

A Study of the *Saṃskāra* Section of Vasubandhu's *Pañcaskandhaka* with Reference to Its Commentary by Sthiramati

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1. Introduction

In his treatise "On the Five Constituents of the Person" (*Pañcaskandhaka*) Vasubandhu succeeded in presenting a brief but very comprehensive and clear outline of the concept of the five *skandhas* as understood from the viewpoint of the Yogācāra tradition. When investigating the doctrinal development of the five *skandha* theory and of other related concepts taught in the *Pañcaskandhaka*, works like the *Yogācārabhūmi*, the *Abhidharmasamuccaya*, and the *Abhidharmakośabhāṣya* are of great importance. The relevance of the first two texts results from their close association with the *Pañcaskandhaka* in terms of tradition. The significance of the *Abhidharmakośabhāṣya* is due to the assumption of an identical author of this text and the *Pañcaskandhaka*.¹ The comparison of the latter with the other texts leads to a highly inconsistent picture of the relations between the works. It is therefore difficult to determine the developmental processes of the teachings presented in the texts under consideration and to give a concluding answer to the question whether the same person composed the *Abhidharmakośabhāṣya* and the *Pañcaskandhaka*. What makes the identification of the interdependence between the texts even more problematic is our limited knowledge of the methods the Indian authors and commentators applied when they composed their works. It was obviously very common to make use of whole sentences or even passages from older texts without marking them as quotations. If we assume the silent copying of older material as the usual method of Indian authors, then the question arises why in some cases the wording they apply is not identical but replaced by synonyms or completely different statements. Are all these divergences included deliberately by the authors or do they result from a rather loose treatment of the sources, which might be caused by the fact that the authors quoted from the older texts by memory and not on the basis of written sources? Another question difficult to answer is that of the consistency which was expected from an Indian author. There are instances in the works of Vasubandhu and Sthiramati in which the authors seem to be in conflict with statements they made on other occasions. Which conclusions are to be

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¹ On the authorship of the works ascribed to Vasubandhu, see SCHMITHAUSEN (1987: 262f., n. 101).

drawn from such occurrences? Do they imply that two different authors have to be assumed for the respective works? Or do they rather indicate that it was common practice to adjust one's own position to the context in which a particular sentence, passage, or text was written, even if it contradicted a view one had been proposing somewhere else? Or might these inconsistencies simply result from an occasional inaccuracy of the authors, who may have sometimes left their former concepts unconsidered?

When trying to identify the relations between the teachings presented in the texts under consideration, not only the similarity between the positions held but also the closeness of the wording has to be considered. While analogies in contents point to a general affiliation of the concepts to a certain philosophical and literary context, only a parallel wording permits us to conclude that the presented teachings definitely share a common textual source. As will become evident through the examples provided below, both these kinds of relationships can be identified with regard to the *Pañcaskandhaka(vibhāṣā)* and the other Abhidharma texts. One of my main concerns in this paper is to show that the relations between the texts under discussion are very heterogeneous and any attempt to clarify them requires a thorough comparative examination of the teachings presented in the texts.

A few years ago, facsimiles of the Sanskrit manuscripts of Vasubandhu's *Pañcaskandhaka* and its commentary by Sthiramati, the *Pañcaskandhakavibhāṣā*, were made available at the China Tibetology Research Center (中国藏学研究中心 *Zhōngguó zàngxué yánjiū zhōngxīn*) in Beijing. An edition of the *Pañcaskandhaka* by LI Xuezhū and Ernst STEINKELLNER has already appeared in print (LI & STEINKELLNER, 2008), and the critical and diplomatic editions of the *Pañcaskandhakavibhāṣā* will soon be published (KRAMER, forthcoming 1). After studying the sections on matter (*rūpa*) and mind (*viññāna*) of these texts in two publications (KRAMER, 2008, and KRAMER, forthcoming 2), I am now presenting an investigation of the section on the fourth *skandha*, the *saṃskāras*,² in which I compare the definitions of the *saṃskāras* provided in the *Pañcaskandhaka* to parallel explanations in the Abhidharma texts mentioned above, namely the *Abhidharmasamuccaya*, the *Abhidharmakośabhāṣya*, and the "Basic Section" of the *Yogācārabhūmi*. This comparison is supplemented with additional quotations from these works as found in Sthiramati's commentary on the *Pañcaskandhaka*, viz. the *Pañcaskandhakavibhāṣā*, and with citations from the *Abhidharmasamuccaya-bhāṣya*.

²A proper English rendering of *saṃskāra* as found in the *Pañcaskandhaka* is difficult, since when this text was composed, the two original meanings of the term, i.e., "impulses" and "all impermanent objects of experience," seem to have been intermingled in the course of time, and the concept of the *saṃskāras* became a "receptacle" for all those factors that could not be included in any other *skandha*, as for instance the "*saṃskāras* dissociated from mind" (*cittaviprayuktāḥ saṃskārāḥ*). I therefore leave the term untranslated in this paper.

2. The Section on *saṃskāras*

2.1 General Remarks

The original meaning of *saṃskāra* has been discussed in detail by Tilmann VETTER in his study of the utilization of the five *skandhas* in canonical sources (VETTER, 2000:27-63). According to VETTER, it is uncertain what exactly the early passages mean when they employ the (Pāli) term *saṅkhāra* or the related verb (*abhi*)*saṅkharoti*. VETTER demonstrates that the term *saṅkhāra* was used in two different ways in canonical sources: on one hand, it seems to point to external objects or even to all impermanent objects of experience in general; on the other hand, in a more specific sense, it refers to the factors that activate people to do something and activate life after death. Only very few canonical passages explain in detail what these factors are. The well known triad of passion (*rāga*), hatred (*dosa*), and delusion (*moha*) seems to be found often in this context. The explanation of the fourth *skandha* as the sixfold intention (*cetanā*), which in later texts is provided as the traditional interpretation of *saṃskāra*, seems to be a later (though still canonical) interpretation of the term. The clear distinction of harmful and benevolent impulses activating good and bad deeds or leading to rebirth in a good or bad place also appears to be a later stage of development in the usage of the term *saṃskāra*.

In Vasubandhu's *Pañcaskandhaka*, the characterization of the fourth *skandha* has reached an elaborate level, the *saṃskāras* being differentiated clearly into different classes, including the "factors associated with mind" (*caitasikā dharmāḥ* or *caitta*) and the "*saṃskāras* dissociated from mind" (*cittaviprayuktāḥ saṃskārāḥ*). A very similar treatment of the *saṃskāras* is found in the *Yogācārabhūmi* and the *Abhidharmasamuccaya*. In the *Abhidharmakośabhāṣya*, however, we find a different stage of development. There the *caittas* and *cittaviprayuktāḥ saṃskārāḥ* are not part of the definition of the fourth *skandha* in the first chapter, but are treated as separate categories in chapter two.³

2.2 Factors Associated with Mind (*Caitta*)

2.2.1 Classification of the *Caittas*

When we take a closer look at the classification of the factors associated with mind, we find some divergences between the texts under discussion. On one hand, the *Pañcaskandhaka* (*vibhāṣā*) enumerates six categories of *caitasikā dharmāḥ*:⁴

- (1) universal (*sarvatraga*)
- (2) bound to certain objects (*pratiniyataviṣaya*)
- (3) beneficial (*kuśala*)
- (4) contaminations (*kleśā*)
- (5) secondary contaminations (*upakleśā*)
- (6) factors that may be beneficial, detrimental, or neutral⁵

³ However, when explaining the fourth *skandha*, Vasubandhu mentions that the *caittas* and the *cittaviprayuktāḥ saṃskārāḥ* are actually to be incorporated in the *saṃskāra-skandha* (*AKBh* 11,; *tasmād avāśyam eṣāṃ saṃskāraskandhasaṃgraho 'bhyupagantavyaḥ*).

⁴ In the *Abhidharmasamuccaya* (*AS* 15_{3ff.}) and the *Yogācārabhūmi* (*Y* 11_{14ff.}), the *caittas* are not subdivided into classes, but the group of *caittas* mentioned there includes the same items arranged in more or less the same order as in the *Pañcaskandhaka*.

On the other hand, the *Abhidharmakośabhāṣya* gives five different classes of *caittas*, referring to them as (*mahā*)*bhūmikas*:⁶

- (1) factors of great extension (*mahābhūmika*)
- (2) beneficial factors of great extension (*kuśalamahābhūmika*)
- (3) factors of great extension, which are contaminations (*kleśamahābhūmika*)
- (4) detrimental factors of great extension (*akuśalamahābhūmika*)
- (5) factors whose extension is that of limited contaminations (*parīttakleśabhūmika*)

Subsequently, an additional group of factors is listed as:

- (6) undetermined (*aniyata*)

The first class of the *Abhidharmakośabhāṣya*, the *mahābhūmika* class, consists of factors that accompany every moment of mind (*AKBh* 54₁₉), and it is identical to the categories (1) "universal" (*sarvatraga*) and (2) "bound to certain objects" (*pratīniyataviśaya*) of the *Pañcaskandhaka*. These classes include the following *caittas*:⁷

Table A.

<i>AKBh</i>	<i>PSk(V), TrBh</i>	<i>AS</i>	<i>Y</i>
Class (1): 10 <i>mahābhūmikas</i>	Classes (1)-(2): 5 <i>sarvatraga</i> , 5 <i>pratīniyataviśaya</i>		
1. <i>vedanā</i> (feeling)	1. <i>sparsā</i> (contact)	[<i>cetanā</i>]	<i>manaskāra</i>
2. <i>cetanā</i> (intention)	2. <i>manaskāra</i> (attention)	[<i>vedanā</i>]	<i>sparsā</i>
3. <i>saṃjñā</i> (ideation)	[3. <i>vedanā</i> (feeling)]	[<i>saṃjñā</i>]	<i>vedanā</i>
4. <i>chanda</i> (wish)	[4. <i>saṃjñā</i> (ideation)]	<i>manaskāra</i>	<i>saṃjñā</i>
5. <i>sparsā</i> (contact)	5. <i>cetanā</i> (intention)	<i>sparsā</i>	<i>cetanā</i>
6. <i>matī</i> (determination) (= <i>prajñā</i> , discrimination)	1. <i>chanda</i> (wish)	<i>chanda</i>	<i>chanda</i>
7. <i>smṛti</i> (mindfulness)	2. <i>adhimokṣa</i> (conviction)	<i>adhimokṣa</i>	<i>adhimokṣa</i>
8. <i>manaskāra</i> (attention)	3. <i>smṛti</i> (mindfulness)	<i>smṛti</i>	<i>smṛti</i>
9. <i>adhimokṣa</i> (conviction)	4. <i>samādhi</i> (absorption)	<i>samādhi</i>	<i>samādhi</i>
10. <i>samādhi</i> (absorption)	5. <i>prajñā</i> (<i>TrBh: dhī</i>) (discrimination)	<i>prajñā</i>	<i>prajñā</i>

The five items *chanda*, *adhimokṣa*, *smṛti*, *samādhi*, and *prajñā* (= *matī*) are separated from the group of the ten *caittas* that accompany every moment of mind and

⁵ *PSkV*19b₆.

⁶ Some of the following names of *caitta* categories are already mentioned in earlier Abhidharma works. See WILLEMEN, DESSEIN & COX (1998:72 and 208f.).

⁷ The differences between the listings in these works are marked in bold below. The two factors *vedanā* (feeling) and *saṃjñā* (ideation) are, strictly speaking, also "factors associated with mind." But since they have already been explained as separate categories (i.e., as the second and the third *skandhas*), the *Pañcaskandhaka* and the *Abhidharma-samuccaya* exclude these two terms from their definitions of the *saṃskāras*. Therefore these two categories are mentioned below in square brackets.

categorized as factors "bound to certain objects." This alternative classification apparently indicates a Yogācāra innovation.

As for the remaining categories, the "beneficial factors of great extension" (*kuśalamahābhūmika*) comprise the same ten *saṃskāras* as the parallel section (3) "beneficial" (*kuśala*) in the *Pañcaskandhaka*, though the latter text adds an additional item:

Table B.

<i>AKBh</i>	<i>PSk(V), TrBh</i>	<i>AS</i>	<i>Y</i>
Class (2): 10 <i>kuśalamahābhūmikas</i>	Class (3): 11 <i>kuśala</i>		
1. <i>śraddhā</i> (trust)	1. <i>śraddhā</i> (trust)	<i>śraddhā</i>	<i>śraddhā</i>
2. <i>apramāda</i> (care)	2. <i>hrī</i> (shame in relation to oneself)	<i>hrī</i>	<i>hrī</i>
3. <i>praśrabdhi</i> (ease)	3. <i>apatrāpya</i> (shame in relation to others)	<i>apatrāpya</i>	<i>apatrāpya</i>
4. <i>upekṣā</i> (equanimity)	4. <i>alobha</i> (absence of craving)	<i>alobha</i>	<i>alobha</i>
5. <i>hrī</i> (shame in relation to oneself)	5. <i>adveṣa</i> (absence of hatred)	<i>adveṣa</i>	<i>adveṣa</i>
6. <i>apatrapā</i> (shame in relation to others)	6. <i>amoha</i> (absence of delusion)	<i>amoha</i>	<i>amoha</i>
7. (<i>alobha</i>) (absence of craving)	7. <i>vīrya</i> (energy)	<i>vīrya</i>	<i>vīrya</i>
8. (<i>adveṣa</i>) (absence of hatred)	8. <i>praśrabdhi</i> (ease)	<i>praśrabdhi</i>	<i>praśrabdhi</i>
9. <i>ahiṃsā</i> (non-harm)	9. <i>apramāda</i> (care)	<i>apramāda</i>	<i>apramāda</i>
10. <i>vīrya</i> (energy)	10. <i>upekṣā</i> (equanimity)	<i>upekṣā</i>	<i>upekṣā</i>
	11. <i>avihiṃsā</i> (non-harm)	<i>avihiṃsā</i>	<i>ahiṃsā</i>

Unlike the *Abhidharmakośabhāṣya*, the *Pañcaskandhaka* adds "absence of delusion" (*amoha*) to this category. This is remarkable, as Vasubandhu explains in the *Abhidharmakośabhāṣya* (*AKBh* 55₂₂) that *amoha* is not to be mentioned among the *kuśalamahābhūmikas*, because – being included in *prajñā* – it is already part of the first group, the *mahābhūmikas*, listed above in table A.

The *caittas* listed in the *Abhidharmakośabhāṣya* in groups (3) to (5) are all but one found in the *Pañcaskandhaka* among the "secondary contaminations" (*upakleśa*) of section (5):

Table C.

<i>AKBh</i>		<i>PSk(V), TrBh</i>	<i>AS</i>	<i>Y</i>
Class (3): 6 <i>kleśamahābhūmikas</i>		Class (5): 20 <i>upakleśas</i>		
(accepted)	(rejected)			
1. <i>moha</i> (delusion)	1. <i>āśraddhya</i> (absence of trust)	1. <i>krodha</i> (wrath)	<i>krodha</i>	<i>krodha</i>

2. <i>pramāda</i> (carelessness)	2. <i>kausīdya</i> (idleness)	2. <i>upanāha</i> (resentment)	<i>upanāha</i>	<i>upanāha</i>
3. <i>kausīdya</i> (idleness)	3. <i>muṣitasmr̥tītā</i> (loss of mindfulness)	3. <i>mraḥṣa</i> (concealment)	<i>mraḥṣa</i>	<i>mraḥṣa</i>
4. <i>āśraddhya</i> (absence of trust)	4. <i>vikṣepa</i> (distraction)	4. <i>pradāśa</i> (contentiousness)	<i>pradāśa</i>	<i>pradāśa</i>
5. <i>styāna</i> (dullness)	5. <i>avidyā</i> (ignorance)	5. <i>īrṣyā</i> (envy)	<i>īrṣyā</i>	<i>īrṣyā</i>
6. <i>uddhava</i> (excitement) (= <i>auddhatya</i>)	6. <i>asamprajanya</i> , (absence of mindfulness)	6. <i>mātsarya</i> (avarice)	<i>mātsarya</i>	<i>mātsarya</i>
	7. <i>ayoniso-manaskāra</i> (wrong attention)	7. <i>māyā</i> (deceit)	<i>māyā</i>	<i>māyā</i>
	8. <i>mithyādhi-mokṣa</i> (wrong conviction)	8. <i>śāṭhya</i> (guile)	<i>śāṭhya</i>	<i>śāṭhya</i>
	9. <i>auddhatya</i> (excitement)	9. <i>mada</i> (conceit)	<i>mada</i>	<i>mada</i>
	10. <i>pramāda</i> (carelessness)	10. <i>vihimsā</i> (harming)	<i>vihimsā</i>	<i>vihimsā</i>
Class (4): 2 <i>akuśalamahābhūmikas</i>				
1. <i>āhrīkya</i> (shamelessness in relation to oneself)		11. <i>āhrīkya</i> (shamelessness in relation to oneself)		<i>āhrīkya</i>
2. <i>anapatrapā</i> (shamelessness in relation to others)		12. <i>anapatrāpya</i> (shamelessness in relation to others)		<i>anapatrāpya</i>
Class (5): 10 <i>parīttakleśabhūmikas</i>				
1. <i>krodha</i> (wrath)		13. <i>styāna</i> (dullness)		<i>styāna</i>
2. <i>upanāha</i> (resentment)		14. <i>auddhatya</i> (excitement)		<i>auddhatya</i>
3. <i>śāṭhya</i> (guile)		15. <i>āśraddhya</i> (absence of trust)		<i>āśraddhya</i>
4. <i>īrṣyā</i> (envy)		16. <i>kausīdya</i> (idleness)		<i>kausīdya</i>
5. <i>pradāśa</i> (contentiousness)		17. <i>pramāda</i> (carelessness)		<i>pramāda</i>
6. <i>mraḥṣa</i> (concealment)		18. <i>muṣitasmr̥tītā</i> (loss of mindfulness)		<i>muṣitasmr̥tītā</i>
7. <i>matsara</i> (avarice)		19. <i>vikṣepa</i> (distraction)		<i>adhikṣepa</i> (read: <i>vikṣepa</i>)

8. <i>māyā</i> (deceit)	20. <i>asamprajanya</i> (absence of mindfulness)	<i>vikṣepa</i>	<i>asam-prajanya</i>
9. <i>mada</i> (conceit)			
10. <i>vihimsā</i> (harming)			

The only item among the three categories mentioned in the *Abhidharmakośabhāṣya* that does not occur in the *Pañcaskandhaka* is "delusion" (*moha*). This is possibly because *moha* – according to the *Abhidharmakośabhāṣya* – is a synonym of *avidyā* (*AKBh* 56₆) and the latter is one of the six *caittas* listed in the *Pañcaskandhaka* within the *kleśa* group. The other five are "passion" (*rāga*), "enmity" (*pratigha*), "pride" (*māna*), "(false) view" (*drṣṭi*), and "doubt" (*vicikitsā*) – none of these *kleśas* are mentioned in the *Abhidharmakośabhāṣya* list of *caittas*, but interestingly they are found together with *avidyā* as the six latent defilements (*anuśaya*) in the fifth chapter of the text:

Table D.

<i>AKBh</i>	<i>PSk(V), TrBh</i>	<i>AS</i>	<i>Y</i>
listed in chapter five as latent defilements (<i>anuśaya</i>)	Class (4): 6 <i>kleśas</i>		
	1. <i>rāga</i> (passion)	<i>rāga</i>	<i>rāga</i>
	2. <i>pratigha</i> (enmity)	<i>pratigha</i>	<i>pratigha</i>
	3. <i>māna</i> (pride)	<i>māna</i>	<i>avidyā</i>
	4. <i>avidyā</i> (ignorance)	<i>avidyā</i>	<i>māna</i>
	5. <i>drṣṭi</i> ([false] view)	<i>vicikitsā</i>	<i>drṣṭi</i>
	6. <i>vicikitsā</i> (doubt)	<i>drṣṭi</i>	<i>vicikitsā</i>

The four factors of the last group (6), "undetermined" (*aniyata*) or "factors that may be beneficial, detrimental, or neutral," are identical in the *Pañcaskandhaka* and the *Abhidharmakośabhāṣya*:

Table E.

<i>AKBh</i>	<i>PSk(V), TrBh</i>	<i>AS</i>	<i>Y</i>
Class (6): 4 <i>aniyata</i>	Class (6): 4 factors that may be beneficial, detrimental, or neutral		
1. <i>kaukrtya</i> (regret)	1. <i>kaukrtya</i> (regret)	<i>middha</i>	<i>kaukrtya</i>
2. <i>vitarka</i> (rough examination)	2. <i>middha</i> (languor)	<i>kaukrtya</i>	<i>middha</i>
3. <i>vicāra</i> (subtle investigation)	3. <i>vitarka</i> (rough examination)	<i>vitarka</i>	<i>vitarka</i>
4. <i>middha</i> (languor)	4. <i>vicāra</i> (subtle investigation)	<i>vicāra</i>	<i>vicāra</i>

The question which items are to be included in class (3) of the *Abhidharmakośabhāṣya* (table C above), viz. the *kleśamahābhūmika* group, seems to have been generally disputed at the time when Vasubandhu composed this text, as is evident from the author's reference to divergent opinions of the Abhidharma masters (*AKBh* 56_{10ff}). Vasubandhu accepts the following group of *kleśas*: "delusion" (*moha*), "carelessness" (*pramāda*), "idleness" (*kausīdya*), "absence of

trust" (*āśraddhya*), "dullness" (*styāna*), and "excitement" (*uddhava*). He explicitly rejects the alternative listing of ten *kleśamahābhūmikas* found in some Abhidharma works. This alternative list includes: 1. "absence of trust" (*āśraddhya*), 2. "idleness" (*kauśīdyā*), 3. "loss of mindfulness" (*muṣitasmṛtitā*), 4. "distraction" (*vikṣepa*), 5. "ignorance" (*avidyā*), 6. "absence of mindfulness" (*asamprajanya*), 7. "wrong attention" (*ayoniśomanaskāra*), 8. "wrong conviction" (*mithyādhimokṣa*), 9. "excite-ment" (*auddhatya*), and 10. "carelessness" (*pramāda*). Vasubandhu's rejection of the three items *muṣitasmṛtitā*, *vikṣepa*, and *asamprajanya* is remarkable insofar as these three *samskāras* are listed by Vasubandhu in his *Pañcaskandhaka* as being part of the *upakleśa* group (class 5). In the *Abhidharmakośabhāṣya*, Vasubandhu excludes these three *caittas* from his *kleśamahābhūmika* list, explaining that *muṣi-tasmṛtitā* is not different from contaminated (*kliṣṭa*) *smṛti* and that *vikṣepa* is nothing but contaminated *samādhi* (*AKBh* 56₁₅).⁸ Following this assignment, all three are to be found in the first category of *mahābhūmikas*. The same applies to the other two *caittas* listed in the alternative group of *kleśamahābhūmikas* (*AKBh* 56_{13f}): *ayoniśo-manaskāra*, which can be identified with *manaskāra*, and *mithyādhī-mokṣa*, which, most probably, has to be regarded as part of *adhimokṣa*. It is notable that these two *caittas* are – in contrast to *muṣitasmṛtitā*, *vikṣepa*, and *asam-prajanya* – not mentioned in Vasubandhu's *Pañcaskandhaka*.⁹

It is also remarkable that in the *Abhidharmasamuccaya* most of the twenty secondary contaminations and the four factors that may be beneficial, detrimental, or neutral are subordinated under the four factors "enmity" (*pratigha*), "passion" (*rāga*), "hatred" (*dveṣa*), and "delusion" (*moha*). It is interesting to note that neither *dveṣa* nor *moha* are mentioned in the *caitta* list of the *Abhidharmasamuccaya*. As already indicated above, the lack of *moha* might be explained by the fact that *moha* is a synonym of *avidyā*. The reason for not mentioning *dveṣa* could be the latter's close resemblance to *pratigha*.¹⁰ The mentioning of both terms, *pratigha* and *dveṣa*, side by side within the group of the four superordinate categories is probably due to the merging of two originally independent systems.

Fourteen of the nineteen subordinated factors are ascribed to a single category, whereas five are said to be part of two or even three factors:

Table F. The system in *AS* of subordinating most of the 20 *upakleśas* and the 4 factors that may be beneficial, detrimental, or neutral under the four factors *pratigha*, *rāga*, *dveṣa*, and *moha*.

part of <i>pratigha</i> (enmity)	<i>vihimsā</i> (harming), <i>krodha</i> (wrath), <i>upanāha</i> (resentment), <i>pradāśa</i> (contentiousness)
part of <i>rāga</i> (passion)	<i>mātsarya</i> (avarice), <i>mada</i> (conceit), <i>auddhatya</i> (excitement); <i>māyā</i> (deceit), <i>śāṭhya</i> (guile); <i>vikṣepa</i> (distraction), <i>āhrikyā</i> (shamelessness in relation to oneself), <i>anapatrāpya</i> (shamelessness in relation to others)

⁸ Although Vasubandhu does not explicitly assign *asamprajanya* to any of the *mahābhūmikas* of the first group, he most probably identifies it with contaminated *prajñā*.

⁹ A list of *upakleśas* included in the *Viniścayasamgrahaṇī* also mentions *mithyādhī-mokṣa* and, additionally, *mithyācchanda* ("wrong wish"). See AHN (2003:228, n. 244, and 229, n. 249).

¹⁰ This assumption is supported by the fact that the opposite of hatred, i.e., *adveṣa*, is defined in the *Abhidharmasamuccaya* as "absence of anger" (*anāghāta*), from which it can be concluded that *āghāta* would be a synonym of *dveṣa*. As *āghāta* is also mentioned as a synonym of *pratigha* in the *Abhidharmasamuccaya*, the meanings of *pratigha* and *dveṣa* seem to be very similar.

part of <i>dveṣa</i> (hatred)	<i>īṣyā</i> (envy); <i>vikṣepa</i> (distraction), <i>āhrikyā</i> (shamelessness in relation to oneself), <i>anapatrāpya</i> (shamelessness in relation to others)
part of <i>moha</i> (delusion)	<i>mraṁṣa</i> (concealment), <i>kaukr̥tya</i> (regret), <i>styāna</i> (dullness), <i>āśraddhya</i> (absence of trust), <i>kausīdyā</i> (idleness), <i>middha</i> (languor); <i>māyā</i> (deceit), <i>śāṭhya</i> (guile); <i>vikṣepa</i> (distraction), <i>āhrikyā</i> (shamelessness in relation to oneself), <i>anapatrāpya</i> (shamelessness in relation to others)

Neither in the *Pañcaskandhaka*, the *Yogācārabhūmi*, nor the *Abhidharmakośabhāṣya* are the *caittas* categorized in such a way. Sthiramati sporadically mentions parallel ascriptions in his commentary to the *Pañcaskandhaka*, probably quoting them from the *Abhidharmasamuccaya*.¹¹ While the *Abhidharmasamuccaya* thus subordinates 17 of the *upakleśas* and 2 of the category of factors that may be beneficial, detrimental, or neutral to the four categories delineated above, there still remain three *caittas* of the *upakleśa* group and two *caittas* of the category of factors that may be beneficial, detrimental, or neutral, which are not assigned to any of the four above categories. The five unassigned *caittas* are carelessness (*pramāda*), absence of mindfulness (*asamprajanya*), loss of mindfulness (*muṣīta-smṛtītā*), rough examination (*vitarka*), and subtle investigation (*vicāra*). As for the first of them, *pramāda*, it is explained to be based (*nīśritya*) on *lobha* ("craving," being closely related to *rāga*), *dveṣa*, and *moha* and to be accompanied by idleness (*kausīdyā*). The remaining four factors are not described to be part of or to be based on any other category. They seem, however, to be regarded as particular forms of *smṛti*, *prajñā*, and *cetanā*.

Most of the factors found in classes (3) to (6) of the *Abhidharmakośabhāṣya* (tables C-E above) are also listed in the fifth chapter of the text as the ten "fetters" (*pariyavasthāna*) and the six "defilements [consisting in] the contaminations" (*kleśamala*):

Table G.

<i>AKBh</i>
10 <i>pariyavasthānas</i>
1. <i>āhrikyā</i> (shamelessness in relation to oneself)
2. <i>anapatrāpya</i> (shamelessness in relation to others)
3. <i>īṣyā</i> (envy)
4. <i>mātsarya</i> (avarice)
5. <i>uddhava</i> (excitement)
6. <i>kaukr̥tya</i> (regret)
7. <i>styāna</i> (dullness)
8. <i>middha</i> (languor)
9. <i>krodha</i> (wrath)
10. <i>mraṁṣa</i> (concealment)
6 <i>kleśamalas</i>

¹¹ See his comments on *vihiṁsā*, *pradāśa*, *mātsarya*, *auddhatya*, *śāṭhya*, *styāna*, and *middha*.

1. <i>māyā</i> (deceit)
2. <i>śāṭhya</i> (guile)
3. <i>mada</i> (conceit)
4. <i>pradāśa</i> (contentiousness)
5. <i>upanāha</i> (resentment)
6. <i>vihiṃsā</i> (harming)

2.2.2 Comparison

In the following, I compare the definitions of the *caittas* as provided in the *Pañcaskandhaka* (*vibhāṣā*), the *Abhidharmasamuccaya*, the "Basic Section" of the *Yogācārabhūmi*, and the *Abhidharmakośabhāṣya*. It can generally be assumed that the formulations of the definitions of certain terms and concepts in Abhidharmic texts follow a standardized model, the younger works adopting – at least parts of – the formulations to be found in preceding scriptures. Thus, it is not surprising that Vasubandhu also employs material from other Abhidharmic sources in the *Pañcaskandhaka* and that Sthiramati supplements further quotations in his commentary. However, some questions regarding Vasubandhu's and Sthiramati's way of dealing with their sources remain unanswered: What were Vasubandhu's (and Sthiramati's) criteria in adopting a certain definition of a term from an older source and neglecting another? Are the innovations found in Vasubandhu's text concepts newly developed by himself, or do they originate from a source unknown to us? Which conclusions can we generally draw from the analysis of an author's treatment of older material? Was it considered appropriate if the author modified and restyled the traditional explanations? It is beyond the scope of the present paper to answer all these larger questions, but the comparative presentation of the definitions of the *samskāras* given in the following is intended to provide a well-founded point of departure for future research, giving a rough overview of the possible relations between the texts under discussion.

The explanations listed below are classified into four different categories. It has been attempted to assign every *samskāra* to a single category, even though this classification is not always unambiguous, as some of the definitions can be applied to more than one category. In spite of this overlap, it appeared reasonable to put the definitions into a structured order, which might help to understand the relations between the texts.

Some of the disagreements documented below result merely from the application of synonyms, as for instance in the definition of *sparsā*, in which Vasubandhu uses the term "contact" (*samavāya*) in the *Pañcaskandhaka*, whereas the *Abhidharmasamuccaya*, the *Yogācārabhūmi*, and the *Abhidharmakośabhāṣya* have "encounter" (*sannipāta*) in the same context. Although differences of this kind are of no relevance to the contents of the definitions, they have been accounted for in the comparison in order to point out variations in the wording and are emphasized below by dashed underlining.

Four distinct patterns of relationship can be ascertained among the texts:¹²

¹² The passages are found in *PSk* 5₄-13₁₀; *AS* 15₃₇-18₁₇; *Y* 60₁₋₉ and 162₁₁-164₂; *AKBh* 54₂₀-61₁₅, 281₁₉-282₁₀, 284₂₃-285₄, and 312₁₁-313₁₆. Emendations to the Sanskrit text due to the application of the classical rules of *sandhi* are not reported.

- 1) notable disagreements between *PSk* and *AKBh*
- 2) notable disagreements between *PSk* and *AS* and/or *Y*
- 3) notable disagreements between *PSk* and *AS*, *Y*, *AKBh*
- 4) no or minor disagreements

In the following, the definitions of the *caittas* of the six classes found in the *Pañca-skandhaka* will be listed under each of these four categories.¹³

1) Notable disagreements (marked in bold) between *PSk* and *AKBh*

Universal (*sarvatraga*) *caittas* and *caittas* bound to certain objects (*pratiniyata-visaya*):

adhimokṣa, conviction:

<i>PSk</i>	<i>nīścīte vastuni tathāivādvadhāraṇam</i> (certainty that a determined object [exists] in just this manner)
<i>AS</i>	<i>nīścīte vastuni yathānīścayaṃ dhāraṇā</i> (certainty that a determined object [exists] in the determined manner)
<i>Y</i>	<i>yan nīścīte vastuni tatra tatra tadanugāvadhāraṇasaktiḥ</i> (capability of being certain with regard to an object, accompanying the [mind and the universal <i>caittas</i>] here and there)
<i>AKBh</i>	<i>adhimuktiḥ</i> (confidence)

Beneficial (*kuśala*) *caittas*:¹⁴

apatrāpya, shame in relation to others:

<i>PSk</i>	<i>lokaṃ adhipatim kṛtvāvadyena lajjā</i> (embarrassment about a fault being related to common people)
<i>AS</i>	<i>paraṭo 'vadyena lajjanā</i> (embarrassment about a fault being related to others)
<i>Y</i>	—
<i>AKBh</i>	—

¹³ The English translations of the quotations from *AS* and *AKBh* provided below are based on the translations contained in PRUDEN (1988:189-202; 1989:776-785 and 842-844) and in BOIN-WEBB (2001:8-18). On several occasions, I have modified the translations when I considered it necessary.

¹⁴ No definitions of the beneficial *caittas* are included in *Y*.

praśrabdhi, ease:

<i>PSk</i>	<i>dauṣṭhulyapratipakṣaḥ kāyacittakarmanyatā</i> (antidote to badness, flexibility of body and mind)
<i>AS</i>	<i>kāyacittadauṣṭhulyānāṃ pratipraśrabdheḥ kāyacittakarmanyatā</i> (flexibility of body and mind [acquired] by means of the ease of the badness of body and mind)
<i>Y</i>	—
<i>AKBh</i>	<i>cittakarmanyatā</i> ¹⁵ (flexibility of mind)

upekṣā, equanimity:

<i>PSk</i>	<i>sa evālobho yāvad vīryam, yān nisṛitya cittasamatāṃ cittaprasaṭhatāṃ</i> <i>cittānābhogātāṃ ca pratilabhate, yayā nirvāsīteṣu kliṣṭeṣu dharmeṣv</i> <i>asaṅkliṣṭavīhārī bhavati</i> (it is [the four, beginning with] absence of craving up to energy, based on which one attains equality, tranquility, ¹⁶ and effortlessness of the mind and through which one remains in an uncontaminated state, after the contaminated factors have been removed)
<i>AS</i>	<i>savīryakān alobhādvēṣāmohān nisṛitya yā saṅkliṣṭavīhāravairodhikī</i> <i>cittasamatā cittaprasaṭhatā cittasyānābhogāvasthitatā</i> (equality, tranquility, and effortlessness of the mind which is based on absence of craving, hatred, and delusion being accompanied by energy and which is opposed to contaminated states)
<i>Y</i>	—
<i>AKBh</i>	<i>cittasamatā cittānābhogatā</i> (equality and effortlessness of the mind)

Contaminations (*kleśā*):

atimāna, great pride:

<i>PSk</i>	<i>sadṛśāc chreyān asmi śreyasā vā sadṛśa iti yā cittasyonnatīḥ</i> (inflation of the mind [of someone who thinks] "I am superior" with regard to an equal or "I am equal" with regard to a superior)
<i>AS</i>	—
<i>AS_T</i> (94b ₂)	<i>mtshungs pa bas che ba'am che ba dang mtshungs so snyam du sems</i> <i>khengs pa gang yin pa'o</i> (<i>sadṛśāc chreyān asmi śreyasā vā sadṛśa iti yā cittasyonnatīḥ</i>) ¹⁷ (inflation of the mind [of someone who thinks] "I am superior" with regard to an equal or "I am equal" with regard to a superior)

¹⁵ This definition is followed by a discussion of the question whether *kāyakarmanyatā* ("flexibility of body") is also to be mentioned in connection with the explanation of *praśrabdhi*. See *AKBh* 55_{9ff.}

¹⁶ On *prasaṭha/prasaṭha* (Tib. *rnal du 'dug pa*), see NAGAO (1991:97f.), who translates "tranquil flow."

¹⁷ PRADHAN (*AS** 45_{7f.}) reconstructs: *sadṛśāt śreyān asmi śreyasā sadṛśa 'smīti vā yā cittasyonnatīḥ*.

<i>Y</i>	—
<i>AKBh</i>	<i>śamād viśiṣṭo 'smīti</i> ([inflation of someone who thinks] "I am superior" with regard to an equal)

Secondary contaminations (*upakleśa*) and the four factors that may be beneficial, detrimental, or neutral:¹⁸

pramāda, carelessness:

<i>PSk</i>	<i>yai rāgadveśamohakausīdyaiḥ kleśāc cittaṃ na rakṣati kuśalaṃ ca na bhāvayati</i> ¹⁹ (one does not protect the mind from contaminations because of passion, hatred, delusion, and idleness, and does not cultivate the beneficial)
<i>AS</i>	<i>sa kausīdyān lobhadveśamohān nīritya kuśalānāṃ dharmāṇāṃ abhāvanā sāravebhyaś ca dharmebhyaś cetaso 'nārakṣā</i> (non-cultivation of beneficial factors, which is based on craving, hatred, and delusion being accompanied by idleness, and non-protection of the mind against impure factors)
<i>Y</i>	—
<i>AKBh</i>	<i>kuśalānāṃ dharmāṇāṃ abhāvanā, apramādavipakṣo dharmāḥ</i> (non-cultivation of beneficial factors, a factor which is the opposite of care)

asamprajanya, absence of mindfulness:

<i>PSk</i>	<i>kleśasamprayuktā prajñā kāyavāgmanahpraçāreṣy asamviditavihāritā</i> (discrimination associated with contaminations, a state lacking awareness of the actions of body, speech, and mind)
<i>AS</i>	<i>kleśasamprayuktā prajñā yayāsamviditā kāyavākçittacaryā</i> ²⁰ <i>pravartate</i> (discrimination associated with contaminations, by means of which involuntary actions of body, speech, and mind arise)
<i>Y</i>	—
<i>AKBh</i>	—

vitarka, rough examination:

<i>PSk</i>	<i>paryeṣako manojalpaś cetanāprajñāviśeṣaḥ</i> / <i>yā cittasyaudārikatā</i> (investigative mental verbalization, a particular kind of intention or discrimination, grossness of the mind)
<i>AS</i>	<i>cetanāṃ vā nīritya prajñāṃ vā paryeṣako manojalpaḥ</i> / <i>sā ca cittasyaudārikatā</i> (investigative mental verbalization based on intention or discrimination, grossness of the mind)

¹⁸ No definitions of the secondary contaminations are included in *Y*.

¹⁹ Although the contents of this definition are very similar to the explanation in *AS*, the variations in the formulations are remarkable.

²⁰ *PSk V 39b*: *kāyavākçittacaryā*.

<i>Y</i>	—
<i>AKBh</i>	<i>cittaudārikatā</i> (grossness of the mind)

vicāra, subtle investigation:

<i>PSk</i>	<i>pratyavekṣako manojalpas tathaiṅva</i> / <i>yā cittasya sūkṣmatā</i> (analyzing mental verbalization, also [a particular kind of intention or discrimination], subtlety of the mind)
<i>AS</i>	<i>cetanāṃ vā nisrītya prajñāṃ vā pratyavekṣako manojalpaḥ</i> / <i>sā ca cittasya sūkṣmatā</i> (analyzing mental verbalization based on intention or discrimination, subtlety of the mind)
<i>Y</i>	—
<i>AKBh</i>	<i>cittasūkṣmatā</i> (subtlety of the mind)

2) Notable disagreements (marked in bold) between *PSk* and *AS* and/or *Y*

Universal (*sarvatraga*) *caittas* and *caittas* bound to certain objects (*pratiniyata-viśaya*):
(none)

Beneficial (*kuśala*) *caittas*:

śraddhā, trust:

<i>PSk</i>	<i>karmaphalasatyaratneṣv abhisampratyayaś cetasaḥ prasādaḥ</i> (firm belief [and] clarity of the mind toward karma, [its] results, the [four] truths, and the [three] jewels)
<i>AS</i>	<i>astitvaguṇavattvaśakyatveṣv abhisampratyayaḥ prasādo 'bhilāṣaḥ</i> (firm belief, clarity, [and] aspiration toward that which exists, toward that which possesses virtues, and toward the capabilities)
<i>Y</i>	—
<i>AKBh</i>	<i>cetasaḥ prasādaḥ</i> / (clarity of the mind); (view of "others" [<i>apare</i>]:) <i>satyaratnakarma-phalābhisampratyayaḥ</i> (firm belief in the [four] truths, the [three] jewels, karma, and [its] results)

Contaminations (*kleśā*):
(none)

Secondary contaminations (*upakleśā*) and the four factors that may be beneficial, detrimental, or neutral:

mraṅka, concealment:

<i>PSk</i>	<i>ātmano</i> 'vadyapracchādanā (hiding of one's own faults)
<i>AS</i>	<i>samyakcoditasya mohāṃśikā</i> vadyapracchādanā (hiding of faults by someone who has been justly accused; it is part of delusion)
<i>Y</i>	—
<i>AKBh</i>	<i>avadyapracchādanam</i> (hiding of faults)

īrṣyā, envy:

<i>PSK</i>	<i>parasampattau cetaso vyāroṣaḥ</i> (anger of the mind with regard to the success of others)
<i>AS</i>	<i>lābhasatkārādhyavasitasya parasampattiviśeṣe dveṣāṃśiko</i> ²¹ <i>'marṣakṛtāś cetaso vyāroṣaḥ</i> (anger of the mind aroused by intolerance of someone who desires gains and honors with regard to the extraordinary success of others; it is part of hatred)
<i>Y</i>	—
<i>AKBh</i>	<i>parasampattau cetaso vyāroṣaḥ</i> (anger of the mind with regard to the success of others)

mada, conceit:

<i>PSk</i>	<i>svasampattau raktasyoddharṣaś cetasaḥ paryādānaṃ</i> (joy of someone who is excited about his own success, abolition of the mind)
<i>AS</i>	<i>ārogyaṃ vāgamyā yauvanaṃ vā, dīrghāyuskalakṣaṇaṃ vopalabhyānyatamānyatamāṃ vā sāsravāṃ sampattiṃ rāgāṃśikaṃ nandīsaumanasyam</i> (joy and cheerfulness arising from health, youth, from a sign of longevity, or acquired from any impure success; it is part of passion)
<i>Y</i>	—
<i>AKBh</i>	<i>svadharme raktasya paryādānaṃ tu cetasaḥ</i> (abolition of the mind of someone who is excited about his own qualities)

auddhatya, excitement:

<i>PSk</i>	<i>çittasyāvyupaśamaḥ</i> (restlessness of the mind)
<i>AS</i>	<i>śubhanimittam anusarato rāgāṃśikaś</i> ²² <i>cetaso</i> 'vyupaśamaḥ (restlessness of the mind in someone who pursues a pleasant object; it is part of passion)
<i>Y</i>	—

²¹ *PSk* V 37a₃: *lābhasatkāraḥ kulaśīlaśrutādīn guṇān upalabhya dveṣāṃśikaḥ*.

²² *PSk* V 39a₂: *rāgāṃśikaḥ*.

<i>AKBh</i>	<i>cetaso 'vyupaśamaḥ</i> (restlessness of the mind)
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kaukṛtya, regret:

<i>PSk</i>	<i>cetaso vipratīsāraḥ</i> (repentance of the mind)
<i>AS</i>	<i>yad abhipretānabhipretaṃ kāraṇākāraṇam</i> (read: <i>kāraṇākāraṇam</i>) <i>āgamaḥ mohāṃśīkaś cetaso vipratīsāraḥ, kuśalam akuśalam avyākṛtam,</i> <i>kāle 'kāle, yuktam ayuktaṃ ca</i> ²³ (repentance of the mind arising from intentional or not intentional [actions] that were done or not done in relation to something beneficial, detrimental, [or] neutral, done at the right time [or] at the wrong time, something appropriate or inappropriate; it is part of delusion)
<i>Y</i>	—
<i>AKBh</i>	<i>cetaso vipratīsāraḥ</i> (repentance of the mind)

3) Notable disagreements (marked in bold) between *PSk* and *AS*, *Y*, *AKBh*²⁴

Universal (*sarvatraga*) *caittas* and *caittas* bound to certain objects (*pratiniyata-viśaya*):

sparsā, contact:

<i>PSk</i>	<i>trikaṣaṃavāye paricchedaḥ</i> (determination [of the change of the sense faculties] in the moment of contact of the three [<i>indriya</i> , <i>viśaya</i> , and <i>vijñāna</i>])
<i>AS</i>	<i>trikaṣaṇṇipāta indriyavikāraparicchedaḥ</i> (determination of the change of the sense faculties in the moment of the encounter of the three [<i>indriya</i> , <i>viśaya</i> , and <i>vijñāna</i>])
<i>Y</i>	<i>trikaṣaṇṇipātaḥ</i> (encounter of the three [<i>indriya</i> , <i>viśaya</i> , and <i>vijñāna</i>])
<i>AKBh</i>	<i>indriyaviśayavijñānasannipātaḥ sprṣṭiḥ</i> (touch arisen from the encounter of the sense faculty, the object, and perception)

²³ *PSkV* 40a₁: *kuśalam akuśalam avyākṛtaṃ kāle cākāle* (read: '*kāle*) *yuktam ayuktaṃ ca*.

²⁴ In the following section, passages in *AS*, *Y*, and *AKBh* are marked, which differ from *PSk*. In the quotations from the latter, disagreements with *AS*, *Y*, or *AKBh* are highlighted. Divergences between *AS*, *Y*, and *AKBh* have not been taken into consideration.

cetanā, intention:

<i>PSk</i>	<i>guṇato doṣato 'nubhayataś cittaḥhisamskāro manaskarma</i> (activating the mind [or] mental activity in relation to the virtuous, unvirtuous, and neither [virtuous] nor [unvirtuous])
<i>AS</i>	<i>cittāḥhisamskāro manaskarma</i> (activating the mind [or] mental activity)
<i>Y</i>	<i>cittāḥhisamskāraḥ</i> (activating the mind)
<i>AKBh</i>	<i>cittāḥhisamskāro manaskarma</i> (activating the mind [or] mental activity)

chanda, wish:

<i>PSk</i>	<i>abhiprete vastuny abhilāṣaḥ</i> (craving for the desired object)
<i>AS</i>	<i>īpsite vastuni tattadupasamhatā kartukāmatā</i> (the desire for action [directed at] a desired object, connected to this or that [mind and these or those universal <i>caittas</i>])
<i>Y</i>	<i>yad īpsite vastuni tatra tatra tadanugā kartukāmatā</i> (the desire for action [directed at] the desired object, accompanying the [mind and the universal <i>caittas</i>] here and there)
<i>AKBh</i>	<i>kartr-</i> (read: <i>kartu-</i>) <i>kāmatā</i> (the desire for action)

smṛti, mindfulness:

<i>PSk</i>	<i>samstute vastuny asampramośaś cetaso 'bhilapanatā</i> (non-loss [and] fixing of a familiar object by the mind) ²⁵
<i>AS</i>	<i>samstute vastuni cetaso 'sampramoṣaḥ</i> (the mind's non-loss of a familiar object)
<i>Y</i>	<i>yat samstute vastuni tatra tatra tadanugābhilapanā</i> (fixing of a familiar object, which accompanies the [mind and the universal <i>caittas</i>] here and there)
<i>AKBh</i>	<i>ālambanāsampramoṣaḥ</i> (non-loss of an object)

samādhi, absorption:

<i>PSk</i>	<i>upaparīkṣye vastuni cittasyaikāgratā</i> (concentration of the mind on the object to be investigated)
<i>AS</i>	<i>upaparīkṣye vastuni cittasyaikāgratā</i> (concentration of the mind on the object to be investigated)
<i>Y</i>	<i>yat parīkṣye vastuni <tatra tatra> tadanugam upanidhyānasamñisṛitam cittaikāgryam</i> (concentration of the mind on the object to be investigated, which accompanies the [mind and the universal <i>caittas</i>] here and there and which is based on reflection)
<i>AKBh</i>	<i>cittasyaikāgratā</i> (concentration of the mind)

²⁵ On the translation of *asampramoṣa* and *abhilapanatā*, see COX (1992:83).

prajñā, discrimination:

<i>PSK</i>	<i>tatraiva</i> (= <i>upaparīkṣye vastuni</i>) <i>pravīcayo yogāyogavihito 'nyathā ca</i> (correct, incorrect, and other examination [of the object to be investigated])
<i>AS</i>	<i>upaparīkṣya eva vastuni dharmāṇām pravīcayaḥ</i> (examination of the qualities of the object to be investigated)
<i>Y</i>	<i>yat parīkṣya eva vastuni tatra tatra tadanugo dharmāṇā</i> (read: <i>dharmāṇām</i>) <i>pravīcayo yogavihītaḥ vāyogavihītaḥ vā naiva yogavihītaḥ</i> <i>nāyogavihītaḥ</i> (correct, incorrect, or neither correct nor incorrect examination of the qualities of the object to be investigated, which accompanies the [mind and the universal <i>caittas</i>] here and there)
<i>AKBh</i>	<i>matīḥ prajñā dharmapravīcayaḥ</i> (discrimination is determination, the examination of the qualities)

Beneficial (*kuśala*) *caittas*:

hrī, shame in relation to oneself:

<i>PSK</i>	<i>ātmānaṃ dharmam vādhipatim kṛtvāvadyena lajjā</i> (embarrassment about a fault being related to oneself or the doctrine)
<i>AS</i>	<i>svayaṃ avadyena lajjanā</i> (embarrassment about a fault being related to oneself)
<i>Y</i>	—
<i>AKBh</i>	—

alobha, absence of craving:

<i>PSK</i>	<i>lobhapratipakṣo nirvid anāgrahaḥ</i> (antidote to craving, disgust, absence of attachment)
<i>AS</i>	<i>bhave bhavopakaraṇeṣu vānāsaktiḥ</i> ²⁶ (non-attachment to existence or everyday necessities)
<i>Y</i>	—
<i>AKBh</i>	—

adveṣa, absence of hatred:

<i>PSK</i>	<i>dveṣapratipakṣo maitrī</i> (antidote to hatred, benevolence)
<i>AS</i>	<i>sattveṣu duḥkhe duḥkhashānīyeṣu ca dharmeṣv anāghātaḥ</i> (absence of anger with regard to living beings, suffering, and the factors belonging to suffering)
<i>Y</i>	—
<i>AKBh</i>	—

²⁶ *PSKV26a₁: bhave bhavopakaraṇeṣu cānāsaktiḥ.*

amoha, absence of delusion:

<i>PSk</i>	<i>mohapratipakṣo yathābhūtasampratipattiḥ</i> (antidote to delusion, understanding of true reality)
<i>AS</i>	<i>vipākato vāgamato vādhigamato vā jñānaṃ pratisamkhyā</i> (knowledge [and] discernment [originating] from ripening, authoritative scriptures, or examination)
<i>Y</i>	—
<i>AKBh</i>	—

vīrya, energy:

<i>PSk</i>	<i>kausīdyapratipakṣaḥ kuśale cetaso 'bhyutsāhaḥ</i> (antidote to idleness, effort of the mind toward the beneficial)
<i>AS</i>	<i>kuśale cetaso 'bhyutsāhaḥ sannāhe vā prayoge vālinatve vāvyāvṛttau vāsamtuṣṭau vā</i> (effort of the mind toward the beneficial, either in the preparation, or in the practice, or the absence of dispiritedness, or in irreversibility, or in dissatisfaction)
<i>Y</i>	—
<i>AKBh</i>	<i>cetaso 'bhyutsāhaḥ</i> (effort of the mind)

apramāda, care:

<i>PSk</i>	<i>pramādapratipakṣo 'lobho yāvad vīryam, yān niśrityākuśalān dharmān prajahāti tatpratipakṣāms ca kuśalān dharmān bhāvayati</i> (antidote to carelessness, [the four, beginning with] absence of craving up to energy, based on which one gives up the detrimental factors and cultivates the beneficial factors, which are their antidotes)
<i>AS</i>	<i>savīryakān alobhādveṣāmohān niśritya yā kuśalāṇāṃ dharmāṇāṃ bhāvanā sāsravebhyaś ca dharmebhyaś cittārakṣā</i> (cultivation of beneficial factors based on absence of craving, hatred, and delusion accompanied by energy and protection of the mind against impure factors)
<i>Y</i>	—
<i>AKBh</i>	<i>kuśalāṇāṃ dharmāṇāṃ bhāvanā</i> (cultivation of beneficial factors)

avihiṃsā, non-harming:

<i>PSk</i>	<i>vihīṃsāpratipakṣaḥ karuṇā</i> (antidote to harming, compassion)
<i>AS</i>	<i>adveṣaikāṃśikā²⁷ karuṇatā</i> (compassion which is part of the absence of hatred)
<i>Y</i>	—
<i>AKBh</i>	<i>aviheṭhanā</i> (non-cruelty)

²⁷ *PSkV29a₁: adveṣāṃśaḥ.*

Contaminations (*kleśā*):*rāga*, passion:

<i>PSk</i>	<i>pañcasūpādānaskandheṣu sneho 'dhyavasānam</i> (affection [and] clinging to the five constituents of appropriation)
<i>AS</i>	<i>traidhātuko 'nunayaḥ</i> (attachment belonging to the [world of] the three spheres)
<i>Y</i>	<i>asatpuruṣa <saṃ> sevām āgamyāsaddharmaśravaṇam ayoniśo- manaskāram naihsargikaṃ vā smṛtisampramoṣaṃ yad bahirdhā <vā> dhyātmaṃ vā nirdhāritaṃ <vānirdhāritaṃ ve> śṭaviṣayādhyavasānam</i> ²⁸ (explicit or inexplicit affection to desired objects, outside or inside [oneself], due to association with bad people, to hearing bad doctrines, to wrong attention, or due to spontaneous ²⁹ loss of mindfulness)
<i>AKBh</i>	—

pratigha, enmity:

<i>PSk</i>	<i>sattveṣv āghātaḥ</i> (anger toward living beings)
<i>AS</i>	<i>sattveṣu duḥkhe duḥkhasthānīyeṣu ca dharmeṣv āghātaḥ</i> (anger toward living beings, suffering, and the factors belonging to suffering)
<i>Y</i>	<i>asatpuruṣa <saṃ> sevām āgamyāsaddharmaśravaṇam ayoniśo- manaskāram naihsargikaṃ vā smṛtisampramoṣaṃ yādhyātmaṃ ba- hirdhādhyātmaṃ (read: yo bahirdhā vādhyātmaṃ for yādhyātmaṃ bahirdhādhyātmaṃ) vā nirdhārito <vā> nirdhārito vāniṣṭaviṣaya- pratighātaḥ</i> ³⁰ (explicit or inexplicit enmity toward undesired objects, outside or inside [oneself], due to association with bad people, to hearing bad doctrines, to wrong attention, or due to spontaneous loss of mindfulness)
<i>AKBh</i>	—

māna, pride (general definition):

<i>PSk</i>	<i>sapta mānāḥ māno 'timāno mānātimāno 'smimāno 'bhimāna ūnamāno mithyāmānaś ca</i> (seven [kinds of] pride: pride, great pride, pride greater than pride, the notion "I am [this <i>skandha</i>]," extreme pride, pride of not enough [modesty], and false pride)
<i>AS</i>	<i>satkāyadr̥ṣṭisannīrayeṇa cīttasyonnatīḥ</i> ³¹ (inflation of the mind based on the <i>satkāyadr̥ṣṭī</i>)
<i>AS_T</i> (94 _{af})	<i>nga rgyal bdun te nga rgyal dang che ba'i nga rgyal dang nga rgyal las kyang nga rgyal dang nga'o snyam pa'i nga rgyal dang mngon pa'i nga</i>

²⁸ For the emendations, see AHN (2003:66).²⁹ For this translation, see AHN (2003:171f., n. 32).³⁰ For the emendations, see AHN (2003:66).³¹ *PSkV* 29b_{6f}: *satkāyadr̥ṣṭisannīrayeṇa pravartate | cīttasya connatīlakṣaṇaḥ*.

	<p><i>rgyal dang / cung zad snyam pa'i nga rgyal dang / log pa'i nga rgyal lo </i> (* <i>sapta mānāḥ / māno 'timāno mānātimāno 'smimāno 'bhimāna ūnamāno mithyāmānaś ca</i>)³² (seven [kinds of] pride: pride, great pride, pride greater than pride, the notion "I am [this <i>skandha</i>]," extreme pride, pride of not enough [modesty], and false pride)</p>
Y	<p><i>asatpuruṣa <saṃ>sevām āgamyāsaddharmaśravaṇam ayoniśo- manaskāram naihsargikam vā smṛtisampramoṣam āgamyā yā <bahirdhā vā>dhyātmaṃ <vā> nirdhāritā <vā>nirdhāritā voccanīcatāyām hīnapraṇītatāyām ca unnatīḥ</i>³³ (explicit or inexplicit inflation, outside or inside [oneself], with regard to [someone] being higher or lower or being inferior or superior due to association with bad people, to hearing bad doctrines, to wrong attention, or due to spontaneous loss of mindfulness)</p> <p><i>Y50₅: māno 'timāno mānātimāno 'smimāno 'bhimāna ūnamāno mithyā- mānaś ca</i> (pride, great pride, pride greater than pride, the notion "I am [this <i>skandha</i>]," extreme pride, pride of not enough [modesty], and false pride)</p>
AKBh	<p><i>sapta mānāḥ / māno 'timāno mānātimāno 'smimāno 'bhimāna ūnamāno mithyāmānaś ca / abhedena cittasyonnatir māna uktaḥ</i> (seven [kinds of] pride: pride, great pride, pride greater than pride, the notion "I am [this <i>skandha</i>]," extreme pride, pride of not enough [modesty], and false pride; in general the inflation of the mind is called "pride")</p>

avidyā, ignorance:

PSk	<p><i>karmaphalasatyaratneṣv ajñānam / sā punaḥ saḥajā parikalpitā ca</i> (lack of knowledge of [the threefold division of] karma, [its] results, the [four] truths, and the [three] jewels; it is either inborn or conceptualized)</p>
AS	<p><i>traidhātukam ajñānam</i> (lack of knowledge belonging to [the world of] the three spheres)</p>
Y	<p><i>asatpuruṣa <saṃ>sevām āgamyāsaddharmaśravaṇam ayoniśomanaskāram naihsargikam vā> smṛtisampramoṣam yaj jñeye vastuni nirdhāritam vānirdhāritam vā kliṣṭam ajñānam</i>³⁴ (explicit or inexplicit contaminated lack of knowledge of the object to be known, due to association with bad people, to hearing bad doctrines, to wrong attention, or due to spontaneous loss of mindfulness)</p>
AKBh	<p>— (definition of "delusion" [<i>moha</i>]: <i>avidyājñānam asamprakhyānam</i> [ignorance, lack of knowledge, non-clarity])</p>

³² See also PRADHAN's identical reconstruction in AS*45₆.

³³ For the emendations, see AHN (2003:66). In the *Viniścayasamgrahaṇī*, *māna* is subdivided into four kinds (*Ita ba rnam dang / sems can la brten pa dang / 'dod pa la longs spyod pa la brten pa dang / yang srid pa la brten pa'o*) or into two kinds (*rnam par 'khrul pa'i nga rgyal dang / rnam par 'khrul pa ma yin pa'i nga rgyal lo*). See AHN 2003:99f. and 238.

³⁴ For the emendations, see AHN (2003:68).

satkāyadr̥ṣṭi, view of the five constituents [as being the self]:

<i>PSk</i>	<i>pañcopādānaskandhān ātmata ātmīyato vā samanupaśyato yā kliṣṭā prajñā</i> (contaminated discrimination of someone who regards the five constituents of appropriation as self or mine)
<i>AS</i>	<i>pañcopādānaskandhān ātmata ātmīyato vā samanupaśyato yā kṣāntī rucir matih prekṣā dr̥ṣṭih</i> (an admission, an inclination, a notion, an opinion, [or] a view of someone who regards the five constituents of appropriation as self or mine)
<i>Y</i>	<i>asatpuruṣa <saṃ> sevām āgamyāsaddharmaśravaṇa < m a> yonīśomanaskāraṃ naihsargikaṃ vā punaḥ smṛtisampramoṣaṃ</i> <i>pañcopādānaskandhān ātmano</i> (read: <i>ātmato</i>) <i>vātmīyato vā samanupaśyato yā nirdhāritā <vānirdhāritā vā> kliṣṭā prajñā</i> ³⁵ (explicit or inexplicit contaminated discrimination of someone who regards the five constituents of appropriation as self or mine, due to association with bad people, to hearing bad doctrines, to wrong attention, or due to spontaneous loss of mindfulness)
<i>AKBh</i>	<i>ātmadr̥ṣṭir ātmīyadr̥ṣṭir vā</i> (view of [the five constituents] as self or mine)

antagrāhadr̥ṣṭi, view of extremes:

<i>PSk</i>	<i>tām evādhipatiṃ kṛtvā śāśvatata ucchedato vā samanupaśyato yā kliṣṭā prajñā</i> (contaminated discrimination of someone who, under the influence of this [<i>satkāyadr̥ṣṭi</i>], regards [the five constituents] as eternal or as breaking off [without requiring any spiritual effort])
<i>AS</i>	<i>pañcopādānaskandhān chāśvatato vā ucchedato vā samanupaśyato yā kṣāntī rucir matih prekṣā dr̥ṣṭih</i> (an admission, an inclination, a notion, an opinion, [or] a view of someone who regards the five constituents of appropriation as eternal or as breaking off)
<i>Y</i>	<i>asatpuruṣasaṃsevām āgamyāsaddharmaśravaṇam ayonīśomanaskāraṃ naihsargikaṃ vā punaḥ smṛtisampramoṣaṃ</i> <i>pañcopādānaskandhān ātmato <vā> gr̥hītvā</i> (read: <i>gr̥hītāñ</i>) <i>śāśvatato vocchedato vā samanupaśyato yā nirdhāritā <vā> nirdhāritā vā kliṣṭā prajñā</i> ³⁶ (explicit or inexplicit contaminated discrimination of someone who regards the five constituents of appropriation, which he grasps as being the self, as eternal or breaking off, due to association with bad people, to hearing bad doctrines, to wrong attention, or due to spontaneous loss of mindfulness)
<i>AKBh</i>	<i>tasyaivātmābhimatasya vastuno dhruvadr̥ṣṭir ucchedadr̥ṣṭir vāntagrāhadr̥ṣṭih/ śāśvatocchedāntagrahaṇāt</i> (the view of the entity which one believes to be one's self as eternal or as breaking off is the view of extremes, for this is to [falsely] believe in the

³⁵ For the emendations, see AHN (2003:62).

³⁶ For the emendations, see AHN (2003:62).

	extremes of eternity or of [spontaneous] breaking off)
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mithyādr̥ṣṭi, wrong view:

<i>PSk</i>	<i>hetuṃ vāpavadataḥ phalaṃ vā kriyāṃ vā sad vā vastu nāśayato yā kliṣṭā prajñā</i> (contaminated discrimination of someone who denies the cause, the result, or the action, or who negates a really existing entity)
<i>AS</i>	<i>hetuṃ vāpavadataḥ phalaṃ vā kriyāṃ vā sad vā vastu nāśayato mithyā vā vikalpayato yā kṣāntī rucir matih prekṣā dr̥ṣṭih</i> (an admission, an inclination, a notion, an opinion, [or] a view of someone who denies the cause, the result, or the action, or who negates a really existing entity or who conceptualizes wrongly)
<i>Y</i>	<i>asatpuruṣa <saṃ>sevām āgamyāsaddharmaśravaṇam ayoniśo-manaskāram, hetuṃ vāpavadataḥ phalaṃ vā kriyāṃ vā sadbhāvam</i> (read: <i>sad vā</i> instead of <i>sadbhāvam</i>) <i>vastu nāśayato yā nirdhāritaiva kliṣṭā prajñā</i> ³⁷ (the merely explicit contaminated discrimination of someone who denies the cause, the result, or the action, or who negates a really existing entity, due to association with bad people, to hearing bad doctrines, or to wrong attention)
<i>AKBh</i>	<i>sati duḥkhādisatyē nāstīti dr̥ṣṭir mithyādr̥ṣṭih / sarvaiva hi viparīta-svabhāvapravṛttā dr̥ṣṭir mithyādr̥ṣṭih / ekaiva tūktā / atīśayavattvād durgandhakṣatavat / eṣā hy apavādikānyās tu samāropikāḥ /</i> (wrong view is the view that this which really exists, the [four] truth[s] of suffering and so on, does not exist; every <i>dr̥ṣṭi</i> which is of an erroneous nature is a "false view," but only one [<i>dr̥ṣṭi</i>] receives [this] name, because it is the most [false of all], as the worse [odor is called] the bad odor; it is a negation, whereas the other views are erroneous attributions)

dr̥ṣṭiparāmarśa, clinging to views:

<i>PSk</i>	<i>tām eva trividhāṃ dr̥ṣṭim tadāśrayāṃś ca pañcopādānaskandhān agrataḥ śreṣṭhato viśiṣṭataḥ paramataḥ samanupaśyato yā kliṣṭā prajñā</i> (contaminated discrimination of someone who regards the threefold view [of <i>satkāyadr̥ṣṭi</i> , <i>antagrāhadr̥ṣṭi</i> , and <i>mithyādr̥ṣṭi</i>] and the five constituents of appropriation, which are its basis, as the best, the most excellent, the most distinguished, and the highest)
<i>AS</i>	<i>dr̥ṣṭim dr̥ṣṭyāśrayāṃś ca pañcopādānaskandhān agrataḥ śreṣṭhato viśiṣṭataḥ paramataś ca samanupaśyato yā kṣāntī rucir matih prekṣā dr̥ṣṭih</i> (an admission, an inclination, a notion, an opinion, [or] a view of someone who regards the [threefold] view [of <i>satkāyadr̥ṣṭi</i> , <i>antagrāhadr̥ṣṭi</i> , and <i>mithyādr̥ṣṭi</i>] and the five constituents of appropriation, which are its basis, as the best, the most excellent, the most distinguished, and the highest)
<i>Y</i>	<i>asatpuruṣa <saṃ>sevām āgamyāsaddharmaśravaṇam ayoniśo-manaskāram, satkāyadr̥ṣṭim antagrāhadr̥ṣṭim <mithyādr̥ṣṭim> sāśrayāṃ sālambanām sanidānām <sa>sahabhūsamprayogām paradr̥ṣṭim</i>

³⁷ For the emendations, see AHN (2003:64).

	<p><i>upanīdhāyāgrataḥ śreṣṭhato viśiṣṭataḥ paramataś ca samanupaśyato yā nirdhāritaiva kliṣṭā prajñā</i>³⁸ (the merely explicit contaminated discrimination of someone who regards the <i>satkāyadrṣṭi</i>, the <i>antagrāhadṣṭi</i>, and the <i>mithyādrṣṭi</i> together with their [respective] basis, object, cause, and [the factors] which accompany them and are associated with them, compared with the view of someone else as the best, the most excellent, the most distinguished, and the highest, due to association with bad people, to hearing bad doctrines, or to wrong attention)</p>
AKBh	<p><i>hīne 'gradṣṭir drṣṭiparāmarśaḥ / kiṃ hīnam / sarvaṃ sāsravam / āryaiḥ prahīnatvāt / tasyāgrato grahaṇaṃ drṣṭiparāmarśaḥ /</i> ("Clinging to views" is the view [of someone who regards] the inferior to be the best. What is the inferior? It is everything impure, because the nobles abandon it. To believe [falsely] that this is the best is "clinging to views")</p>

śīlavrataparāmarśa, clinging to morality and observances:

PSk	<p><i>śīlaṃ vrataṃ tadāśrayāṃś ca pañcopādānaskandhāñ chuddhito muktito nairyāṇikataś ca samanupaśyato yā kliṣṭā prajñā</i> (contaminated discrimination of someone who regards morality [and] observance and the five constituents of appropriation, which are their basis, as purification, liberation, and as conducive to emancipation)</p>
AS	<p><i>śīlaṃ vrataṃ śīlavratāśrayāṃś ca pañcopādānaskandhāñ chuddhito yuktito</i> (read: <i>muktito</i>) <i>nairyāṇikataś ca samanupaśyato yā kṣāntī rucir matih prekṣā drṣṭih</i> (an admission, an inclination, a notion, an opinion, [or] a view of someone who regards morality and observance and the five constituents of appropriation, which are the basis of morality and observance, as purification, liberation, and as conducive to emancipation)</p>
Y	<p><i>asatpuruṣasamsevām āgamyāsaddharmaśravaṇam ayoniśomanaskāram, yat tām eva drṣṭim taddrṣṭyanucaraṃ <ca> śīlaṃ vā vrataṃ vā sāśrayaṃ sālambanaṃ sanidānaṃ sasahabhūsamprayogaṃ śuddhito muktito nairyāṇikataś ca samanupaśyato yā nirdhāritaiva kliṣṭā prajñā</i>³⁹ (the merely explicit contaminated discrimination of someone who regards this view and the morality or observance accompanying this view together with their basis, object, cause, and [the factors] which accompany them and are associated with them, as purification, liberation, and as conducive to emancipation, due to association with bad people, to hearing bad doctrines, or to wrong attention)</p>
AKBh	<p><i>ahetau hetudṣṭir amārge mārgadrṣṭih śīlavrataparāmarśaḥ / tadyathā maheśvaro na hetur lokānām / taṃ ca hetuṃ paśyati prajāpatim anyam vā / agnijalapraveśādayaś ca na hetuḥ svargasya / tāṃś ca hetuṃ paśyati / śīlavratamātrakaṃ sāmkyayogañjñānādayaś ca na mārgo mokṣasya / tāṃś ca mārgaṃ paśyati</i> (the view which [considers] as cause that which is not cause, or as the path that which is not the path is the "clinging to morality and observances,"</p>

³⁸ For the emendations, see AHN (2003:64).

³⁹ For the emendation, see AHN (2003:64).

	namely to consider Maheśvara, Prajāpati, or any other [entity] which are not causes of the world as causes [of the world]; to consider [rituals of suicide], like entering the fire or drowning, as a cause [of a heavenly rebirth], when they are not a cause of a heavenly rebirth; or to consider only morality and observances and the knowledges of Sāṅkhya, Yoga, etc., to be the path [to deliverance], when they are not a path to deliverance)
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vicikitsā, doubt:

<i>PSk</i>	<i>satyādiṣu yā vimatiḥ</i> (uncertainty with regard to the [four] truths, etc.)
<i>AS</i>	<i>satyeṣu vimatiḥ</i> (uncertainty with regard to the [four] truths)
<i>Y</i>	<i>asatpuruṣa <saṃsevām āgamyāsaddharmaśravaṇam ayon- īśo>manaskāram, yā jñeya <eva> vastuni nirdhāritaiva <vi>matiḥ</i> ⁴⁰ (the merely explicit uncertainty with regard to the object to be known, due to association with bad people, to hearing bad doctrines, or to wrong attention)
<i>AKBh</i>	—

Secondary contaminations (*upakleśa*) and the four factors that may be beneficial, detrimental, or neutral

krodha, wrath:

<i>PSk</i>	<i>vartamānam apakāram āgamyā yaś cetasa āghātaḥ</i> (anger of the mind when being presently offended)
<i>AS</i>	<i>pratyupasthite 'pakāranimite pratighāmsikaś cetasa āghātaḥ</i> (anger of the mind, which is part of enmity, being caused by a present offence)
<i>Y</i>	—
<i>AKBh</i>	<i>kauṛtyam ca / vyāpādavihiṃsāvarjitaḥ sattvāsattvayor āghātaḥ</i> (anger with respect to living beings and to things, which is distinct from regret, hostility, and harming)

upanāha, resentment:

<i>PSk</i>	<i>vairānubandhaḥ</i> (continuation of hostility)
<i>AS</i>	<i>tata ūrdhvaṃ pratighāmsika eva vairāśayasyānutsargaḥ</i> (not subsequently abandoning the intention of hostility, which is part of enmity)
<i>Y</i>	—
<i>AKBh</i>	<i>āghātavastubahulikāraḥ</i> (being continuously focused on anger)

⁴⁰ For the emendations, see AHN (2003:68).

pradāśa, contentiousness:

PSK	<i>caṇḍavacodāśitā</i> (reviling with rough speech)
AS	<i>pratighāṃśikaḥ krodhopanāhapūrvaṅgamaś cetasa āghātaḥ</i> ⁴¹ (anger of the mind, which is part of enmity, being preceded by anger and resentment)
Y	—
AKBh	<i>sāvadyavastudṛdhagrāhitā pradāśo yena nyāyasaṃjñaptiṃ na grhṇāti</i> (contentiousness is the violent seizing of an objectionable object, which causes one not to accept correct information)

mātsarya, avarice:

PSK	<i>dānavirodhī cetasa āgrahaḥ</i> (attachment of the mind opposed to liberality)
AS	<i>lābhasatkārādhyavasitasya pariṣkāreṣu rāgāṃśikaś</i> ⁴² <i>cetasa āgrahaḥ</i> (attachment of the mind of someone who desires gains and honors with regard to necessities; it is part of passion)
Y	—
AKBh	<i>dharmāmiśakauśalaprādānavirodhī cittaāgrahaḥ</i> (attachment of the mind opposed to the generous distribution of teachings or worldly possessions)

māyā, deceit:

PSK	<i>paravañcanābhīprāyasyābhūtārthasandarśanatā</i> (showing unreal things by someone having the intention of betraying others)
AS	<i>lābhasatkārādhyavasitasya rāgamohāṃśikābhūtaguṇasaṃdarśanā</i> (showing unreal virtues by someone who is attached to gain and honor; it is part of passion and delusion)
Y	—
AKBh	<i>paravañcanā</i> (betraying others)

śāthya, guile:

PSK	<i>svadoṣapracchādanopāyasaṅgrhītaṃ cetasaḥ kauṭilyam</i> (dishonesty of the mind including the means for hiding one's own faults)
AS	<i>lābhasatkārādhyavasitasya rāgamohāṃśikā bhūtadoṣavimālanā</i> ⁴³ (hiding one's own real faults by someone who is attached to gain and honor; it is part of passion and delusion)
Y	—
AKBh	<i>cittaḥkauṭilyam śāthyam yena yathābhūtaṃ nāviṣkaroti vikṣipaty</i>

⁴¹ PSkV 37a₂: *krodhopanāhapūrvaṅgamaś cetasa āghātasvabhāva iti pratighāṃśika eveti.*

⁴² PSkV 37a_{5f}: *lābhasatkārādhyavasitasya jīvitopakaraṇeṣu rāgāṃśikaḥ.*

⁴³ PSkV 37b₆: *lābhasatkārādhyavāsito yābhyāṃ rāgamohābhyāṃ svadoṣapracchādanārthaṃ paramohanāya pravartate.*

	<i>aparispṛuṭaṃ vā pratipadyate</i> ⁴⁴ (guile is the dishonesty of mind by means of which one does not reveal [things] as they really are, misleads, or obfuscates)
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vihimsā, harming:

<i>PSk</i>	<i>sattvaviheṭhanā</i> (hurting living beings)
<i>AS</i>	<i>pratighāṃśikā nirghṛṇatā niṣkaruṇatā nirdayatā</i> ⁴⁵ (cruelty, absence of compassion, or pitilessness, which is part of enmity)
<i>Y</i>	—
<i>AKBh</i>	<i>vihēṭhanaṃ vihiṃsā, yena prahārapāruṣyādibhiḥ parān viheṭhayate</i> (harming is hurting, through which one hurts others by means of hitting, insulting, etc.)

styāna, dullness:

<i>PSk</i>	<i>cittasyākarmaṇyatā staimityam</i> (absence of flexibility [and] immobility of the mind)
<i>AS</i>	<i>mohāṃśikā</i> ⁴⁶ <i>cittākarmaṇyatā</i> (absence of flexibility of the mind, which is part of delusion)
<i>Y</i>	—
<i>AKBh</i>	<i>yā kāyagurutā cittaḡurutā kāyākarmaṇyatā cittaākarmaṇyatā</i> (heaviness of the body and of the mind, absence of flexibility of the body and of the mind)

āsraddhya, absence of trust:

<i>PSk</i>	<i>karmaphalasatyaratneṣv anabhisampratyayaś cetaso 'prasādaḥ śraddhāvīpakṣaḥ</i> (absence of firm belief [and] of clarity of the mind toward karma, [its] results, the [four] truths, and the [three] jewels; opposite of trust)
<i>AS</i>	<i>mohāṃśikaḥ kuśaleṣu dharmeṣu cetaso 'nabhisampratyayo 'prasādo 'nabhilāṣaḥ</i> (absence of firm belief, of clarity, [and] of aspiration of the mind with regard to beneficial factors; it is part of delusion)
<i>Y</i>	—
<i>AKBh</i>	<i>cetaso 'prasādaḥ śraddhāvīpakṣaḥ</i> (absence of clarity of the mind; opposite of trust)

kausīdya, idleness:

<i>PSk</i>	<i>kuśale cetaso 'nabhyutsāho vīryavīpakṣaḥ</i> (lack of effort of the mind with regard to the beneficial; opposite of energy)
<i>AS</i>	<i>nidrāpārsvaśayanasukhallikām āgamyā mohāṃśikaś</i> ⁴⁷ <i>cetaso 'nabhyutsāhaḥ</i> (lack of effort of the mind due to comforts like sleeping,

⁴⁴ *PSk V 37b₅: kṣipaty aparispṛuṭaṃ vā pratipadyate.*

⁴⁵ *PSk V 38a₆: pratighātikā (read: pratighāṃśikā) nirghṛṇatā niṣkaruṇatā nirdayatā ca.*

⁴⁶ *PSk V 39a₁: mohāṃśe.*

	resting on the side, and lying down; it is part of delusion)
Y	—
AKBh	<i>cetaso nābhyutsāho vīryavīpakṣaḥ</i> (lack of effort of the mind; opposite of energy)

muṣitasmr̥tītā, loss of mindfulness:

PSk	<i>yā kliṣṭā smṛtiḥ kuśalasyānabhilapanatā</i> (contaminated mindfulness, non-fixing of the beneficial [object])
AS	<i>kleśasamprayuktā⁴⁸ smṛtiḥ</i> (mindfulness associated with contaminations)
Y	—
AKBh	<i>smṛtir eva hi kliṣṭā</i> (mindfulness that is contaminated)

vikṣepa, distraction:

PSk	<i>pañcasu kāmagneṣu rāgadveṣamohāṃśiko yaś cetaso visāraḥ</i> (dispersion of the mind into the five qualities of desire, which is part of passion, hatred, and delusion)
AS	<i>rāgadveṣamohāṃśikaś cetaso visāraḥ⁴⁹</i> (dispersion of the mind, which is part of passion, hatred, and delusion)
Y	—
AKBh	<i>samādhir eva kliṣṭaḥ</i> (absorption that is contaminated)

midḍha, languor

PSk	<i>asvatantravṛttiś cetaso 'bhisaṅkṣepaḥ</i> (compression of the mind that arises uncontrollably)
AS	<i>midḍhanimittam āgamya mohāṃśikaś⁵⁰ cetaso 'bhisaṅkṣepaḥ, kuśalaḥ, akuśalaḥ, avyākṛtaḥ,⁵¹ kāle vākāle vā, yukto vāyukto vā</i> (compression of the mind, being part of delusion, due to a [certain] cause of languor; [it may be] beneficial, detrimental, neutral, at the right time or at the wrong time, appropriate or inappropriate)
Y	—
AKBh	<i>kāyasamdhāraṇāsamarthaś⁵² cittaḥ bhisaṅkṣepaḥ</i> ([the mind's] inability to maintain the body; compression of the mind)

⁴⁷ PSkV39a₅: *nidrāpārśvaśayanasukham āgamya yo mohāṃśika <ḥ>*.

⁴⁸ PSkV39b₂: *kliṣṭeti kleśasamprayuktā*.

⁴⁹ Subsequently AS 18_{4f} lists six different kinds of doubt, which are mentioned neither in PSk nor in AKBh.

⁵⁰ PSkV40b₁: *midḍhanimittam [...] āgamya mohāṃśikaḥ*.

⁵¹ PSkV40a_{6f}: *kuśalo 'kuśalo 'vyākṛtaḥ*.

⁵² PSkV40a_{4f}: *kāyasandhāraṇāsamarthā*.

Definitions being similar to *PSk* and mentioned in *AKBh* as the view of "others" [*anya*]:

āhrikyā, shamelessness in relation to oneself:

<i>PSk</i>	<i>svayam avadyenāljā</i> (lack of embarrassment about a fault in relation to oneself)
<i>AS</i>	<i>rāgadveṣamohāmsīkā</i> <i>svayam avadyenāljjanā</i> (lack of embarrassment about a fault in relation to oneself, which is part of passion, hatred, and delusion)
<i>Y</i>	—
<i>AKBh</i>	<i>agurutā / guṇeṣu guṇavatsu cāguravatā apratīsatā abhayam avaśavartitā / āhrikyam gauravapratidvandvo dharmah</i> (lack of veneration; lack of veneration, disrespectfulness, and lack of fearful submission with regard to virtues and to those who possess virtues; shamelessness in relation to oneself is a factor opposed to respect) (<i>anye</i> :) <i>ātmāpekṣayā doṣair alajjanam</i> (others: lack of embarrassment about a fault in relation to oneself)

anapatrāpya, shamelessness in relation to others:

<i>PSk</i>	<i>parato vadyenāljā</i> (lack of embarrassment about a fault in relation to someone else)
<i>AS</i>	<i>rāgadveṣamohāmsīkā</i> <i>parato vadyenāljjanā</i> (lack of embarrassment about a fault in relation to someone else, which is part of passion, hatred, and delusion)
<i>Y</i>	—
<i>AKBh</i>	<i>avadye bhayādarśitvam</i> (disregard of the fear [of unpleasant consequences] of one's fault) (<i>anye</i> :) <i>parāpekṣayā [doṣair alajjanam]</i> (others: lack of embarrassment about a fault in relation to someone else)

4) No or minor disagreements

Universal (*sarvatraga*) *caittas* and *caittas* bound to certain objects (*pratiniyata-viṣaya*)

manaskāra (attention)

<i>PSk</i>	<i>cetasa ābhogaḥ</i> (exertion of the mind)
<i>AS</i>	<i>cetasa ābhogaḥ</i> (exertion of the mind)
<i>Y</i>	<i>cetasa ābhogaḥ</i> (exertion of the mind)
<i>AKBh</i>	<i>cetasa ābhogaḥ</i> (exertion of the mind)

Beneficial (*kuśala*) *caittas*
(none)

Contaminations (*kleśa*)

māna, pride (specific definition):⁵³

<i>PSk</i>	<i>hīnāc chreyāṇ asmi sadṛśeṇa vā sadṛśa iti yā cittasyonnatih</i> (inflation of the mind [of someone who thinks] "I am superior" with regard to an inferior or "I am equal" with regard to an equal)
<i>AS_T</i> (94b _{if})	<i>chung ba bas bdag che ba'am / mtshungs pa dang mtshungs so snyam</i> <du> <i>sems khengs pa gang yin pa'o</i> (<i>*hīnāc chreyāṇ asmi sadṛśeṇa vā sadṛśa iti yā cittasyonnatih</i>) ⁵⁴ (inflation of the mind [of someone who thinks] "I am superior" with regard to an inferior or "I am equal" with regard to an equal)
<i>Y</i>	—
<i>AKBh</i>	<i>hīnād viśiṣṭaḥ saṁena vā saṁo 'smīti manyamānasyonnatih</i> (inflation of someone who thinks "I am superior" with regard to an inferior or "I am equal" with regard to an equal)

mānātimāna, pride greater than pride:

<i>PSk</i>	<i>śreyasaḥ śreyāṇ asmīti yā cittasyonnatih</i> (inflation of the mind [of someone who thinks] "I am superior" with regard to a superior)
<i>AS_T</i> (94b ₃)	<i>che bas kyang bdag che'o snyam du sems khengs pa gang yin pa'o</i> (<i>*śreyasaḥ śreyāṇ asmīti yā cittasyonnatih</i>) ⁵⁵ (inflation of the mind [of someone who thinks] "I am superior" with regard to a superior)
<i>Y</i>	—
<i>AKBh</i>	<i>viśiṣṭād viśiṣṭo 'smīti</i> ([inflation of the mind of someone who thinks] "I am superior" with regard to a superior)

asmimāna, notion "I am [this *skandha*]":

<i>PSk</i>	<i>pañcopādānaskandhān ātmata ātmīyato vā saṁanupāśyato yā cittasyonnatih</i> (inflation of the mind of someone who regards the five constituents of appropriation as self or mine)
<i>AS_T</i>	<i>nye bar len pa'i phung po lnga rnam la bdag gam bdag gir yang dag par</i>

⁵³ For the "general definition" see above, under "Notable disagreements between *PSk* and *AS*, *Y*, *AKBh*."

⁵⁴ As the Tibetan translation of the *Abhidharmasamuccaya* is identical to the translation of the *Pañcaskandhaka*, the Sanskrit original was most probably also identical. PRADHAN (*AS** 45_{6f}) reconstructs: *hīnān śreyāṇ asmi sadṛśeṇa sadṛśo 'smīti vā yā cittasyonnatih*.

⁵⁵ See also PRADHAN's identical reconstruction in *AS** 45₉.

(94b _{3f})	<i>rjes su lta ba'i sems khengs pa gang yin pa'o</i> (* <i>pañcopādānaskandhān ātmata ātmīyato vā samanupaśyato yā cittasyonnatīḥ</i>) ⁵⁶ (inflation of the mind of someone who regards the five constituents of appropriation as self or mine)
<i>Y</i>	—
<i>AKBh</i>	<i>pañcopādānaskandhān ātmata ātmīyato vā manyamānasya</i> ([inflation of the mind] of someone who thinks that the five constituents of appropriation are self or mine)

abhimāna, extreme pride:

<i>PSk</i>	<i>aprāpta uttare viśeṣādhigame prāpto mayeti yā cittasyonnatīḥ</i> (inflation of the mind [of someone who thinks] toward the highest, distinguished attainments he does not possess, "I possess [them]")
<i>AS_T</i> (94b ₄)	<i>gong ma'i nga rgyal</i> (read: <i>khyad par</i> instead of <i>nga rgyal</i>) <i>thob par bya ba ma thob par bdag gis thob bo snyam du sems khengs pa gang yin pa'o</i> (* <i>aprāpta uttare viśeṣādhigame prāpto mayeti yā cittasyonnatīḥ</i>) ⁵⁷ (inflation of the mind [of someone who thinks] toward the highest, distinguished attainments he does not possess, "I possess [them]")
<i>Y</i>	—
<i>AKBh</i>	<i>aprāpte viśeṣādhigame prāpto mayeti</i> ([inflation of someone who thinks] toward distinguished attainments he does not possess, "I possess [them]")

ūnamāna, pride of not enough [modesty]:

<i>PSk</i>	<i>bahvantaraviśiṣṭād alpāntarahīno 'smīti yā cittasyonnatīḥ</i> (inflation of the mind [of someone who thinks] "I am [only] slightly inferior" with regard to someone who is greatly superior)
<i>AS_T</i> (94b ₅)	<i>ches 'phags pa bas bdag cung zad cig gis chung ngo snyam du sems khengs pa gang yin pa'o</i> (* <i>bahvantaraviśiṣṭād alpāntarahīno 'smīti yā cittasyonnatīḥ</i>) ⁵⁸ (inflation of the mind [of someone who thinks] "I am [only] slightly inferior" with regard to someone who is greatly superior)
<i>Y</i>	—
<i>AKBh</i>	<i>bahvantaraviśiṣṭād alpāntarahīno 'smīti</i> ([inflation of the mind of someone who thinks] "I am [only] slightly inferior" with regard to someone who is greatly superior)

mithyāmāna, false pride:

<i>PSk</i>	<i>aguṇavato guṇavān asmīti yā cittasyonnatīḥ</i> (inflation of the mind [of someone who thinks] "I possess [distinguished] qualities" when one does not possess them)
<i>AS_T</i> (94b _{5t})	<i>yon tan ma yin pa dang ldan pa la bdag yon tan dang ldan no snyam du sems khengs pa gang yin pa'o</i> (* <i>aguṇavato guṇavān asmīti yā cittasyon-</i>

⁵⁶ PRADHAN (*AS** 45₁₀) reconstructs: *pañcasūpādānaskandheṣv ātmātmīyābhīniveśād yā cittasyonnatīḥ*.

⁵⁷ See also PRADHAN's identical reconstruction in *AS** 45₁₁.

⁵⁸ See also PRADHAN's identical reconstruction in *AS** 45₁₂.

	<i>natih</i> ⁵⁹ (inflation of the mind [of someone who thinks] "I possess [distinguished] qualities" when one does not possess them)
<i>Y</i>	—
<i>AKBh</i>	<i>aguṇavato guṇavān asmīti</i> ([inflation of the mind of someone who thinks] "I possess [distinguished] qualities" when one does not possess them)

Secondary contaminations (*upakleśa*) and the four factors that may be beneficial, detrimental, or neutral
(none)

In addition it should be noted that Sthiramati regularly mentions a phrase in his commentary that also appears almost in the same wording in the *Abhidharmasamuccaya* at the end of the definition of each *caitta* and which describes the activity of the respective factor. In the case of *chanda* ("wish"), for instance, it is stated that its activity is providing the basis for producing energy,⁶⁰ whereas the activity of *samādhi* ("absorption") is described as providing the basis for insight.⁶¹

To sum up, it can be stated that the majority of the definitions found in the *Pañcaskandhaka* diverges to a certain extent from the parallel explanations in the other texts. Only seven of the definitions are more or less identical in all texts and about half the definitions include notable variations in comparison to both the *Abhidharmasamuccaya* and the *Abhidharmakośabhāṣya*. In a few cases, the explanations given by Vasubandhu in the *Pañcaskandhaka* seem to be combinations of statements found in the *Abhidharmasamuccaya* and the *Abhidharmakośabhāṣya*.⁶² However, in numerous instances the disagreements seem to be either innovations introduced by Vasubandhu himself or to stem from other sources, not consulted for the present investigation.

One of the terms for which we find varying definitions is *avidyā*, "ignorance." In addition to the explanations of the *Pañcaskandhaka*, the *Abhidharmasamuccaya*, and the "Basic Section" of the *Yogācārabhūmi* provided above, the following description is given in the *Viniścayasamgrahaṇī*:⁶³ "It is characterized by obstructing and hindering the mind from realizing the true reality of the object to be known." In the *Abhidharmakośabhāṣya*, *avidyā* is not mentioned within the listing of the *caittas*. Its equivalent *moha*, "delusion," is paraphrased as "ignorance, lack of knowledge, non-clarity" (*AKBh* 56₆: *avidyājñānam asamprakhyānam*). In chapter five, where *avidyā* is referred to as one of the six *anusayas*, the term is not explained in more detail. In the context of dependent arising (*pratītyasamutpāda*), *avidyā* is specified as "the opposite of *vidyā* ("knowledge"), a separate factor" (*vidyāvipakṣo dharmo 'nyaḥ*), the latter explanation indicating that it is not simply the

⁵⁹ See also PRADHAN's identical reconstruction in *AS**45₁₃.

⁶⁰ *PSkV* 21a₆: *vīryāvakāśa-* (read: *vīryārambha-*) *sanniśrayadānakarmakaḥ*. See also *AS*16₂.

⁶¹ *PSkV* 22a₂: *jñānasanniśrayadānakarmakaḥ*. See also *AS*16_{4f}.

⁶² See for instance the definitions of *māyā* (p. 20 above) and *āśradhya* (p. 21).

⁶³ Q5539.zi.114b_{sf}: *shes bya'i de kho na rtogs par bya ba la sems la 'gebs par byed pa nyid dang sgrub par byed pa nyid do*. See also AHN (2003:101 and 240).

absence of *vidyā* (*AKBh* 141_{1ff.}). Interestingly, even the *Triṃśikāvijñaptibhāṣya*, which usually follows the wording of the *Pañcaskandhaka* when explaining the *caittas*, gives a slightly different characterization of "ignorance" and uses the terms *mūḍha* ("perplexity")⁶⁴ and *moha* instead of *avidyā*: "delusion is the lack of knowledge of bad states of existence, the pleasant state, *nirvāṇa*, the causes fixing one in those [stages], and of their correct cause-result relation" (*TrBh* 84_{13f.}: *moho 'pāyeṣu sugatau nirvāṇe tatpratiṣṭhāpākeṣu hetuṣu teṣāṃ cāvīparīte hetuphala-saṃbandhe yad ajñānam*).

The only expression used in every of the above-mentioned definitions (apart from the definition in the *Viniścayasamgrahaṇī*) is the term *ajñāna*, a synonym of *avidyā*. The objects of this "lack of knowledge" are named in different ways. The objects listed in the *Triṃśikāvijñaptibhāṣya* have just been mentioned. The *Pañcaskandhaka* has karma, its results (*phala*), the four truths (*satya*), and the jewels (*ratna*) as objects of *ajñāna*. In the "Basic Section" of the *Yogācārabhūmi*, the latter refers to "the object to be known" (*jñeye vastuni*) and in the *Abhidharmasamuccaya* *ajñāna* is simply qualified as "belonging to the [world of] the three spheres" (*traiḍhātuka*).

Another remarkable point in connection with *avidyā* is its determination as being of two different kinds, which is found in the *Yogācārabhūmi*, the *Pañcaskandhaka*, and – though not in such an explicit manner as in the other texts – in the *Abhidharmakośabhāṣya*. There is no reference to this twofold distinction in the *Abhidharmasamuccaya*. The "Basic Section" of the *Yogācārabhūmi* applies the terms "inexplicit" (*anirdhārīta*) and "explicit" (*nirdhārīta*) to *avidyā* in this context, whereas the *Viniścayasamgrahaṇī* subdivides it into "independent" (*āveṇika*) *avidyā* and *avidyā* "associated with contaminations" (*kleśasamprayukta*).⁶⁵ In the *Pañcaskandhaka*, *avidyā* is classified as "inborn" (*sahaja*) or "conceptualized" (*parikalpita*).⁶⁶ These two categories are linked with the terms *āveṇika* and *kleśasamprayukta* in the *Pañcaskandhakavibhāṣā*. Sthiramati explains that the inborn ignorance is to be understood as independent (*āveṇika*) from the other *kleśas* and as the lack of knowledge (*ajñāna*), the not being aware (*apratīpattī*), and the lack of understanding (*anavabodha*) of karma and its division into meritorious, not meritorious, and neutral (*puṇyāpuṇyānījya*). The conceptualized ignorance he specifies as being associated with the *kleśas* (*kleśasamprayukta*) "doubt," "false view," "clinging to morality and observances," and so on. According to Sthiramati, this *avidyā* belongs to someone who doubts or denies the existence of the various kinds of karma and who considers actions that are not meritorious, like for instance killing animals or "entering the fire" (self-immolation), to be meritorious.⁶⁷ According to these explanations, the inborn ignorance seems to be

⁶⁴ *Mūḍha* is mentioned in *TrBh* 82₁₄.

⁶⁵ *Y* 163_{19f.} and *Q* 5539.zi.115a_{1f.}. See also AHN (2003:68, 101, 178, and 240f.). On the terms *anirdhārīta* and *nirdhārīta*, see AHN (2003:170).

⁶⁶ In *AKBh* 290_{21f.}, it is stated that some "ancient masters" (*pūrvācārya*) distinguish between an inborn and a conceptualized *satkāyadrṣṭi*, but the qualities *sahaja* and *parikalpita* are not applied to the other *kleśas* explicitly. It should be noted, however, that the *āveṇikī avidyā* is mentioned in *AKBh* 286₁₉.

⁶⁷ *PSkV* 31a₅-31b₂: *tatra sahajānyakleśā<ā>samprayogād āveṇikī | parikalpitā vicikitsāmīthyādṛṣṭiśūlavrataparāmarśādikleśasamprayuktā | karmaṇy ajñānam puṇyāpuṇyānījyakarmāstitve yad ajñānam apratīpattir anavabodhaḥ | iyaṃ sahajā avidyā | puṇyāpuṇyānījyakarmāstitve vicikitsato vāpavadato vā nāsti puṇyam apuṇyam ānījyaṃ ceti | [...] paśubandhāgnipraveśādike vāpuṇye puṇyasamjñinām yā [...] avidyā sā parikalpitā.*

a general lack of knowledge of the existence of something, whereas the conceptualized ignorance can be interpreted as a misconception of something known. This understanding of inborn ignorance is similar to the definition of the "delusion due to a lack of understanding" (**anavagamasam̐moha*) mentioned in the *Viniścaya-saṃgrahaṇī*. The specification of the conceptualized ignorance seems to be related to the "contaminated delusion" (*kliṣṭasaṃmoha*) of the *Viniścayasam̐grahaṇī*,⁶⁸ which is explained as "the lack of knowledge of someone whose mind is in error."⁶⁹

Another notable example illustrating the multilayered relationship between the works under discussion is the definition of the fivefold *kleśa* "[false] view" (*dr̥ṣṭi*). It is obvious that the explanations of the *dr̥ṣṭis* in the *Pañcaskandhaka*, the *Abhidharmasamuccaya*, and the *Yogācārabhūmi* have a common source. It is remarkable, however, that the *Abhidharmasamuccaya* regularly substitutes the phrase *kliṣṭā prajñā*, "contaminated discrimination," which appears in the *Yogācārabhūmi* and the *Pañcaskandhaka*, with the phrase *kṣāntī rucir matiḥ prekṣā dr̥ṣṭiḥ*, "an admission, an inclination, a notion, an opinion, [or] a view." Another notable peculiarity is the fact that the terms *nirdhārita* and *anirdhārita*, which are used in the *Yogācārabhūmi*, are omitted regularly in the *Abhidharmasamuccaya* and the *Pañcaskandhaka*. The same holds true for the phrase *asatpuruṣasaṃsevām āgamyāsaddharmaśravaṇam ayoniśomanaskāram*, "due to association with bad people, to hearing bad doctrines, or to wrong attention," which appears at the beginning of the definition of each *dr̥ṣṭi* in the *Yogācārabhūmi* but is not used in the *Abhidharmasamuccaya* and the *Pañcaskandhaka*. When comparing these definitions of the *dr̥ṣṭis* with the explanations of the *Abhidharmakośabhāṣya* it becomes visible that the wording of the latter is not closely related to the phrases found in the other three texts. It is, however, possible to make out some analogies with Sthiramati's *Triṃśikāvijñaptibhāṣya*, for instance when both texts say that *mithyādr̥ṣṭi*, "wrong view," is the worst *dr̥ṣṭi* of all.⁷⁰

⁶⁸ Q5539.zi.114b7-115a1. See also AHN (2003:101). The "delusion due to a lack of understanding" is defined as the lack of knowledge of a fact because one has not seen, heard, thought about, or perceived it. The wording of the definition of *āveṇikī* and *kleśasamprayuktā avidyā* in the *Viniścayasam̐grahaṇī* (Q5539.zi.115a2,5) does not seem to be related to the characterization of these terms in the *Pañcaskandhakavibhāṣā*. The fourfold division of *avidyā* into delusion due to a lack of understanding (**anavagamasam̐moha*), delusion due to carelessness (**pramāda-*), contaminated delusion (*kliṣṭasaṃmoha*), and non-contaminated delusion (*akliṣṭasaṃmoha*) provided in the *Viniścayasam̐grahaṇī* (see AHN [2003:240]) is not mentioned in any of the other texts.

⁶⁹ Tib. *sems phyin ci log tu gyur pas mi shes pa ni nyon mongs pa can gyi kun tu rmongs pa zhes bya'o*.

⁷⁰ See *AKBh* 282_{4f}: "Every *dr̥ṣṭi* which is of an erroneous nature is a "false view," but only one [*dr̥ṣṭi*] receives [this] name, because it is the most [false of all]" (*sarvaiva hi viparītasvabhāvavapravṛttā dr̥ṣṭir mithyādr̥ṣṭiḥ / ekaiva tūktā / atīśayavattvāt*), and *TrBh* 88₂₀: "Because it is the worst view of all, it is called 'false view'" (*sā sarvadarśanapāpatvān* [see the parallel passage in the *Triṃśikāṭīkā*, JAINI 1985:484_{4f}: *sarvadarśanebhyāḥ pāpataratvān*] *mithyādr̥ṣṭir ity ucyate*).

2.3 Classification of the *Cittaviprayuktāḥ Saṃskārāḥ*

2.3.1 General Remarks

As is visible from the list below, the *saṃskāras* dissociated from mind (*cittaviprayuktāḥ saṃskārāḥ*) comprise fourteen factors in the *Abhidharmakośabhāṣya*. More or less the same *saṃskāras* are enumerated by Vasubandhu in the *Pañca-skandhaka*:

<i>cittaviprayuktāḥ saṃskārāḥ</i>			
<i>AKBh</i>	<i>PSk(V)</i>	<i>AS</i>	<i>Y</i>
1. <i>prāpti</i> (possession)	1. <i>prāpti</i> (possession)	<i>prāpti</i>	<i>prāpti</i>
2. <i>aprāpti</i> (non-possession)	2. <i>asaṃjñi-samāpatti</i> (equipoise of non-conception)	<i>asaṃjñisamāpatti</i>	<i>asaṃjñisamāpatti</i>
(<i>prthagjanatva</i>) (nature of an ordinary person)	3. <i>nirodha-samāpatti</i> (equipoise of cessation)	<i>nirodhasamāpatti</i>	<i>nirodhasamāpatti</i>
3. <i>sabhāgatā</i> (homogeneity)	4. <i>āsaṃjñika</i> (state of non-conception)	<i>āsaṃjñika</i>	<i>āsaṃjñika</i>
4. <i>āsaṃjñika</i> (state of non-conception)	5. <i>jīvitendriya</i> (faculty of vitality)	<i>jīvitendriya</i>	<i>jīvitendriya</i>
5. <i>asaṃjñi-samāpatti</i> (equipoise of non-conception)	6. <i>nikāya-sabhāgatā</i> (homogeneous character)	<i>nikāyasabhāgatā</i>	<i>nikāyasabhāga <tā></i>
6. <i>nirodha-samāpatti</i> (equipoise of cessation)	7. <i>jāti</i> (birth)	<i>jāti</i>	<i>prthagjanatva</i>
7. <i>jīvitendriya</i> (faculty of vitality)	8. <i>jarā</i> (senescence)	<i>jarā</i>	<i>jāti</i>

8. <i>jāti</i> (birth)	9. <i>sthiti</i> (continuance)	<i>sthiti</i>	<i>jarā</i>
9. <i>jarā</i> (senescence)	10. <i>anityatā</i> (impermanence)	<i>anityatā</i>	<i>sthiti</i>
10. <i>sthiti</i> (continuance)	11. <i>nāmakāyāḥ</i> (sets of names)	<i>nāmakāyāḥ</i>	<i>anityatā</i>
11. <i>anityatā</i> (impermanence)	12. <i>padakāyāḥ</i> (sets of phrases)	<i>padakāyāḥ</i>	<i>nāmakāyāḥ</i>
12. <i>nāmakāyāḥ</i> (sets of names)	13. <i>vyañjanakāyāḥ</i> (sets of syllables)	<i>vyañjanakāyāḥ</i>	<i>padakāyāḥ</i>
13. <i>padakāyāḥ</i> (sets of phrases)	14. <i>prthagjanatva</i> (nature of an ordinary person)	<i>prthagjanatva</i>	<i>vyañjanakāyāḥ</i>
14. <i>vyañjanakāyāḥ</i> (sets of syllables)	+ (in <i>PSkV</i>)		
	15. <i>pravṛtti</i> (occurrence)	<i>pravṛtti</i>	<i>pravṛtti</i>
	16. <i>pratiniyama</i> (distinction)	<i>pratiniyama</i>	<i>pratiniyama</i>
	17. <i>yoga</i> (correspondence)	<i>yoga</i>	<i>yoga</i>
	18. <i>java</i> (rapidity)	<i>java</i>	<i>java</i>
	19. <i>anukrama</i> (sequence)	<i>anukrama</i>	<i>anukrama</i>

	20. <i>kāla</i> (time)	<i>kāla</i>	<i>kāla</i>
	21. <i>deśa</i> (region)	<i>deśa</i>	<i>deśa</i>
	22. <i>saṃkhyā</i> (number)	<i>saṃkhyā</i>	<i>saṃkhyā</i>
	23. <i>sāmagrī</i> (assemblage)	<i>sāmagrī</i>	<i>sāmagrī</i>
			<i>asāmagrī</i> (non-assemblage)

In the *Pañcaskandhaka*, however, Vasubandhu does not mention "non-possession" (*aprāpti*) as a separate item and he distinguishes "nature of an ordinary person" (*prthagjanatva*) as an individual category, whereas in the *Abhidharmakośabhāṣya* the latter is included in the category *aprāpti*, being the non-possession of the *dharma*s of the Nobles (*ārya*) (*AKBh* 66_{off}). When we take a look at Sthiramati's commentary on the *saṃskāras* dissociated from mind, we see a surprising discrepancy between the root-text and its commentary: Sthiramati adds nine other items to Vasubandhu's list of fourteen factors. The same listing of 23 *saṃskāras* dissociated from mind is provided in the *Yogācārabhūmi* and the *Abhidharmasamuccaya*.⁷¹ If we take into consideration the close affinity of Vasubandhu's definitions of the *cittas* with the explanations of the *Yogācārabhūmi* and the *Abhidharmasamuccaya*, this disagreement appears striking. It seems very likely that the addition of the nine *saṃskāras* is a later adaptation of the list to bring it in line with the Yogācāra tradition. Vasubandhu has obviously preferred to hold to the more traditional, i.e. Sarvāstivāda, treatment of the *saṃskāras* dissociated from mind and concluded his enumeration with the phrase "similar [factors] such as ... 'the nature of an ordinary person'" (*PSk* 14_{3f}: [...] *prthagjanatvam ity evambhāgīyāḥ*), indicating that there are other *saṃskāras* dissociated from mind which could be added here. Although Vasubandhu's enumeration of fourteen *saṃskāras* dissociated from mind in the *Pañcaskandhaka* is clearly based on the corresponding listing in the *Abhidharmakośabhāṣya*, the definitions he provides are in most cases closely related to the explanations found in the *Abhidharmasamuccaya*. The wording of the descriptions in the *Abhidharmakośabhāṣya* is often different. As is evident from the *Abhidharmakośabhāṣya* various aspects of the *cittaviprayuktāḥ saṃskārāḥ* were controversial and subjected to discussion. Remarkably, Sthiramati

⁷¹ Y 68₁₄₋₆₉ and AS 18₂₀₋₂₂. The *Yogācārabhūmi* additionally lists *asāmagrī* ("non-assemblage").

usually does not refer to these controversies in his *Pañcaskandhaka* commentary, probably because they were not relevant anymore at Sthiramati's time. This is particularly obvious in the case of "possession" (*prāpti*), on which we find an extensive dispute in the *Abhidharmakośabhāṣya* regarding for example the question whether it is a real entity (*dravya*) or not. Rather different from the statements in the *Abhidharmakośabhāṣya* are also Sthiramati's comments on the sets of "names" (*nāma*-), "phrases" (*pada*-), and "syllables" (*vyāñjanakāyāḥ*). He does not mention, for instance, the objection (assigned by Yaśomitra in the *Abhidharmakośavyākhyā* to the Sautrāntikas)⁷² that names are not *cittaviprayuktāḥ samskārāḥ*, but – being voice (*vāc*) by nature – part of the category "sound" (*śabda*) (*AKBh* 80_{22ff.}).

2.3.2 Comparison

In the following, I give a comparative list of the definitions of the *samskāras* dissociated from mind, classifying them into the same four categories as in the case of the *caittas*.⁷³

1) Notable disagreements – marked in bold – between *PSk* and *AKBh*

asaṃjñīsamāpatti, equipoise of non-conception:

<i>PSk</i>	<i>śubhakṛtsnavītarāgasya nordhvaṃ niḥsaraṇasañjñāpūrvakeṇa manasikāreṇāsthāvarāṇāṃ cittacaitasikānāṃ dharmāṇāṃ yo nirodhaḥ</i> (cessation of the unstable mind and mental factors preceded by attention [that is directed toward] the notion that [this] is deliverance in someone who is free from passion of the "completely pure state," but not [free from the passion belonging to the states] beyond that)
<i>AS</i>	<i>śubhakṛtsnavītarāgasyoparyavītarāgasya niḥsaraṇasaṃjñāpūrvakeṇa manasikāreṇāsthāvarāṇāṃ cittacaitasikānāṃ dharmāṇāṃ nirodhe 'saṃjñīsamāpattir iti prajñaptiḥ</i> ("equipoise of non-conception" is an expression for the cessation of the unstable mind and mental factors preceded by attention [that is directed toward] the notion that [this] is deliverance in someone who is free from passion of the "completely pure state," but who is not yet free from the passion beyond that)
<i>Y</i>	—
<i>AKBh</i>	[...] <i>dhyāne 'ntyē, niḥsṛticchayā / śubhā, upapadyavedyaiva, nāryasya, ekādhvikāpyate</i> // ⁷⁴ (... [the equipoise of non-conception belonging] to the fourth stage of contemplation, [is attained] because of the wish for deliverance; it is pure, solely retributive in the next existence, [not being entered] by the nobles, [and] is obtained in one time period)

⁷² WOGIHARA (1971:183₁₀).

⁷³ The passages are found in *PSk* 14₅₋₁₆, *AS* 18₂₂₋₁₉, and *AKBh* 62₁₁₋₈₁. The *samskāras* dissociated from mind are not explained in *Y*. The English translations of the quotations from *AS* and *AKBh* provided below are based on the translations contained in PRUDEN (1988:206-250) and BOIN-WEBB (2001:18-21). On several occasions, I have modified the translations when I considered it necessary.

nirodhasamāpatti, equipoise of cessation:

<i>PSk</i>	<p>ākīñcanyāyatanavītarāgasya bhavāgrād uccalītasya śāntavihārasaṃjñā-pūrvakeṇa manasikāreṇāsthāvarāṇām ekatyānām ca sthāvarāṇām cittacaitasikānām dharmāṇām yo nirodhaḥ (cessation of the unstable and a part of the stable mind and mental factors preceded by attention [that is directed toward] the notion that [this] is a tranquil abode in someone who is free from passion of the sphere of nothingness [and] who is emerging from the summit of existence)</p>
<i>AS</i>	<p>ākīñcanyāyatanavītarāgasya bhavāgrāc calītasya śāntavihārasaṃjñā-pūrvakeṇa manasikāreṇāsthāvarāṇām <tadekatyānām ca sthāvarāṇām>⁷⁵ cittacaitasikānām dharmāṇām nirodhe nirodhasamāpattir iti prajñaptiḥ ("equipoise of cessation" is an expression for the cessation of the unstable and a part of the stable mind and mental factors preceded by attention [that is directed toward] the notion that [this] is a tranquil abode in someone who is free from passion of the sphere of nothingness [and] who is emerging from the summit of existence)</p>
<i>Y</i>	—
<i>AKBh</i>	<p>[...] <i>vihārārthaṃ śāntavihārasaṃjñāpūrvakeṇa manasikāreṇainām samāpadyante / [...]</i> <i>bhavāgrajā / śubhā, dvivedyā 'niyatā cāryasya na hi prthagjanā nirodhasamāpattim utpādayituṃ śaknuvanti</i>⁷⁶ [...] <i>āpyā prayogataḥ // bodhilabhyā muneḥ, na prāk, catustriṃśatkṣaṇāptitaḥ / kāmārūpāśraye tūbhe, nirodhākhyaḍīto nṛṣu</i> ⁷⁷ (... [The equipoise of cessation is viewed] in the sense of tranquility: [the Nobles] cultivate it after [having produced] the attention [that is directed toward] the notion that [this] is a tranquil abode ... It is arisen from the summit of existence; it is pure, of two retributions, neutral, and [produced only] by the Nobles. Ordinary persons are not able to produce the equipoise of cessation ... It is obtained through effort, it is obtained through the awakening of the sage, not previously, because [the <i>muni</i>] attains awakening in thirty-four moments. These two [equipoises] take place in the sphere of sensual pleasures and in the material sphere. [The equipoise of] cessation is [produced] for the first time among humans.)</p>

nikāyasabhāgatā, homogeneous character:

<i>PSk</i>	<p><i>yā sattvānām ātmabhāvatulyatā</i> (the uniformity of the living beings' personal existence)</p>
<i>AS</i>	<p><i>teṣāṃ teṣāṃ sattvānām tasmīṃs tasmīn sattvanikāya ātmabhāva-</i></p>

⁷⁴ I only quote the verses of the *Abhidharmakośa* here and omit the detailed commentary, which does not include parallels to the *PSk(V)*.

⁷⁵ See *ASBh* 9₂₀.

⁷⁶ *PSkV* 43a_{af}: *āryasyaiveyam ānāgāmīno* (read: *ānāgāmīno*) *'rhatō vā samāpattir na prthagjanasya*.

⁷⁷ Apart from the comments on *vihārārthaṃ* and *āryasya*, I do not quote the commentary of the *Abhidharmakośabhāṣya* but only the root verses here.

	<i>sadr̥ṣatāyāṃ nikāyasabhāga iti prajñaptiḥ</i> ("homogeneous character" is an expression for the similarity of different living beings' personal existence among the various types of beings)
Y	—
AKBh	<i>sattvaśāmyam</i> (resemblance of living beings)

jāti, birth:

PSk	<i>nikāyasabhāge yaḥ saṃskārāṇām abhūtvā bhāvaḥ</i> (the [re]appearing of conditioned factors in [an existence] of a homogeneous character, after they have ceased to exist)
AS	<i>nikāyasabhāge saṃskārāṇām abhūtvā bhāve jātir iti prajñaptiḥ</i> ("birth" is an expression for the [re]appearing of conditioned factors in [an existence of] a homogeneous character, after they have ceased to exist)
Y	—
AKBh	<i>taṃ dharmam janayati</i> (it causes the [conditioned] factor to be born)

jarā, senescence:

PSk	<i>tathaiva teṣāṃ prabandhānyathātvam</i> (change of continuity of these [conditioned factors in] such [an existence of a homogeneous character])
AS	<i>nikāyasabhāge saṃskārāṇām prabandhānyathātve jareti prajñaptiḥ</i> ("senescence" is an expression for the change of continuity of the conditioned factors in [an existence of] a homogeneous character)
Y	—
AKBh	<i>jarayati</i> (it makes [the conditioned factor] deteriorate)

sthitī, continuance:

PSk	<i>tathaiva teṣāṃ prabandhānuvṛttiḥ</i> (uninterruptedness of continuity of these [conditioned factors in] such [an existence of a homogeneous character])
AS	<i>nikāyasabhā<ge> saṃskārāṇām prabandhāvipraṇāśe sthitir iti prajñaptiḥ</i> ("continuance" is an expression for the uninterruptedness of continuity of the conditioned factors in [an existence of] a homogeneous character)
Y	—
AKBh	<i>sthāpayati</i> (it causes [the conditioned factor] to last)

anityatā, impermanence:

PSk	<i>tathaiva teṣāṃ prabandhoparamaḥ</i> (interruption of continuity of these [conditioned factors in] such [an existence of a homogeneous character])
AS	<i>nikāyasabhāge saṃskārāṇām prabandhaviṇāśe 'nityateti prajñaptiḥ</i> ("impermanence" is an expression for the interruption of continuity of the

	conditioned factors in [an existence of] a homogeneous character)
<i>Y</i>	—
<i>AKBh</i>	<i>vināśayati</i> (it causes [the conditioned factor] to perish)

nāmakāyāḥ, sets of names:

<i>PSk</i>	<i>dharmāṇām svabhāvādhivacanāni</i> (the designations of the own nature of factors)
<i>AS</i>	<i>dharmāṇām svabhāvādhivacane nāmakāyā iti prajñaptiḥ</i> ("sets of names" is an expression for the designation of the own nature of factors)
<i>Y</i>	—
<i>AKBh</i>	<i>saṃjñākaraṇam</i> (collection of terms)

padakāyāḥ, sets of phrases:

<i>PSk</i>	<i>dharmāṇām viśeṣādhivacanāni</i> (the designations of the characteristics of factors)
<i>AS</i>	<i>dharmāṇām viśeṣādhivacane padakāyā iti prajñaptiḥ</i> ("sets of phrases" is the expression for the designation of the characteristics of factors)
<i>Y</i>	—
<i>AKBh</i>	<i>vākyaṃ padam yāvatārthaparisaṃpattiḥ [...] yena kriyāguṇakāla-sambandhaviśeṣā gamyante</i> (phrase is a statement [which is] necessary [to bring to] completion [the explication] of the object [that one desires to express] ... [and] by which the distinctive relations of activity, quality, and tense are understood) ⁷⁸

vyañjanakāyāḥ, sets of syllables:

<i>PSk</i>	<i>akṣarāṇi tadubhayābhivyañjanatām upādāya / varṇā api te nāma-padāśrayatvenārthasaṃvarṇanatām upādāya / akṣaratvaṃ punaḥ paryāyākṣaraṇatām upādāya</i> (they are phonemes because they manifest both [names and phrases], sounds because, being the basis of names and phrases, they communicate the meaning, and again phonemes because their manner is imperishable)
<i>AS</i>	<i>tadubhayāśrayeṣv akṣareṣu vyañjanakāyā iti prajñaptiḥ, tadubhayābhivyañjanatām upādāya / varṇo 'pi saḥ, arthasaṃvarṇanatām upādāya / akṣaram punaḥ paryāyākṣaraṇatām upādāya</i> ("Sets of syllables" is the expression for the phonemes which are the basis of both [names and phrases,] because they manifest the latter. It is also [the expression for] sounds because they communicate the meaning, and for the phoneme also because its manner is imperishable.)
<i>Y</i>	—
<i>AKBh</i>	<i>akṣaram</i> (phoneme)

⁷⁸ On the translation of this definition, see also COX (1995:378 and 399, n. 8).

prthagjanatva, nature of an ordinary person:

<i>PSk</i>	<i>āryāṇām dharmāṇām alābhaḥ</i> (non-acquisition of the qualities of the Nobles)
<i>AS</i>	<i>āryadharmāṇām apratīlambhe prthagjanatvam iti prajñaptiḥ</i> ("nature of an ordinary person" is an expression for the non-acquisition of the qualities of the Nobles)
<i>Y</i>	—
<i>AKBh</i>	<i>mārgasyāprāptir</i> [...] <i>āryadharmāṇām alābhaḥ</i> (non-possession of the path ... non-acquisition of the qualities of the Nobles)

2) Notable disagreements between *PSk* and *AS*
(none)

3) Notable disagreements (marked in bold) between *PSk* and *AS*, *AKBh*

prāpti, possession:

<i>PSk</i>	<i>pratīlambhaḥ samanvāgamaḥ / sā punar bijaṃ vaśitā sammukhībhāvaś ca yathāyogam</i> (acquisition and accompaniment; it [consists of], in due order, the seed, mastery, and the "being present before one") ⁷⁹
<i>AS</i>	<i>kuśalākuśalānām dharmāṇām ācayāpacaye prāptiḥ pratīlambhaḥ samanvāgama itī prajñaptiḥ</i> ("possession" is an expression [for] the acquisition and accompaniment indicating the increase and diminution of beneficial and detrimental factors)
<i>Y</i>	—
<i>AKBh</i>	<i>lābhaḥ samanvayaḥ</i> ⁸⁰ (acquisition and accompaniment)

āsaṃjñika, state of non-conception:

<i>PSk</i>	<i>asaññīsamāpattiphalam / asaññīsattveṣu deveṣūpapannasyāsthāvarāṇām cittacaitasikānām dharmāṇām yo nirodhaḥ</i> (result of the equipoise of non-conception; cessation of the unstable mind and mental factors in someone being born among the gods who are living beings without conception)
<i>AS</i>	<i>asaññīsattveṣu deveṣūpapannasyāsthāvarāṇām cittacaitasikānām dharmāṇām nirodha āsaññīkam itī prajñaptiḥ</i> ("state of non-conception" is an expression for the cessation of the unstable mind and mental factors in someone being born among the gods who are living beings without conception)
<i>Y</i>	—

⁷⁹ A similar explanation is found in the **Nyāyānusāra* (see the translation in COX, 1995:187).

⁸⁰ This definition is followed by an extensive discussion of *prāpti* and *aprāpti*.

<i>AKBh</i>	<p>[...] <i>āsaṃjñīkam asaṃjñīṣu / nirodhaś cittacaittānām</i> <i>asaṃjñīsattveṣu deveṣūpapannānām yaś cittacaittānām nirodhas tad āsaṃjñīkaṃ nāma</i> [...] <i>vipākaḥ, te brhatphalāḥ</i> // ⁸¹</p> <p>(... The state of non-conception [occurs] among those who are without conception. [It is] the cessation of mind and mental factors. The cessation of mind and mental factors in those born among the gods who are living beings without conception is called state of non-conception ... It is [exclusively] retribution. [The gods] are the ones [called] "having great fruition.")</p>
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jīvitendriya, faculty of vitality:

<i>PSk</i>	<p><i>nikāyasabhāgeṣu pūrvakarmāviddho yaḥ saṃskārānām sthīkālaniyamaḥ</i> (a fixed period of duration of the conditioned factors, which is effected by former actions in [existences of] a homogeneous character)</p>
<i>AS</i>	<p><i>nikāyasabhāge pūrvakarmāviddhe sthīkālaniyama āyur iti prajñaptiḥ</i> ("life" is an expression for a fixed period of duration, which is effected by former actions in [existences of] a homogeneous character)</p>
<i>Y</i>	—
<i>AKBh</i>	<p><i>āyur jīvitam / [...] traidhātukam āyur iti / [...] ādhāra uṣmavijñānayoḥ hi yaḥ</i> (Vitality is life ... It is the live belonging to [the world of] the three spheres ... It is the support of warmth and consciousness)</p>

4) No or minor disagreements

(none)

In the final part of my paper, I list the definitions of the additional nine *saṃskāras* dissociated from mind given by Sthiramati in his commentary and also mentioned in the *Abhidharmasamuccaya* and the *Abhidharmasamuccayabhāṣya*.⁸² Sthiramati's commentary on these nine *saṃskāras* is remarkably brief and consists mostly of a mere compilation of statements that seem to originate from the *Abhidharmasamuccaya* and the *Abhidharmasamuccayabhāṣya*. The conciseness of Sthiramati's explanations in this context is notable as there is no obvious reason for him not to explain the definitions of the factors in more detail after having included them in his work.

pravṛtti, occurrence:

<i>PSk</i>	—
<i>PSkV</i>	<p><i>hetuphalaprabandhānupacchedaḥ pravṛttir ity ucyate / naikasmin kṣaṇe prabandhoparame vā pravṛtтыupacāraḥ</i> ("occurrence" is taught as the non-interruption of the continuity of causes and results; the expression "occurrence" is not [applied to] a single</p>

⁸¹ *PSkV* 44a_{3f}: *brhatphalā nāma devāś caturthe dhyāne tṛtīyaṃ sthānāntaram*. I quote only the verse of the *Abhidharmakośa* here.

⁸² *PSkV* 47b₆-48b₂, *AS* 19₅₋₁₁, *ASBh* 10₁₆₋₁₁₂.

	moment or when the continuation stops)
<i>AS</i>	<i>hetuphalaprabandhānupacchede pravṛttir iti prajñaptiḥ</i> ("occurrence" is an expression for the non-interruption of the continuity of causes and results)
<i>ASBh</i>	<i>prabandhānupacchede pravṛttivyavasthānam ekasmin kṣaṇe vyavacchinne vā tadupacārābhāvāt</i> (occurrence is defined as the non-interruption of the continuity, because the expression is not [applied to] a single moment or when [the continuation] stops)
<i>Y</i>	—
<i>AKBh</i>	—

pratiniyama, distinction:

<i>PSk</i>	—
<i>PSkV</i>	<i>hetuphalanānātve pratiniyamavyavasthā / hetuphalanānātvam punar iṣṭasya viṣayasya sucaritam / aniṣṭasya duṣcaritam ityādi phalānām pṛthag anyenya-</i> (read: <i>anyonya-</i>) <i>hetuṭā</i> ("distinction" is defined as the distinctness of causes and results; the distinctness of causes and results [means]: good conduct is [the cause for] a desired object (i.e., a desired result) and bad conduct is [the cause for] an undesired [object] – in this way, the individual results have their distinct causes)
<i>AS</i>	<i>hetuphalanānātve pratiniyama iti prajñapti</i> ("distinction" is an expression for the distinctness of causes and results)
<i>ASBh</i>	<i>hetuphalanānātvam iṣṭasya phalasya sucaritam aniṣṭasya duṣcaritam ity evamādi / phalānām pṛthak pṛthag anyonyahetukatvam</i> (the distinctness of causes and results [means]: good conduct is [the cause for] a desired object and bad conduct is [the cause for] an undesired [object] – in this way, the individual results have their distinct causes)
<i>Y</i>	—
<i>AKBh</i>	—

yoga, correspondence:

<i>PSk</i>	—
<i>PSkV</i>	<i>hetuphalānurūpye yoga iti prajñaptiḥ / tadyathā dānasya bhogasampad anurūpeti yujyate dānasya bhogasampat phalam</i> ("correspondence" is an expression for the conformity of causes and results; for instance, plenty of wealth is appropriate as the result of liberality, because plenty of wealth conforms to liberality)
<i>AS</i>	<i>hetuphalānurūpye yoga iti prajñaptiḥ</i> ("correspondence" is an expression for the conformity of causes and results)
<i>ASBh</i>	<i>hetuphalasārūpyam anyatve 'pi yad yasya phalam yujyate / tadyathā dānasya bhogasampad ity evamādi</i> (the conformity of causes and results [indicates that] the [cause] conforms to its result, although [the result] is different [from its cause], for instance, plenty of wealth [conforms] to liberality etc.)
<i>Y</i>	—

<i>AKBh</i>	—
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java, rapidity:

<i>PSk</i>	—
<i>PSkV</i>	<i>hetuphalāśupravṛttau java iti prajñaptiḥ</i> ("rapidity" is an expression for the fast occurrence of causes and results)
<i>AS</i>	<i>hetuphalāśupravṛttau java iti prajñaptiḥ</i> ("rapidity" is an expression for the fast occurrence of causes and results)
<i>ASBh</i>	—
<i>Y</i>	—
<i>AKBh</i>	—

anukrama, sequence:

<i>PSk</i>	—
<i>PSkV</i>	<i>hetuphala <ikaika>pravṛttāv anukrama iti prajñaptiḥ / ekatvena</i> (read: <i>ekaikatvena</i>) <i>pravṛttiḥ / anyāpagamena</i> (read: <i>ayugapat-</i>) <i>pravṛttiḥ</i> ("sequence" is an expression for the occurrence of causes and results one by one; it is an occurrence [of] "one by one," not a simultaneous occurrence)
<i>AS</i>	<i>hetuphalaikatvapravṛttāv anukrama iti prajñaptiḥ</i> ("sequence" is an expression for the occurrence of causes and results one by one)
<i>ASBh</i>	<i>ekaikasyaiva pravṛttir ayugapatpravṛttir vedīavyā</i> (the occurrence [of] "one by one" should be understood as [being] not a simultaneous occurrence)
<i>Y</i>	—
<i>AKBh</i>	—

kāla, time:

<i>PSk</i>	—
<i>PSkV</i>	<i>hetuphalaprabandhapravṛttau kāla iti prajñaptiḥ / hetuphalayoḥ prabandhena pravṛttau satyām yat tatra hetuphalam utpannaniruddhaṃ so 'tītaḥ kāla iti prajñapyate / yad anutpannaṃ so 'nāgataḥ / yad utpannaniruddhaṃ sa pratyutpannaḥ kālaḥ</i> ("time" is an expression for the continuous occurrence of causes and results; when there is the continuous occurrence of causes and results, then the arisen causes and results which have ceased are designated as passed time, those which have not arisen [yet] as future [time], and those which have arisen, but have not ceased as present time)
<i>AS</i>	<i>hetuphalaprabandhapravṛttau kāla iti prajñaptiḥ</i> ("time" is an expression for the continuous occurrence of causes and results)
<i>ASBh</i>	<i>hetuphalasya prabandhena pravṛttau satyām yat tatra hetuphalam utpannaniruddhaṃ so 'tītaḥ kāla iti prajñapyate, yad anutpannaṃ so 'nāgataḥ kālaḥ, yad utpannaniruddhaṃ sa pratyutpannaḥ kāla iti</i> (when there is the continuous occurrence of causes and results, then the arisen causes and results which have ceased are designated as passed time, those which have not arisen [yet] as future time, and those which

	have arisen, but have not ceased as present time)
<i>Y</i>	—
<i>AKBh</i>	—

deśa, region:

<i>PSk</i>	—
<i>PSkV</i>	<i>pūrvadakṣiṇapaścimottarādhaūrdhvāsu</i> (read: <i>-dharordhvāsu</i>) <i>sarvato daśasu dikṣu hetuphala eva deśa iti prajñaptiḥ</i> / <i>hetuphalasya digvyāptau deśopacārah</i> / <i>rūpasamgrhītaṃ ca hetuphalaṃ vedītavayam</i> / <i>arūpiṇām digvyāpanāsāmarthyāt</i> ("region" is an expression for the causes and results in the east, south, west, north, and below or above, everywhere in the ten directions; pervading a direction by causes and results is called "region"; one should know that [these] causes and results are included in [the category] "matter," because the immaterial [factors] cannot pervade a direction)
<i>AS</i>	<i>pūrvadakṣiṇapaścimottarādharordhvāsu sarvato daśasu dikṣu hetuphala eva deśa iti prajñaptiḥ</i> ("region" is an expression for the causes and results in the east, south, west, north, and below or above, everywhere in the ten directions)
<i>ASBh</i>	<i>hetuphalasya digvyāptau deśopacārah</i> / <i>rūpasamgrhītaṃ cātra hetuphalaṃ vedītavayam arūpiṇām digvyāpanāsāmarthyābhāvāt</i> (pervading a direction by causes and results is called "region"; one should know that [these] causes and results are included in [the category] "matter," because the immaterial [factors] cannot pervade a direction)
<i>Y</i>	—
<i>AKBh</i>	—

saṃkhyā, number:

<i>PSk</i>	—
<i>PSkV</i>	<i>saṃskārāṇām pratyekaśo bhedenā</i> (read: <i>bhede</i>) <i>saṃkhyeti prajñaptiḥ</i> / <i>bheda ity abhinnaikātmakatve dvitīyasamkhyānupapatteḥ</i> ("number" is an expression for an individual division of the conditioned factors; it is a division, because enumerating a second number is impossible when [something] is inseparable and has a single nature)
<i>AS</i>	<i>saṃskārāṇām pratyekaśo bhede saṃkhyeti prajñaptiḥ</i> ("number" is an expression for an individual division of the conditioned factors)
<i>ASBh</i>	<i>pratyekaśo bhede saṃkhyety abhinnaikātmakatve dvitrisamkhyādy-anupapatteḥ</i> (the number is an individual division, because enumerating the numbers two, three, etc., is impossible when [something] is inseparable and has a single nature)
<i>Y</i>	—
<i>AKBh</i>	—

sāmagrī, assemblage:

<i>PSk</i>	—
<i>PSkV</i>	<i>hetupratyayasamavadhāne sāmagrīti prajñaptiḥ</i> ("assemblage" is an expression for the accumulation of causes and conditions)
<i>AS</i>	<i>hetuphalapratyayasamavadhāne sāmagrīti prajñaptiḥ</i> ("assemblage" is an expression for the accumulation of causes, results, and conditions)
<i>ASBh</i>	<i>hetuphalapratyayānāṃ samavadhānaṃ tadyathā vijñānākhyasya hi hetuphalasyendriyāparibhedo viṣayābhāsagamaṇaṃ tajjanakaṃ manaskārapratyupasthānaṃ ceti</i> ([assemblage is] the accumulation of causes, results, and conditions, as for instance [the accumulation] of causes and results of the so called "perception," which [include] an intact sense faculty, the occurrence of the image of an object, and the presence of attention that arises [based on] it)
<i>Y</i>	—
<i>AKBh</i>	—

3. Conclusion

As a preliminary conclusion it can be stated that there are a lot of parallels between the wording of the *Pañcaskandhaka* and of the *Abhidharmasamuccaya* and also some analogies with the *Abhidharmakośabhāṣya*. Even though only few of the definitions of the *Pañcaskandhaka* correspond exactly to the wording provided in the other texts, a great number of the differences might be explained as results of a shortening of the text (as for instance in the case of the definition of "enmity" [*pratigha*]), the combination of two sources (e.g., in the definition of "deceit" [*māyā*]), or the utilization of synonyms (as in the case of "contact" [*sparsā*]). A possible explanation for some of these variations might be that the author did not copy the related passages directly from other scriptures, but wrote them down from memory, which sometimes preserved the exact wording of the explanations and sometimes only their approximate meaning. The divergences between the *Pañcaskandhaka* and the other works might also originate from the fact that Vasubandhu did not use them as direct sources, but rather referred to related sources unknown to us. Cases that indicate a close relation of the *Pañcaskandhaka* and the *Abhidharmakośabhāṣya* against the wording of the *Abhidharmasamuccaya* are extremely rare in the *saṃskāra* section.⁸³ The latter seems, however, to be the only part of the *Pañcaskandhaka* that shows such a close affiliation with the teachings presented in the *Abhidharmasamuccaya*. When explaining the *rūpaskandha*, for instance, the *Pañcaskandhaka*(*vibhāṣā*) is often closer to the *Abhidharmakośabhāṣya*.⁸⁴

Despite the similarity of the *saṃskāra*-definitions of the *Pañcaskandhaka* with the explanations of the *Abhidharmasamuccaya* (and the *Yogācārabhūmi*), there is also substantial disagreement between the texts, which is difficult to explain. For instance in the case of "lack of hatred" (*adveṣa*) we find a definition in the *Pañcaskandhaka* which appears to be unrelated to the *Abhidharmasamuccaya*. The same

⁸³ The most obvious example is found in the definition of *vihimsā* (see above).

⁸⁴ The teaching of *avijñapti*, for example, is not at all mentioned in the *Abhidharmasamuccaya*. See KRAMER (2008:164f.).

applies, for example, to the explanations of "absence of craving" (*alobha*), "absence of delusion" (*amoha*), "contentiousness" (*pradāśā*), and "harming" (*vihiṃsā*). In various other instances at least parts of the definitions are significantly different, as for example in the definition of "energy" (*vīrya*), "shame in relation to oneself" (*hrī*), "ignorance" (*avidyā*), or in connection with the definition of "guile" (*śāthya*).

The case of the *saṃskāras* dissociated from mind is of particular interest for our comparative investigation of the relations between the texts, because the enumeration of these *saṃskāras* evidently follows the *Abhidharmakośabhāṣya*-model, whereas the contents of the explanations are related to the definitions found in the *Abhidharmasamuccaya*. The treatment of the *saṃskāras* dissociated from mind in the *Pañcaskandhaka* obviously represents an interim stage between the traditional position of the Sarvāstivādins and the fully developed Yogācāra view (as it manifests itself for instance in the *Abhidharmasamuccaya* and in the *Pañcaskandhakavibhāṣā*).

In view of these observations it appears at least possible that the *Pañcaskandhaka* is not the direct result of an effort of summarizing the first chapter of the *Abhidharmasamuccaya*⁸⁵ and that the relation between the two texts is less close than it might seem at first glance. The parallels between them could alternatively be explained as originating from the fact that both works rely on the same or closely related sources, one of which is certainly the *Yogācārabhūmi*. A statement made by Sthiramati at the beginning of his commentary seems to indicate that he also considered the *Pañcaskandhaka* to be a short outline of the teachings presented in the *Yogācārabhūmi* in the first place. Sthiramati asks: "As the characteristics of entities have been ascertained in such treatises as the *Yogācārabhūmi*, is the effort of ascertaining them again[, namely in the *Pañcaskandhaka*,] not useless?" And he gives the answer: "It is not useless, because the purpose [of the *Pañcaskandhaka*] is to instruct those who understand through a condensed statement (*udghaṭitajña*; i.e., smart learners who do not need long explanations)."⁸⁶

In Sthiramati's *Pañcaskandhakavibhāṣā*, the influence of the *Abhidharmasamuccaya* is attested in various passages.⁸⁷ As is visible from Sthiramati's commentary on the *saṃskāra* section, he often supplements Vasubandhu's explanations with statements that most probably originate from the *Abhidharmasamuccaya* on occasions where Vasubandhu's definitions differ from the explanations of the *Abhidharmasamuccaya*.⁸⁸ Of particular interest is Sthiramati's treatment of the nine *cittaviprayuktāḥ saṃskārāḥ* that are not mentioned in the *Pañcaskandhaka*. His comments seem to be a compilation of statements from the *Abhidharmasamuccaya* and *Abhidharmasamuccayabhāṣya*, but remarkably the wording is – as in the case of the above-mentioned parallels in the *Pañcaskandhaka* – not always identical. Again, these divergences might be due to quotations from memory and not from the text itself.

In a very few instances, Sthiramati includes statements in his commentary on the *saṃskāra*-section which correspond to the *Abhidharmakośabhāṣya* and which

⁸⁵ This view is held in FRAUWALLNER (1963:32).

⁸⁶ *PSkV* 1b1f.: *nanu ca yogācārabhūmyādiṣu śāstreṣu dharmalakṣaṇaṃ nirdhāritam eveti punas tannirdhāraṇāya yatnavaiyarthyaṃ / na vaiyarthyaṃ udghaṭitajñavineyārthivāt.*

⁸⁷ However, Sthiramati explicitly quotes from the *Abhidharmasamuccaya* only once in the *Pañcaskandhakavibhāṣā*, namely in *PSkV* 72a_{2f}.

⁸⁸ See, for instance, the definitions of *pradāśa* or *kausīdya*.

are not mentioned in the *Pañcaskandhaka*.⁸⁹ But in general the influence of the *Abhidharmakośabhāṣya* on this part of the *Pañcaskandhakavibhāṣā* appears to be rather weak. Sthiramati does not usually refer to the alternative teachings of the *Abhidharmakośabhāṣya* in his comments. This is possibly related to the fact that some of the issues subjected to controversy at the time of Vasubandhu composing his *Abhidharmakośabhāṣya* were not disputed anymore when Sthiramati wrote his *Pañcaskandhaka* commentary. This is evident particularly in the section on the *saṃskāras* dissociated from mind, which is much more extensive in the *Abhidharmakośabhāṣya* than in the *Pañcaskandhakavibhāṣā* and which includes arguments differing significantly in both texts.

Abbreviations and Sigla

<i>AKBh</i>	Vasubandhu's <i>Abhidharmakośabhāṣya</i> , Sanskrit edition by PRADHAN (1967).
<i>AS</i>	Asaṅga's <i>Abhidharmasamuccaya</i> , Sanskrit fragments by GOKHALE (1947).
<i>AS*</i>	Asaṅga's <i>Abhidharmasamuccaya</i> , Sanskrit edition and reconstruction by PRADHAN (1950).
<i>AS_T</i>	Asaṅga's <i>Abhidharmasamuccaya</i> , Tibetan translation, Q5550.
<i>ASBh</i>	Buddhasiṃha's (?) <i>Abhidharmasamuccayabhāṣya</i> , Sanskrit edition by TATIA (1976).
<i>PSk</i>	Vasubandhu's <i>Pañcaskandhaka</i> , Sanskrit edition by LI & STEINKELLNER (2008).
<i>PSkV</i>	Sthiramati's <i>Pañcaskandhakavibhāṣā</i> , manuscript, 73 folios, copy kept at the China Tibetology Research Center, Beijing.
<i>TrBh</i>	Sthiramati's <i>Triṃśikāvijñaptibhāṣya</i> , Sanskrit edition by BUESCHER (2007).
<i>Y</i>	<i>Yogācārabhūmi</i> (anonymous), Sanskrit edition by BHATTACHARYA (1957).

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⁸⁹ For two examples, see the definitions of *śāṭhya* and *midḍha*.

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