरः differently—and possibly somewhat more accurately: “Whatever forms with-flux are indulged in are the basis of deficiency and injury to the mind.”

84 bad or neutral minds] Literally, अन्यचेतसां means ‘of different [types] of minds’.

85 [mental] continua] RUDOJ and OSTROVSKAYA (2001, p. 507, *fn.* 19), with a reference to EDGERTON (1953, p. 555), remark that संतित is to be understood as a synonym of संतान with the connotation of an “unbroken continuity of the psychosomatic constituents of the individual, which evokes the mistaken notion of an unchanging self” or I’ (*puḍgala*). In the original rendition, this is given as: “как синоним сантаны в значении непрерывной последовательности психосоматических состояний индивида, что обуславливает ложное представление о неизменной личности’ или Я’ (*puḍgala*)”. This mistaken notion’ is upheld by the *Vātsīputrīya-Sāṃmitīyas*, *Puḍgalavādins*, who, as E. LAMOTTE (1987, p. 24) explains, “believe in the existence of a soul (*ātman*) or a person (*puḍgala*). They can bring certain passages

undergo a subtle, distinguished, transformation (परिणामविशेष) by dint of which it becomes capable of generating a greater fruition in the future. With this intent, it says: “merit grows in an intense and uninterrupted fashion, merit continuously multiplies.”

There might be [the following] objection: “in that case, how, is the alteration of a continuum, whose mind is different [before and after the act of giving] brought about by another particular continuum? 90

It is the same [in the case of] *avijñapti*—“how, by one specific continuum, is *avijñapti*, a different dharma, brought about in the [mental] continuum of another individual?” How then will [*avijñapti* be caused to arise] in the case of nonmaterial phenomena 95 of meritorious activity (निरौपधिक)? Due to the continuous repetition (अभ्यासात्) of the volition that takes them [=the Tathāgata and the Śrāvakas] as its objects; even in dreams, they steadily occur. Yet, one who insists on *avijñapti* [posits that] while there is no *viñapti* in the case of the immaterial, how could there be *avijñapti* [as its counterpart]? 100

Others say, “even in the case of the material [phenomenon], due to the continuous repetition of volition that has them as its objects, [they persist uninterruptedly]”. Then, does not a scripture say:

of the canon to the support of their thesis, like the sermon on the burden and the bearer of the burden LA VALLÉE POUSSIN (1925a). Nevertheless, the canon, in its totality, does not recognize any reality apart from the impermanent *skandhas*, with the exception of Nirvāṇa. This is why the *Vātsīputrīyas*, in the period when they elaborated their system, proposed a hybrid definition of the person: the inexpressible (*avācya*) *puḍgala*, neither different from the *skandhas* which it supports nor identical to them. Such as it is, this *puḍgala* moves, eats the fruit of its actions, transmigrates, and arrives at Nirvāṇa.” The orthodox objection to this very doctrine of the *Vātsīputrīyas* is well-encapsulated in the formulation of LA VALLÉE POUSSIN (1927, p. 138) rendered in English by E. LAMOTTE (1987, p. 21) as follows: “[m]an is only a succession of physical and mental states. There is no vital principle, no self, but only a series (*samītāna*) of thoughts, consciousnesses, sensations, desires, volitions, supported by a body endowed with organs. When the body dissolves, the mental series reproduces itself automatically and continues in a new womb. There is no transmigration (*samīkrānti*), but there is a new existence.”

90 There might be ... in a [mental] continuum] Note that the Chinese translation does not render अथ मतं ... अविज्ञप्तौ समानम्. Instead, judging from LA VALLÉE POUSSIN (1924, p. 20, *fn.* 4), it appears that it has been blended with editorial addenda.

94 another individual] Compare here LA VALLÉE POUSSIN (1924, p. 20, *fn.* 4).

103 a scripture] Though the source of this quotation has not been identified, LA VALLÉE POUSSIN (1924, p. 21, *fn.* 1) notes that there is a certain degree of affinity with *Ang.-nik.* (ii.54) and the *Ratnarāśīsūtra* as cited in the *Śikṣāsamuccaya* BENDALL and ROUSE (1922, p. 132), though the Tibetan and Chinese versions give disparate versions.

105 “When, Ugra, a monk is ethical and virtuous, after partaking of the
 almsfood of somebody, realizes with the body the mental concentration
 [known as] the boundless’ (अप्रमाण) and remains reticent of it, to the
 donor whose offering is the cause of it, the infinite influx of virtue, the
 infinite influx of good and the infinite enjoyment of pleasure should be
 expected.”

110 Verily, it is hardly the case that, as a result, there arises in the donor such a specific
 volition. Therefore, there is only the distinctive transformation of the [mental]
 continuum .

[The Sarvāstivādins say]: “how is the path of action completed for somebody who
 incites [another] to act [on his behalf]?” As for this, they [=previous masters]
 115 likewise say: “owing to the particular harm [inflicted upon] others as a result of the
preparation (प्रयोग) the specific, subtle transformation arises in him who commands,
 as a result of which the continuum becomes capable of generating greater fruition
 in the future.” It should be known that this line of reasoning (न्याय) [should be
 applied] to even one who acts by himself, when the result of the action is completed.
 120 Each particular change of the continuum is called a ‘path of action’ because of the

104 Ugra] Note that neither 507 nor DOWLING (1976, p. 169) renders ‘Ugra’ in their translation.
 The latter instead gives the segment as such: “ When an earnest monk, endowed with moral habit,
 possessed of virtuous natures, after having partaken of the almsfood of someone, brings about,
 directly realises with the body and abides in the mental samadhi that is immeasurable, then as
 a result of that immeasurable saadhi there is certainly an influx of merit, an influx of virtuous
 (natures), and a stream of pleasantness for the patron who gave the gift.”

110 Verily, it is hardly the case ... such a specific volition?] While more literally, one would render
 this sentence as “ what kind of donor do we know of that has such a particular volition?”, DOWLING
 (1976, p. 169) offers a good alternative rendition, the second half of which is adapted here: “Now,
 in this case, what distinction of volition did the giver have? Therefore, only the distinguished
 transformation of the stream (of consciousness) is valid. Cf. 57

116 preparation (प्रयोग)] ‘Preparation’ is here to be understood as a technical term, defined as one of
 five aspects of any virtuous or non-virtuous path of karma. In the *Abhidharmasamuccaya*⁵³₃₋₄, it is
 listed in the following manner: “प्राणतिपातादीनां लक्षणम् वस्तुत आशयतः प्रयोगतः क्लेशतो निष्ठागमनतश् चापि वेदितव्यम् ॥ ”.
 Rendered in Sanskrit and English in (BAYER 2010, p. 136), who translates this segment as “[t]he
 characteristics of killing and so on are also to be understood from [the viewpoints of] object (*vastu*),
 disposition (*āśaya*), preparation (*prayoga*), defilement (*kleśa*) and completion (*niṣṭhāgamana*). The
*Abhidharmasamuccayabhāṣya*⁶³₆₋₇ gives a more specific definition of प्रयोग (BAYER 2010, p. 137):
 “प्रयोगस्तत् क्रियायै स्वयं परैर्वा कायवाङ्मनोभिरारम्भः ।”, translated (*loc. cit*) as “[t]he preparation is the beginning
 with body, speech and mind—either by oneself or through others—for the sake of that action.”
 For an exposition of प्रयोग as given in the *Abhidharmakośabhāṣya*, refer to AKBh^{ix}_{86c-d} as well as
 AKBh^{ix}_{78c-d}.

secondary application (उपचार) of [the term] ‘cause’ (कारण) of the result (कार्य). On the other hand, [it is called] bodily and vocal because it is the result of their activity as the *avijñapti* is by those proponents of the *avijñapti*.

The *Bhadanta* claims as follows: “when he has the volition ‘I will kill’, ‘I am killing’ and ‘I have killed’, he is touched by the negativity of murder by means of the tritemporal volition aimed the appropriated aggregates.” 125

However, by this much, the path of action is not completed. It could not plausibly [logically] pass that there is the act of immediate retribution for those who mistakenly believe that a person such as someone’s mother has been killed, although that person is not killed. However, there is as much actual occurrence of volition for one who kills by himself. Therefore, in this case, this notion (अभिप्राय) would be appropriate. 130

Then, what is this [one-sided] hostility that the *avijñapti* is rejected and the specific change of the continuum, which does not indicate [itself] likewise, is accepted?

There is no hostility. However, it is not completely satisfactory that, when the activity is completed by means of physical preparation following the mind, another *dharma* that is different from both of those, [the body and the mind], is produced 135

124 The *Bhadanta*] LA VALLÉE POUSSIN (1924, p. 22, *fn.* 1) notes that Pū-guāng believes Vasubandhu here has Dharmatrāta in mind, who, as RUDOJ and OSTROVSKAYA (2001, p. 508, *fn.* 25) point out, is presented in LA VALLÉE POUSSIN (1924, p. xlviii) as “one of the teachers mentioned in the *Mahāvibhaṅga*.”

126 appropriated aggregates] Note that RUDOJ and OSTROVSKAYA (2001, p. 508, *fn.* 26) translate the entire segment differently, principally as a result of their choice of rendering उपात्तेषु स्कन्धेषु as a synonym to सत्तः, explicitly declared in the sentence: “*upātteṣu skandheṣu*, в [Прицвоенных] группах. термин (‘*upātta*’) который мы передаем в данном контексте как [живое существо] ‘*sattva*’”. As a basis for this interpretation of the word *upātta*–, they refer the reader to *Abhidharmakośabhāṣya*₃₄: “what does [the key-word] ‘appropriated’ mean? — [that is called appropriated], which is seized, assigned by consciousness and the phenomena [=factors] of consciousness in the function of their substrate, so that wholesome and unwholesome, transferred to one, is also transmitted to the other, since there is a close relationship between them. In everyday parlance, [such matter] is called ‘alive.’” (Что означает [ключевое слово] [Прицвоенное]? — [Прицвоенным называется] то, что берется, присваивается сознанием и явлениями сознания в качестве их субстрата, так что польза или вред, приносимые одному, передаются и другому, поскольку между ними существует тесная взаимосвязь. В обыденном словоупотреблении [такая материя] называется живой.)

136 physical preparation] SAKO (1996, p. 514, *fn.* 106) helpfully refers the reader to WOGIHARA (1932, p. 239, l. 13–16), and provides a translation of the segment: “[f]irst, when someone who wishes to kill” an ox, buys an ox, “brings it home, raises it, takes it [to the slaughterhouse], picks up an ax[e] in order to kill it, and gives it a blow or two, as long as it is not deprived of life, as much [activity] is the preparation.”

for him who is making preparations (प्रयोजयितु). However, it is fully acceptable that, when there is the completion of the activity that brought about by the preparation
 140 done by someone, for that person, there arises the change of the continuum that has it as the cause. [It is also acceptable to posit] that the fruition arises in the future owing to the continuation of the mind and the continuity of associated mental factors (चित्तचैतसंतान). With regards to this, I have already given instruction.

How is it explained?

145 “It is because *viññapti* does not exist” and so forth. “Because it cannot exist, the *avijñapti* also does not exist.”

Moreover, that which [the Sarvāstivādins] say—“the immateriality of the sphere of *dharma*, inasmuch as it has not been mentioned [by the Bhagavan]”, (that) is precisely (एव) what is here (इह) defined as invisible and non-obstructive form [by
 150 the Sautrāntikas]; exactly (एव) that [invisible and non-obstructive form] ought to be included in the sphere of *dharma*.

Well then, explain right away (तावत्) that very [objection] which is put forth [above

142 continuation of the mind] RUDOJ and OSTROVSKAYA (2001, p. 508, *fn.* 28) here quote extensively from a didactic dialogue in the *Karmasiddhiprakaraṇa* as translated by E. LAMOTTE (1987, pp. 27–32) in an effort to point to the basic understanding of the Sautrāntikas’ understanding of the causal mechanism as it pertains to the ontological definition—or characteristic (लक्षण) of a self’ (आत्मन्), its base (आश्रय), the receptacle-consciousness, and whether these can be said to be substantially existent (द्रव्यसत्)—either in parts, or as a whole. One might also, at this juncture, refer the reader to E. LAMOTTE (1987, pp. 69–71).

150 Sautrāntikas] Although, as discussed above, this definition harmonizes with the third type of form discussed in the *Rūpaśaṅgraha-sūtra*, here the Chinese commentary, Taishō Catalogue № 1822, (《俱舍論疏》CBETA 電子版 № 1822 [*cf.* № 1558]) identifies this objection as a Sautrāntika stance, embedded in a hypothetical to-and-fro that forms part and parcel of a larger Sautrāntika line of argument, spanning from यदप्युक्तं धर्मयितनस्य ... नेत्याह । . Gratitude is expressed to Sebastian NEHRDICH for sharing this information on *Aug. 13th, 2021*.

150 exactly] We here follow the lead of the Tibetan translation, དེ་ཅིང་ཚེས་གྱི་རྩེ་མཆོད་དུ་... གང་ཡིན་པ་སྟེ་ which does not render एव in the sense of རོ་ན་ (‘exclusively’). Instead, it takes the एव as precisely that, which ...’ (དེ་ཅིང་... གང་ཡིན་པ་སྟེ་).

151 sphere of *dharma*] RUDOJ and OSTROVSKAYA (2001, p. 509, *fn.* 29) draw attention to the fact that LA VALLÉE POUSSIN (1924, p. 23), at this juncture, here interpolates ध्यानिनां समाधिष्विषयो रूपं समाधिप्रभावादुत्पद्यते from the *Abhidharmakośavyākhyā*

152 Well then] MONIER-WILLIAMS et al. (1899, p. 7, col. 2) defines the primary sense of अङ्ग as “a particle implying attention, assent or desire, and sometimes impatience, it may be rendered by ‘well’ ”.

152 above] Refer to p. 310 above.

by the Sarvāstivādins]—“the noble eightfold path would not exist”. How can there be proper speech, proper action, and proper livelihood for someone who has attained the path? Does he utter speech, perform actions, seek the garb of a monastic (चीवर) and so forth? 155

“No”, they [=Sarvāstivādins] say.

How instead?

He obtains the *avijñapti* free from outflow. Upon obtaining that he no longer engages in improper speech and so forth even after emerging from meditation, but engages in proper speech and so forth. Therefore, because of the customary usage (उपचार) of [the appellation of what] is a causal derivative (नैमित्तिक) of the cause (निमित्त), the designation of it[s result, proper speech *etc.*] is applied to the *avijñapti* [—*i.e.* the cause]. 160

On the other hand, by dint of customary use (उपचारद), a cause takes the name of what ensues from the cause (नैमित्तिक) [which is then] designated as *avijñapti*. 165

If this is so why don't you accept the following [Sautrāntika-standpoint] here (इह):

153 the Sarvāstivādins] SAKO (1996, p. 520) ascribes this stance to the Sarvāstivādins with support from LA VALLÉE POUSSIN (1924, p. 23), who identifies this objection as traceable to the *Vaibhāṣikās*, a prominent subgroup of that school. DOWLING (1976, p. 172) here follows POUSSIN's identification.

153 the noble eightfold path would not exist] Scholars have been divided regarding whether it would be warranted to either translate the phrase as “there would not be any such thing as the noble eightfold path” or “the noble path would not comprise eight parts”. Dr Julian SCHOTT has noted on *August 13th, 2021* that the grammatical structure of the phrase यदप्युक्तं ... न स्यात् more literally ought to be taken as meaning: “even that which is called ‘eight-limbed noble path’ would not exist.” On the other hand, LA VALLÉE POUSSIN (1924, p. 23) translates the given portion as “Le Chemin, dit le Vaibhāṣika, n'aurait pas huit membres”; SAKO (1996, p. 520) translates the segment as “[the Sarvāstivādins] say, ‘The noble Path wouldn't be eight-branched.’” RUDOJ and OSTROVSKAYA (2001, p. 509, *fn.* 30) reason it would not be an eight-fold path “because a yogi abiding in the state of meditation would have no connection with proper speech, proper action, and proper livelihood.” (Поскольку у пребывающего в состоянии йогического сосредоточения в этом случае отсутствовала бы связь с праведной речью, праведной деятельностью и праведным образом жизни). Though indeed there remains some interpretative ambiguity, this does not affect the larger point being made here.

160 improper speech] ‘Improper speech’ (मिथ्यावाद) comprises ‘untruthful speech’ (मृषावाद), ‘slandering speech’ (वैशुन्यवाद), ‘harsh speech’ (पारुष्यवाद), and ‘irrelevant talk’, ‘idle chatter’, or ‘frivolous speech’ (संभिन्नप्रलाप). As Dr. Julian SCHOTT remarked, the definitions to these types of improper speech are given from *Abhidharmakośabhāṣya*^{iv}_{4c–iv}^{iv}_{7b}.

167 why don't you accept] Given the context, Sebastian NEHRDICH, on *Aug. 20th, 2021*, plausibly argued that one might take the phrase यद्येवमिहाप्येवं किं न घ्यते as Vasubandhu's overture to the Sarvāstivādins to find common ground between the Sarvāstivādins and the Sautrāntikas, rather

even without *avijñapti*, one who has attained to the Path obtains the disposition (आशय) and [physical] basis of such a type (तद्रूपम्), by strength of having obtained that, he no longer engages in improper speech and so forth even after emerging from meditation—rather, he engages in proper speech and so forth. Therefore, because of customary use of [applying the appellation of] what ensues from the cause to the cause, the eight parts of the Path are established.

Others say: “its mere noncommission (अक्रियामात्र) would here be called an (ancillary) part of the Path. The observation of the noncommission (अक्रियानियम) which he (यदसौ) obtains (प्रतिलभते) owing to the power (सामर्थ्य) of the Noble Path, that [noncommission] indeed (तच्च) would be free from outflow because [its] basis is obtained in dependence on the Path free from outflow.

Yet it is not the case (न हि) that *dharmas* are in every instance categorized as being substantial (द्रव्यमन्तः); for example, the eight worldly *dharmas* [are not considered to be substantial], *viz.*: gain, loss, repute, disrepute, praise, blame, enjoyment, and

than as confrontational dismissal of the former’s views. He noted that according to the Japanese translation contained in FUNABASHI and S. YAMAGUCHI (1955), इह here refers to Vasubandhu’s own [Sautrāntika] viewpoint, which Saṅghabhadra cites en-bloc (मार्गसमापन्नो ... व्यवस्थाप्यन्त इति) in order to refute it.

168 even without *avijñapti*] As Dr. Julian SCHOTT has noted, on Aug 20, 2021, the sequence विना ... अविज्ञप्त्या] defies the expected order (अविज्ञप्त्याविना), which we take as a way for Vasubandhu to further heighten emphasis of his point, on top of employing अिप. Moreover, as Sebastian NEHRDICH remarked on Aug 20th, 2021, the Chinese translation here likewise interprets अिप as ‘even’.

170 that] Literally, one would have to translate this segment as ‘because of having obtained which, he’ ... (यस्य प्रतिलम्भात्)

171 even after emerging from meditation] It is very likely the case that Vasubandhu here has a specific type of meditation in mind, one wherein the meditator can be classified as ‘acittaka’, since that would result in a break of the causal chain in the Sarvāstivādin system—were it not for *avijñapti*, as the latter argue. Refer back to RUDOJ and OSTROVSKAYA (2001, p. 509, *fn.* 30) as well as to the Vaibhāṣika-argument translated on p. 310 in our translation above. For the Sautrāntika, this function is performed by the concept of आलयविज्ञान (गुणशक्तिरूपज्ञानेन), which Vasubandhu explains more clearly in the *Karmasiddhiprakaraṇa*. Consult B. C. HALL (1986).

175 (ancillary) part of the Path] SAKO (1996, p. 521, *fn.* 124) translates अङ्गम् as ‘branch’ of the path and refers the reader to Pⁱⁱ_{ed} (p. 196, l. 5–6).

179 Yet it is not ... to be substantial] Note that SAKO (1996, p. 521) takes this sentence to mean: “The substantial ... *dharmas* are nowhere recognized”.

179 in every instance] Note that सर्वत्र literally means “in every way”, or “at all times”, “in all contexts”, or “in all places”.

179 categorized] More literally, one might opt to render परिसंख्यायन्ते as ‘are counted as’ or ‘are considered to be’ [substantial].

suffering. For in this case, there is no other substance called ‘the non-obtainment of a religious robe’ and so forth.

The discipline of the *prātimokṣa*, too, would exist [in an operative manner] by dint of the very intention (यया चेतनया) through which, upon having taken a precept (विधिपूर्व 185 कृत्वा) [to abstain from unethical deeds], the committment (अभ्युपगम) restrains body and speech from [any mis]deed due to proscription (प्रतिषिद्धात्कर्मणः).

If that were the case, then somebody whose mind [subsequently contains] different [content] would not be restrained [by morality].

No. For one who, due to familiarization with it (तद्भावनया), remembers (स्मरतः) [the 190 committment (=अभ्युपगम) to abstain from non-virtue] at the time of [taking]] action due to the recollection of it [=the committment (अभ्युपगम)], it would indeed,

182 the non-obtainment] PRUDEN (1990, p. 567) here refers the reader to *Ang.-nik.* iv.157 as well as *Dig.-nik.* iii.260.

184 too] We read the rendition in RUDOJ and OSTROVSKAYA (2001, p. 510) as clarifying that the अपि here is to be taken as signifying that the *prātimokṣa*-discipline is ‘likewise’ operative “without assuming the real existence of nonmanifest elements” (без допущения реального существования непроявленного элемента).

186 restrains] Bhikṣu HEJUNG helpfully remarked on 3rd Sept. 2021 that संवृणोति can carry the connotation of ‘to suppress’, or ‘to discipline’, which we have here adopted as the relevant meaning of संवृणोति.

189 content] We agree with LA VALLÉE POUSSIN (1924, p. 25) that the difference here is in a change of the mental content in the mind of him who had given rise to the determination to abide by moral precepts, though POUSSIN phrases it slightly differently: “le religieux qui pense autre chose que cette pensée de volition cessera d’être disciplinée”.

190 familiarization] We have in our interpretation been informed by LA VALLÉE POUSSIN (1924, p. 25), particularly “la série mentale est parfumée (*bhāvanā*) de telle sorte, que...” We also relied on the same segment to inform our understanding of the intended referent to तद्[भावनया] and तत्[प्रत्युप°].

191 taking action] Bhikṣu HEJUNG rightly pointed out on 3rd September, 2021 that in and of itself, क्रियाकाले simply means “at the time of taking action”, and can be translated thus with giving good sense. Hence we have adopted his over our earlier interpretation, which had been “at the time of performance [of a misdeed]”.

192 recollection] Dr. KAFLE helpfully clarified on 5th Sept. 2021 that the compound तत्प्रत्युपस्थान् is to be understood as “the recollection of that” despite the fact that the sense of प्रत्युपस्थान् in isolation has the meaning of ‘proximity’ or ‘imminence’ (MONIER-WILLIAMS et al. 1899, p. 678, col. 2). This interpretation is congruent with the rendition in LA VALLÉE POUSSIN (1924, p. 25).

192 committment] Though somewhat construed, our interpretation that the तत्[प्रत्युपस्थानात् here refers either to विधि or अभ्युपगम is buttressed by LA VALLÉE POUSSIN (1924, p. 25), who appears to take तत्[प्रत्युपस्थानात् as referring to “la volition d’abstention”. SAKO (1996, p. 526, *fn.* 136) interprets the implicit subject here to be the “volition of the restraint” that would be considered as “the equivalent of a dam”. DOWLING (1976, p. 174) gives a similar interpretation.

[metaphorically speaking] function as a dike (सेतुभाव) since one who, recollecting the vow of non-commission repeatedly, being bashful, does not engage in degenerate ethics. For that purpose, it [= (प्रतिज्ञा)] is taken. Furthermore, if *avijñapti* prevents degenerate ethics, no forgetful person would break the [precepts of] training (शिक्षा). Enough of digression. The Vaibhāṣikas say: The *avijñaptirūpa* exists as a separate substance (द्रव्यान्तर).

If it (=अविज्ञप्ति) were to exist, then, as was mentioned [earlier], it would exist as derived from the great elements. Would *avijñapti*, then, arise in dependence on the very same Great Elements *vijñapti* [arises from], or [does it arise from] other [elements]?

It arises as a derivative of other great elements; for it is not logically possible that precisely the same collection (सामग्री) [of great elements simultaneously gives results that are both] subtle-in-fruit [*avijñapti*] and coarse-in-fruit [*vijñapti*].

Vijñapti operates in sync with the great elements, being their derivative. [Yet] is

193 metaphorically speaking] The analogy here appears to be that just as a dike wards off unwanted streams of water, so the commitment (अभ्युपगम) to refrain from immoral acts protects the individual from being swept away by the tide of degenerate ethical conduct at the time of performing any vocal or physical act. In that vein, Yaśomitra quotes: “सेतुभूता दैःशील्यं प्रतिबध्नाति”. Note that DOWLING (1976, p. 174) does not appear to render सेतुभूता in any specific manner.

194 bashful] One might alternatively render लज्जितः as “having a sense of propriety” or “having a sense of shame”.

196 no forgetful person] For a helpful discussion of this point, refer to DOWLING (1976, pp. 117–18).

197 Vaibhāṣikas] The *Vaibhāṣikas* are a subschool of the Sarvāstivāda-tenet system, which is why SAKO (1996, p. 526), for his part, here translates the former as “the Sarvāstivādins”.

200 Would *avijñapti*, then ...] Note that according to the interpretation of RUDOJ and OSTROVSKAYA (2001, p. 510), the question asks whether *avijñapti* functions as a ‘substrate’ of *vijñapti*, (выступающих субстратом). We have not adopted this interpretation, since we feel that it is not necessary here to provide editorial addenda, and since the intention behind the question is to show that it is absurd to posit that *vijñapti* and *avijñapti* are issued forth from one and the same collection of Great Elements. To quote the section in question: “Would *avijñapti*, then, arise as a derivative of the Great Elements only, [serving as a substrate] of *vijñapti*, or does it, verily, depend on other [great] elements?” (возникает ли непроявленная материя как производная только от великих элементов, [выступающих субстратом] проявленной материи, или же она зависит от других элементов?)

205 subtle-in-fruit] Julian SCHOTT has helpfully pointed out on *Sept. 17, 2021*, that, from the point of sense, ‘subtle-in-fruit’ (सूक्ष्मफला) is here to be understood as attribute of *avijñapti*, which, in the double-bind of the preceding rhetorical question had just been defined as arising from a set of great elements distinct from those from which *avijñapti* is derived (अविज्ञप्तिरुत्पद्यते अथान्यानि).

205 coarse-in-fruit] ‘coarse-in-fruit’ (औदारिकफला) is here to be understood as an attribute of *vijñapti*. This interpretation is buttressed by the fact that the Chinese translation, accessible to

this the same in the case of *avijñapti*?

All derivative matter, as a rule (प्रत्येक), is precisely like that; yet some [types of derivative matter], present or future, arise in dependence on previous great elements.

How does that happen?

210

If *viññapti* pertains to a certain time (यदातनी विज्ञप्ति), does it arise in dependence on the great elements extant at the same time?

the editor via the translation provided in LA VALLÉE POUSSIN (1924, p. 26) here contains further elaboration and ostensibly divergent terminology: “... hence it is impossible for the same compound (*sāmagrī*) of four great elements to give rise to a derivative, subtle *rūpa* (*bhautika*, *upādāyarūpa*), the *avijñapti*, and a coarse derivative *rūpa*, the *viññapti*” (... car il est impossible qu’un même complexe (*sāmagrī*) des quatre grands éléments produise un *rūpa* dérivé (*bhautika*, *upādāyarūpa*) subtil, l’*avijñapti*, et un *rūpa* dérivé grossier, la *viññapti*). In the adjunct footnote, LA VALLÉE POUSSIN (1924, p. 26, fn. 2) also refers the reader to topical parallels in the *Mahāvibhāṣā* (132, 4): “Certains maîtres disent que la *viññapti* et l’*avijñapti* naissent des mêmes quatre grands éléments,. Ils demandent: ‘Y a-t-il quatre grands [éléments] qui produisent deux *āyatanas*, deux *rūpas*? Oui, ils produisent *rūpāyatana* et *dharmāyatana*, *śabdāyatana* et *dharmāyatana*’. Le Bhadanta Ghoṣaka dit: ‘Les maîtres d’Abhidharma disent que ce n’est pas correct; il est impossible que les mêmes quatre grands produisent un fruit subtil et un fruit grossier ...’ ”

208 like that] RUDOJ and OSTROVSKAYA (2001, p. 510) clarify that they take this to mean that derivative matter operates in sync with its generative source, the great elements. *Lit.*: “that is to say, it operates simultaneously with its generative great elements” (то есть она функционирует одновременно с порождающими ее великими элементами).

209 derivative matter] Adopted from RUDOJ and OSTROVSKAYA (2001, p. 510): “types of derivative matter” (виды производной материи).

Abhidharmakośabhāṣya 4.4^{c-d}

[4c-d] AFTER THE [INITIAL] MOMENT, *avijñapti* ARISES FROM PAST
[GREAT] ELEMENTS FOR SOMEBODY IN THE DESIRE REALM.

215 **After the initial moment, the *avijñapti* belonging to the desire realm**
arises as caused from past great elements. They [=past great elements] come to oper-
ate as its [= *avijñapti*] basis (आश्रय); the present Great Elements of the body [come to]
operate as support (संनिश्रय) because they are, in this order, the cause of origination
(प्रवृत्ति) and succession (अनुवृत्ति). They are respectively compared to a shoving hand
220 for a wheel rolling on the ground and the ground.

Now then (अथ), to which sphere (भूमि) pertain the physical and vocal act[s which are
causally] dependent on the great elements belonging to which sphere?

213 [4c-d] KṢAṆĀDŪRDHVAMKĀMĀPTĀTĪTABHŪTAJĀ.

214 FOR SOMEBODY] Our interpretation here aligns with DOWLING (1976, p. 175) and differs from
SAKO (1996, p. 529) insofar as the latter identifies the *avijñapti* as pertaining to the desire realm,
rather than as the *avijñapti* of an individual reborn therein: “AFTER THE [FIRST] MOMENT, THE
NONINFORMING THAT BELONGS TO THE DESIRE REALM ARISES FROM PAST ELEMENTS.”

215 **moment**] RUDOJ and OSTROVSKAYA (2001, p. 510) provide a possibly helpful editorial
addendum: “Following the first moment [of the existence of great elements] noninformative
matter arises ...” (Вслед за первым моментом [существования великих элементов] возникает
непроявленная материя ...).

216 arises as caused] Note that RUDOJ and OSTROVSKAYA (2001, p. 510) take महाभुतान्युपादायोत्पद्यते
to mean rather: “arises as a derivative of the great elements” (возникает ... как производная от
прошлых великих элементов). Note that this is very close to LA VALLÉE POUSSIN (1924, p. 26):
“[*avijñapti*] naît en dérivant de grands éléments”, who, at the same time, translates the connotation
of simultaneity attested in MONIER-WILLIAMS et al. (1899, p. 213, col. 2) (‘taking with, together
with’), when adding: “simultanés à sa naissance”. The Tibetan rendition of उपादाय (ལུས་ཀྱིས་ལྷན་པོ་ལྷན་པོ་) appears to support our rendition with its emphasis on the direct causal link.

218 cause of origination and succession] Regarding the question whose cause of origination and
succession is here being discussed, DOWLING (1976, p. 175) plausibly provides the editorial insertion
“for the non-indication”, *i.e.* of the *avijñapti*.

219 shoving hand] In this illustrative example, the shoving or hurling action of the hand, providing
the impetus for the rolling of the wheel is understood as the प्रवृत्ति, whereas the [even] ground is
necessary for a continuation of the motion, and hence is to be understood as अनुवृत्ति.

221 sphere] LA VALLÉE POUSSIN (1924, p. 27) helpfully points out that these are the desire-realm
(कामधातु) and the four levels of the form realm (चतुर्ध्यान). The *Tattvārtha*, translated by SAKO (1996,
p. 533), explains that “Because there are five kinds of Great Elements and bodily and vocal *karman*,
there is a question: “**Then, the bodily or the vocal *karman* of which stage ...**”. SAKO (1996,

7.4.2 Fourth Verse in the *Sphuṭārthā*

Sphuṭārthā IV_a⁴

[4a] It has been explained: **it is threefold**, and so on.

Form—“**threefold**” and “**stainless**”—has been explained. ‘Statement’ [is to be understood as ‘mention’] of that.

The path [of karma] of somebody who is not acting is “**the path of someone who is not acting**”; that is to say: the karma of that person who is not doing [an act] by themselves, but causes the act to be carried out by somebody else.

Of these [is to be understood as] **the statement of form as being threefold and stainless; also growth [of merit]; and the path of somebody who is not acting himself, and so forth**. [From among] those, these: 10

1 [4a] *trividheti*.

p. 533, *fn.* 154) helpfully identifies these five as the “[p]rimary elements and so on which belong to [the] desire realm and to the four stages of them (*sic.*) realm of form.”

4 of that] Essentially, Yaśomitra is here stating that the grammatical relationship between रूप उक्तिः षष्ठीतत्पुरुष.

5 path [of karma]

8 Of these] Again, Yaśomitra is explaining the compound and is defining it as a (typical) बहुव्रीहि ending in –आदि.

8 **the statement**] The statement here can be understood as argument launched against the proposition that *avijñapti* is substantially existent, consisting (1) a quote from the *Rūpasāṅgraha* that designates form as being threefold and stainless (= *avijñaptirūpa*). In DHAMMAJOTI (2009, p. 35), we learn that *avijñaptirūpa* constitutes the last element of an eleven-fold classification of *rūpa*, itself the first nexus in the “Five-group-Seventy-five-dharma classification of the Sarvāstivāda”. These, it should be noted, are presented as “conditionings disjoined from thought” and represent “a distinctive doctrinal development in Sarvāstivāda Abhidharma, not to be found in the Theravāda” (*ibid.*). Secondly, the argument mentions (2) growth [of merit], (3) the karma of somebody not acting by himself, and (4)—as we shall see presently—the conduct of a monk.

Sphuṭārthā IV⁴_{a-b}

[4a-b] “the statement of form as being threefold and stainless, growth [of merit], [and] the [karmic] path of somebody who is not acting himself, and so forth—”

By the expression “**and so on**”, it is being alluded to (1) the fact that [the Buddha] did not state [in the passage] beginning with “dharma, o monk” [that *avijñapti*] is formless, (2) to [the further reason] on account of the teaching of ‘the noble eightfold’ [path], [and] (3) to the teaching of the *prātimokṣa*-vows as [being similar to] a dam. “**Form is subsumed is subsumed under form**” means ‘form is subsumed under [three types of] form’, not under other [aggregates], such as sensation and so forth. **There is** [one type of] **form, which is perceptible and [which offers] resistance**, namely that [form] which is to be known by the eye-consciousness. [Secondly,] **there is non-perceivable form which** [offers] **obstruction**, namely the faculties—and that, the eye and the like, are the nine bases of form. [Thirdly,] **there is non-perceivable form which** [offers] **no obstruction**—namely, the object of the mental consciousness, *avijñapti*, which falls under the basis of dharma. The [pas-
25 sage] beginning with “**leaving aside *avijñapti***” is to say the following: ‘except *avijñapti*, there is no matter that is imperceptible and that does not [offer] obstruc-

11 [4a-b] *trividhāmalarūpki ...*

18 **is subsumed**] Our rendition of सङ्गह.

22 **form**] It is likely, though by no means established, that the absence of ‘रूप’ in the formulation of the listing of the second type of matter is the result of textual deprecation in Yaśomitra’s commentary. After all the omission of ‘रूप’ constitutes a remarkable anomaly in the expected parallelism of formulation in comparable passages; what is more, the *Abhidharmakośabhāṣya* does explicitly state ‘रूप’ in its own formulation.

23 nine bases of form] As we learn in *Abhidharmakośabhāṣya*^{yii}_{33ab}, sound is excluded when nine physical bases are listed since it is not conceived of as emitting a sense power (न त्विन्द्रियं निर्मायते ।). Rather, the nine sense-spheres comprise all five sense bases, yet only four sense objects: visual, tactile, olfactory, and gustatory: “तत्कृतं च स्वपरशरीरनिर्माणं नवायतनिकं भवत्यशब्दरूप्यायतनत्वादिन्द्रियाविनिर्भूतत्वात् । न त्विन्द्रियं निर्मायते ।”.

tion which is taught in the *Rūpasaṅgrahasūtra*. Nor is there an undefiled form—one should [again] understand: ‘except *avijñapti*’. For the [types of] matter which are physical and verbal *viññapti* are not possible [to exist] for somebody who has entered the right path. “By means of [the merit] derived from the bases which arises in the seven material bases”

[Regarding the statement] “by means of the seven material bases”, the material basis is the monastery-complex (आरमविहार), and so forth; “that which is derived from the material basis” arises there.

Because of the absence of that material basis, we say “not arising from the material basis”.

“Continuously” means “uninterruptedly”. “Conjoined” means “without inter-

28 taught in the *Rūpasaṅgrahasūtra*] We take the implicit meaning to be that since the third type of form taught in the *Rūpasaṅgrahasūtra*, described as imperceptible and not obstructive, cannot be identified with any other phenomenon, it must therefore refer to *avijñapti*, for which reason—it appears to be argued—one can contend that it is a concept introduced, and hence sanctioned, by the Bhagavan.

28 Nor is there an undefiled form] SAKO (1989, p. 17) here refers the reader to the *Samyuktāgama* in its Chinese transmission, Zǎ 56 (Taishō № 2, 13²₈), especially with regards to the *Abhidharmakośabhāṣya*-segment अनास्रवं च भगवता रूपमुक्तम् । अनास्रवा धर्माः कतमे ... इम उच्यन्ते ऽनस्रवा धर्मा इति.

30 are not possible] The argument here seems to be that one can find no other type of undefiled matter than *avijñapti*, because once one has reached the point beyond defilement, one does not have any such types of *viññapti* any longer

31 the merit] Note that the *Abhidharmakośabhāṣya* is quoting here a segment that explains the पुण्यक्रियावस्तु. The proponents of *avijñapti* argue that the operative mechanism of merit increasing through skilful offering practices of ‘the seven material bases’ can only be plausibly accounted for if the concept of *avijñapti* were accepted.

32 seven material bases] Note that the Tibetan translators render उपधि (*etym.*= an abstract noun formed of upa ‘above’ and धा ‘place’ or ‘put’) as if it were ‘substance’ or ‘essence’ द्रव्य (= འཕམ་པོ་).

35 arises there] Yousuke FUJIMOTO kindly made us aware that the formulation here, specifically तत्र, constitutes an overt allusion to *sūtra* 4.3.55 of Pāṇini’s *Aṣṭādhyāyī*.

36 of that] तस्य is here understood as being coreferential (सामनाधिकरण) with उपधि, not only since *avijñapti* can only occur in the feminine form, but since the original quote in the *Abhidharmakośabhāṣya* refers to पुण्यक्रियावस्तु (‘substance of meritorious action’). As for the semantics of that term, W. F. EDGERTON (1953, p. 346), furthermore, explains that the Pali is “puññakiriya vatthu, or, acc. to Childers, ° kriyāvatthu ...” and remarks that “in Pali 3 kinds are listed, dānamaya, sīlamaya, and bhāvanāmaya: in Mvy № 1699–1704 five kinds dānamayaṃ 1700, sīlamayaṃ 1701, bhāvanāmayaṃ 1702, aupadhikaṃ (q.v.) 1703, and guṇyaṃ (q.v.) 1704”. Importantly, he notes that “upadhika- pu° (= aupa°) LV 32.1”. Hence in this context—and relevant to the present section—a skilful donative act would be classified as *aupadhikapuṇyakriyā*, for which term DHAMMAJOTI (2009, p. 519) suggests “material meritorious action”.

stice”. Regarding this, [there is a] *sūtra*: The Blessed One was abiding in Kauśāmbī,
 40 in the Ghoṣira-Grove. Then the Venerable Mahācunda approached the Blessed One,
 and, having approached him, bowed to the Blessed One’s feet with his head, and
 stood at one side. The Venerable Mahācunda, staying at one side, said this: “Noble
 One, is it possible to designate the items of meritorious actions, which relate to
 a material basis, which is greatly fruitful, greatly beneficial, greatly splendidous,
 45 greatly expansive?”

“[Yes,] it is possible, Cunda”, the Blessed One said to him, “a son or daughter of noble
 family who possesses these seven **physical bases, substances of meritorious
 deeds**, Cunda, greatly fruitful, ... greatly expansive, who **is endowed with faith,
 be [he] walking or standing, sleeping or waking, continuously possesses**
 50 **merit that increases**, and merit that arises.”

What are these seven? Here, Cunda, the son or daughter of good lineage, endowed
 with faith offers a pleasure-grove to the community of monks in the four directions.
 This, Cunda, is the first physical basis, substance of meritorious action, having great
 fruit ... [being endowed with a list of other qualities] until greatly expansive, pos-
 55 sessed which, for a son of good lineage *etc. in detail* ... merit only arises. Further,
 Cunda, the son or daughter of good lineage, endowed with faith, establishes a temple
 in that very pleasure grove. This is the second physical basis, item of meritorious
 action, greatly fruitful ... merit arises. Moreover, Cunda, a son of good lineage, en-
 dowed with faith, or daughter of good lineage offers seat and bedding in that very

39 *sūtra*] Note that the following segment is taken from the *Mahācundasūtra*, contained in the
Madhyamāgama (2.4), as transmitted in Zhōng.

47 **substances of meritorious deeds**] One might note that Ven. DHAMMAJOTI (2009, p. 519)
 suggests “material meritorious action” as translation for *aupadhīkapuṇyākriyā*.

48 ...] In this shorthand citation, Yaśomitra is leaving out महानुशंसं महाद्युतिकं (greatly beneficial,
 greatly splendidous), as he shall continue to do below.

48 faith] Prof. H. ISAACSON noted in passing that ‘faith’ does not convey the full semantic range of
 श्रद्धा, since it incorporates the elements of what the editor understands to be a “confident, steadfast
 trustfulness”, possibly with an overtone of “loyalty”.

54 ...] The identical section is here abbreviated as previously.

55 *etc. in detail* ...] In his shorthand notation, Yaśomitra is here purposefully omitting कुलदिहत्तुर्वा
 चरतो वा तिष्ठतो वा स्वपतो वा जाग्रतो वा सततसमितमभिवर्धत (walking or standing, sleeping or waking, [a son]
 or daughter of good lineage continuously possesses merit that increases). Possibly hence,
 विस्तरेण ought to be understood in the sense of ‘as detailed’.

58 ...] Note that the identical segment as before is omitted, yet more fully in this instance.

monastery; for instance, dais, ascetic's seat, blanket, cushion, roll, pillow, square 60
quilt. This, Cunda, is the third physical basis, item of meritorious deeds [*etc.*], as
before. Furthermore, Cunda, the son of good lineage, or daughter of good lineage,
endowed with faith, gives regular almsfood as appropriate offering in this very mon-
astery. This is the fourth physical basis, item of meritorious action, [*etc.*] as before,
greatly fruitful. Moreover, Cunda, the son of good lineage, or daughter of good line- 65
age, endowed with faith, makes offering[s] to [whoever is] going and coming. This,
Cunda, is the fifth physical basis, item of meritorious action, as before. Moreover,
Cunda, the son of good lineage, endowed with faith, or daughter of good lineage
makes offerings to a sick [person] or a nurse. This is the sixth physical basis, item
of meritorious action, as before. Furthermore, Cunda, the son of good lineage, or 70
daughter of good lineage, endowed with faith, upon bringing rice, beverage, barley-
gruel, gives all those to the community of monks for those who may be in such a
condition as to be afflicted by cold, famine, a tempest or [excessive] rainfall; [saying
to those] afflicted by cold up to [a number of other plights, ending with excessive]
rainfall: “May [you] Noble Ones, with your bodies not wet and your robes not rained 75
upon, holding this [provision], enjoy it and abide.” This then, Cunda, is the seventh
physical basis, item of meritorious action, greatly fruitful ... merit certainly arises.
It is not possible to grasp the extent of merit obtained for the son of good lineage,
or daughter of good lineage, endowed with faith, possessed of these seven physical
bases, substances of meritorious deeds; [and to say] “merit is [as extensive] as this, 80
or the fruit of merit or the maturation of merit [is extensive like this]”.

Rather, since merit is so great it acquires the appellation of the “Aggregate of Great Merit”.

Then the Venerable Mahācunda said this twice to the Blessed One: “Is it possible,
Sir, to designate the non-physical basis, item of meritorious action as the great 85
fruit, ... the great expanse.” The Bhagavan said this to him: “it is possible, Cunda.
These seven, Cunda, are the substances of meritorious deeds without physical basis,
possessing which, merit comes about extensively for the son of good lineage, or
daughter of good lineage, endowed with faith, be [he or she] walking or standing
—what are these seven? 90

60 ascetic's seat] पीठ can refer to a multiplicity of items, amongst which are “seat, stool, chair,
bench, sofa”, yet can also refer to the “seat of a deity, or an altar”. Most likely, however, given the
context, the meaning is “an ascetic's seat”, made of kuśa-grass or comparable material.

60 roll] We are not entirely certain our translation of कोच्चवं is fully dependable.

73 rainfall] The syntax of the original Sanskrit is somewhat opaque here.

76 holding] Lit. adverbial: “while touching”.

82 merit is so great] Lit. “because of the extensiveness of merit”.

In this case, Cunda, the son of good lineage, endowed with faith, or daughter of good lineage, possessed of these, hears of the Tathāgata's or of somebody who teaches the Tathāgata's [doctrine] having arrived at some place in a village, and is dwelling there. 90 Upon hearing [these news], moreover, he [or she] experiences the noble,
 95 wholesome delight of renouncing the world.

Like before, Cunda, this is the first item of meritorious action without a physical basis ... certainly merit arises. Then, however, Cunda, the son of good lineage, endowed with faith, or daughter of good lineage hears [that] the Tathāgata or somebody who teaches the Tathāgata's [doctrine] is ready to come [to the area]; and
 100 having heard [these news], he [or she] experiences [noble, wholesome delight ...] as before. This, Cunda, is the second item of meritorious action without a basis.

What is more, Cunda, the son of good lineage, endowed with faith, or daughter of good lineage sets out and has reached the road [to] that very place in the village [where] he [or she had] heard that the Tathāgata or somebody who teaches the
 105 Tathāgata's [doctrine temporarily dwells].

Having heard [of it], he thereupon experiences [noble, wholesome, delight ...] as before. This, Cunda, is the third item of meritorious action, without a physical basis ... certainly merit arises. What is more, Cunda, the son of good lineage, endowed with faith, or daughter or good lineage reaches the specific place in the village and
 110 listens to the Tathāgata or somebody who teaches the Tathāgata's [doctrine]. Then, after listening, he experiences [noble, wholesome, delight ...] as before. This, Cunda, is the fourth item of meritorious action without a physical basis *etc.*, as before ... certainly, merit arises. What is more, the son of good lineage or daughter of good lineage approaches the very Tathāgata or somebody who teaches the Tathāgata's
 115 [doctrine] in order to see [them]. Then, upon seeing [them], he understands, as before. This, Cunda, is the fifth item of meritorious action without a physical basis.

What is more, Cunda, the son of good lineage, endowed with faith, or daughter of good lineage listens to the dharma in the proximity of the Tathāgata or [in the proximity of] somebody who teaches the Tathāgata's [doctrine]. Then, upon
 120 listening, he [or she] thereafter experiences [noble, wholesome, delight ...] as before. This, Cunda, is the sixth item of meritorious action without a physical basis.

What is more, the son of good lineage, endowed with faith, or daughter of good lineage listens to the Dharma in the proximity of the very Tathāgata or somebody who teaches the Tathāgata's [doctrine]. Then, having heard, he goes for refuge in

92 Somebody who teaches the Tathāgata's doctrine] Lit. 'those who cause to hear according to the Tathāgata'.

109 reaches] Note that अनुप्राप्तम् is a past perfect participle (Skt. -क्त) in the original Sanskrit, which does not easily compute with the syntactic structure of the sentence.

the Buddha, goes for refuge in the Dharma, goes for refuge in the Saṅgha. He 125
 diligently follows the points of training of the teaching. This, Cunda, is the seventh
 item of meritorious action without a physical basis, greatly fruitful, [etc.] as before.
 For fear of excessive words, not everything [relevant] is written [here].

After all, it is not the case that there is a path of action related with the
***viññapti* of commanding—because of** its act of killing and the like not having 130
 been committed. One might think: “after such an act is committed, there will be
 a path of action of the *viññapti* of commanding of that [act of murder to be carried
 out].” Regarding this [case], the following is said: “**and, even when that** [act
 of killing] **has been committed** [the instigative *viññapti* remains fundamentally
 unchanged] **because of the absence of** [any] **difference in its nature**”. Even 135
 when that deed has been committed by somebody else, there is no difference of
 nature at all of that instigative *viññapti* by (force of) which—if there were such
 a change—at that point [when the act has been committed], there would be the
 path of action [of murder] as a result of it. Therefore, since its [=the instigative

128 is written] Lit. “Out of the fear of many books, not everything is written.”

129 **After all, it is not the case**] The series of arguments which will be given here are made
 to convince the reader that we have to assume the existence of *aviññapti* as a subtle type of form
 which, despite that fact, is to be classified as pertaining to the mental sense-sphere (धर्मयित्तन).

133 is said] As Prof ISAACSON noted in passing on *Dec. 17th, 2020*, the use of the present form
 of उच्यते in commentarial literature indicates that what is being said is directly pertinent to the
 passage at hand, as if commented upon in real time. The use of the past tense hence indicates
 that a comment refers to a statement made before, and a future tense a statement that is yet to
 be encountered in the later body of the text.

134 **committed**] कृते here refers back to the segment कृते तस्मिन्कर्मणि. The sentence here is supposed
 to mean “and even when that [act of killing] has been committed (the instigative *viññapti* remains
 fundamentally unchanged)” ...

135 **it**] ‘it’ (तस्याः) here refers to आज्ञापनविज्ञप्ति, instigative *viññapti* (to commit murder).

135 **nature**] The argument, as Prof. ISAACSON supportingly noted on *Dec. 17th, 2020*, here
 appears to be that the fundamental nature of the आज्ञापनविज्ञप्ति, the instigative *viññapti* [to commit
 murder], does not change merely by force of the fact of having been given in the past, its nature
 hence is posited as fixed rather than as contingent on the completion of the act ordered.

138 at that point] Prof. ISAACSON’s analysis of the segment, kindly shared on the *17th of Decem-*
ber, 2020, clarifies that the argument here is that instigative *viññapti* आज्ञापनविज्ञप्ति cannot be essen-
 tially equated as identical with the actual performance of murder since the targeted victim has
 not died in the moment directly following the instigative *viññapti* but only after the commissioned
 agent has, with the temporal delay necessary to facilitate adequate preparation, performed his
 task.

140 *viññapti*'s] nature is not different, therefore—just as before—the path of action [of committing murder] is not established [on the basis of the the instigative *viññapti*'s]; so, for this reason, it has to be accepted that “it [= *aviññapti*] exists”; the one which must be accepted as existing, it [= *aviññapti*] arises at that point [when the murder is committed] as included within the path of action. “**It is not included in the**
145 **eleven sense-spheres**—that is to say by those other than the sphere of dharma [=the mental sense-sphere]; **because without** [the existence of *aviññapti*] there can only (एव) exist [right] **speech, action**, and [means of making a] livelihood—which have the nature of *viññapti*.

As has been stated, beginning with [the segment] “since this has been said”—what
150 is the relevance of this [phrase]? Say there was [such a] view: if there would not be *aviññapti*, this eightfold path would not exist because there would be a disconnect from *viññapti*. Therefore *aviññapti* exists.

With [the section beginning from] “**since this has been said**” until “**right concentration**” having been explained in detail, [the question arises] for what purpose
155 has all of [the following been] said in this way: this [*viññapti* occurs] prior to [the fruition] of this [right concentration]? The meaning is: it [= *viññapti*] occurs prior to

140 not different] One might reasonably surmise this to mean the following: “since its [=the instigative *viññapti*'s] nature is not different” [now that the murder has been committed than it had been before the act has been executed].

145 sphere of dharma] Since according to the Abhidharma conception, there are twelve आयतन, the question arises which ‘sphere’ is here not included in the statement. In the Abhidharma-conception, a ‘sphere’ is twofold, encompassing the necessary ‘supporting basis’ of a sense-power (आश्रय) and the support of a sense-object (आलम्बन). The 12 आयतन comprise 1) चक्षुरायतन, 2) श्रोत्रायतन, 3) घ्राणायतन, 4) जिह्वायतन, 5) कायायतन, 6) मनो आयतन, 7) रूपायतन, 8) शब्दायतन, 9) गन्धायतन, 10) रसायतन, 11) स्पर्शव्यायतन, 12) धर्मायतन. The ‘sphere of *dharma*’ hence encompasses मनस् as the supporting basis of the mind sense-power and धर्म as the support of the mind-objects, of which there are 64: 46 types of चैत, 14 types of विप्रयुक्तसंस्कार, one type of आविज्ञप्ति, and 3 types of असंस्कृत. Note that in the *Abhidharma-kośabhāṣya*, a ‘sphere’ (आयतन) is defined as चित्तचैतानामायं तन्वन्तीति आयतनानि।—as “that which facilitates the arising of *citta-caitana*-s”. For further clarification, refer to DHAMMAJOTI (2015b, p.32, *fn.* 40).

146 **because without ... nature of *viññapti***] The argument here is that it logically follows that the yogi who finds himself in the state of meditative absorption is incapable of engaging in proper speech, action, and means of making a livelihood. If we were to emend the Sanskrit as Wogihara has done (° एवासंभवाद्°)—in alignment with the Tibetan testimony—this would result in a comparable argument: “**since** [right] **speech, action, and** [means of making a] **livelihood**—which have the nature of *viññapti* do not exist [for somebody in the state of meditative absorption there would not be any [right] speech, action, and means of making a livelihood for such a yogi if it were not for the existence of *aviññapti*].”

153 until “right concentration”] That is to say, the first seven limbs of the Noble Eightfold Path.

the point in time of the attainment of the path. The intended meaning is: “these [constituents of the path] have been explained to be revelatory matters”.

The *Vaibhāṣika*-s object: [with respect to] the [section which] has been stated beginning with “**non-attachment to the worldly path**”—since there is a state of non-attachment to the worldly path, there [necessarily] is revelatory matter which has the nature of [right] speech and so forth. Intending [to convey] this [aforementioned statement], **this has been said**. 160

For it is not the case that at the point in time [of obtaining] the path, there is no non-revelatory matter of speech *etc.* which has been collected by that [*viññapti*]. 165

It is the form of the object of concentration; the basis of concentration is the collection of bones and so forth. **It does not offer resistance because it does not conceal a place**. That form which covers a place is the obscurer. It is established that its opposite is non-obscurer. “**How now is this form**” if it cannot be perceived? This is the intended meaning. **This is the same in the case of *avijñapti***. [the quote] “Even indeed the *avijñapti* does not obscure the place” is analogous. “**With regards to outflow-free concentration it is free from outflow**.” **The Yogācārin** who is turning towards the path obtains such an intention and [its] support[ing basis]. Whoever obtains morality free from outflow—like right view—is established in fundamental moral conduct in case that occurs (यस्मिन्सति). 170 175

Alternatively, it is even with respect to outflow-free concentration that these teachers want such a type of form. **Other people** [say] **the form of the Arhat is the external form**. Other teachers explain: that form of the Arhat [mentioned here] is the visual sense-sphere and so forth. External objects, then, are wood, huts and so forth. That is outflow-free form. Why? **Because they are not a basis for the outflows**; for it is not the case that the continuation of the form of the Arhat is external and is the basis of defilements of the outflows. **If that would be the** 180

158 constituents] The Noble Eightfold path (आर्याष्टाङ्गमार्ग) is divided into the chief segments of शील (सम्यग्वाक्, सम्यक्कर्मन्ति, सम्यग्जाजीव, समाधि (सम्यग्व्यायाम, सम्यक्समृति, सम्यक्समाधि), and प्रज्ञा (सम्यग्दृष्टि, सम्यक्संकल्प).

162 this ... **this**] In the Tibetan version, the ‘एतद्’ featuring in the root text is rendered as the inceptive segment ment of the entire phrase, which implies that the ‘एतद्’ of the root text refers to the entire statement as a semantic unit: ‘དེ་ནི་(འཛིན་རྟེན་པའི་ལམ་གྱིས་) ...’. The ‘एतद्’ added in the commentary, conversely, appears to be rendered as ‘... (རྣམ་པར་རིག་བྱེད་ཀྱི་གཟུགས་)ལས་(དགོངས་ནས་གཟུངས་པ་)’, which, functioning here as if it were an ablative, carries more the force of a logically coordinative अन्वय, or a ‘तस्मात्’, i.e. “‘therefore’ this [aforementioned statement] has been said”.

179 Other teachers] SAKO (1989, p. 19) notes that Shùng (541¹⁹), in saying 譬喻者, identifies these as Dārṣṭāntika-teachers, i.e. as Sautrāntika-s. Pū-guāng (206¹⁴)—有餘譬喻師—and Shùng (541¹⁹)—譬喻師—agree with Shùng. Note that Pū-guāng and Fǎ-bǎo regard the passage from अपरे until चेतःखिलप्रक्षवस्त्विति विस्तरः as an exchange between *Dārṣṭāntika*-teachers and Sarvāstivādins.

185 case, then what are those *dharma*s with outflow which have been stated in
 a *sūtra* without [further] specification? [The section] beginning with “**whenever
 there is an eye, whenever there are forms**”; that indeed has been said to
 be [beset] with outflow because it is not the counteragent of the outflows.
 After all, the particular mind and mental factors are the antidote to outflow. [The
 statement has been given,] beginning with “**then, sequentially**”. “**That very form**
 190 **of the Arhat is external** and because of not being an antidote to the outflows,
 it is **with outflow**; because of not having a basis of the outflows, it is **without
 outflow**”. This is the shortcoming: “**if it were the case that there would be an
 intermingling of [mutually exclusive] characteristics**”. “**Those forms**”. “**Those
 forms**” [is to say]: the sense-spheres. To explain in detail: those *dharma*s are **with**
 195 **outflow, are with a substantial cause, are a substance of anger which
 completely pervades the mind**; because of [this] statement, [it follows that] “the
 physical sense sphere without outflows exist”. What are these substantial causes
 with outflow, then? These are in the forms of ordinary people. Because they are not
 a basis of outflows and because they are not an antidote to that. What are these
 200 [things] free from outflow? Those forms of the arhat and the external. Because they
 are not without basis of the outflows. “**This is the intrinsic nature**” (धर्मता), which
 is to say: the power of *dharma*s that is [operational since time] without beginning.
 “**Because of the specific quality**” [is to say:] because of the [recipient’s] distinctive
 quality of absorption on the [four] immeasurable [states of mind] and the like.

204 absorption on the [four] immeasurable [states of mind]] In and of itself, it appears as if ‘absorption’ (ध्यान) and ‘immeasurable’ अप्रमाण refer to the initial two items in a list of associated meditative practices, which is also how LA VALLÉE POUSSIN (1924, pp. 20–21) appears to interpret the segment, since he gives “dhyāna, recueillement de bienveillance” as editorial parenthesis to his translation of the referent section in the *Abhidharmakośabhāṣya*, ostensibly on the strength of his reading of Yaśomitra’s commentary. However, since the term ध्यानाप्रमाणारूप्यसमापत्त्यभिज्ञ (‘supramundane knowledge of the attainment of the absorption of the immeasurable’) features around 10 times in the *Aṣṭasāhasrikā* many more times in the *Śatasāhasrikā*, and also in the *Laṅkāvatāra-sūtra* we have opted to translate ध्यानाप्रमाण as a singular term relayed via a compound wherein the expected sequence of constituent parts is inverted. Since the compound forms part of a longer compound, Yaśomitra’s use of आदि here can be taken either as a shorthand convention for referring to the whole term (ध्यानाप्रमाणारूप्यसमापत्त्यभिज्ञ), or to the first item of a longer list of different qualities. As for the translation of अप्रमाण, we have noted in the concomitant footnote to the translation of the root text at this junction, that it becomes apparent from Aṅg.-nik. (ii.54) and the *Ratnarāśisūtra* as cited in the *Śikṣāsamuccaya* (BENDALL and ROUSE 1922, p. 132), that अप्रमाण is to be taken as a quasi-synonym of अप्रमेयाः. For this reason, this segment is rendered as ‘absorption on the [four] immeasurable [states of mind]’, despite the interpretation given by LA VALLÉE POUSSIN (1924, pp. 20–21), which congrues with the Tibetan interpretation, that lists “absorption and the [four]

“**Also, because of the specific benefit**” is to say: because of the [donation’s] 205
 distinctive quality of [augmenting the] power, lustre, etc. of the [recipient’s] body.
 The [section] beginning with: “them [=the Tathāgata and the Śrāvakas] as its basis”
 [intends to convey that] its basis necessitates a recipient, and this very **intention of**
giving takes them [=the Tathāgata and the Śrāvakas] **as its basis**; on account of
 this [will to give], **the mental streams** [of the donors] have been activated. **They** 210
accrue a subtle, specific, developmental cause for the arising of the result.
 How does it become [such a cause]?

The intended meaning [behind the question] “**how does it become** [such]?” is:
 “how does it become [the cause] for the issuing forth of further fruit?” For it is not
 the case, here, that the offerings of donors are enjoyed [again after they have already 215
 been consumed].

To extrapolate: “because of the enjoyment of which [offering], because of the par-
 ticularity of him who enjoys [it], and because of the particularity of beneficence,
 and even [the particularity] of donors of a different mindset” until they become ef-
 ficacious. Or until, indeed, merit comes about. “**because of the practice of the** 220
mind which has that as its basis.” That is to say: because of the cultivation
 of the mind[set of giving] with the Tathāgata and those who teach [his doctrine] as
 the object. The [mental] streams obtain a particular, subtle, change [in the mind];
 because of which, in the unfolding of the future, they become efficacious for the
 issuing forth of much more fruit. 225

“For one who is walking, standing, waking, such is possible, yet how is it possible for
 one who is sleeping?”. In view of this question, the following has been said: **these**
minds become associated even in dreams. Yet for the propagators of the *a-*
viññapti, “for the Vaibhāṣika, [it occurs] in the item of meritorious action without

immeasurable [states of mind]” as separate items, separated by the enumerative particle དང་. As
 for the meaning of ‘the (four) immeasurable [states] of mind’ (वतुरप्रमेय; ཚྭ་མེད་མཛོལ་), they are types
 of meditation that are said to lead to the four (divine) abodes of Brahma (चत्वरि ब्रह्मविहार; ཚྭ་ལྔ་
 མཛོལ་མཛོལ་མཛོལ་) and comprise of meditation on loving-kindness (मैत्री), compassion कर्णा, sympathetic
 (or vicarious) joy मुदिता, and equanimity उपेक्षा. Note that, as ARONSON (1980, p. 71) remarks, the
 concept of the four abodes of Brahma pre-date the formation of Buddhist orthodoxy, and that in
 the *Dīghanikāya*, the Buddha recasts and contrasts his approach to the practice with the approach
 inherited from its brahminical precursors.

205 **benefit**] It should be noted that अनुग्रह here can be plausibly interpreted either to mean
 ‘beneficence’, i.e. ‘favour’, from the side of the giver (दातृणां), or, as we here take it to mean, the
 ‘benefit’ objectively accrued to the [body of the] recipient (भोक्तृणां).

208 its] We are not entirely sure whether Vasubandhu here refers to ‘intention’ or ‘*aviññapti*’ here.

214 further] Literally, the Sanskrit gives this in a comparative format (“more fruit”).

217 To extrapolate] Literally: “In detail”.

230 a basis [—rather than being sustained in the mind of him who is sleeping—] where there is no *vijñapti*.” Just having heard it, one understands it [=पुण्यक्रियावस्तु] to be a wholesome act, having joy and delight as its noble aspect.

In that case, how could it be *avijñapti*? Because of the absence of *vijñapti* and concentration of his listener. After all, *avijñapti* would become possible because
 235 of the *vijñapti* and because of concentration. [The following] has been stated, beginning with “**even with respect to the [physical] basis**. Even in the case of offering the park. **Because of the practice of the mind which has that as its basis**. As before: “for that mental stream, the basis is the receiver”. [Vasubandhu] says, [in a segment] beginning with: if [it were the case] that “**with regards to**
 240 **the foundations** there is such **continuity** [in increase of merit] **because of the repeated practice of the mind based on that, in a *sūtra***” ... [the following] has been stated, beginning with: “**The boundless absorption of the mind**”, that is connected to loving-kindness and the other [immeasurable states of mind]. It is the “special mind” which is to say: he shows “there is a limitless increase of merit
 245 for the donor whose mind is not based on this”. “**When the completion of the fruit of the action**” [occurs], **the action** is the connection to the primary path of action. **The fruit** of that primary path of action comes about in **the completion** of that. “**This, indeed, is the logic**.” A subtle particularity of the fruition of the continuation comes about for the actor by strength of his own preparation because
 250 of the specific type of killing (उपगत) of others [through an intermediary]. **Because of the cause being inherent in the action**. “The specificity of the ripening of the continuity becomes a path of action”. A particular maturation of a continuum is **the action**. **The cause** is the path of action, which is the preparation of body and speech. That [preparation], after all, is a path of action, characterized by the
 255 mind. **The quality of speech and mind of that** [preparatory stage], however pertains to the particular maturation of the continuum. **Because of the fruit of that action**. The meaning is: “since there is a fruition of bodily and verbal action.” “**Like *avijñapti*, for the proponents of *avijñapti***” is to say: “as for

241 in a *sūtra*] Although Yaśomitra writes चत्तर्हि सूत्रमिति, it is to be understood that he intended to render the locative of the root-text, transmogrified by sandhi, rather than supplant it with a nominative case.

244 special mind] Ven. DHAMMAJOTI’s rendition of चेतनाविशेष is ‘prominent mind’. We read the term not as a negation of विशेष.

249 preparation] For a brief comment on the technical sense प्रयोग is imbued with, refer to our note on the term as given on page 315.

257 The meaning is] Refer to our note on कर्मपथ on page 309, especially with regards to preparatory and subsequent action not being included in the “path of action” (AKBh^{ix}_{78c-d}, AKBh^{ix}_{86b-d}, and PRUDEN (1990, p. 658).

the Vaibhāṣikas **who are proponents of the *avijñapti*, *avijñapti* is a path of action**". Because of the inherence of the cause in the action. The quality of body and speech [comes about] because there is a fruition of that action. Showing in another way that *avijñapti* is non-substance, **the Bhadanta states** the [following segment] beginning with: **with respect to aggregates that have been appropriated**—that is With respect to the the counting of currently existing beings—a **killer is touched by reprehensible murder by way of the mind of the three temporal divisions** in the present aggregates of the multitude of beings. "How is it by means of the three temporal divisions?" [Vasubandhu] says, **when the [process] is occurring for him**, [he thinks:] "**I will kill, I kill, also: he is killed**". In view of the [previous passage]: "it amounts to meaning that, in this case, it is nothing but a mental action." In order to show that the view of the teacher Bhadanta is accepted by some faction and rejected by other faction, he says: "**not to such an extent.**" In detail, if somebody were to entertain such [a thought in his mind]: 'kill my mother', [then] a killer [happens to be] setting out (उद्बलिते), it would be like that for him [who entertained the thought of his mother's killing]: "he killed my mother". His **would be the karma of immediate** [retribution]; [and] **that would not be acceptable**. Therefore, it ought to [instead] be said by the Bhadanta that this is a particular [form] of oneself [performing] the killing. Therefore, he says: "**Indeed, [she] is killed by himself**". **This exercise of volition "has these differing [expressions] as its corresponding form**": 'I will kill, I am killing, I have killed'. That is to say: (the intention i) the connected form itself is the corresponding form. The suffix "form" (रूप) shares in the same meaning/is analogous; Like 'name' (नामधेय). As 'name' (नाम) is equal to 'name' (नामधेय). Some people explain thus. The form [of the master] has been praised as appropriate form. The 'appropriate form' [means:] that the form of the intention of the master—[i.e. nature]—is appropriate. "**In the same way, not being cognized**" [means] in the same way, as *avijñapti* is difficult to understand, so also, likewise, is the particular maturation of the continuum [difficult to fathom]. **Because there is a link of the body with subsequent mind**. The meaning is: because of the link of the body being necessarily preceded by the mind. **It is different from the two**. It is different from mind and body. **Which has come about by the contact performed by somebody**. "Perfomed-by-somebody" [means] performed by somebody. [The *vijñapti*] which has come about by the action performed by somebody. "**Thoroughly-completed-action**" means: the thorough completion of the path of action. **For him**, who links mind and mental factors, **the cause of that**—the cause of the link of that—**becomes a matura-**

279 **corresponding form**] Alternatively: 'appropriate form'.

295 **tion of the continuum.** The speech-remainder is: **there is satisfaction** “for us”. **Because of the continuum of mind and mental factors and also because of the coming about of the fruit in the future** there is no *avijñapti*.

Is it the case that (किं) “joy comes about”?

“**Because of the absence of *viñapti***” is to say: “because of the absence of the
300 dharma of the instigator, there is an absence of dharma for him who is incited.” This has been established: *avijñapti* does not exist as a substance[, say the Sautrāntikas]. By “**and so forth**”, [the remainder of the commentary at *Abhidharmakośabhāṣya*⁴³ is invoked, *viz.*]: “because it is the mere non-performance of an act after having undertaken not to perform it. Because of the designation of *avijñapti* also with
305 reference to ‘past great elements’ that do [not have the nature of] presently existing and so forth.” **Exactly that** [invisible and non-obstructive form] **ought to be included in the sphere of *dharma*.** That form which is **said to be** the object of concentration for meditators is generated by the power of concentration; that very [form] is **invisible and non-obstructive**. With regards to (... इति) “**well then,**

295 speech-remainder] A वाक्यशेष is the unspoken ‘remainder’ of an abbreviated rendition that is expected to be intuitively supplied by the reader as implied by context.

298 **Is it the case that** joy comes about?] The intended meaning behind this phrase appears to be: “are you still happy given that, in establishing my position, yours is refuted?”

301 has been established] Vasubandhu is here referring back to his gloss at *Abhidharmakośabhāṣya*⁴³, wherein he states: अविज्ञप्ति ... सापि द्रव्यतो नास्तीति.

302 *Abhidharmakośabhāṣya*⁴³] Vasubandhu here gives an incomplete repetition of his gloss at *Abhidharmakośabhāṣya*⁴³, *viz.* अभ्युपेत्याकरणमात्रत्वात् । अतीतान्यपि महाभूतान्युपादाय प्रज्ञस्तेषां चाविद्यमानस्वभावत्वादूपलक्षणाभावाच्च ।

303 because it is ... presently existing] Note that we have here relied on the translation provided by SAKO (1996, p. 491).

306 and so forth] ‘And so forth’ here refers to the remainder of *Abhidharmakośabhāṣya*⁴³, *viz.* स्वभावत्वादूपलक्षणाभावाच्च: “that do not have the nature [of presently existing] and that do not (bear) the characteristic of form”.

307 That form which is said to be] Note that the Tibetan translation does not give an equivalent for इत्युक्तम् in its rendition; much more importantly, it does likewise not translate विषय (=ཡུལ་) in the phrase “བསམ་གཏན་པ་རྣམས་ཀྱི་ཉིང་འཛིན་གྱི་མཐུས་ཉིང་འཛིན་གྱི་གཟུགས་འབྱུང་བ་གང་ཡིན་པ་སྟེ།”. However, as Sebastian NEHRDICH has pointed out *on Sept. 10, 2021*, Yaśomitra defines the compound (at WOGIHARA 1936, p. 355, l. 15), in the context of discussing bones *etc.* as objects of concentration in the context of the performance of अशुभभावना: समाधिविषयरूपमिति । समाधेरालम्बनमस्थिसंकलादि. It is worth noting that, in this instance, the Tibetan equivalent to [समाधि]विषयरूपम् (=ཡུལ་), is given: (=ཉིང་འཛིན་གྱི་ཡུལ་གྱི་ཞེས་བྱ་བ་ནི་ཉིང་འཛིན་གྱི་དམིགས་པ་སྟེ་རུས་པའི་རུས་གོང་ལ་སོགས་པའོ།). Sebastian NEHRDICH likewise noted that this explanation also harmonizes with the interpretation in the Japanese commentary, which takes समाधिविषयरूपम् to mean “a form which is the object of concentration”.

explain right away!”, one reads [at Pāṇini 8.1.33]: ‘*aṅga*, in the case of discord ... ’, hence [this means] “come on, explain right away!” Others say, this is the meaning [of the glossed phrase] “come right away, [and] explain” [the following]—the [segment] beginning with “**therefore, in the cause ...**” [has been stated], [and] for that reason, it is thus: **therefore, because of conventional use, the causal derivative is in the cause**, in the *avijñapti*. There is **right speech and so forth** from the perspective of conventional use; then there is an explanation concerning *avijñapti*, namely (इत्यर्थः): “it comprises these [components]: proper speech, [proper] conduct, [proper] livelihood.” Regarding ([चे]ति) “**mental disposition and basis**”, **mental disposition** is the mental disposition to abstain from killing *etc.*, or the mental disposition of faith *etc.* **The basis** is the transformation of the basis. Now then (अतः), having made a figurative statement about proper speech and so forth, **a figurative statement that the causal derivative is in the cause**, in the mental disposition, in the [physical] basis, the eight limbs of the path are established.

310 *aṅga*, in the case of discord] Pāṇini sūtra 8.1.33 (‘अङ्गाप्रतिलोम्ये’) has been rendered in English by PĀṆINI and SHARMA (2003, p. 440): a “*pada* which ends in an affix denoted by *tiÑ* and occurs in construction with *aṅga* ‘true’ is not marked with *anudātta* in its entirety, when absence of non-amiability (*aprātilomya*) is signified. Examples: *aṅga kuru* ‘indeed, you do’[:] *aṅga pacā* ‘indeed, you cook’[:] *aṅga paṭhā* ‘indeed, you recite’[.] 1. The word *prātilomya* is explained as *anabhimata-kāritvam* ‘doing something not desired’. Why do we state the condition of *aprātilomye*? Consider *aṅga kūja vṛṣala! idānīm jñāsyasi jālma!!* ‘hey you lowly untouchable, go on cry, soon you will find out, rascal.’” The Tibetan translation has correctly identified this section, rendering अङ्गाप्रतिलोम्ये as ཁྱོད་ཅེས་བྱ་བ་ནི་མི་མཐུན་བ་ཡིན་ནོ་.

311 hence] Though somewhat of an awkward structure, we take the ([आचक्ष])इति as backward-pointing causal signifier.

311 come on] MONIER-WILLIAMS et al. (1899, p. 1288, col. 2) shows that हन्त is to be understood as a quasi-synonym for अङ्ग, defining the former as “an exclamation or inceptive particle (expressive of an exhortation to do anything or asking attention, and often translatable by ‘come on!’ ‘here!’ ‘look!’ ‘see!’ in later language also expressive of grief, joy, pity, haste, benediction etc. and translatable by ‘alas!’ ‘ah!’ ‘oh!’ etc.; often repeated or joined with other particles e.g. हा हन्त, हन्त हन्त, हन्त तर्हि)”.
 314 thus] एवम् should be understood in its forward-pointing sense, i.e. with the meaning ‘as follows’.

315 **in the cause**] Note that one might be well justified to take निमित्ते as a विषयसप्तमी instead, to the effect that this phrase would be introduced by saying: “with respect to the cause, there is a causal derivative...”.

316 from the perspective of] Literally, ‘because of conventional use’.

318 **basis**] Prof. ISAACSON, on Dec. 10, 2021, prompted by Dr. Julian SCHOTT’s observation that the Tibetan translators took आश्रयः to mean ‘physical’ (ལུས་) basis, shared his understanding that Yaśomitra appears to take आश्रयः as the आलयविज्ञान.

“**Its mere non-commission**” [is to say] “the mere **non-commission of improper speech etc.**”

[With regards to the question] “**what is it?**”, [the *Abhidharmakośabhāṣya*] states the following (इत्याह), beginning with “**which he** [obtains owing to the power ...]”, [arguing in effect:] if mere non-commission [of improper speech *etc.*] is an (ancillary) part [of the path], how is that [=non-commission] free from outflow?

[The statement] “**that** [noncommission] **indeed** (तच्च) **would be free from outflow because** [its] **basis is obtained in dependence on the Path free from outflow**” [has as its purported meaning:] if mere non-commission [of unwholesome vocal or physical deeds] is an (ancillary) part, then it [=the non-commission] is not substantially real—how then do they [=the eight parts of the Noble eightfold Path] become eight parts?

In view of this question (इत्याह), [Vasubandhu] makes the statement beginning with “**Yet it is not the case** (न हि) [that *dharmas* are] **categorically**”...

“**a previous precept**” is to say: **a previous precept** to uphold ethical conduct.

[As regards] “**if that were the case, then somebody whose mind** [subsequently contains] **different** [content] **would not be restrained** [by morality]”: if that intention is a [moral] restraint, **a distracted mind would not be restrained** because of that mental intention [alone].

For indeed, that very intention, which constrains body and speech, does not exist at that moment.

[With regards to the segment] beginning with “**it does not come about by cultivation of that**”, it is **not** like that. **By the habituation of that** [is to say] **by the habituation** of the continuum of the mind **at the time of the action**, [that is to say] at the time of emergence of the intention of [committing] murder and so forth, **of him who calls to mind**: “I turned away from murder and other such [actions]” because of the emergent recollection [of the ethical precept].

[Recollection] **restrains** body and speech by means of that very intention because

326 what is it] Though कतमत्तद् in and by itself would probably be rather rendered as “which one is it”, the fact that this question is immediately echoed by the question कथमष्टावंगानि भवन्ती[त्याह], we have chosen to render it as “how many are they”—*i.e.* “how many parts are there to the Noble Path”.

329 non-commission] Given the sentence structure of the root text, we take तद्[नास्रवम्] to refer to आक्रियानियम्, the ‘non-commission’.

334 real] Though hypothetically, it would be possible to take the preponderant manuscript evidence, तथाद्रव्यसत्, as तथा द्रव्यसत्, this would defy the argumentative logic concerning the necessary nature of the ‘limbs’ of the path in order for the latter to qualify as being eight-fold. Hence we have opted to adopt the explicitly negated rendition, तथा उद्रव्यसत्, found in WOGIHARA (1936, p. 358, l. 5), despite the fact that this defies our general conventions for the edition.

of the emergence of that [recollection of the ethical precept] because of facing that (तस्याः सम्मुखीभावात्). How is it कथम् [that] “**his very meaning is derived from that** [thought]”? [It is like this:] somebody (अयम्), upon remembering a resolve of abstention a blameworthy act, would not engage in unethical conduct. 355

“**Nobody with an inoperative (मुषितस्मृति=‘stolen’) memory would break the precepts**” [since] at that time, there is (सा तदानीं विद्यत इति) this very *avijñapti*, acting like a dam, which **restrains unethical conduct**.

[With regards to the segment] beginning with: “**After all, it is not [logically possible that] precisely this is the combination**” [is to say:] 360

“**it is not logically feasible (न युज्यते) [to hold that] precisely this is the combination**” of the foundations of *vijñapti* of the great elements, the sphere of earth and the like; [a collection] both (व ... व) **subtle-in-result**—invisible and non-obstructive—because of being an effect of *avijñapti*, and **coarse-in-result**—visible and obstructive—because of being an effect of *vijñapti*. 365

Therefore, it is in reliance on the other great elements only, that *avijñapti* arises.

[As regards the segment] [if] “***vijñapti* pertains to a certain time (यदातनी विज्ञप्ति) etc.**”—when there is *vijñapti* [there is] *vijñapti* [arising in dependence on] the [great elements] extant at the same time (यदातनी)

The *vijñapti* arising at a certain point in time, **is it the case that the *avijñapti* arises in dependence on the great elements** which come about at the same 370

point in time? **All** [is to say]: **all form that has been caused to arise** [is to say] *vijñapti* and *avijñapti* having accrued the outflow-free meditation as well as the eye, ear, form [as visual sense object], sound [as auditory object] and the like exist⁵³¹ in this way **in dependence on the great elements of the very same** 375

point in time. Mentioning “**generally**” [is] for the purpose of avoiding some fickle *avijñapti*. For that same reason, he says: “**something of the present, future, and relies on the past Great Elements. Something of the present [that is] reliant form exists in dependence on the Great Elements of the past. Some future reliant form exists in reliance on the Great Elements of the past**. He 380 says, demonstrating: “why then, that reliant form, which is such”.

⁵³¹ Note that the Sanskrit employs a singular here.

363 **subtle-in-result**] Note that we have here tried to reproduce the adjectival sense of the feminine singular स्कृष्मफला qualifying सामग्री

366 it is ... only that] This construction is employed to render what we conceive of as a slightly more forceful sense of एव.

Sphuṭārthā IV⁴_{c-d}

Explaining how the [future] form is thus causally dependent on those [past great elements], moreover, he says:

385 [4c-d] “**After the [initial] moment, the *avijñapti* belonging to the desire realm arises from past elements**”

At the time of holding the vows of the desire-realm and so forth, *avijñapti* arises in reliance on the Great Elements arising at the same time. In the same way, even another *avijñapti* comes about in [causal] dependence on those very [Great Elements]. Inasmuch as those [Great Elements] come about in order to serve
390 as foundation of this [*avijñapti*] is to say: (in the same way) as the present Great Elements are the foundation of forms reliant on others, in the same way, past [Great Elements] are the foundation of that [*avijñapti*].

Because they are, in this order, the cause of origination and succession is to say: the past Great Elements, because of being a cause for the origination
395 [of *avijñapti*]—[viz.] because of being a projecting cause—come to function as a cause of origination in serving as a supporting basis.

Because the present physical Great Elements are the cause for succession—[viz.] because of being a supporting cause—they come to operate as support [As for the segment] beginning with like of a wheel: like the shoving of the
400 hand on a wheel, such is the cause of the arising of this [*avijñapti*].

The cause for succession is like the earthen ground.

384 [4c-d] *kṣaṇād ūrdhvam kāmāptātītabhūtaḥ ti*.

382 [future] form] The Tibetan here identifies the form thus in saying རྒྱུར་བྱས་པའི་གྲུབ་ལས་མ་འོངས་པ་ རྒྱུར་བྱས་ཅིག་ནི་.

383 past great elements] Note that the Tibetan here provides the context more explicitly in showing that ‘past great elements’ are here intended (འདས་པའི་རྒྱུར་བ་ཆེན་པོ་དག་རྒྱུར་བྱས་ནས་འབྱུང་ངོ་།)

395 projecting cause] LA VALLÉE POUSSIN (1924, p. 27), in alignment with common practice, translates आक्षेपकारण as ‘cause projectrice’.

398 supporting cause] LA VALLÉE POUSSIN (1924, p. 27), in line with common practice, translates अधिष्ठानकारण as ‘cause de support’. Consult also DHAMMAJOTI (2015b, p. 582).

Back Matter

The Root Text: *Abhidharmakośa*^{IV}_{1-8^b}

THE VERSES TOPICALIZING *vijñapti*, *avijñapti*, and *avijñaptirūpa* span IV.1-8^b and are here rendered in the Sanskrit on the basis of the text given in GOKHALE (1946, p. 85) (G)⁵³², with slight emendations, *inter alia* upon consideration of the verses as given in NATH LAW and DUTT (1957) (ND_{ed}). Note that while this study shall be philosophically and philologically analyzing IV.1-4, Vasubandhu's extrapolation of *vijñapti*, *avijñapti* and *avijñaptirūpa* extends to verses 5-8b, subject of a future study. For that reason, more detailed annotations are provided alongside verses 5-8b in the English section as follows., with the hope that this aids comprehension at this juncture.

⁵³² Cf. B. C. HALL (1986, p. 8, *fn.6*): “*Avijñapti-rūpa* is discussed in detail at AKK-AKB 1.11 and 4.1-22, and in K[arma]S[iddhi]P[rakaraṇa]”.

Sanskrit

ते तु विज्ञप्त्यविज्ञप्ती कायविज्ञप्तिरिष्यते ।
संस्थानं न गतिर्यस्मात्संस्कृतं क्षणिकं व्यायात् ॥ २ ॥

न कस्यचिदहेतोः स्याद्धेतुः स्याच्च विनाशकः ।
द्विग्राह्यं स्यान्न चाणौ तद्वाग्विज्ञप्तिस्तु वाग्ध्वनिः ॥ ३ ॥

त्रिविधामलरूपोक्तिवृद्धकुर्वत्पथादिभिः ।
क्षणादूर्ध्वमविज्ञप्तिः कामाप्तातीतभूतजा ॥ ४ ॥

5

स्वानि भूतान्युपादाय कायवाक्कर्म सास्त्रवम् ।
अनास्त्रवं यत्र जातो ऽविज्ञप्तिरनुपात्तिका ॥ ५ ॥

नैःष्यन्दिकी च सत्त्वारख्या निष्यन्दोपात्तभूतजा ।
समाधिजौपचयिकानुपाताभिन्नभूतजा ॥ ६ ॥

10

नाव्याकृतास्त्यविज्ञप्तिः त्रिधाऽन्यतश्चुभं पुनः ।
कामे रूपे ऽप्यविज्ञप्तिः विज्ञप्तिः सविचारयोः ॥ ७ ॥

कामे ऽपि निवृता नास्ति समुत्थानमसद्यतः ।
परमार्थशुभो मोक्षः स्वतो मूलह्यर्पत्रपाः ॥ ८ ॥

11 नैःष्यन्दिकी] G; नैष्यन्दिकी ND_{ed} 12 अविज्ञप्तिः] G; अविज्ञप्तिस्त° ND_{ed} (given the natural metrical caesura at this juncture, it appears warranted not to apply saṁdhi here.) 0 अविज्ञप्तिः] G; अविज्ञप्तिर्वि° ND_{ed} (given the natural metrical caesura at this juncture, it appears warranted not to apply saṁdhi here.)

Tibetan

ལས་ལས་འཇིག་རྟེན་སྣ་ཚོགས་སྐྱེས། །དེ་ནི་སེམས་པ་དང་དེས་བྱས། །
སེམས་པ་ཡིད་གྱི་ལས་ཡིན་ནོ། །དེས་བསྐྱེད་ལུས་དང་དག་གི་ལས། །།༡།

5 དེ་དག་རྣམ་རིག་རྣམ་རིག་མིན། །ལུས་རྣམ་རིག་བྱེད་དབྱིབས་སུ་འདོད། །
འགོ་མིན་གང་སྤྱིར་འདུས་བྱས་ནི། །སྐད་ཅིག་མ་ཡིན་འཇིག་སྤྱིར་རོ། །།༢།

རྒྱ་མེད་པ་ལས་འགའ་མི་འབྱུང་། །རྒྱ་ཡང་འཇིག་པ་ཕོར་འབྱུར་རོ། །
གཉིས་གཟུང་འབྱུར་ཉེ་རུ་ལ་མེད། །དག་རྣམ་རིག་བྱེད་ནི་དག་སྐྱེ། །།༣།

རྣམ་གསུམ་དྲི་མེད་གཟུགས་གསུངས་དང་། །འཕེལ་དང་མ་བྱས་ལམ་སོགས་སྤྱིར། །
འདོད་གཏོགས་རྣམ་རིག་མིན་སྐད་ཅིག་སྤྱིན་ཆད་འདས་པའི་འབྱུང་ལས་སྐྱེ། །།༤།

10 ཟག་བཅས་ལུས་དང་དག་གི་ལས། །རང་གི་འབྱུང་བ་དག་རྒྱར་བྱས། །
ཟག་མེད་གང་རུ་སྐྱེས་པའི་ཡིན། །རྣམ་རིག་བྱེད་མིན་མ་ཟིན་དང་། །།༥།

རྒྱ་མཐུན་ལས་བྱུང་སེམས་ཅན་སྟོན། །རྒྱ་མཐུན་ཟིན་པའི་འབྱུང་ལས་སྐྱེ། །
ཉིང་འཇོན་སྐྱེས་འབྱུང་མ་ཟིན་དང་། །རྒྱས་བྱུང་ཐ་དད་མིན་ལས་སྐྱེས། །།༦།

15 རྣམ་རིག་བྱེད་མིན་ལུང་བསྟན་མིན་མེད། །གཞན་ནི་རྣམ་གསུམ་མི་དགོ་ནི། །
འདོད་ནའོ་གཟུགས་ནའང་རྣམ་རིག་མིན། །རྣམ་རིག་དཔྱོད་དང་བཅས་དག་ན། །།༧།

འདོད་པ་ན་ཡང་བསྐྱིབས་པ་མེད། །གང་སྤྱིར་ཀུན་སློང་མེད་ཐར་པ། །
དམ་པའི་དོན་རུ་དགོ་ཚ་བ། །དོ་ཚ་ཁྱེལ་ཡོད་བདག་ཉིད་ཀྱིས། །།༨།

3 བསྐྱེད་] DC ; སྐྱེས་ PN 5 མ་] ; པ་ PN. Given frequent elision due to verse-context, it might be worth noting that མ་ is **not** to be read as a negation of ཡིན་ but as the final particle of the adjective སྐད་ཅིག་མ་ (=क्षणिकं). It is conceivable that P and N have intentionally given བ་ to counteract any possible ambiguity of interpretation. 7 ཉེ་] DC ; དེ་ PN 7 རྣམ་] PN ; རྣམས་ DC. Since there is no plural in the Sanskrit वाग्विज्ञप्तिस्तु वाग्ध्वनिः it appears more plausible to take རྣམ་ (=the aspect [of speech]) as a quasi-otiose verse filler employed m.c. 11 པའི་] DC ; པ་ PN 13 སྐྱེས་] DC (°भूतजा) ; སྐྱེ་ PN 15 ནའོ་] DC ; ན་ PN 16 མེད་] DC ; མེ་ PN

English

1. The diversity of the world[s] arises from actions—it is volition and that which is produced through it [=volition]. Volition is mental action: (both) verbal and physical action are derived from it.
2. These two [types of actions], as it were, are informative and non-informative. Bodily *viññapti* is held to be shape; it is not movement since the compounded is momentary due to perishing [of compound phenomena]. 5
3. [Destruction] would arise not because of anything. Furthermore, the cause itself would be the destroyer. [If shape were to exist substantially,] it ought to be graspable by two [sense-organs]. Yet it [=shape] does not inhere in an atom. Vocal *viññapti*, for its part, is vocal sound.
4. Because the three categories [of form] and form free of outflow have been explained, [also because of] growth [of merit and] the course [of action] of someone who deso not perform [the act himself], and so on: after the [initial] moment, the *aviññapti* belonging to the desire realm arises from past elements. 10
5. The bodily and vocal actions beset by outflow exist in dependence on the elements of [their] own [respective domain (भूमि)]. That which is free from outflow [arises in dependence on those great elements of the respective domain] where that defined as a sentient being was born. *Aviññapti* is not appropriated (अनुपात्तिक). 15
6. Moreover, [= *aviññapti*] being a causally concordant derivative (नैःश्यन्दिकी), is

18 not appropriated (अनुपात्तिक) RUDOJ and OSTROVSKAYA (2001, p. 511, *fn.* 3) (as well as p. 508, *fn.* 26 *op. cit.*) give helpful references on the phrase अविज्ञप्तिरनुपात्तिका. Regarding the term उपात्त°, also refer to PRADHAN (1975, p. I.34) and LA VALLÉE POUSSIN (1924, p. 24), WOGIHARA (1936, p. 359) (Wogihara 1936, p. 359) and Asaṅga as transmitted in PRADHAN (1950, p. 134). Citing these sources, RUDOJ and OSTROVSKAYA (2001, p. 511, *fn.* 3) offer their interpretation thus: “*aviññapti*, by definition, is included in the category of the elements of *dharma* (*dharmadhātu*) and, consequently, is ‘not appropriated’ (*anupātta*)” (Непроявленное по определению включено в состав дхармического класса элементов (*dharmadhātu*) и следовательно, является ‘неприсвоенным’ (*anupātta*)). Asaṅga, transmitted in Pradhan (1950, p. 48), it is therein argued, “provides the most pithy definition of the term” (наиболее краткое определение термина приводит Асанга): “‘that which is appropriated’ is to be understood as [living] matter, which constitutes a substrate (*āśraya*) of the generation of sentience” (‘[п]рисвоенное’ следует понимать как [живую] материю, которая представляет собою субстрат (*āśraya*) порождения чувствительности). Also refer to DOWLING (1976, pp. 121–24) for a brief discussion उपात्त

19 causally concordant derivative (नैःश्यन्दिकी) SAKO (1996, p. 535, *fn.* 158) helpfully points to a definition of the term in PRADHAN (1975, p. 25, l. 27): नैःश्यन्दिकाः सभागसर्वत्रगहेतुजनिताः. Moreover, RUDOJ and OSTROVSKAYA (2001, p. 511, *fn.* 6.1) note that the term नैःश्यन्दिक (*alt.* नैष्यन्दिक)

20 considered to pertain to sentient beings; it is produced from elements that are concordantly derived and which are accumulated. It arises from elements that are causally concordantly derived and accumulated. *Avijñapti* that is produced

was introduced by Vasubandhu at *Abhidharmakośabhāṣya*^I₃₇ “in the sense of a natural flow of momentary states of existence, defined by the two types of factors—*sabhāgahetu* (the monogenetic cause, empirical identity, rather: the homogeneity of an uninterrupted continuity of a state, *Abhidharmakośabhāṣya*^{II}₅₂) and the *sarvatragahetu* (universal cause, influencing the entirety of the uninterrupted continuity of a state, see *Abhidharmakośabhāṣya*^{II}₅₄) ... (термин “*naiḥṣyandika*” был введен Васубандху в [АКВ, I.37] в значении естественного потока мгновенных состояний существования, определяемого двумя видами видами причинности — *sabhāgahetu* (однородная причина, обуславливающая эмпирическое тождество, точнее, гомогенность непрерывного ряда состояний, см.: [АКВ, II.52]) и *sarvatragahetu* (универсальная причина, воздействующая на весь непрерывный ряд состояний, см.: [АКВ, II.54]). Такой поток является в известном смысле автоматическим, т.е. каждое его данное состояние сменяется аналогичным состоянием, не приводя к коренному изменению потока в целом.) RUDOJ and OSTROVSKAYA (2001, p. 511, *fn.* 6.1)) likewise refer the reader to a relevant explanation given in ŠČERBATSKOJ (1923, p. 33): “not only does matter consist of compound atoms, it consists of momentary appearances of atoms[.] In dead, inorganic matter[.] one moment follows the other, obeying solely the law of uniformity or homogeneous [sic.] production (*sabhāgaja*)[.] The next moment follows automatically (*nisyanda*) on the former one. There is neither growth nor decay[.] This uniform course would represent the Buddhist counterpart of what we might call eternity of matter[.] Although the same matter is also present in the organic body, nevertheless the term ‘uniform course’ (*sabhāga-hetu*) cannot be applied to it in that condition. It is reserved for those cases where there are no other causes in addition to the uniform sequence of moments constituting inorganic matter.” Finally, referring to *Abhidharmakośabhāṣya*^{II}₅₆ and the *Karmasiddhiprakaraṇa* (E. LAMOTTE 1987, p. 227), RUDOJ and OSTROVSKAYA (2001, p. 511, *fn.* 6.1) write: “[i]n the abhidharmic philosophy, however, the term ‘*naiḥṣyandika*’ (‘natural’, or ‘naturally arising’) likewise serves as one of the descriptions of the category of consciousness and of the dharmic elements, as is apparent in the sanskrit sources. [When] in the form *nisyandaphala* (natural fruit), that term is synonymous with ‘*sabhāga*’ (‘monogenetic’), pointing to the fact that the result pertains to the same level as does the cause” ([в] абхидхармистской философии, однако, термин ‘*naiḥṣyandika*’ (‘естественное’ или ‘естественно-вытекающее’) служит также единицей описания категорий сознания и дхармических элементов, как это видно из санскритских источников. В форме *nisyandaphala* (‘естественный плод’) этот термин синонимичен *sabhāga* (‘однородный’) фиксирующему тот факт, что результат принадлежит к тому же самому уровню, что и причина.). Note that ДНАММАЈОТИ (2007, p. 99) translates नैश्यन्दिक as ‘emanative’, basing his translation on his analysis of **Abhidharmanyañānusāraśāstra* T 29, № 1562, 359b–c (ДНАММАЈОТИ 2007а, p. 99, *fn.* 36). Also refer to DOWLING (1976, pp. 121–24) for a brief discussion of the term निष्पन्द.

from absorption is produced from developed great elements, is not connected, and non-particular.

7. It is not the case that *avijñapti* is neutral. Other action are of three types. 25
 Impure action, then, exists in the desire realm (कामधातु), *viññapti* also exists in the realm of form (रूपधातु). *Vijñapti* exists in the two spheres where there is [conceptual] deliberation (विचार).
8. In the [realm of] desire, there is no impeded [*viññapti*] because the cause which produces it is absent 30

Deliverance is the highest good. The roots, respect and fear, are good in-and-of-themselves.

23 developed] Rudoj and Ostrovskaya (2001, p. 511, fn. 6.2) located an explanation of औपचियक in *Abhidharmakośabhāṣya*¹₃₇, as well as in the *Karmasiddhiprakaraṇa* as given in the rendition of E. LAMOTTE (1987, p. 136). DHAMMAJOTI (2007a, 492, fn. 31) also quotes Saṅghabhadra' s **Abhidharmanyāyānusāraśāstra*⁵₃₅ “[i]t is the *saṃsthāna-rūpa* — a category of *rūpa* distinct from the *varṇa rūpas* — which serves as the cause for visual cognition and which eclipses the *saṃsthāna-rūpa*-s that are born of retribution (*vipākaja*) and that are of the nature of growth (*aupacayika*)”. DHAMMAJOTI (2007a, p. 671) likewise lists the term as “in the nature of growth” in his appendix. Note that as stated in LA VALLÉE POUSSIN (1924, p. 28, fn. 2), the current paragraph is absent in the Tibetan transmission, for which reason LA VALLÉE POUSSIN (1924, p. 28) drew up the paragraph “L’ *avijñapti* est un *rūpa* ... la première *avijñapti* pure n’ est pas d’ écoulement” on the basis of the Chinese transmission, as well as AKVy.

23 not connected, and non-particular] Note that the interpretations and renditions of this verse, and the final segment in particular, differs considerably in DOWLING (1976, pp. 176–77) and SAKO (1996, p. 535). Sthiramati’s *Tattvārtha* commentary, SAKO (1996, pp. 537–45), provides some helpful context.

28 deliberation (विचार)] Refer to SAKO (1996, p. 555, fn. 229).

29 impeded] RUDOJ and OSTROVSKAYA (2001, p. 514, fn. 1) here point to the definition of निवृत्त (as *ppp*) provided in EDGERTON (1953, p. 306), who defines the term as “related to *nivaraṇa* ... =Pāli *nivuta*, which may mean obscured, as in *avijjāja nivutassa* SN ii.24.30 ... obscure (of intellectual questions), subject to obstruction: *nivṛtāvyākṛtāḥ* Mvy № 6889, obscure and not explained, and *a-nī*^o 6890; Tib. *bsgribs pa*, or *bsgrib ba*, for *nivṛta*.” This is helpful insofar as it contextualizes the gloss given in PRUDEN (1990, p. 572), who opines that “[n]ivṛta signifies *nivṛta-avyākṛta* (ii.66), defiled but neutral.”

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Vijñapti, Avijñapti, and Avijñaptirūpa in Vasubandhu's Karmasiddhiprakaraṇa

In his *Karmasiddhiprakaraṇa* (E. LAMOTTE 1987, pp. 18–20) Vasubandhu offers an account of the Sarvāstivādin-Vaibhāṣika presentation of *vijñapti*, *avijñapti*, and *avijñaptirūpa* in the following manner:

[b]odily action (*kāyakarman*) and vocal action (*vākkarman*) arise from a volition, but are not themselves volition. Either one of them can be information (*vijñapti*) or non-information (*avijñapti*), depending on whether it does or does not inform another with respect to the volition from which it proceeds.

1. Bodily *vijñapti*. This is a physical gesture⁵³³ (*viṣpanda*, *śarīraceṣṭa*), a ‘shape’ (*saṃsthāna*) which has arisen from a volition and which informs another with respect to this volition.

This is a shape: a dimension, long, short, *etc.*, distinct from the color (*varṇa*) with which it forms the ‘visible’ (*rūpāyatana*), which is itself placed in the aggregate of matter (*rūpaskandha*) together with audible things, *etc.* Arising directly from a volition, this shape is distinguished from all others: the dimensions of inanimate objects, reflexes, *etc.* Finally, this shape of the body informs concerning the volition from which it proceeds: a killing action informs us with respect to the killing volition which has set it into motion. It will thus be called bodily *vijñapti* ...

2. Vocal *vijñapti*. The distinct pronunciation of syllables (*vyaktavarṇoccarana*, it forms part of the sphere of sound (*śabdāyatana*) which is itself placed in the aggregate of matter (*rūpaskandha*). ‘Voice’ issues from a volition and informs concerning this volition: the order to kill proceeds from a volitional desire to kill and causes us to know of this desire.
3. *Avijñapti*. This is bodily or vocal action which causes no one to be aware of anything. ...

⁵³³ With regards to the rendition of *viṣpanda*, *śarīraceṣṭa*, have here preferred ‘physical gesture’ in RUDOJ and OSTROVSKAYA (2001, p. 498, *fn.* 1) (телесный жест) over ‘movement of the body’ as found in PRUDEN’s translation (E. LAMOTTE 1987, p. 19) of LAMOTTE’s 1936 contribution.

In presenting himself before the community, by undertaking the solemn obligation to renounce killing, stealing, *etc.*, the future monk accomplished a bodily and vocal *vijñapti*. At this same moment there arises in him a permanent action called ‘discipline’ (*saṃvara*) or abstention⁵³⁴ (*virati*) which makes a monk of him, even when he does not think of his vows. This permanent and invisible action, which causes no one to be aware of anything, is called ‘non-information,’ *avijñapti*.

By taking up the occupation of killing or stealing, and by laying up a store of arms, a man accomplishes a vocal and bodily *vijñapti*. At this very moment there arises within him a permanent action called ‘indiscipline’ (*asaṃvara*) or ‘non-abstention’⁵³⁵, which makes him a murderer or a thief, even if circumstances hinder him from exercising his trade. This permanent and invisible action which causes no one to be aware of anything, is called *avijñapti*.

By giving Paul the order to kill, Peter commits a vocal *vijñapti*: he [=Paul] has been ordered to kill, but he is not yet a murderer. When he obeys, Paul commits a bodily *vijñapti*, killing. At this very moment, Peter may be asleep or distracted; nevertheless, as soon as his order is carried out by Paul, Peter himself becomes a murderer: a permanent action arises in him, an action which no one sees and which, for this reason, is called *avijñapti*.

Avijñapti, non-information, is called bodily or vocal *avijñapti* depending on whether the *vijñapti* from whence it proceeds is a bodily or a vocal action.

Posited in this way, the Vaibhāṣikas defined *avijñapti* as a permanent action, invisible but material, which causes nothing to be known to another, but which stays with its author, even if the latter is distracted or momentarily deprived of thought.

This action is invisible and, as such, solely ‘cognized’ by the mental consciousness: it is thus included within the sphere of the sphere of dharma⁵³⁶ (*dharmāyatana*) together with sensation, ideas and conditioned things. On the other hand, it is matter, and forms part of the aggregate of matter (*rūpaskandha*) because the bodily

⁵³⁴ ‘Abstention’ is here favoured as translation of *विरति* over ‘the renouncing of sin’ in (E. LAMOTTE 1987, p. 20).

⁵³⁵ See previous footnote.

⁵³⁶ We have chosen to replace ‘cognized things’ with ‘sphere of dharma’ as an adequate rendition of *धर्मयत्न*.

and vocal *viññapti* from whence it proceeds is matter, or because the primary elements upon which it is supported are material ... There are three types of *aviññapti*: discipline (*saṃvara*) or abstention (*virati*), non-discipline (*asaṃvara*) or lack of abstention (*avirati*), and the *aviññapti* which differs from both discipline and from non-discipline ... The beginning of discipline is not the same in all of the different worlds. Here, in the desire-realm (*kāmadhātu*), discipline always results from a bodily or vocal *viññapti*: by a formal undertaking, man creates in himself a permanent *aviññapti* which makes him a monk, a novice or a pious layman. On the contrary, in the higher realm of form (*rūpadhātu*), discipline is subordinated to a mind (*cittānuparivartin*) strong enough to create discipline by itself, without the intervention of a *viññapti*.

Rudimentary key to Funabashi's annotations

We wish to express our gratitude to Dr. Toshio HORIUCHI for kindly taking the time to explain the following elements in the FUNABASHI edition and we hope that our partial reiteration of the main points Dr. Toshio HORIUCHI kindly conveyed will facilitate basic access to the knowledge contained therein.

As regards the practice of marking emendations and conjections, FUNABASHI generally follows a pattern whereby both *corrigendum* and correction are displayed in romanized transliteration with the former (एवंजातीयति) preceding the latter (एवंजातीयानि). Dr. HORIUCHI has kindly informed me, however, that the order of segmentation is in some instances reversed. Therefore we have been kindly advised to remain alert to the primary evidence at all times lest we perchance misread FUNABASHI's evaluations.

In spite of Dr. HORIUCHI's kind help in explaining the basic linguistic patterns FUNABASHI's work, we would like to encourage any kind colleague or fellow scholar conversant with Japanese to read FUNABASHI's work directly rather than taking our entries in the critical apparatus at face value.

Numerals are spelled out in (simplified) Chinese Characters

Without special indicator: reference to Pradhan.

Sanskrit 192.3

Page

第一章 業

第一節 業論総説

line

Karma

Chapter

Reference:
 Numerals in simplified Chinese (as used in Funabashi)

〇 = nought	一 = one
二 = two	三 = three
四 = four	五 = five
六 = six	七 = seven
八 = eight	九 = nine
十 = ten	十一 = eleven

etc.

Vasubandhu

世親造

Abhidharmakośa

阿毘達磨俱舍論

業品

の

さて、有情〔世間〕と器〔世間〕とは多くの種類があつて、種々様々であるという、このことは已に説かれたが、其〔種々様々であること〕は何によつて造られたのか。実に何によつて「造られて」も、覚知 (buddhi) を先きとして造られたものではない。それではどうであるか。諸の有情

業から世間の種々様々であることが生じたのである。

もし業から生じたのであるならば、何故に、諸の有情の諸業によつて、鬱金 (kuṅkuma) と梅檀

第一節 業論総説

一

Rudimentary Key to FUNABASHI's annotated translation

Sanskrit

Yaśomitra

Commentary

その中で

意思は意業である。

意思は意業である、と知るべきである。

其「意思」から生じた「業」は、

語「業」と身業とである。(一偈)

意思から生じた其「業」で、「意思已業」

と知るべきである。

345.1

称友疏
外道の誤った理解

「世間」が種々様々であるのは、「三」界と「五」趣と「四」生等の区別によってであり、器「世間」が

種々様々であるのは、妙高山と「四」洲等の区別によってである。雑ぜて造った諸「の有情」にとって

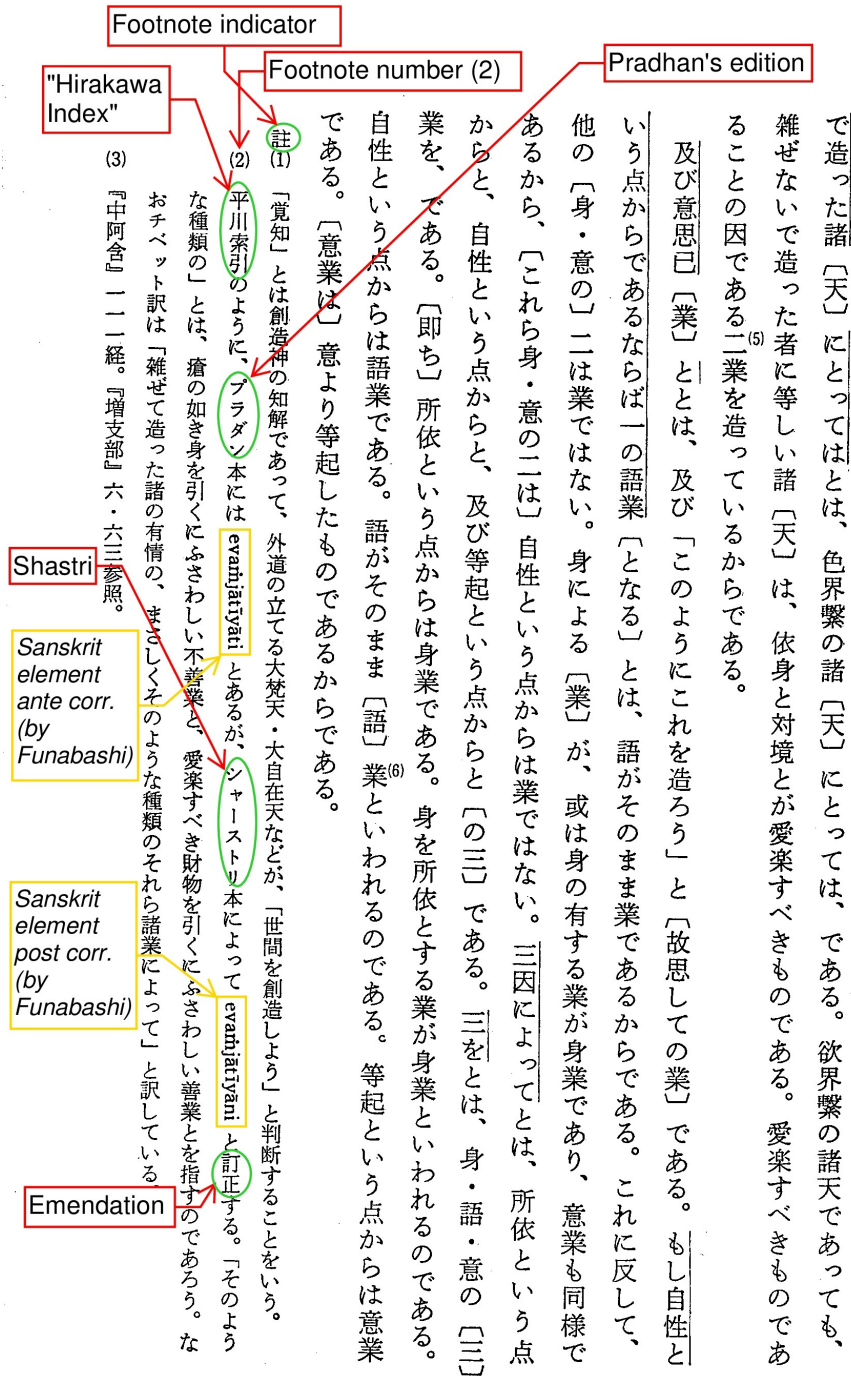
はとは、善「業」と不善業とを造った諸「の有情」にとっては、である。それでは、何故に彼等の依身

は愛樂すべきものではないのに、これに反して諸の財物は愛樂すべきものであるのか、というならば、
またこのようであるときに「初めて」対境を受用することが可能なのである。何となれば、もし依身が
愛樂すべきものであったならば、何の対治(4)のために、愛樂すべき対境を受用するであろうか。雑ぜない

Vasubandhu's
Roottext is
underlined

第一節 業論総説

三



Wogihara

(4) 荻原本の *pratikarasya visayo* を、シャーストリ ~~が~~ 述べて *pratikarāya ramya-visayo* と訂正する。
 (5) 二業とは、依身を引く業と、対境を引く業との二業であらう。
 (6) 括弧の中はチベット訳から補った。

Tibetan

第二節 身・語二業の自性

Translation

Shastri

Emendation

梵文一九二頁一九行
けれどもそれらは表と無表とである。

けれどもそれら身と語との「二」業は、それぞれに表と無表とを自性とするものである、と知るべきである。

第三節 身・語の表業

第一項 表業に関する有部・正量部・勝論の主張

梵文一九二頁二〇行
けれどもその中で

身表は形「色」であると認められる。

心の力によって、身がそれぞれの場合に応じて (*tatha tatha*) 形色を起す、「その形色が」身表で

第二節 身・語二業の自性 第三節 身・語の表業

Kurzfassungen der Ergebnisse der Dissertation in deutscher und englischer Sprache

Deutsch

Die in dieser Dissertation als Wissenszuwachs zu verzeichnende Forschungsergebnisse lassen sich unter drei Hauptpunkten zusammenfassen:

1. Erstmals wurde eine dicht mit Annotationen versehene Übersetzung von IV.§1–4 aus dem von Yaśomitra verfassten, als *Sphuṭārthābhīdharmakośavyākhyā* bekannten Kommentars zu Vasubandhu's *Abhidharmakośabhāṣya* in eine westliche Sprache vorgenommen. Hierbei wurde das Sanskrit Original gegen die kanonische tibetische Übersetzung von Ska-ba dpal-brtsegs und Paṇḍita Viśuddhasiṃha geprüft. Yaśomitra's exegetische Werk, welches BURNOUF (1876: 399) schon gegen Ende des neunzehnten Jahrhunderts als philosophisch bedeutend und historisch einflussreich erkannte, ist nicht lediglich ein sehr früher, fest in der akademischen Nālandā-tradition verankerter philosophischer Text, sondern zudem der einzige vollständig überlieferte Sanskrit-Kommentar zum *Abhidharmakośabhāṣya* überhaupt. Somit wird durch diese hier vorliegende Arbeit auch **der weiteren akademischen Gemeinschaft** eine authentische Textgrundlage wichtiger Auszüge dieses Werkes zur weiteren philosophischen, historischen, und linguistischen Analyse **zugänglich gemacht**, welche frühbuddhistische Auseinandersetzungen zwischen Schulen mit schwer zu vereinbarenden philosophischen Standpunkten zur Verbindung zwischen Ursache und Wirkung beleuchten.
2. Zweitens wurde im Zuge dieser Dissertation die **philosophische Auseinandersetzung** analysiert zwischen der Sarvāstivāda-Schule einerseits, welche den generellen Standpunkt vertritt daß aufgrund der Funktionalität aller kausal effizienten Phänomene (धर्म) deren inhärente Existenz als 'Grundbausteine der Realität' ontologisch etabliert sein müssen, und der Yogācāra-Schule andererseits, die dies bestreitet. Eingebettet in diese grundlegende Diskussion ist die auf der Textgrundlage der *Abhidharmakośavyākhyā*^{IV}_{1–4} fußende spezifische Diskussion um die Konzepte der *viññapti*, *avijñapti*, und *avijñaptirūpa*, welche laut der Sarvāstivāda-Schule unabdingbare Träger einer ontologisch nachweisbaren Verbindung (संबन्ध) zwischen Ursache (कर्म) und

Wirkung (फल) sind und welche im Gegenzug von der Yogācāra-Schule als logisch widerlegbare Fehlannahmen kritisiert werden.

3. Drittens wurde als Textgrundlage für die oben genannte Übersetzung von *Abhidharmakośavyākhyā*^{IV}₁₋₄ eine mit positivem Apparat versehene, textkritische, Edition auf Grundlage der Sanskrit-Textträger verfasst, welche 7 Manuskripte und 3 Editionen des Werkes kritisch untersucht. Dieser Edition gegenübergestellt ist eine text-kritische Edition der tibetischen Übersetzung des Werkes, welche die Hauptüberlieferungslinien des Tibetischen exegetischen Kanons (*Bstan 'gyur*) kritisch vergleicht (*inter alias* Cone, Derge, Peking, Narthang). Somit bringt diese Dissertation auch einen Wissenszuwachs für die **Philologische Forschung**, die sich primärauf im klassischen Sanskrit und im klassischen Tibetisch verfassten, früh-buddhistischen Texten bezieht.

English

The research findings for this study can be grouped under the following three Categories:

1. First of all, this study includes a thoroughly **annotated translation** of the opening sections of the fourth chapter of Yaśomitra's *Abhidharmakośavyākhyā*^{IV}₁₋₄, an early sixth century commentary on of Vasubandhu's *Abhidharmakośabhāṣya*, wherein Vasubandhu offers a basic exposition of Buddhist causality that has remained a pivotal resource in the traditional dissemination of Buddhist thought on that topical cluster. To date, said section in the *Abhidharmakośavyākhyā* had only been available in the original Sanskrit, its Tibetan⁵³⁷ and Chinese Translations, and, more recently, as a modern translation in the Japanese medium. BURNOUF (1876, p. 399), amongst other scholars, had already by the mid-to-late nineteenth century understood Yaśomitra's commentary to be a philosophically significant and historically impactful work, an early Buddhist commentary that is not only deeply embedded in the academic tradition of *Nālandā*-University, but that is also the only fully extant Sanskrit commentary to the *Abhidharmakośabhāṣya* known to date. The extract chosen for translation centers on an exposition of early Buddhist causal models that contextualizes and elucidates early conceptions of the relation-

⁵³⁷ The Tibetan Translation had been produced by Ska-ba dpal-brtsegs and Paṇḍita Viśuddhasiṃha.

ship between cause and effect; *Abhidharmakośavyākhyā*^{IV}₁₋₄ has **hereby been rendered accessible, for the first time, to the wider academic community**, therein allowing for further philosophical, historical, and linguistic analysis by contemporary scholars.

2. Secondly, this study assesses the **philosophical debate** between the Sarvāstivāda-school on the one hand, and the Yogācāras on the other. The former posit that any phenomenon can be broken down into a clearly defined, limited number of ‘basic building blocks’ (धर्म) that in turn, by dint of their causal efficacy, need to be based on a positively established ontology (DHAMMAJOTI 2015b, p. 74); the latter expend effort to refute any inherent link between causal efficacy and any such reified, positively established, ontological status. The extract contained in this study has been chosen with a focus on the exposition of the Sarvāstivādin concepts of *viññapti*, *aviññapti*, and *aviññaptirūpa—aviññapti* in particular being considered by the Sarvāstivādins as indispensable and immutable ‘sustaining link’ between cause (कर्म) and effect (फल). The counterarguments fielded by the Yogācāra-school, are likewise rendered, together with an assessment of the degree and scope of their cogency.
3. The translation of *Abhidharmakośavyākhyā*^{IV}₁₋₄ contained in this study is based on a **philological study and text-critical edition** both of the Sanskrit original and its Tibetan translation. A fully positive apparatus records all variant readings of the seven Sanskrit manuscripts and three Sanskrit Editions, taking into consideration scholarly observations made by FUNABASHI, SAKO, and others. Likewise, the principal transmission lines of the Tibetan commentarial canon (*Bstan ’gyur*)—*inter alia* Cone, Derge, Narthang and Peking—have been critically collated and certain readings amended, taking into account novel insights provided in secondary literature.

Eidesstattliche Erklärung nach §7 (4) PromO Fak GW

Hiermit erkläre ich an Eides statt,

1. dass die von mir vorgelegte Dissertation nicht Gegenstand eines anderen Prüfungsverfahrens gewesen oder in einem solchen Verfahren als ungenügend beurteilt worden ist.
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am 14.Jan.2021 in Hamburg

Gez. Michael ZRENNER

Matrikelnummer: 6752520