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 Xuezhu 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 (*vijñāna*) 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*, 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*.

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2 A 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 Samskāras

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 (Pali) term saṅkhāra or the related verb (abhi)saṅkhāroti. 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" (caitatākā 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.

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:

1. universal (sarvatraga)
2. bound to certain objects (pratinīyataviṣaya)
3. beneficial (kuśala)
4. contaminations (kleśa)
5. secondary contaminations (upakleśa)
6. factors that may be beneficial, detrimental, or neutral

However, when explaining the fourth skandha, Vasubandhu mentions that the caittas and the cittaviprayuktāḥ saṃskārāḥ are actually to be incorporated in the saṃskāraskandha (AKBh 11: tasmād avaśyam eṣāṃ saṃskāraskandhasaṃgraho bhupagantavyah).

In the Abhidharmasamuccaya (AS 1532ff.) and the Yogācārabhūmi (Y 1114ff.), 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 *Abhidharmakosabhāṣya* gives five different classes of *caittas*, referring to them as *(mahā)bhūmikas:*  

1. factors of great extension (*mahābhūmika*)
2. beneficial factors of great extension (*kusalamahābhūmika*)
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 (*parīttaklesābhūmika*)

Subsequently, an additional group of factors is listed as:  

6. undetermined (*aniyata*)

The first class of the *Abhidharmakosabhāṣya*, 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" (*prati-niyatavīṣaya*) of the *Pañcaskandhaka*. These classes include the following *caittas*:

| Table A. |
|-------------------|------------------|-------------------|-------------------|-------------------|
| *AKBh* | *PSk(V), TrBh* | *AS* | *Y* |
| Class (1): | Classes (1)-(2): | | |
| 10 mahābhūmikas | 5 sarvatraga, 5 pratiniyatavīṣaya | | |
| 1. vedāna (feeling) | 1. sparśa (contact) | [cetanā] | manaskāra |
| 2. cetanā (intention) | 2. manaskāra (attention) | [vedāna] | sparśa |
| 3. saṃjñā (ideation) | [3. vedāna (feeling)] | [saṃjñā] | vedāna |
| 4. chanda (wish) | [4. saṃjñā (ideation)] | manaskāra | saṃjñā |
| 5. sparśa (contact) | 5. cetanā (intention) | sparśa | cetanā |
| 6. mati (determination) | 1. chanda (wish) | chanda | chanda |
| (= prajñā, discrimination) | | | |
| 7. smṛti (mindfulness) | 2. adhimokṣa (conviction) | adhimokṣa | adhimokṣa |
| 8. manaskāra (attention) | 3. smṛti (mindfulness) | smṛti | smṛti |
| 9. adhimokṣa (conviction) | 4. samādhi (absorption) | samādhi | samādhi |
| 10. samādhi (absorption) | 5. prajñā (TrBh: dhī) (discrimination) | prajñā | prajñā |

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

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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 *vedāna* (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 *Abhidharmasamuccaya* 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" (kuśalamahābhūmikā) 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.

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

Unlike the Abhidharmakośabhāṣya, the Pañcaskandhaka adds "absence of delusion" (amoha) to this category. This is remarkable, as Vasubandhu explains in the Abhidharmakośabhāṣya (AKBh 55,22) that amoha is not to be mentioned among the kuśalamahābhūmikās, because – being included in prajñā – it is already part of the first group, the mahābhūmikās, 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.

<table>
<thead>
<tr>
<th>AKBh</th>
<th>PSk(V), TrBh</th>
<th>AS</th>
<th>Y</th>
</tr>
</thead>
<tbody>
<tr>
<td>Class (3):</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6 kleśamahābhūmikas</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(accepted)</td>
<td>(rejected)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. moha (delusion)</td>
<td>1. āśraddhāya (absence of trust)</td>
<td>1. krodha (wrath)</td>
<td>krodha</td>
</tr>
<tr>
<td>2. pramāda (carelessness)</td>
<td>2. kauśīdya (idleness)</td>
<td>2. upanāha (resentment)</td>
<td>upanāha</td>
</tr>
<tr>
<td>--------------------------</td>
<td>-----------------------</td>
<td>------------------------</td>
<td>---------</td>
</tr>
<tr>
<td>3. kauśīdya (idleness)</td>
<td>3. muṣitasṃrtitā (loss of mindfulness)</td>
<td>3. mrakṣa (concealment)</td>
<td>mrakṣa</td>
</tr>
<tr>
<td>4. āśraddhya (absence of trust)</td>
<td>4. vikṣepa (distraction)</td>
<td>4. pradāśa (contentiousness)</td>
<td>pradāśa</td>
</tr>
<tr>
<td>5. styāna (dullness)</td>
<td>5. avidyā (ignorance)</td>
<td>5. īryā (envy)</td>
<td>īryā</td>
</tr>
<tr>
<td>6. uddhava (excitement) (= auddhatya)</td>
<td>6. asamprajanya (absence of mindfulness)</td>
<td>6. mātsarya (avarice)</td>
<td>mātsarya</td>
</tr>
<tr>
<td>7. ayoniśo- manaskāra (wrong attention)</td>
<td>7. māyā (deceit)</td>
<td>māyā</td>
<td>māyā</td>
</tr>
<tr>
<td>8. mithyādhi-mokṣa (wrong conviction)</td>
<td>8. sāṭhya (guile)</td>
<td>sāṭhya</td>
<td>sāṭhya</td>
</tr>
<tr>
<td>9. auddhatya (excitement)</td>
<td>9. mada (conceit)</td>
<td>mada</td>
<td>mada</td>
</tr>
<tr>
<td>10. pramāda (carelessness)</td>
<td>10. vihiṃsā (harming)</td>
<td>vihiṃsā</td>
<td>vihiṃsā</td>
</tr>
</tbody>
</table>

Class (4): 2 akuśalamahābhūmikas

<table>
<thead>
<tr>
<th>1. āhrīkya (shamelessness in relation to oneself)</th>
<th>11. āhrīkya (shamelessness in relation to oneself)</th>
<th>āhrīkya</th>
<th>āhrīkya</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. anapatrapā (shamelessness in relation to others)</td>
<td>12. anapatrāpya (shamelessness in relation to others)</td>
<td>anapatrāpya</td>
<td>anapatrāpya</td>
</tr>
<tr>
<td>3. sāṭhya (guile)</td>
<td>15. āśraddhya (absence of trust)</td>
<td>āśraddhya</td>
<td>āśraddhya</td>
</tr>
</tbody>
</table>

Class (5): 10 parīttaklesabhūmikas

<table>
<thead>
<tr>
<th>1. krodha (wrath)</th>
<th>13. styāna (dullness)</th>
<th>styāna</th>
<th>styāna</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. upanāha (resentment)</td>
<td>14. auddhatya (excitement)</td>
<td>auddhatya</td>
<td>auddhatya</td>
</tr>
<tr>
<td>3. sāṭhya (guile)</td>
<td>15. āśraddhya (absence of trust)</td>
<td>āśraddhya</td>
<td>āśraddhya</td>
</tr>
<tr>
<td>4. īryā (envy)</td>
<td>16. kauśīdya (idleness)</td>
<td>kauśīdya</td>
<td>kauśīdya</td>
</tr>
<tr>
<td>5. pradāśa (contentiousness)</td>
<td>17. pramāda (carelessness)</td>
<td>pramāda</td>
<td>pramāda</td>
</tr>
<tr>
<td>6. mrakṣa (concealment)</td>
<td>18. muṣitasṃrtitā (loss of mindfulness)</td>
<td>muṣita-smṛtī</td>
<td>muṣita-smṛtī</td>
</tr>
<tr>
<td>7. matsara (avarice)</td>
<td>19. vikṣepa (distraction)</td>
<td>asamprajanya</td>
<td>adhikṣepa (read: vikṣepa)</td>
</tr>
</tbody>
</table>
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 kleśā group. The other five are "passion" (rāga), "enmity" (pratigha), "pride" (māna), "(false) view" (dṛṣṭi), 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.

<table>
<thead>
<tr>
<th>AKBh</th>
<th>PSk(V), TrBh</th>
<th>AS</th>
<th>Y</th>
</tr>
</thead>
<tbody>
<tr>
<td>Class (4): 6 kleśas</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. rāga (passion)</td>
<td>rāga</td>
<td>rāga</td>
<td></td>
</tr>
<tr>
<td>2. pratigha (enmity)</td>
<td>pratigha</td>
<td>pratigha</td>
<td></td>
</tr>
<tr>
<td>3. māna (pride)</td>
<td>māna</td>
<td>avidyā</td>
<td></td>
</tr>
<tr>
<td>4. avidyā (ignorance)</td>
<td>avidyā</td>
<td>māna</td>
<td></td>
</tr>
<tr>
<td>5. dṛṣṭi [(false) view]</td>
<td>vicikitsā</td>
<td>dṛṣṭi</td>
<td></td>
</tr>
<tr>
<td>6. vicikitsā (doubt)</td>
<td>dṛṣṭi</td>
<td>vicikitsā</td>
<td></td>
</tr>
</tbody>
</table>

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.

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

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 5610ff). Vasubandhu accepts the following group of kleśas: "delusion" (moha), "carelessness" (pramāda), "idleness" (kauśīdya), "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" (kauśīdya), 3. "loss of mindfulness" (muṣitasṃrtitā), 4. "distraction" (vikṣepa), 5. "ignorance" (avidyā), 6. "absence of mindfulness" (asamprajanya), 7. "wrong attention" (ayoniśomanaskāra), 8. "wrong conviction" (mithyādhi-mokṣa), 9. "excitation" (auddhatya), and 10. "carelessness" (pramāda). Vasubandhu’s rejection of the three items muṣitasṃrtitā, 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 Abhidharmakosabhāṣya, Vasubandhu excludes these three caittas from his kleśamahābhūmika list, explaining that muṣita-smṛtitā is not different from contaminated (kliṣṭa) smṛti and that vikṣepa is nothing but contaminated samādhi (AKBh 5615). 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 5613f): ayoniśo-manaskāra, which can be identified with ma-naskāra, and mithyādhi-mokṣa, which, most probably, has to be regarded as part of adhimokṣa. It is notable that these two caittas are – in contrast to muṣitasṃrtitā, 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.

<table>
<thead>
<tr>
<th>Part of</th>
<th>vīhiṃsā (harming), krodha (wrath), upanāha (resentment), pradāśa (contentiousness)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pratigha</td>
<td>mātsarya (avarice), mada (conceit), auddhatya (excitement); māyā (deceit), sāthya (guile); vikṣepa (distraction), āhrīkya (shamelessness in relation to oneself), anapatrāpya (shamelessness in relation to others)</td>
</tr>
<tr>
<td>Rāga</td>
<td></td>
</tr>
</tbody>
</table>

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 Viniścayasaṃgrahāpi also mentions mithyādhi-mokṣa and, additionally, mithyāchanda ("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., adeṣa, 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.
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. 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 (muṣita-smṛtitā), rough examination (vitarka), and subtle investigation (vicāra). As for the first of them, pramāda, it is explained to be based (niśritya) on lobha ("craving," being closely related to rāga), dveṣa, and moha and to be accompanied by idleness (kaukṛtya). 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" (paryavasthāna) and the six "defilements [consisting in] the contaminations" (kleśamāla):

<table>
<thead>
<tr>
<th>Table G.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ABbh</strong></td>
</tr>
<tr>
<td>10 paryavasthānas</td>
</tr>
<tr>
<td>1. āhrikyā (shamelessness in relation to oneself)</td>
</tr>
<tr>
<td>2. anapatrāpya (shamelessness in relation to others)</td>
</tr>
<tr>
<td>3. īryā (envy)</td>
</tr>
<tr>
<td>4. mātsarya (avarice)</td>
</tr>
<tr>
<td>5. uddhava (excitement)</td>
</tr>
<tr>
<td>6. kaukṛtya (regret)</td>
</tr>
<tr>
<td>7. styāna (dullness)</td>
</tr>
<tr>
<td>8. middha (languor)</td>
</tr>
<tr>
<td>9. krodha (wrath)</td>
</tr>
<tr>
<td>10. mrakṣa (concealment)</td>
</tr>
<tr>
<td>6 kleśamālas</td>
</tr>
</tbody>
</table>

11 See his comments on vihiṃsā, pradāśa, mātsarya, auddhatya, śāthya, styāna, and middha.
1. māyā (deceit)
2. śāṭhya (guile)
3. mada (conceit)
4. pradāśa (contentiousness)
5. upanāha (resentment)
6. vihiṃsā (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 saṃskāras 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 saṃskāra 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 sparśa, 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 5₃-13₁₀; AS 1₅₃₇-1₈₁₇; Y 6₀₁₈ and 1₆₂₁₁-1₆₄₂₅; AKBh 5₄₂₉-6₁₁₅, 2₈₁₂₈-2₈₂₁₀, 2₈₄₂₇-2₈₅₂₄, 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 *Pañcasūkhandhaka* will be listed under each of these four categories.¹³

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

Universal (*sarvatra*) *caittas* and *caittas* bound to certain objects (*pratiniyatisaya*):

*adhimokṣa*, conviction:

<table>
<thead>
<tr>
<th></th>
<th>PSk</th>
<th>AS</th>
<th>Y</th>
<th>AKBh</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td><em>niścīte vastuni tathaiva vadhārapam</em></td>
<td><em>niścīte vastuni yathāniścayam dhāraṇā</em></td>
<td><em>yan niścīte vastuni tatra tatra tadanugāvadhārapaṇaśaktiḥ</em></td>
<td><em>adhimuktiḥ</em></td>
</tr>
<tr>
<td></td>
<td>(certainty that a determined object [exists] in just this manner)</td>
<td>(certainty that a determined object [exists] in the determined manner)</td>
<td>(capability of being certain with regard to an object, accompanying the [mind and the universal <em>caittas</em>] here and there)</td>
<td>(confidence)</td>
</tr>
</tbody>
</table>

Beneficial (*kuśala*) *caittas*.¹⁴

*apatrāpya*, shame in relation to others:

<table>
<thead>
<tr>
<th></th>
<th>PSk</th>
<th>AS</th>
<th>Y</th>
<th>AKBh</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td><em>lokam adhipatim kṛtyāvadyena lajā</em></td>
<td><em>parato vadyena lajjā</em></td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td></td>
<td>(embarrassment about a fault being related to common people)</td>
<td>(embarrassment about a fault being related to others)</td>
<td>—</td>
<td>—</td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>PSk</th>
<th>daunṣṭhulypratipakṣaḥ kāyaicitakarmanyatā</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(antidote to badness, flexibility of body and mind)</td>
</tr>
<tr>
<td>AS</td>
<td>kāyacittadauṣṭhulānām pratipraśrabdheḥ kāyacittakarmanyatā</td>
</tr>
<tr>
<td></td>
<td>(flexibility of body and mind [acquired] by means of the ease of the badness of body and mind)</td>
</tr>
<tr>
<td>Y</td>
<td>—</td>
</tr>
<tr>
<td>AKBh</td>
<td>cittakarmanyatā(^{15})</td>
</tr>
<tr>
<td></td>
<td>(flexibility of mind)</td>
</tr>
</tbody>
</table>

upeksā, equanimity:

<table>
<thead>
<tr>
<th>PSk</th>
<th>sa evālohabitā yāvad vīryam, yān niṣṛitya cittasamātām cittaprasathatāṃ cittānābhogatāṃ ca pratilabhe, yayā nirvāsiteṣu kliṣteṣu dharmesv asaṅkliṣṭavāhōri bhavati</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(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)</td>
</tr>
<tr>
<td>AS</td>
<td>savīryakān alobhāvābhāvamahān niṣṛitya yā saṃkliṣṭavāhavāravādhiṅ kī cittasamatā cittaprasāthātā cittasyānābhogāvāsthitatā</td>
</tr>
<tr>
<td></td>
<td>(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)</td>
</tr>
<tr>
<td>Y</td>
<td>—</td>
</tr>
<tr>
<td>AKBh</td>
<td>cittasamātā cittānābhogatā</td>
</tr>
<tr>
<td></td>
<td>(equality and effortlessness of the mind)</td>
</tr>
</tbody>
</table>

Contaminations (kleśa):

atimāna, great pride:

<table>
<thead>
<tr>
<th>PSk</th>
<th>sadṛśāc chreyān asmi śreyasā vā sadṛśa iti yā cittasyonnatiḥ</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(inflation of the mind [of someone who thinks] &quot;I am superior&quot; with regard to an equal or &quot;I am equal&quot; with regard to a superior)</td>
</tr>
<tr>
<td>AS</td>
<td>—</td>
</tr>
<tr>
<td>AS(_T)</td>
<td>mtshungs pa bas che ba’am / che ba dang mtshungs so snyam du sems khengs pa gang yin pa’o (sadṛśāc chreyān asmi śreyasā vā sadṛśa iti yā cittasyonnatiḥ)(^{17})</td>
</tr>
<tr>
<td></td>
<td>(inflation of the mind [of someone who thinks] &quot;I am superior&quot; with regard to an equal or &quot;I am equal&quot; with regard to a superior)</td>
</tr>
</tbody>
</table>

\(^{15}\) 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 557ff.

\(^{16}\) On praśaṭha/prasaṭha (Tib. rnal du ’dug pa), see NAGAO (1991:97f.), who translates "tranquil flow."

\(^{17}\) PRADHAN (AS* 457f.) reconstructs: sadṛśaḥ śreyān asmi śreyasā sadṛśa ’smiḥi vā yā cittasyonnatiḥ.
secondary contaminations (upakleśa) and the four factors that may be beneficial, detrimental, or neutral: \(^{18}\)

**Pramāda, carelessness:**

<table>
<thead>
<tr>
<th>PSk</th>
<th>yai rāgadeśaṃbhakausidhyāḥ kleśac ca na rakṣati kaśālam ca na bhāvaśtat (^{19})</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(one does not protect the mind from contaminations because of passion, hatred, delusion, and idleness, and does not cultivate the beneficial)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>AS</th>
<th>sa kausidyān lobhadeśaṃbhoh nisīrya kuśalāṃ abhāvanā saśravebhyaḥ ca dharme bhyaḥ cetasaṃ 'nārakaśa</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(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)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Y</th>
<th>—</th>
</tr>
</thead>
<tbody>
<tr>
<td>AKBh</td>
<td>kuśalāṃ abhāvanā, apramādādipakṣo dharmah</td>
</tr>
<tr>
<td></td>
<td>(non-cultivation of beneficial factors, a factor which is the opposite of care)</td>
</tr>
</tbody>
</table>

**Asampaśraya, absence of mindfulness:**

<table>
<thead>
<tr>
<th>PSk</th>
<th>kleśasamprayuktā prajñā kāyavāgmanāḥpracarāṇāḥ asymptāvahārīta</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(discrimination associated with contaminations, a state lacking awareness of the actions of body, speech, and mind)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>AS</th>
<th>kleśasamprayuktā prajñā yasyāsymptāvahāyā kāyavākṣayīca āryaHV pravartate</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(discrimination associated with contaminations, by means of which involuntary actions of body, speech, and mind arise)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Y</th>
<th>—</th>
</tr>
</thead>
<tbody>
<tr>
<td>AKBh</td>
<td>—</td>
</tr>
</tbody>
</table>

**Vitarka, rough examination:**

<table>
<thead>
<tr>
<th>PSk</th>
<th>paryēṣako manojaḷpaḥ cetanāpraṇāvīśeṣaḥ</th>
<th>yā cittasaudārikatā</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(investigative mental verbalization, a particular kind of intention or discrimination, grossness of the mind)</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>AS</th>
<th>cetanām vā niśritya prajñām vā paryēṣako manojaḷpaḥ</th>
<th>sa ca cittasaudārikatā</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(investigative mental verbalization based on intention or discrimination, grossness of the mind)</td>
<td></td>
</tr>
</tbody>
</table>

\(^{18}\) 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.

\(^{20}\) PSKV 39b:\ kāyavākṣayīca.
A Study of the Saṃskāra Section of Vasubandhu’s Pañcaskandhaka

Y —

AKBh cittaudārikatā
grossness of the mind

vicāra, subtle investigation:

<table>
<thead>
<tr>
<th>PSk</th>
<th>pratyavekṣako manojaḷpas tathaiva</th>
<th>yā cittasya sūkṣmatā</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(analyzing mental verbalization, also [a particular kind of intention or discrimination], subtlety of the mind)</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>AS</th>
<th>cetanāṇāṁ vā niśritya prajñāṇāṁ vā pratyavekṣako manojaḷpaḥ</th>
<th>sā ca cittasya sūkṣmatā</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(analyzing mental verbalization based on intention or discrimination, subtlety of the mind)</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Y</th>
<th>—</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>AKBh</th>
<th>cittasūkṣmatā</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(subtlety of the mind)</td>
</tr>
</tbody>
</table>

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

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

Beneficial (kuśala) caittas:

śraddhā, trust:

<table>
<thead>
<tr>
<th>PSk</th>
<th>karmaphalasatyaratneṣv abhisampratyaś cetasah prasādah</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(firm belief [and] clarity of the mind toward karma, [its] results, the [four] truths, and the [three] jewels)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>AS</th>
<th>astivagupavattvaśakyaṭveṣv abhisampratyaḥ prasādo bhilāṣah</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(firm belief, clarity, [and] aspiration toward that which exists, toward that which possesses virtues, and toward the capabilities)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Y</th>
<th>—</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>AKBh</th>
<th>cetasah prasādah</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(clarity of the mind); (view of &quot;others&quot; [apare]:) satyaratnakarma-phaḷabhisampratyaḥ</td>
</tr>
<tr>
<td></td>
<td>(firm belief in the [four] truths, the [three] jewels, karma, and [its] results)</td>
</tr>
</tbody>
</table>

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

**mrakṣa**, concealment:

| **PSK** | atmano vadyapracchādanā (hiding of one’s own faults) |
| **AS** | samyakcuditaśya mohāṃśikāvadyapracchādanā (hiding of faults by someone who has been justly accused; it is part of delusion) |
| **Y** | — |
| **AKBh** | avadyapracchādanam (hiding of faults) |

**īṛṣyā**, envy:

| **PSK** | parasampattau cetaso vyāroṣaḥ (anger of the mind with regard to the success of others) |
| **AS** | labhasatkarādhyavasitasya parasampattiviśeṣe dveṣāṃśiṣko21 mārsakṛtaś cetaso vyāroṣaḥ (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) |
| **Y** | — |
| **AKBh** | parasampattau cetaso vyāroṣaḥ (anger of the mind with regard to the success of others) |

**mada**, conceit:

| **PSK** | svasampattau raktasyoddharṣaś cetasaḥ paryādānam (joy of someone who is excited about his own success, abolition of the mind) |
| **AS** | ārogyaṃ vāgamya yauvanaṃ vā, dirghāyuskalakaśaṇaṃ vopalabbhāṃ ṣūryafrica mānyatam vā sāśraṃ Sampattīṃ rāgāṃśikāṃ napisāmanasyam (joy and cheerfulness arising from health, youth, from a sign of longevity, or acquired from any impure success; it is part of passion) |
| **Y** | — |
| **AKBh** | svadharme raktasya paryādānam tu cetasaḥ (abolition of the mind of someone who is excited about his own qualities) |

**auddhatya**, excitement:

| **PSK** | cittasyāvyupasāmaḥ (restlessness of the mind) |
| **AS** | subhanimittam anusarato rāgāṃśikāṣ cetaso vyupasāmaḥ (restlessness of the mind in someone who pursues a pleasant object; it is part of passion) |
| **Y** | — |

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21 PSkV 37a: lābhasatkarārakulaśīlaśrutīdīn guṇān upalabhāṃ dveṣāṃśikāḥ.  
22 PSkV 39a: rāgāṃśikāḥ.
A Study of the Saṃskāra Section of Vasubandhu’s Pañcaskandhaka

**AKBh**

<table>
<thead>
<tr>
<th>Cetaso vyupaśamaḥ (restlessness of the mind)</th>
</tr>
</thead>
</table>

**kaukṛtya**, regret:

| PSk | Cetaso vipratisāraḥ (repentance of the mind) |
|---|
| AS | Yad abhipretānabhipretam kāraṇākāraṇam (read: karapākaraṇam) āgamyamohāpāśikaś cetasovipratisāraḥ, kuśalam akuśalam avyākṛtam, kāle 'kāle, yuktam ayuktaṃ ca |
| Y | — |
| AKBh | Cetaso vipratisāraḥ (repentance of the mind) |

(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)

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

Universal (sarvatraga) caītas and caītas bound to certain objects (pratinīyata-vīṣaya):

**sparśa**, contact:

| PSk | Trikāsannipāta paricchedaḥ (determination of the change of the sense faculties in the moment of contact of the three [indriya, viṣaya, and vijñāna]) |
|---|
| AS | Trikāsannipāta indriyavikāraparicchedaḥ (determination of the change of the sense faculties in the moment of the encounter of the three [indriya, viṣaya, and vijñāna]) |
| Y | Trikāsannipātaḥ (encounter of the three [indriya, viṣaya, and vijñāna]) |
| AKBh | Indriyaviṣayavijñānāsannipātajā sprṣṭih (touch arisen from the encounter of the sense faculty, the object, and perception) |

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23 PSkV 40a1: kuśalam akuśalam avyākṛtam 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:

**PSk**  
*gupato doṣato 'nubhayataś citrābhisaṃskāro manaskarma*  
(activating the mind [or] mental activity in relation to the virtuous, unvirtuous, and neither [virtuous] nor [unvirtuous])

**AS**  
citrābhisaṃskāro manaskarma  
(activating the mind [or] mental activity)

**Y**  
citrābhisaṃskāraḥ  
(activating the mind)

**AKBh**  
citrābhisaṃskāro manaskarma  
(activating the mind [or] mental activity)

chanda, wish:

**PSk**  
*aḥbhūpte vastuny abhilāṣaḥ*  
(craving for the desired object)

**AS**  
*īpsīte vastunī tatadupasamhatā kartukāmatā*  
(the desire for action [directed at] a desired object, connected to this or that [mind and these or those universal caittas])

**Y**  
yad *ipsīte vastunī tatra tatra tadanugā kartukāmatā*  
(the desire for action [directed at] the desired object, accompanying the [mind and the universal caittas] here and there)

**AKBh**  
*kartṛ- (read: kartu-) kāmatā*  
(the desire for action)

smṛti, mindfulness:

**PSk**  
*samstute vastuny asampramoṣaś cetaso 'bhilapanatā*  
(non-loss [and] fixing of a familiar object by the mind)

**AS**  
*samstute vastunī cetaso 'sampramoṣaḥ*  
(the mind's non-loss of a familiar object)

**Y**  
yat *samstute vastunī tatra tatra tadanugābhilapanā*  
(fixing of a familiar object, which accompanies the [mind and the universal caittas] here and there)

**AKBh**  
*ālambanāsampramoṣaḥ*  
(non-loss of an object)

samādhi, absorption:

**PSk**  
*upaparīkṣye vastuni cittasyaikāgratā*  
(concentration of the mind on the object to be investigated)

**AS**  
*upaparīkṣye vastunī cittasyaikāgratā*  
(concentration of the mind on the object to be investigated)

**Y**  
yat *parīkṣye vastuni <tatra tatra> tadanugam upanidhyānasamniśritoṣ yad cittaikāryam*  
(concentration of the mind on the object to be investigated, which accompanies the [mind and the universal caittas] here and there and which is based on reflection)

**AKBh**  
cittasyaikāgratā (concentration of the mind)

---

prajñā, discrimination:

<table>
<thead>
<tr>
<th>PSK</th>
<th>tatraiva (= upaparikṣya vastuni) pravicayo yogayogavihitato 'nyathā ca (correct, incorrect, and other examination [of the object to be investigated])</th>
</tr>
</thead>
<tbody>
<tr>
<td>AS</td>
<td>upaparikṣya eva vastuni dharmāpāṃ pravicayāḥ (examination of the qualities of the object to be investigated)</td>
</tr>
<tr>
<td>Y</td>
<td>yat parikṣya eva vastuni tatra tatra tadanugo dharmāpā (read: dharmāpāṃ) pravicayo yogavihitato vāyogavihitato vā naiva yogavihitato nāyogavihitataḥ (correct, incorrect, or neither correct nor incorrect examination of the qualities of the object to be investigated, which accompanies the [mind and the universal caittas] here and there)</td>
</tr>
<tr>
<td>AKBh</td>
<td>matiḥ prajñā dharmapravicayāḥ (discrimination is determination, the examination of the qualities)</td>
</tr>
</tbody>
</table>

Beneficial (kuśala) caittas:

hṛi, shame in relation to oneself:

<table>
<thead>
<tr>
<th>PSk</th>
<th>ātmānaṃ dharmam vādhipatīṃ kṛtvāvadyena lajjā (embarrassment about a fault being related to oneself or the doctrine)</th>
</tr>
</thead>
<tbody>
<tr>
<td>AS</td>
<td>svayam avadyena lajjanā (embarrassment about a fault being related to oneself)</td>
</tr>
<tr>
<td>Y</td>
<td>—</td>
</tr>
<tr>
<td>AKBh</td>
<td>—</td>
</tr>
</tbody>
</table>

alobha, absence of craving:

<table>
<thead>
<tr>
<th>PSk</th>
<th>lobbhapratipako nirvid anāgrahaḥ (antidote to craving, disgust, absence of attachment)</th>
</tr>
</thead>
<tbody>
<tr>
<td>AS</td>
<td>bhave bhavopakaraṇeṣu vānāsaktiḥ (non-attachment to existence or everyday necessities)</td>
</tr>
<tr>
<td>Y</td>
<td>—</td>
</tr>
<tr>
<td>AKBh</td>
<td>—</td>
</tr>
</tbody>
</table>

adveṣa, absence of hatred:

<table>
<thead>
<tr>
<th>PSk</th>
<th>dveṣapratipako maitri (antidote to hatred, benevolence)</th>
</tr>
</thead>
<tbody>
<tr>
<td>AS</td>
<td>sattveṣu duḥkhe duḥkhasthāṇiyeṣu ca dharmeṣv anāghātaḥ (absence of anger with regard to living beings, suffering, and the factors belonging to suffering)</td>
</tr>
<tr>
<td>Y</td>
<td>—</td>
</tr>
<tr>
<td>AKBh</td>
<td>—</td>
</tr>
</tbody>
</table>

---

26 PSkV26.1: bhave bhavopakaraṇeṣu cānāsaktiḥ.
amoha, absence of delusion:

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

vīrya, energy:

<table>
<thead>
<tr>
<th>PSk</th>
<th>kausidyapratipakṣaḥ kuśale cetaso 'bhyutsāhaḥ (antidote to idleness, effort of the mind toward the beneficial)</th>
</tr>
</thead>
<tbody>
<tr>
<td>AS</td>
<td>kuśale cetaso 'bhyutsāhaḥ sannāhe vā prayoge vālinatve vāvyāṣttau vāsamutṣtau vā (effort of the mind toward the beneficial, either in the preparation, or in the practice, or the absence of dissatisfiedness, or in irreversibility, or in dissatisfaction)</td>
</tr>
<tr>
<td>Y</td>
<td>—</td>
</tr>
<tr>
<td>AKBh</td>
<td>cetaso 'bhyutsāhaḥ (effort of the mind)</td>
</tr>
</tbody>
</table>

apramāda, care:

<table>
<thead>
<tr>
<th>PSk</th>
<th>pramādapratipakṣo 'lobho yāvad vīryam, yān niśrityākuśalān dharmān prajahāti tatpratipakṣāṁ ca kuśalān dharmān bhāvayati (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)</th>
</tr>
</thead>
<tbody>
<tr>
<td>AS</td>
<td>savīryakān alobhādevaṃsāmohān niśritya yā kuśalānāṃ dharmānāṃ bhāvanā sāsravbhyaś ca dharmeḥbhyaś cittārakṣā (cultivation of beneficial factors based on absence of craving, hatred, and delusion accompanied by energy and protection of the mind against impure factors)</td>
</tr>
<tr>
<td>Y</td>
<td>—</td>
</tr>
<tr>
<td>AKBh</td>
<td>kuśalānāṃ dharmānāṃ bhāvanā (cultivation of beneficial factors)</td>
</tr>
</tbody>
</table>

aviḥimsā, non-harming:

<table>
<thead>
<tr>
<th>PSk</th>
<th>viḥimsāpratipakṣaḥ karuṇā (antidote to harming, compassion)</th>
</tr>
</thead>
<tbody>
<tr>
<td>AS</td>
<td>adveṣaikāṃśikā2⁷ karuṇatā (compassion which is part of the absence of hatred)</td>
</tr>
<tr>
<td>Y</td>
<td>—</td>
</tr>
<tr>
<td>AKBh</td>
<td>aviḥethanā (non-cruelty)</td>
</tr>
</tbody>
</table>

²⁷ PSkV 29a₁: adveṣāṃśaḥ.
Contaminations (*kleśa*):

### Rāga, Passion:

<table>
<thead>
<tr>
<th>PSk</th>
<th>pañcasūpādānaskandheṣu sneho 'dhyavasānām</th>
</tr>
</thead>
<tbody>
<tr>
<td>AS</td>
<td>abhidhātuko 'munayāḥ</td>
</tr>
<tr>
<td>Y</td>
<td>asatpuruṣa &lt;sāṃ&gt; sevāṃ āgamyāsaddharmaśravaṇam ayyośoma-naskāraṃ niḥsargikām vā smṛtisampamoṣāṃ yad bahirdhā &lt;vā&gt; dhyātmām vā nirdhāritāṃ &lt;vā&gt; nirdhāritāṃ ve &gt; śānavāyādhyavasānāṃ</td>
</tr>
</tbody>
</table>

(affection [and] clinging to the five constituents of appropriation. 

(attachment belonging to the [world of] the three spheres. 

(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 loss of mindfulness.)

### Pratigha, Enmity:

<table>
<thead>
<tr>
<th>PSk</th>
<th>sattveṣv āghātāḥ</th>
</tr>
</thead>
<tbody>
<tr>
<td>AS</td>
<td>sattveṣv duḥkhe duḥkhasthānīyeṣu ca dharmesv āghātāḥ</td>
</tr>
<tr>
<td>Y</td>
<td>asatpuruṣa &lt;sāṃ&gt; sevāṃ āgamyāsaddharmaśravaṇam ayyośo- manaskāraṃ niḥsargikām vā smṛtisampamoṣāṃ yad dhyātmām ba-hirdhādhyātmām (read: yo bahirdhā vādhyātmām for yād dhyātmām bahirdhādhyātmām) vā nirdhārito &lt;vā&gt; nirdhārito vānīṣṭaviṣaya-pratīghātaḥ</td>
</tr>
</tbody>
</table>

(anger toward living beings, suffering, and the factors belonging to suffering. 

(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.)

### Māna, Pride (general definition):

<table>
<thead>
<tr>
<th>PSk</th>
<th>sapta mānāḥ / māno 'timāno mānātimāno 'smimāno 'bhimāna 'nāmāno mithyāmaṇas ca</th>
</tr>
</thead>
<tbody>
<tr>
<td>AS</td>
<td>satkāyadrṣṭisāṃśraṇaṃ pravartate / cittasya connatilaksanāṃ</td>
</tr>
<tr>
<td>AST</td>
<td>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</td>
</tr>
</tbody>
</table>

(seven [kinds of] pride: pride, great pride, pride greater than pride, the notion "I am [this skandha]," extreme pride, pride of not enough [modesty], and false pride)
| rgyal dang | cung zad snyam pa'i nga rgyal dang | log pa'i nga rgyal lo |
| (*sapta mānāḥ | māno 'timāno mānātimāno 'smimāno 'bhimāna ūnamāno mithyāmānaś ca) |
| (seven [kinds of] pride: pride, great pride, pride greater than pride, the notion "I am [this skandha]," extreme pride, pride of not enough [modesty], and false pride) |

| Y | asatpurusa<saṃ>sevām āgamyāsaddharmaśravaṇam ayoniṣo-manaskāraṃ naiḥsargikāṃ vā śrītisampramāṇam āgamyā yā < bahirdhā vā > dhīyatmaṇḍ < vā > niṣdhāritā < vā > niṣdhāritā vṛcchanačātāyāṃ hīnapraṇītatāyāṃ ca unnatīḥ |
| (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) |

| Y 50: | māno 'timāno mānātimāno 'smimāno 'bhimāna ūnamāno mithyā-mānaś ca |
| (pride, great pride, pride greater than pride, the notion "I am [this skandha]," extreme pride, pride of not enough [modesty], and false pride) |

| AKBh | sapta mānāḥ | māno 'timāno mānātimāno 'smimāno 'bhimāna ūnamāno mithyāmānaś ca | abhedena cittayonatā māna uktah |
| (seven [kinds of] pride: pride, great pride, pride greater than pride, the notion "I am [this skandha]," extreme pride, pride of not enough [modesty], and false pride; in general the inflation of the mind is called "pride") |

avidyā, ignorance:

| PSk | karmaphalasatyaśāyāraṣṭaṣv ajñānam / sā punāḥ sahajā parikalpitā ca |
| (lack of knowledge of [the threefold division of] karma, [its] results, the [four] truths, and the [three] jewels; it is either inborn or conceptualized) |

| AS | traidhātukam ajñānam |
| (lack of knowledge belonging to [the world of] the three spheres) |

| Y | asatpurusa<sampsvām āgamyāsaddharmāśravaṇo ayoniṣo-manaskāraṇ naiḥsargikāṃ vā śrītisampramāṇo yā jāye vastūni niṣdhāritāṃ vā niṣdhāritāṃ vā kliṣṭam ajñānam |
| (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) |

| AKBh | — |
| (definition of "delusion" [moha]: avidyājñānam asamprakhyānam [ignorance, lack of knowledge, non-clarity]) |

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32 See also PRADHAN's identical reconstruction in AS* 456.
33 For the emendations, see AHN (2003:66). In the Viniścayasaṃgrahaṇī, māna is subdivided into four kinds (lta ba rnams dang / sems can la brients dang / 'dod pa la longs spyod pa la brients dang / yang srid pa la brients pā'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).
A Study of the Saṃskāra Section of Vasubandhu’s Pañcaskandhaka

<table>
<thead>
<tr>
<th>PSk</th>
<th>pañcopādānaskandhān ātmata ātmīyato vā samanupaśyato yā kliṣṭā prajñā</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(contaminated discrimination of someone who regards the five constituents of appropriation as self or mine)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>AS</th>
<th>pañcopādānaskandhān ātmata ātmīyato vā samanupaśyato yā kṣāntī rucir matiḥ prekṣā dṛṣṭih</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(an admission, an inclination, a notion, an opinion, [or] a view of someone who regards the five constituents of appropriation as self or mine)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Y</th>
<th>asatpuruṣa &lt;sam&gt; servām āgamyāsaddharmaśravapam &lt;m a&gt; yoniśomanaskāraṇa vaiṣṣarpikam vā punaḥ smṛtisampramoṣam pañcopādānaskandhān ātmāno (read: ātmato) vātmīyato vā samanupaśyato yā nirdhāritā &lt;vānirdhāritā vā&gt; kliṣṭā prajñā</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(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)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>AKBh</th>
<th>ātmadṛṣṭir ātmīyadṛṣṭir vā</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(view of [the five constituents] as self or mine)</td>
</tr>
</tbody>
</table>

antagrāhadṛṣṭi, view of extremes:

<table>
<thead>
<tr>
<th>PSk</th>
<th>tām evādhipatiṃ kṛtvā sāśvatata ucchedato vā samanupaśyato yā kliṣṭā prajñā</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(contaminated discrimination of someone who, under the influence of this [satkāyadṛṣṭi], regards [the five constituents] as eternal or as breaking off [without requiring any spiritual effort])</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>AS</th>
<th>pañcopādānaskandhān chāśvatato vā ucchedato vā samanupaśyato yā kṣāntī rucir matiḥ prekṣā dṛṣṭih</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(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)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Y</th>
<th>asatpuruṣasamsevām āgamyāsaddharmaśravapaṃ ayoniśomanaskāraṃ vaiṣṣarpikam vā punaḥ smṛtisampramoṣam pañcopādānaskandhān ātmātvā (read: grhitvā) sāśvatato vocchedato vā samanupaśyato vā nirdhāritā vā kliṣṭā prajñā</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(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)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>AKBh</th>
<th>tasyaivātmābhāvamvastunam hrdayadṛṣṭir ucchedadṛṣṭir vāntagrāhadṛṣṭih / sāśvatocchedāntagrāhanat</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(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 self)</td>
</tr>
</tbody>
</table>

---

35 For the emendations, see AHN (2003:62).
36 For the emendations, see AHN (2003:62).
mīthyaḍṛṣṭi, wrong view:

<table>
<thead>
<tr>
<th>Language</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>PSk</td>
<td>hetuṃ vāpavadatāḥ phalaṃ vā kriyāṃ vā sad vā vastu nāśayato yā kliṣṭā prajñā (contaminated discrimination of someone who denies the cause, the result, or the action, or who negates a really existing entity)</td>
</tr>
<tr>
<td>AS</td>
<td>hetuṃ vāpavadatāḥ phalaṃ vā kriyāṃ vā sad vā vastu nāśayato mīthya vā vikalpayato yā kṣāntī rucir matīḥ prekṣā dṛṣṭiḥ (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)</td>
</tr>
<tr>
<td>Y</td>
<td>asatpuruṣa&lt;saṃ&gt;sevām āgamyāsaddharmāśravaṇam avyāsa- manaskāram, hetuṃ vāpavadatāḥ phalaṃ vā kriyāṃ vā sadbhāvan (read: sad vā instead of sadbhāvan) vastu nāśayato yā nirdhāritaiva kliṣṭā prajñā (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)</td>
</tr>
<tr>
<td>AKBh</td>
<td>sati duḥkhādisatyā nāstīti dṛṣṭir mīthyaḍṛṣṭiḥ / sarvaiva hi viparīta- svabhāvapravṛttā dṛṣṭir mīthyaḍṛṣṭiḥ / ekaiva tūktā / atiśayavattvād durgandhakṣatavat / esā hy apavādikānyās tu samāropikāḥ / (wrong view is the view that this which really exists, the [four] truth[s] of suffering and so on, does not exist; every dṛṣṭi which is of an erroneous nature is a &quot;false view,&quot; but only one [dṛṣṭi] 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)</td>
</tr>
</tbody>
</table>

dṛṣṭiparāmarśā, clinging to views:

<table>
<thead>
<tr>
<th>Language</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>PSk</td>
<td>tām eva trividhāṃ dṛṣṭim tadāśrayāṃś ca pañcopādānaskandhān agrataḥ śreṣṭhato viśiṣṭataḥ paramataḥ samanupaśyato yā kliṣṭā prajñā (contaminated discrimination of someone who regards the threefold view [of satkāyadṛṣṭi, antagrāhadṛṣṭi, and mīthyaḍṛṣṭi] and the five constituents of appropriation, which are its basis, as the best, the most excellent, the most distinguished, and the highest)</td>
</tr>
<tr>
<td>AS</td>
<td>dṛṣṭim dṛṣṭyāśrayāṃś ca pañcopādānaskandhān agrataḥ śreṣṭhato viśiṣṭataḥ paramataḥ ca samanupaśyato yā kṣāntī rucir matīḥ prekṣā dṛṣṭiḥ (an admission, an inclination, a notion, an opinion, [or] a view of someone who regards the [threefold] view [of satkāyadṛṣṭi, antagrāhadṛṣṭi, and mīthyaḍṛṣṭi] and the five constituents of appropriation, which are its basis, as the best, the most excellent, the most distinguished, and the highest)</td>
</tr>
<tr>
<td>Y</td>
<td>asatpuruṣa&lt;saṃ&gt;sevām āgamyāsaddharmāśravaṇam avyāsa- manaskāram, satkāyadṛṣṭim antagrāhadṛṣṭim &lt;mīthyaḍṛṣṭim&gt; sāśrayāṃ sālambanāṃ sanidānāṃ &lt;sa&gt;sahabhūsamprayogāṃ paradṛṣṭim</td>
</tr>
</tbody>
</table>

37 For the emendations, see AHN (2003:64).
**A Study of the Saṃskāra Section of Vasubandhu's Pañcaskandhaka**

<table>
<thead>
<tr>
<th>upanidhāyāgrataḥ śreṣṭhato visiṣṭataḥ paramataś ca samanupaśyato yā nirdhāritaiva kliṣṭā prajñā 38</th>
</tr>
</thead>
<tbody>
<tr>
<td>(the merely explicit contaminated discrimination of someone who regards the satkāyadṛṣṭi, the antagrāhadṛṣṭi, and the mithyādṛṣṭi 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)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>AKBh</th>
<th>hīne 'gradṛṣṭir dṛṣṭiparāmarśaḥ / kiṃ hīnam / sarvaṃ sāsravam / āryaiḥ prahīṇatvāt / tasyāgrato grahaṇaṃ dṛṣṭiparāmarśaḥ /</th>
</tr>
</thead>
<tbody>
<tr>
<td>(&quot;Clinging to views&quot; 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 &quot;clinging to views&quot;)</td>
<td></td>
</tr>
</tbody>
</table>

| Śīlavrataparāmarśā, clinging to morality and observances: |

<table>
<thead>
<tr>
<th>PSk</th>
<th>śīlaṃ vratam tadāśrayaṃ ca pañcopādānaskandhāṃ chuddhito muktiṣṭā nairāyaṇikatasya ca samanupaśyato yā kliṣṭā prajñā</th>
</tr>
</thead>
<tbody>
<tr>
<td>(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)</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>AS</th>
<th>śīlaṃ vratam śīlavratāśrayaṃ ca pañcopādānaskandhāṃ chuddhito yuktito (read: muktiṣṭo) nairāyaṇikatasya ca samanupaśyato yā kṣānti rucir matih preksa dṛṣṭih</th>
</tr>
</thead>
<tbody>
<tr>
<td>(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)</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Y</th>
<th>asatpuruṣasamsevām āgamyāsaddharmaśravaṇam ayonismomanaskārām, yat tām eva dṛṣṭiṃ taddṛṣṭyanucaraṃ &lt;ca&gt; śīlaṃ vratam vā sāsravam sālambanaṃ sanidānaṃ sasahbhūsamprayogam suddhito muktiṣṭo nairāyaṇikatas ca samanupaśyato yā nirbhūtā kliṣṭā prajñā 39</th>
</tr>
</thead>
<tbody>
<tr>
<td>(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)</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>AKBh</th>
<th>ahetau hetudṛṣṭir amāge mārgaṃ dṛṣṭiṃ śīlavrataparāmarśāḥ / tadyathā mahēśvaro na hetur lokānām / tam ca hetum paśyati prajāpatin anyaṃ vā / agnijalapraveśādayaṃ ca na hetuḥ svargasya / tāṃ ca hetum paśyati / śīlavratātrakaṃ sāmkhyayogajñānādayaṃ ca na mārgo mokṣasya / tāṃ ca mārgaṃ paśyati</th>
</tr>
</thead>
<tbody>
<tr>
<td>(the view which [considers] as cause that which is not cause, or as the path that which is not the path is the &quot;clinging to morality and observances,&quot;</td>
<td></td>
</tr>
</tbody>
</table>

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.

vicikītsā, doubt:

<table>
<thead>
<tr>
<th>PSk</th>
<th>satyādīsu yā vimatīḥ</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(uncertainty with regard to the [four] truths, etc.)</td>
</tr>
<tr>
<td>AS</td>
<td>satyēṣu vimatīḥ</td>
</tr>
<tr>
<td></td>
<td>(uncertainty with regard to the [four] truths)</td>
</tr>
<tr>
<td>Y</td>
<td>asatpuruṣa &lt;sansevām āgamyāsaddharmasāravapam ayonījo&gt; manaskāram, yā jīveya &lt;eva&gt; vastuni nirdhāritaiva &lt;vi&gt; matiḥ</td>
</tr>
<tr>
<td></td>
<td>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)</td>
</tr>
<tr>
<td>AKBh</td>
<td>—</td>
</tr>
</tbody>
</table>

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

krodha, wrath:

<table>
<thead>
<tr>
<th>PSk</th>
<th>vartamānam apakāram āgamyam yaś cetasa āghātāḥ</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(anger of the mind when being presently offended)</td>
</tr>
<tr>
<td>AS</td>
<td>pratupasthitē pakāranimitte pratighāṃśikāḥ cetasa āghātāḥ</td>
</tr>
<tr>
<td></td>
<td>(anger of the mind, which is part of enmity, being caused by a present offence)</td>
</tr>
<tr>
<td>Y</td>
<td>—</td>
</tr>
<tr>
<td>AKBh</td>
<td>kaukṛtyam ca / vyāpādaviṃśaśvarjitāḥ sattvāsattvayor āghātāḥ</td>
</tr>
<tr>
<td></td>
<td>(anger with respect to living beings and to things, which is distinct from regret, hostility, and harming)</td>
</tr>
</tbody>
</table>

upanāha, resentment:

<table>
<thead>
<tr>
<th>PSk</th>
<th>vairānuṇbandhaḥ</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(continuation of hostility)</td>
</tr>
<tr>
<td>AS</td>
<td>tata ārdham pratighāṃśikā eva vairāśayasyānatsargāḥ</td>
</tr>
<tr>
<td></td>
<td>(not subsequently abandoning the intention of hostility, which is part of enmity)</td>
</tr>
<tr>
<td>Y</td>
<td>—</td>
</tr>
<tr>
<td>AKBh</td>
<td>āghātavastubahulikāraḥ</td>
</tr>
<tr>
<td></td>
<td>(being continuously focused on anger)</td>
</tr>
</tbody>
</table>

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

| PSk | capḍavacodāsitā  
|-----|----------------|
| AS  | pratighāṃśikāḥ  
|     | krodhopanāhapūrvaṅgamaś cetasa āghātatāḥ  
|     | (anger of the mind, which is part of enmity, being preceded by anger and resentment)  
| Y   | —  
| AKBh | sāvadyavastudṛḍhagrāhitā pradāśo yena nyāyasamjñaptīm na grḥpāti  
|     | (contentiousness is the violent seizing of an objectionable object, which causes one not to accept correct information)  

mātsarya, avarice:

| PSk | dānavirodhi cetasa āgrahaḥ  
|-----|----------------|
| AS  | lābhastkārādyavasītasya pariśkāreṣu rāgāṃśikāḥ  
|     | (attachment of the mind of someone who desires gains and honors with regard to necessities; it is part of passion)  
| Y   | —  
| AKBh | dharmāmiṣakauśalapradānāvirodhi cittāgrahaḥ  
|     | (attachment of the mind opposed to the generous distribution of teachings or worldly possessions)  

māyā, deceit:

| PSk | paravañcanābhāpṛāyasayabhūtārthaṃ saṃdarśanatā  
|-----|----------------|
| AS  | lābhastkārādyavasītasya rāgamohāṃśikābhūtārthaṃ saṃdarśanatā  
|     | (showing unreal virtues by someone who is attached to gain and honor; it is part of passion and delusion)  
| Y   | —  
| AKBh | paravañcanā  
|     | (betraying others)  

śāṭhya, guile:

| PSk | svadoṣappraccārādanopāyasanghītaṃ cetasaḥ kauṭilyam  
|-----|----------------|
| AS  | lābhastkārādyavasītasya rāgamohāṃśikā bhūtādosayimānaḥ  
|     | (hiding one's own real faults by someone who is attached to gain and honor; it is part of passion and delusion)  
| Y   | —  
| AKBh | cittākauṭilyam śāṭhyam yena yathābhūtām naivśkaroti vikṣipaty  

---

41 PSK V 37a2: krodhopanāhapūrvaṅgamaś cetasa āghātavabhāvā iti pratighāṃśikā eveti.  
42 PSK V 37a5: lābhastkārādyavasītasya jīvitopakaraṇeṣu rāgāṃśikāḥ.  
43 PSK V 37b1: lābhastkārādyavasīto yābhyāṃ rāgamohābhyyāṃ svadoṣappraccārā- 
             danārtham paramohanāya pravartate.
viṁśa, harming:

<table>
<thead>
<tr>
<th>Sanskrit (PSk)</th>
<th>Pali (AS)</th>
<th>Chinese (Y)</th>
<th>Tibetan (AKBh)</th>
</tr>
</thead>
<tbody>
<tr>
<td>viṁśa</td>
<td>viṁśa</td>
<td>—</td>
<td>viṁśa</td>
</tr>
<tr>
<td>sattvavidehanā</td>
<td>prátiğāṃśikā nirghṛṇatā niṣkarupatā nirdayatā</td>
<td>—</td>
<td>prabhārapārusyadibhiḥ parān viṁśhayate</td>
</tr>
<tr>
<td>(hurting living beings)</td>
<td>(cruelty, absence of compassion, or pitilessness, which is part of enmity)</td>
<td>—</td>
<td>(harming is hurting, through which one hurts others by means of hitting, insulting, etc.)</td>
</tr>
</tbody>
</table>

styāna, dullness:

<table>
<thead>
<tr>
<th>Sanskrit (PSk)</th>
<th>Pali (AS)</th>
<th>Chinese (Y)</th>
<th>Tibetan (AKBh)</th>
</tr>
</thead>
<tbody>
<tr>
<td>styāna</td>
<td>cittaśākarmanjatā stānityam</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>(absence of flexibility [and] immobility of the mind)</td>
<td>(absence of flexibility of the mind, which is part of delusion)</td>
<td>—</td>
<td>(heaviness of the body and of the mind, absence of flexibility of the body and of the mind)</td>
</tr>
</tbody>
</table>

āśraddhya, absence of trust:

<table>
<thead>
<tr>
<th>Sanskrit (PSk)</th>
<th>Pali (AS)</th>
<th>Chinese (Y)</th>
<th>Tibetan (AKBh)</th>
</tr>
</thead>
<tbody>
<tr>
<td>āśraddhya</td>
<td>karmaphalasyākarmanjatā satānityā</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>(absence of firm belief [and] of clarity of the mind toward karma, [its] results, the [four] truths, and the [three] jewels; opposite of trust)</td>
<td>(absence of firm belief, of clarity, [and] of aspiration of the mind with regard to beneficial factors; it is part of delusion)</td>
<td>—</td>
<td>(absence of clarity of the mind; opposite of trust)</td>
</tr>
</tbody>
</table>

kausīdya, idleness:

<table>
<thead>
<tr>
<th>Sanskrit (PSk)</th>
<th>Pali (AS)</th>
<th>Chinese (Y)</th>
<th>Tibetan (AKBh)</th>
</tr>
</thead>
<tbody>
<tr>
<td>kausīdya</td>
<td>kuṣale cetaso 'nabhutsāho virhayipkaśāḥ</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>(lack of effort of the mind with regard to the beneficial; opposite of energy)</td>
<td>(lack of effort of the mind due to comforts like sleeping.)</td>
<td>—</td>
<td></td>
</tr>
</tbody>
</table>

---

44 PSk V 37b3: kṣipat aparipuṭam vā pratipadyate.
45 PSk V 38a6: pratighāṭikā (read: pratighāṃśikā) nirghṛṇatā niṣkarupatā nirdayatā ca.
46 PSk V 39a1: mohāṃśikā.
resting on the side, and lying down; it is part of delusion)

<table>
<thead>
<tr>
<th>AKBh</th>
<th>cetaso nābhvyutsāho vīryavipakṣaḥ</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(lack of effort of the mind; opposite of energy)</td>
</tr>
</tbody>
</table>

muṣitasmṛtī, loss of mindfulness:

<table>
<thead>
<tr>
<th>PSk</th>
<th>yā klīṣṭa smṛtiḥ kuśalaśyānabhilapanatā</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(contaminated mindfulness, non-fixing of the beneficial [object])</td>
</tr>
<tr>
<td>AS</td>
<td>klēśasamprayuktā48 smṛtiḥ</td>
</tr>
<tr>
<td></td>
<td>(mindfulness associated with contaminations)</td>
</tr>
<tr>
<td>Y</td>
<td>—</td>
</tr>
<tr>
<td>AKBh</td>
<td>smṛtir eva hi klīṣṭa</td>
</tr>
<tr>
<td></td>
<td>(mindfulness that is contaminated)</td>
</tr>
</tbody>
</table>

vikṣepa, distraction:

<table>
<thead>
<tr>
<th>PSk</th>
<th>pañcasu kāmaguṇeṣu rāgadveśamohāṃśiko yaś cetaso visārah</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(dispersion of the mind into the five qualities of desire, which is part of passion, hatred, and delusion)</td>
</tr>
<tr>
<td>AS</td>
<td>rāgadveśamohāṃśikaś cetaso visārah49</td>
</tr>
<tr>
<td></td>
<td>(dispersion of the mind, which is part of passion, hatred, and delusion)</td>
</tr>
<tr>
<td>Y</td>
<td>—</td>
</tr>
<tr>
<td>AKBh</td>
<td>samādhir eva klīṣṭa</td>
</tr>
<tr>
<td></td>
<td>(absorption that is contaminated)</td>
</tr>
</tbody>
</table>

middha, languor

<table>
<thead>
<tr>
<th>PSk</th>
<th>asvatantranṛtrieṣu cetaso bhisaṃkṣepaḥ</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(compression of the mind that arises uncontrollably)</td>
</tr>
<tr>
<td>AS</td>
<td>middhanimittam āgamyamohāṃśikaś cetaso bhisaṃkṣepaḥ, kuśalaḥ, akuśalaḥ, avyākṛtaḥ,49 kāle vākāle vā, yukto vāyukto vā</td>
</tr>
<tr>
<td></td>
<td>(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)</td>
</tr>
<tr>
<td>Y</td>
<td>—</td>
</tr>
<tr>
<td>AKBh</td>
<td>kāyasandhārapāpasamarthā52 citatbhisamkṣepaḥ</td>
</tr>
<tr>
<td></td>
<td>([the mind's] inability to maintain the body; compression of the mind)</td>
</tr>
</tbody>
</table>

---

47 PSK V39a,c: nidrāpārśvasayanasukham āgamyamohāṃśikaḥ.  
48 PSK V39b: klīṣṭetī klesasamprayuktī.  
49 Subsequently AS 18, lists six different kinds of doubt, which are mentioned neither in PSK nor in AKBh.  
50 PSK V40b: middhanimittam […] āgamyamohāṃśikaḥ.  
51 PSK V40a:d: kuśalo 'kuśalo 'vyākṛtaḥ.  
52 PSK V40a:d: kāyasandhārapāpasamarthā.
Definitions being similar to *PSk* and mentioned in *AKBh* as the view of "others" [*anya*]:

<table>
<thead>
<tr>
<th></th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>āhrīkya</strong>, shamelessness in relation to oneself:</td>
<td></td>
</tr>
<tr>
<td><strong>PSk</strong></td>
<td><em>svayam avadyenālajjā</em> (lack of embarrassment about a fault in relation to oneself)</td>
</tr>
<tr>
<td><strong>AS</strong></td>
<td><em>rāgadveṣamohāṁśikā svayam avadyenālajjanā</em> (lack of embarrassment about a fault in relation to oneself, which is part of passion, hatred, and delusion)</td>
</tr>
<tr>
<td><strong>Y</strong></td>
<td>—</td>
</tr>
<tr>
<td><strong>AKBh</strong></td>
<td>*agurutā</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>anapatrāpya</strong>, shamelessness in relation to others:</td>
<td></td>
</tr>
<tr>
<td><strong>PSk</strong></td>
<td><em>parato 'vadyenālajjā</em> (lack of embarrassment about a fault in relation to someone else)</td>
</tr>
<tr>
<td><strong>AS</strong></td>
<td><em>rāgadveṣamohāṁśikā parato 'vadyenālajjanā</em> (lack of embarrassment about a fault in relation to someone else, which is part of passion, hatred, and delusion)</td>
</tr>
<tr>
<td><strong>Y</strong></td>
<td>—</td>
</tr>
<tr>
<td><strong>AKBh</strong></td>
<td><em>avadye bhayādarśitvam</em> (disregard of the fear [of unpleasant consequences] of one's fault) <em>anye:</em> <em>parāpekṣyā [doṣair alajjanam]</em> (others: lack of embarrassment about a fault in relation to someone else)</td>
</tr>
</tbody>
</table>

4) **No or minor disagreements**

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

**manaskāra** (attention)

<table>
<thead>
<tr>
<th></th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>PSk</strong></td>
<td><em>cetasā ābhogaḥ</em> (exertion of the mind)</td>
</tr>
<tr>
<td><strong>AS</strong></td>
<td><em>cetasā ābhogaḥ</em> (exertion of the mind)</td>
</tr>
<tr>
<td><strong>Y</strong></td>
<td><em>cetasā ābhogaḥ</em> (exertion of the mind)</td>
</tr>
<tr>
<td><strong>AKBh</strong></td>
<td><em>cetasā ābhogaḥ</em> (exertion of the mind)</td>
</tr>
</tbody>
</table>
Beneficial (*kuśala*) caittas 
(none)

Contaminations (*kleśā*)

*ṁāna*, pride (specific definition):

<table>
<thead>
<tr>
<th>PSk</th>
<th>hināc chreyān asmi sādṛśena vā sādṛśa iti vā cittaśyonnatiḥ</th>
</tr>
</thead>
<tbody>
<tr>
<td>(inflation of the mind [of someone who thinks] &quot;I am superior&quot; with regard to an inferior or &quot;I am equal&quot; with regard to an equal)</td>
<td></td>
</tr>
<tr>
<td>AST</td>
<td>chung ba bas bdag che ba' am / mtshungs pa dang mtshungs so snyam</td>
</tr>
<tr>
<td>(94b1f.)</td>
<td><em>&lt;du&gt;</em> sems khengs pa gang yin pa'o (&quot;hināc chreyān asmi sādṛśena vā sādṛśa iti vā cittaśyonnatiḥ&quot;)</td>
</tr>
<tr>
<td>(inflation of the mind [of someone who thinks] &quot;I am superior&quot; with regard to an inferior or &quot;I am equal&quot; with regard to an equal)</td>
<td></td>
</tr>
</tbody>
</table>

PRADHAN (AS* 456f.) reconstructs: hinān śreyān asmi sadṛśena sadṛśo 'smīti vā yā cittaśyonnatiḥ.

| Y                       | —                                                                 |
| AKBh                   | hinād viśistāḥ sameṇa vā samo 'smīti manyamānasyaṇṇatiḥ       |
| (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) |

*mānātimāna*, pride greater than pride:

<table>
<thead>
<tr>
<th>PSk</th>
<th>śreyasaḥ śreyān asmiṣṭīt vā cittaśyonnatiḥ</th>
</tr>
</thead>
<tbody>
<tr>
<td>(inflation of the mind [of someone who thinks] &quot;I am superior&quot; with regard to a superior)</td>
<td></td>
</tr>
<tr>
<td>AST</td>
<td>che bas kyang bdag che'o snyam du sems khengs pa gang yin pa'o</td>
</tr>
<tr>
<td>(94b)</td>
<td>(<em>śreyasaḥ śreyān asmiṣṭīt vā cittaśyonnatiḥ</em>)</td>
</tr>
<tr>
<td>(inflation of the mind [of someone who thinks] &quot;I am superior&quot; with regard to a superior)</td>
<td></td>
</tr>
</tbody>
</table>

| Y                       | —                                                                 |
| AKBh                   | viśistād viśistō 'smīti                                         |
| ([inflation of the mind of someone who thinks] "I am superior" with regard to a superior) |

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

<table>
<thead>
<tr>
<th>PSk</th>
<th>pañcopādānaskandhān ātmaṭa ātmyato vā saṃanupaśyato vā cittaśyonnatiḥ</th>
</tr>
</thead>
<tbody>
<tr>
<td>(inflation of the mind of someone who regards the five constituents of appropriation as self or mine)</td>
<td></td>
</tr>
<tr>
<td>AST</td>
<td>nye bar len pa'i phung po lnga rnams la bdag gam bdag gir yang dag par</td>
</tr>
</tbody>
</table>

---

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* 455a) reconstructs: hinān śreyān asmi sadṛśena sadṛśo 'smīti vā yā cittaśyonnatiḥ.

55 See also PRADHAN's identical reconstruction in AS* 456b.
**abhimāna, extreme pride:**

**PSk**

\[ \text{aprāpta uttare viśeṣādhigame pṛāpto mayeti yā cittasyonnatiḥ} \]

(inflation of the mind [of someone who thinks] toward the highest, distinguished attainments he does not possess, "I possess [them]")

**AST**

\[ \text{gong ma'i nga rgyal (read: khyad par instead of nga rgyal) thob par bya ba ma thob par bdag gis thob bo snyam du sems khengs pa gang yin pa'o} \]

(\[\text{inflation of the mind [of someone who thinks] toward the highest, distinguished attainments he does not possess, "I possess [them]"}\])

**AKBh**

\[ \text{aprāpte viśeṣādhigame pṛāpto mayeti} \]

([inflation of the mind of someone who thinks toward distinguished attainments he does not possess, "I possess [them]"])

---

**ūnamāna, pride of not enough [modesty]:**

**PSk**

\[ \text{bahvantaraviśiṣṭād alpāntara hīno 'smīti yā cittasyonnatiḥ} \]

(inflation of the mind [of someone who thinks] "I am [only] slightly inferior" with regard to someone who is greatly superior)

**AST**

\[ \text{ches 'phags pa bas bdag cung zad cig gis chung ngo snyam du sems khengs pa gang yin pa'o} \]

(\[\text{inflation of the mind [of someone who thinks] "I am [only] slightly inferior" with regard to someone who is greatly superior}\])

**AKBh**

\[ \text{bahvantaraviśiṣṭād alpāntarahīno 'smīti} \]

([inflation of the mind of someone who thinks] "I am [only] slightly inferior" with regard to someone who is greatly superior)

---

**mithyāmāna, false pride:**

**PSk**

\[ \text{agunavato gunavān asmīti yā cittasyonnatiḥ} \]

(inflation of the mind [of someone who thinks] "I possess [distinguished] qualities" when one does not possess them)

**AST**

\[ \text{yon tan ma yin pa dang ldan pa la bdag yon tan dang ldan no snyam du sems khengs pa gang yin pa'o} \]

(\[\text{"agunavato gunavān asmīti yā cittasyon-}\]

---

56 PRADHAN (AS* 4510) reconstructs: \text{pañcasūpādānaskandheṣv ātmātmīyābhinivesād yā cittasyonnatiḥ}.

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

58 See also PRADHAN’s identical reconstruction in AS* 4512.
### Secondary contaminations (upakleśā) and the four factors that may be beneficial, detrimental, or neutral

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 *Viniścayasaṃgrahaṇī*:\(^{63}\) "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* 56\(c\): *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" (*vidyā-vipakṣo dharmo 'nyaḥ*), the latter explanation indicating that it is not simply the

\(\text{\textit{natīḥ})}^{59}\) (inflation of the mind [of someone who thinks] "I possess [distinguished] qualities" when one does not possess them)

<table>
<thead>
<tr>
<th>Y</th>
<th>—</th>
</tr>
</thead>
<tbody>
<tr>
<td>AKBh</td>
<td>aguṇavato guṇavān asmīti</td>
</tr>
</tbody>
</table>

(\([\text{inflation of the mind of someone who thinks}] \text{"I possess [distinguished] qualities" when one does not possess them}\))

---

\(^{59}\) See also PRADHAN's identical reconstruction in *AS*\(^{*}\) 45\(13\).

\(^{60}\) *PSkV* 21a\(c\): *vīryāvakāśa*- (read: *vīryārambha*) *sanniśrayadānakarmakaḥ*. See also *AS* 162.

\(^{61}\) *PSkV* 22a\(c\): *jñānasanniśrayadānakarmakaḥ*. See also *AS* 16\(a\).

\(^{62}\) See for instance the definitions of *māyā* (p. 20 above) and *āśraddhya* (p. 21).

\(^{63}\) Q5539.zi.114b\(c\): *shes bya'i de kho na rtogs par bya ba la sems la 'gebs par byed pa nyid dang sgrīb par byed pa nyid do*. See also AHN (2003:101 and 240).
The only expression used in every of the above-mentioned definitions (apart
from the definition in the Vinīcayasaṃgrahaṇī) 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 Trimsīkāvijñaptibhāṣya 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 Abhidharmakosābhaṣya. There is no reference to this twofold distinction in the
Abhidharmasamuccaya. The "Basic Section" of the Yogācārabhūmi applies the
terms "inexplicit" (anirdhārita) and "explicit" (nirdhārita) to avidyā in this context,
whereas the Vinīcayasaṃgrahaṇī subdivides it into "independent" (aśvēnika)
avidyā and avidyā "associated with contaminations" (kleśasamprayaṇīka). In the
Pañcaskandhaka, avidyā is classified as "inborn" (sahaja) or "conceptualized"
(parikalpita).66 These are linked with the terms āveṇika and kleśasamprayaṇīka in the Pañcaskandhakavibhāṣa. Sthiramati explains that the
inborn ignorance is to be understood as independent (aśvēnika) from the other
dzesas and as the lack of knowledge (ajñāna), the not being aware (apratiṣṭhāna), and
the lack of understanding (anavabodha) of karma and its division into
meritorious, not meritorious, and neutral (puṇyāpuṇyāniñjya). The conceptualized
ignorance he specifies as being associated with the kleśas (kleśasamprayaṇīka)
"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 163,99, and Q5539.zi.115,11. See also AHN (2003:68, 101, 178, and 240f.). On the
terms anirdhārita and nirdhārita, see AHN (2003:170).
66 In AKBh 29021f. it is stated that some "ancient masters" (pūrvācārya) distinguish
between an inborn and a conceptualized satkāyadṛṣṭi, but the qualities sahaja and parikalpita are not applied to the other klesas explicitly. It should be noted, however, that the
āveṇikī avidyā is mentioned in AKBh 28619.
67 PSkV 31a,31b: tatra sahajānyaklesaṃprayaṇīka <ā>iṃukata prāṇam priti vacika-
tsāṃityadṛṣṭiśailavrataparāmasādiklesasamprayaṇīka / karmāṇ apeṣu puṇyāpuṇyāniñjya karmāṃṣī gad yājñāna apratiṣṭhāna anavabodhaḥ / iṣṭam sahajā avidyā / puṇyā-
puṇyāniñjya karmāṃṣī vikṣiTapa vāpavada vā nāstī puṇyām apruṣam anīñjyanam ceti / […] pasubhandhāgimpravesādike vāpuyā puṇyāsamāṃniṣṇāni ya […] avidyā sa parikalpita.
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" (**anavagamasammoha**) mentioned in the Viśṇucayasaṃgrahaṇī. The specification of the conceptualized ignorance seems to be related to the "contaminated delusion" (**kliṣṭasammodha**) of the Viśṇucayasaṃgrahaṇī, which is explained as "the lack of knowledge of someone whose mind is in error."

Another notable example illustrating the multilayered relationship between the works under discussion is the definition of the fivefold **kleśa** "[false] view" (**drṣṭi**). It is obvious that the explanations of the **drṣṭis** 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 drṣṭih**, "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 **asatpurasyāparṇavām āgamyādharmanāśavatnaraṇaḥ ayoniśomānakaram**, "due to association with bad people, to hearing bad doctrines, or to wrong attention," which appears at the beginning of the definition of each **drṣṭi** in the Yogācārabhūmi but is not used in the Abhidharmasamuccaya and the Pañcaskandhaka. When comparing these definitions of the **drṣṭis** with the explanations of the Abhidharmakosabhāṣya 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 **mithyādṛṣṭi**, "wrong view," is the worst **drṣṭi** of all.

---

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 **āveṇīkī** and **kleśasamprayuktā avidyā** in the Viśṇucayasaṃgrahaṇī (Q5539.zi.115a2-3) 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 (**anavagamasammodha**), delusion due to carelessness (**pramāda-**), contaminated delusion (**kliṣṭasammodha**), and non-contaminated delusion (**akliṣṭasammodha**) provided in the Viśṇucayasaṃgrahaṇī (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 nyo mong pa can gyi kun tu rong ma pa zhes bya’o.

70 See AK Bh 282a2: "Every **drṣṭi** which is of an erroneous nature is a "false view," but only one [**drṣṭi**] receives [this] name, because it is the most [false of all]" (**svaśva hi viparītasyāparṇavām āgamyādharmanāśavatnaraṇaḥ ayoniśomānakaram**), and Tr Bh 88a: "Because it is the worst view of all, it is called 'false view' (**sā sarvadarśanapāpatvān [see the parallel passage in the Triṃśikāṭīkā, JAINI 1985:484a: sarvadarśanapāpatvān] mithyādṛṣṭir 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*:

<table>
<thead>
<tr>
<th>AKbh</th>
<th>PSk(V)</th>
<th>AS</th>
<th>Y</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <em>prāpti</em> (possession)</td>
<td>1. <em>prāpti</em> (possession)</td>
<td><em>prāpti</em></td>
<td><em>prāpti</em></td>
</tr>
<tr>
<td>2. <em>aprāpti</em> (non-possession)</td>
<td>2. <em>asaṃjñīsaṃmāpatti</em> (equipoise of non-conception)</td>
<td><em>asaṃjñīsaṃmāpatti</em></td>
<td><em>asaṃjñīsaṃmāpatti</em></td>
</tr>
<tr>
<td>(prthagjanatva) (nature of an ordinary person)</td>
<td>3. <em>nirrodayasamāpatti</em> (equipoise of cessation)</td>
<td><em>nirrodayasamāpatti</em></td>
<td><em>nirrodayasamāpatti</em></td>
</tr>
<tr>
<td>3. <em>sabhāgatā</em> (homogeneity)</td>
<td>4. <em>āsaṃjñīka</em> (state of non-conception)</td>
<td><em>āsaṃjñīka</em></td>
<td><em>āsaṃjñīka</em></td>
</tr>
<tr>
<td>4. <em>āsaṃjñīka</em> (state of non-conception)</td>
<td>5. <em>jīvitendriya</em> (faculty of vitality)</td>
<td><em>jīvitendriya</em></td>
<td><em>jīvitendriya</em></td>
</tr>
<tr>
<td>5. <em>asaṃjñīsaṃmāpatti</em> (equipoise of non-conception)</td>
<td>6. <em>nikāyasabhāgata</em> (homogeneous character)</td>
<td><em>nikāyasabhāgata</em></td>
<td><em>nikāyasabhāgata</em>&lt;tā&gt;</td>
</tr>
<tr>
<td>7. <em>jīvitendriya</em> (faculty of vitality)</td>
<td>8. <em>jarā</em> (senescence)</td>
<td><em>jarā</em></td>
<td><em>jāti</em></td>
</tr>
<tr>
<td>---</td>
<td>----------</td>
<td>----------</td>
<td>--------</td>
</tr>
<tr>
<td></td>
<td>(birth)</td>
<td>(continuance)</td>
<td></td>
</tr>
<tr>
<td>9.</td>
<td>jārā</td>
<td>ānityatā</td>
<td>ānityatā</td>
</tr>
</tbody>
</table>
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 *dharmas* of the Nobles (*ārya*) (*AKBh 669ff.*). When we take a look at Sthiramati’s commentary on the *sāṃskāras* 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 *sāṃskāras* dissociated from mind is provided in the *Yogācārabhūmi* and the *Abhidharmasamuccaya*. If we take into consideration the close affinity of Vasubandhu’s definitions of the *caittas* with the explanations of the *Yogācārabhūmi* and the *Abhidharmasamuccaya*, this disagreement appears striking. It seems very likely that the addition of the nine *sāṃskāras* 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 *sāṃskāras* dissociated from mind and concluded his enumeration with the phrase "similar [factors] such as … 'the nature of an ordinary person'" (*PSk 143f.: … prthagjanatvam ity evambhāgyāḥ*), indicating that there are other *sāṃskāras* dissociated from mind which could be added here. Although Vasubandhu's enumeration of fourteen *sāṃskāras* 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 *cittaviprayuktāh sāṃskārāḥ* were controversial and subjected to discussion. Remarkably, Sthiramati

<table>
<thead>
<tr>
<th></th>
<th>kāla (time)</th>
<th>kāla</th>
<th>kāla</th>
</tr>
</thead>
<tbody>
<tr>
<td>20.</td>
<td>kāla</td>
<td>kāla</td>
<td>kāla</td>
</tr>
<tr>
<td>21. deśa (region)</td>
<td>deśa</td>
<td>deśa</td>
<td></td>
</tr>
<tr>
<td>22. saṃkhyā (number)</td>
<td>saṃkhyā</td>
<td>saṃkhyā</td>
<td></td>
</tr>
<tr>
<td>23. sāmagrī (assemblage)</td>
<td>sāmagrī</td>
<td>sāmagrī</td>
<td></td>
</tr>
<tr>
<td></td>
<td>asāmagrī</td>
<td>asāmagrī</td>
<td>asāmagrī</td>
</tr>
<tr>
<td></td>
<td>(non-assemblage)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
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 *Abhidharmakosābhidhāya* regarding for example the question whether it is a real entity (*dravya*) or not. Rather different from the statements in the *Abhidharmakosābhidhāya* are also Sthiramati’s comments on the sets of "names" (*nāma*), "phrases" (*pada*), and "syllables" (*vyājanakāyāḥ*). He does not mention, for instance, the objection (assigned by Yaśomitra in the *Abhidharmakosāvākyāh* to the Sautrāntikas)\(^{72}\) that names are not *cittaviprayuktāḥ saṃskārāḥ*, but – being voice (*vāc*) by nature – part of the category "sound" (*śabda*) (*AKBh* 8012ff.).

### 2.3.2 Comparison

In the following, I give a comparative list of the definitions of the *saṃskāras* 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*

<table>
<thead>
<tr>
<th>PSk</th>
<th><em>saṃjñisamāpatti</em>, equipoise of non-conception:</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>śubhākṛtsnavītarāgasya nordhvaṃ nihśaraṇasāṃjñāpūrvakeṇa manasikāreṇāsthāvarāṇāṃ cittaivaśdhamāṇāṃ yo nirodhaḥ</strong>&lt;br&gt; (cession 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 &quot;completely pure state,&quot; but not [free from the passion belonging to the states] beyond that)</td>
<td></td>
</tr>
<tr>
<td><strong>śubhakṛtsnavītarāgasyaparyāśitāvarāgasya nihśaraṇasāṃjñāpūrvakeṇa manasikāreṇāsthāvarāṇāṃ cittacaitasikānāṃ dharmāṇāṃ nirodhe ‘saṃjñisamāpattir iti prajñaptiḥ</strong>&lt;br&gt; (&quot;equipoise of non-conception&quot; 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 &quot;completely pure state,&quot; but who is not yet free from the passion beyond that)</td>
<td></td>
</tr>
<tr>
<td><strong>ASH</strong>&lt;br&gt; AS śubhakṛtsnavītarāgasya niḥśaraṇasāṃjñāpūrvakeṇa manasikāreṇāsthāvarāṇāṃ cittacaitasikānāṃ dharmāṇāṃ nirodhe ‘saṃjñisamāpattir iti prajñaptiḥ**&lt;br&gt; (&quot;equipoise of non-conception&quot; 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 &quot;completely pure state,&quot; but who is not yet free from the passion beyond that)</td>
<td></td>
</tr>
<tr>
<td><strong>Y</strong>&lt;br&gt; Y —。&lt;br&gt; (… dhyāne ’ntyæ, nihṣrūcchhayā / śubhā, upapadyavedyā, nāryasya, ekādhvikāpyate//)(^{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)</td>
<td></td>
</tr>
</tbody>
</table>

---

\(^{72}\) WOGIHARA (1971:18310).

\(^{73}\) The passages are found in *PSk* 148-160, *AS* 1822-191c, and *AKBh* 6211-8125. The *saṃskāras* 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.
niroodhasamāpatti, equipoise of cessation:

**PSk** ākiñcanyāyatanaṁvītāragasya bhavāgrad uccalitasya sāntavihārasaṁjñā-pūrvaśeṣa manasikāreṇāsthāvarāpaṁ ekatyanāṁ ca sthāvarāpaṁ cittaśeṣaṁ dharmanāṁ 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)

**AS** ākiñcanyāyatanaṁvītāragasya bhavāgrad uccalanasya sāntavihārasaṁjñā-pūrvaśeṣa manasikāreṇāsthāvarāpaṁ <tadekatyanāṁ ca sthāvarāpaṁ>75 cittaśeṣaṁ dharmanāṁ nirudhe nirudhasamāpattir 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)

**Y** —

**AKBh** [...] vihārārtham
śāntavihārasaṁjñā-pūrvaśeṣa manasikāreṇāṁ samāpadyante / [...] bhavāgradā /
śubhā, dvivedyā 'niyatā cāryasya
na hi prthagjanā niruddhasamāpattim upādayitum śaknuvanti 76 [...] āpyā prayogataḥ //
bodhilābyā muneḥ, na prāk, catustrimśatkṣaṃptataḥ /
kāmuṁpāśraye tūbe, nirodhaśākhāyādito nṛṣu //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 muni] 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.)

nikāyasabhāgatā, homogeneous character:

**PSk** yā sattvānāṁ ātmabhāvatulyatā (the uniformity of the living beings' personal existence)

**AS** teṣāṁ teṣāṁ sattvānāṁ tasmiṁs tasmiṁ sattvanikāya ātmabhāva-

---

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 43a4f.: āryasyaiveyam ānāgāminī 'rhato vā samāpattir na prthagjanasya.
77 Apart from the comments on vihārārtham and āryasya, I do not quote the commentary of the Abhidharmakośa but only the root verses here.
<table>
<thead>
<tr>
<th>sadṛśatāyāṃ nikāyasabhāga iti praṇaptih</th>
</tr>
</thead>
<tbody>
<tr>
<td>(&quot;homogeneous character&quot; is an expression for the similarity of different living beings' personal existence among the various types of beings)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Y</th>
</tr>
</thead>
<tbody>
<tr>
<td>—</td>
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</table>

<table>
<thead>
<tr>
<th>AKBh sattvasāṁyāṃ</th>
</tr>
</thead>
<tbody>
<tr>
<td>(resemblance of living beings)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>jāti, birth:</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>PSk nikāyasabhāge yah sanskārāṇām abhūtvā bhāvaḥ</th>
</tr>
</thead>
<tbody>
<tr>
<td>(the [re]appearing of conditioned factors in [an existence] of a homogeneous character, after they have ceased to exist)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>AS nikāyasabhāge sanskārāṇām abhūtvā bhāve jātir iti praṇaptih</th>
</tr>
</thead>
<tbody>
<tr>
<td>(&quot;birth&quot; is an expression for the [re]appearing of conditioned factors in [an existence of] a homogeneous character, after they have ceased to exist)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Y</th>
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</thead>
<tbody>
<tr>
<td>—</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>AKBh tapā dharmap janayati</th>
</tr>
</thead>
<tbody>
<tr>
<td>(it causes the [conditioned] factor to be born)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>jarā, senescence:</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>PSk tathaiva teśaṁ prabandhānyathātvam</th>
</tr>
</thead>
<tbody>
<tr>
<td>(change of continuity of these [conditioned factors in] such [an existence of a homogeneous character])</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>AS nikāyasabhāge sanskārāṇāṃ prabandhānyathātve jareti praṇaptih</th>
</tr>
</thead>
<tbody>
<tr>
<td>(&quot;senescence&quot; is an expression for the change of continuity of the conditioned factors in [an existence of] a homogeneous character)</td>
</tr>
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</table>

<table>
<thead>
<tr>
<th>Y</th>
</tr>
</thead>
<tbody>
<tr>
<td>—</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>AKBh jarayati</th>
</tr>
</thead>
<tbody>
<tr>
<td>(it makes [the conditioned factor] deteriorate)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>sthiti, continuance:</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>PSk tathaiva teśaṁ prabandhānyuvrttiḥ</th>
</tr>
</thead>
<tbody>
<tr>
<td>(uninterruptedness of continuity of these [conditioned factors in] such [an existence of a homogeneous character])</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>AS nikāyasabhā&lt;ge&gt; sanskārāṇāṃ prabandhāvprayānas theitir iti praṇaptih</th>
</tr>
</thead>
<tbody>
<tr>
<td>(&quot;continuance&quot; is an expression for the uninterruptedness of continuity of the conditioned factors in [an existence of] a homogeneous character)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Y</th>
</tr>
</thead>
<tbody>
<tr>
<td>—</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>AKBh sthāpayati</th>
</tr>
</thead>
<tbody>
<tr>
<td>(it causes [the conditioned factor] to last)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>anityatā, impermanence:</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>PSk tathaiva teśaṁ prabandhoparamah</th>
</tr>
</thead>
<tbody>
<tr>
<td>(interruption of continuity of these [conditioned factors in] such [an existence of a homogeneous character])</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>AS nikāyasabhāge sanskārāṇāṃ prabandhāvyaśe 'ṇityateti praṇaptih</th>
</tr>
</thead>
<tbody>
<tr>
<td>(&quot;impermanence&quot; is an expression for the interruption of continuity of the conditioned factors in [an existence of] a homogeneous character)</td>
</tr>
</tbody>
</table>
conditioned factors in [an existence of] a homogeneous character

Y —

AKBh vināśayati
(it causes [the conditioned factor] to perish)

nāmakāyāḥ, sets of names:

<table>
<thead>
<tr>
<th>PSk</th>
<th>dharmāṇāṃ svabhāvādhivacanāni</th>
</tr>
</thead>
<tbody>
<tr>
<td>AS</td>
<td>dharmāṇāṃ svabhāvādhivacane nāmakāyā iti praṇāptih</td>
</tr>
<tr>
<td>Y —</td>
<td></td>
</tr>
</tbody>
</table>

AKBh samjñākaraṇam
(collection of terms)

padakāyāḥ, sets of phrases:

<table>
<thead>
<tr>
<th>PSk</th>
<th>dharmāṇāṃ viśeṣādhivacanāni</th>
</tr>
</thead>
<tbody>
<tr>
<td>AS</td>
<td>dharmāṇāṃ viśeṣādhivacane padakāyā iti praṇāptih</td>
</tr>
<tr>
<td>Y —</td>
<td></td>
</tr>
</tbody>
</table>

AKBh vākyam padaṃ yāvatārthaparismsaṃptih […] yena kriyāgaupakālasambandhaviśeṣā gamyante

vyañjanakāyāḥ, sets of syllables:

<table>
<thead>
<tr>
<th>PSk</th>
<th>aksaraṃ tadabhayābhīvyājanatām upādāya / varṇā api te nāma-padaśrayatvenārthasaṃvarṇanatām upādāya / aksaratvaṃ punah paryāyaksaraṇatām upādāya</th>
</tr>
</thead>
<tbody>
<tr>
<td>AS</td>
<td>tadabhayaśrayeṣaṃ aksareṣu vyañjanakāyā iti praṇāptih, tadabhayaḥ-vyañjanatām upādāya / varṇo ‘pi saḥ, arthasaṃvarṇanatām upādāya / aksaram punah paryāyaksaraṇatām upādāya</td>
</tr>
<tr>
<td>Y —</td>
<td></td>
</tr>
</tbody>
</table>

AKBh aksaram
(phoneme)

78 On the translation of this definition, see also Cox (1995:378 and 399, n. 8).
prthagjanatva, nature of an ordinary person:

| PSk | áryāṇāṃ dharmāṇāṃ alābhaḥ (non-acquisition of the qualities of the Nobles) |
| AS | áryadharmāṇāṃ apratilambhe prthagjanatvam iti prajñaptiḥ ("nature of an ordinary person" is an expression for the non-acquisition of the qualities of the Nobles) |
| Y  | — |
| AKBh | mārgasyāprāpti [...] áryadharmāṇāṃ alābhaḥ (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:

| PSk | pratilambhaḥ samanvāgamaḥ | sā punar bijam vaśitā sammukhībhāvas ca yathāyogam (acquisition and accompaniment; it [consists of], in due order, the seed, mastery, and the "being present before one") |
| AS | kuśalākuśalānāṃ dharmāṇāṃ ācayāpacaye prāptiḥ pratilambhaḥ samanvāgama iti prajñaptiḥ ("possession" is an expression [for] the acquisition and accompaniment indicating the increase and diminution of beneficial and detrimental factors) |
| Y  | — |
| AKBh | lābhaḥ samanvayaḥ (acquisition and accompaniment) |

āsāṃjñika, state of non-conception:

| PSk | asañjñisamāpattiphalam | asañjñisatveṣu deveṣuppannasayāsthāvarāpāṃ cittacaitasikānāṃ dharmāṇāṃ yo nirodhaḥ (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) |
| AS | asañjñisatveṣu deveṣuppannasayāsthāvarānāṃ cittacaitasikānāṃ dharmāṇāṃ nirodha āsāṃjñikam iti prajñaptiḥ ("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) |
| Y  | — |

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.
(... 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.")

**jīvitendriya, faculty of vitality:**

<table>
<thead>
<tr>
<th><strong>PSk</strong></th>
<th>nikāyasabhaṅgeṣu pūrvakarmāviddho yaḥ saṃskārāṇam sthitikālaniyamaḥ</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(a fixed period of duration of the conditioned factors, which is effected by former actions in [existences of] a homogeneous character)</td>
</tr>
<tr>
<td><strong>AS</strong></td>
<td>nikāyasabhaṅge pūrvakarmāviddhe sthitikālanīyamaḥ āyur iti prajñaptīḥ</td>
</tr>
<tr>
<td></td>
<td>(&quot;life&quot; is an expression for a fixed period of duration, which is effected by former actions in [existences of] a homogeneous character)</td>
</tr>
<tr>
<td><strong>Y</strong></td>
<td>—</td>
</tr>
<tr>
<td><strong>AKBh</strong></td>
<td>āyur jīvitam / [... ] traydhaṭukam āyur iti / [... ] ādhāra úśmavijñānayor hi yaḥ</td>
</tr>
<tr>
<td></td>
<td>(Vitality is life … It is the live belonging to [the world of] the three spheres … It is the support of warmth and consciousness)</td>
</tr>
</tbody>
</table>

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. 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 Abhidharmaṃsamuccaya 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:**

| **PSK** | — |
| **PSkV** | hetuphalaprabandhānupacchedah pravṛttir ity ucyate / naikasmīn kṣaṇe prabandhoparāme vā pravṛttyupacāraḥ |
|  | ("occurrence" is taught as the non-interruption of the continuity of causes and results; the expression "occurrence" is not [applied to] a single...)|

---

81 *PSkV 44a*4: bhṛhatphalā nāma devās caturthe dhyāne tṛtiyāṃ sthānāntaram. I quote only the verse of the Abhidharmakośa here.

82 *PSkV 47b*-48b2, *AS* 19s.11, *ASBh* 10m.112.
<table>
<thead>
<tr>
<th>AS</th>
<th>1029</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;occurrence&quot; is an expression for the non-interruption of the continuity of causes and results.</td>
<td></td>
</tr>
<tr>
<td>ASBh</td>
<td>prabandhānupacchede pravṛttīyavasthānam ekasmin kṣane vayacchīne vā tadupacārābhāvāt</td>
</tr>
<tr>
<td>Y</td>
<td>—</td>
</tr>
<tr>
<td>AKBh</td>
<td>—</td>
</tr>
</tbody>
</table>

### pratiniyama, distinction:

| PSk | — |
| PSkV | "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. |
| AS  | hetuphalanānātve pratiniyamavyavasthā |
| ASBh | hetuphalanānātve pratiniyamavyavasthā |
| Y   | — |
| AKBh| — |

### yoga, correspondence:

| PSk | — |
| PSkV | "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. |
| AS  | hetuphalanānātve yoga iti prajñapti |
| ASBh | hetuphalanānātve yoga iti prajñapti |
| Y   | — |
| AKBh| — |
**java, rapidity:**

<table>
<thead>
<tr>
<th>Source</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>PSk</td>
<td>—</td>
</tr>
</tbody>
</table>
| PSkV   | *hetuphalāśupravṛttāu java iti praṇāptiḥ*  
("rapidity" is an expression for the fast occurrence of causes and results) |
| AS     | *hetuphalāśupravṛttāu java iti praṇāptiḥ*  
("rapidity" is an expression for the fast occurrence of causes and results) |
| ASBh   | —           |
| Y      | —           |
| AKBh   | —           |

**anukrama, sequence:**

<table>
<thead>
<tr>
<th>Source</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>PSk</td>
<td>—</td>
</tr>
</tbody>
</table>
| PSkV   | *hetuphala<ikaika>pravṛttāv anukrama iti praṇāptiḥ / ekatvena (read: ekaikatvam) pravṛttī / anyāpagamena (read: ayugapat-) pravṛttī*  
("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) |
| AS     | *hetuphalaikatvapravṛttāv anukrama iti praṇāptiḥ*  
("sequence" is an expression for the occurrence of causes and results one by one) |
| ASBh   | *ekaikasyaiva pravṛttir ayugapatpravṛttir veditavyā*  
(the occurrence [of] "one by one" should be understood as [being] not a simultaneous occurrence) |
| Y      | —           |
| AKBh   | —           |

**kāla, time:**

<table>
<thead>
<tr>
<th>Source</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>PSk</td>
<td>—</td>
</tr>
</tbody>
</table>
| PSkV   | *hetuphalaprabandhapravṛttau kāla iti praṇāptiḥ / hetuphalayoḥ prabandhena pravṛttau satyāṃ yat tatra hetuphalam utpānāniruddhaṃ so 'tītaḥ kāla iti praṇāpyate / yad anutpannaṃ so 'nāgataḥ / yad utpānāniruddhaṃ sa pratyutpannaḥ kālaḥ*  
("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) |
| AS     | *hetuphalaprabandhapravṛttau kāla iti praṇāptiḥ*  
("time" is an expression for the continuous occurrence of causes and results) |
| ASBh   | *hetuphalasya prabandhena pravṛttau satyāṃ yat tatra hetuphalam utpānāniruddhaṃ so 'tītaḥ kāla iti praṇāpyate, yad anutpannaṃ so 'nāgataḥ kālaḥ, yad utpānāniruddhaṃ sa pratyutpannaḥ kāla iti*  
(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
### deśa, region:

<table>
<thead>
<tr>
<th>PSk</th>
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<tbody>
<tr>
<td>PSkV</td>
<td>pūrvadaksinapaścimottarārdhaūrdhavāsu (read: -dharordhāsvu) sarvato daśasvadikṣu hetuphala eva deśa iti prajñaptih / hetuphalasya digvyāptau deśopacāraḥ / rūpasanāgrhitaḥ ca hetuphalam veditavyam / arūpiṇāṃ digvyāpanāsāmārthāyāt</td>
</tr>
<tr>
<td></td>
<td>(“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)</td>
</tr>
<tr>
<td>AS</td>
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<tr>
<td>ASBh</td>
<td>pūrvadaksinapaścimottarārdharordhāsvu sarvato daśasvadikṣu hetuphala eva deśa iti prajñaptih</td>
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<td>(“region” is an expression for the causes and results in the east, south, west, north, and below or above, everywhere in the ten directions)</td>
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<tr>
<td></td>
<td>hetuphalasya digvyāptau deśopacāraḥ / rūpasanāgrhitaḥ cātra hetuphalam veditavyam arūpiṇāṃ digvyāpanāsāmārthābhāvāt</td>
</tr>
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<td></td>
<td>(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)</td>
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<tr>
<td>Y</td>
<td>—</td>
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<tr>
<td>AKBh</td>
<td>—</td>
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</tbody>
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### samkhyā, number:

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<tr>
<th>PSk</th>
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<tbody>
<tr>
<td>PSkV</td>
<td>saṃskārāṇāṃ pratyekasābheda (read: bhede) saṃkhety prajñaptih / bheda ity abhinnaikātmakatve dvitīyasamkhyānupapatteḥ</td>
</tr>
<tr>
<td></td>
<td>(“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)</td>
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<tr>
<td>AS</td>
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</tr>
<tr>
<td>ASBh</td>
<td>saṃskārāṇāṃ pratyekasābhded samkhyet prajñaptih</td>
</tr>
<tr>
<td></td>
<td>(”number” is an expression for an individual division of the conditioned factors)</td>
</tr>
<tr>
<td></td>
<td>pratyekasābhded samkhety abhinnaikātmakatve dvitīraṃsamkhyādy-anupapatteḥ</td>
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<tr>
<td></td>
<td>(the number is an individual division, because enumerating the numbers two, three, etc., is impossible when [something] is inseparable and has a single nature)</td>
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<td>Y</td>
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<td>AKBh</td>
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</table>
sāmagrī, assemblage:

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<tr>
<th>PSk</th>
<th>PSkV</th>
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<tr>
<td></td>
<td>hetupratyasamavadhāne sāmagrīti praṇāptīḥ</td>
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<td></td>
<td>(&quot;assemblage&quot; is an expression for the accumulation of causes and</td>
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<td>conditions)</td>
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<tbody>
<tr>
<td></td>
<td>hetuphalapratyasamavadhāne sāmagrīti praṇāptīḥ</td>
</tr>
<tr>
<td></td>
<td>(&quot;assemblage&quot; is an expression for the accumulation of causes,</td>
</tr>
<tr>
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<td>results, and conditions)</td>
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<th>ASBh</th>
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<tbody>
<tr>
<td></td>
<td>hetuphalapratayānāṃ samavadhānaṃ tadyathā vijñānākhyasya hi</td>
</tr>
<tr>
<td></td>
<td>hetuphalasyendriyāparibheda viṣayābhāsagamanāṃ tajjanakaṃ</td>
</tr>
<tr>
<td></td>
<td>manaskāra-pratyapasthānaṃ ceti</td>
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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" [sparśā]). 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.\(^8\) 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.\(^4\)

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

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\(^8\) The most obvious example is found in the definition of vihiṃsā (see above).

\(^4\) The teaching of avijñaptī, 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" (pradāśa), 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" (hṛt), "ignorance" (avidyā), or in connection with the definition of "guile" (śāṭhya).

The case of the sanāskāras dissociated from mind is of particular interest for our comparative investigation of the relations between the texts, because the enumeration of these sanāskāras evidently follows the Abhidharmakośabhāṣya-model, whereas the contents of the explanations are related to the definitions found in the Abhidharmasamuccaya. The treatment of the sanāskāras 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 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)."

In Sthiramati's Pañcaskandhakavibhāṣā, the influence of the Abhidharmasamuccaya is attested in various passages. As is visible from Sthiramati's commentary on the sanāskāra 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. Of particular interest is Sthiramati's treatment of the nine cittaviprayuktāḥ sanāskārāḥ 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 sanāskāra-section which correspond to the Abhidharmakośabhāṣya and which

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85 This view is held in FRAUWALLNER (1963:32).
86 PSkV 1b1f.: nanu ca yogācārabhūmyādiṣu sāstro dharmalaksanam nirdhāritam eveti punas tannirdhāraṇyāya yatnāvaiyarthāh / na vā āyarthām udghaṭitajñavineyārthīvītā.
87 However, Sthiramati explicitly quotes from the Abhidharmasamuccaya only once in the Pañcaskandhakavibhāṣā, namely in PSkV72a2f.
88 See, for instance, the definitions of pradāśa or kausīdya.
are not mentioned in the Pañcaskandhaka.\textsuperscript{89} But in general the influence of the Abhidharmakosābhaṣya on this part of the Pañcaskandhakavibhāṣā appears to be rather weak. Sthiramati does not usually refer to the alternative teachings of the Abhidharmakosābhaṣya 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 Abhidharmakosābhaṣya 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 Abhidharmakosābhaṣya than in the Pañcaskandhakavibhāṣā and which includes arguments differing significantly in both texts.

**Abbreviations and Sigla**

- **AKBh**: Vasubandhu's Abhidharmakosābhaṣya, Sanskrit edition by PRADHAN (1967).
- **AS**: Asaṅga's Abhidharmasamuccaya, Sanskrit fragments by GOKHALE (1947).
- **AS\textsuperscript{*}**: Asaṅga's Abhidharmasamuccaya, Sanskrit edition and reconstruction by PRADHAN (1950).
- **AS\textsuperscript{r}**: Asaṅga's Abhidharmasamuccaya, Tibetan translation, Q5550.
- **PSk\textsuperscript{V}**: Sthiramati's Pañcaskandhakavibhāṣā, manuscript, 73 folios, copy kept at the China Tibetology Research Center, Beijing.
- **Y**: Yogācārabhūmi (anonymous), Sanskrit edition by BHATTACHARYA (1957).

**Bibliography**


\textsuperscript{89} For two examples, see the definitions of śāṭhya and middha.


HARVARD ORIENTAL SERIES

Edited by MICHAEL WITZEL

VOLUME SEVENTY-FIVE
The Foundation for Yoga Practitioners

The Buddhist Yogācārabhūmi Treatise and Its Adaptation in India, East Asia, and Tibet

Edited by
Ulrich Timme Kragh

Published by the Department of South Asian Studies
Harvard University

Distributed by
Harvard University Press
Cambridge, Massachusetts
And London, England

2013