

'Verità e bellezza'
Essays in Honour of Raffaele Torella

Series Minor

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‘Verità e bellezza’
Essays in Honour of Raffaele Torella

Edited by
Francesco Sferra and Vincenzo Vergiani



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The Second Chapter of the Abhidharmasamuccayakārikā by Saṅghatrāta

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1. Introductory remarks

The core of this paper is the *editio princeps* of the Dhātusamuccaya (§ 3), namely the second chapter of the *Abhidharmasamuccayakārikā*, a compendium of the Abhidharma modelled on Vasubandhu’s *Abhidharmakośa*, authored by an otherwise unknown Saṃmitīya teacher called Saṅghatrāta. For some details on his work and style, as well as on the *codex unicus* that contains his work, on the story of its discovery, and on its paleographic and codicological features, I refer the reader to another paper of mine, which also contains the edition and a tentative annotated translation of the first chapter, the Āyatanasamuccaya (Sferra 2020).

Displaying a typically cryptic wording, the thirty-five *anuṣṭubh* stanzas of the Dhātusamuccaya¹ deal with the following topics: general subdivision of the 18 *dhātus* (st. 1); the number of *mano-dhātus* (st. 2); the number of *dhātus* in each of the spheres of ex-

¹ As expected, the *pathyā* or ‘regular form’ is prevalent, but it is worth noting the relatively frequent use of regular extensions: stt. 1c and 12a are *na-viṣṭulā*; stt. 10c, 19a, 27a, 31c and 34c are *ma-viṣṭulā*.

istence (st. 3); the *dhātus* in each of the spheres of existence (st. 4); the locations of *vijñāna* and the explanation of the compound *vijñānasthiti* (stt. 5–6); the seven abodes of beings and their destinies (stt. 7–8); the intermediate existence (*antarābhava*) (st. 9); the four descents of the foetus into the womb (*garbhāvakrānti*) (st. 10); the four ways of being born/sources (*yonī*) (stt. 11–12ab); *kaṛmabhava* (stt. 12cd–13); the (intermediate) existence (st. 14); the spheres of existence and the aggregates (st. 15); the dependent origination (stt. 16–18); *avidyā* (st. 19); *saṃskāra*; (st. 20); *nāmarūpa* (stt. 21–23); *sparsā* (st. 24); *vedanā*, *tyśṇā*, *upādāna* (st. 25); *jāti* (st. 26); the 22 *indriyas* (stt. 27–29); their subdivisions (stt. 30–32); the four nourishments (*āhāra*) (stt. 33–34); the death and its causes (st. 35).

In the notes to the text (§ 4) and to the translation, relevant parallels with other Abhidharmic works, and in particular with the third chapter of the *Abhidharmakośa*, are quoted and in some cases briefly discussed.

For the most part, as is generally the case with the *Abhidharma-samuccayakārikā*, the Dhātusamuccaya presents classifications and definitions that match quite well those of the *Abhidharmakośa*, but sometimes differences from Vasubandhu's treatment of the same topics are evident. For instance, in st. 24 Saṅghatrāta defines contact (*sparsā*) as the union of three things (*trayasya saṃghātaḥ*). Even though the text is silent about the items of the triad, these are certainly to be identified with the sense faculty, its object and the relative primary awareness. This viewpoint, shared also by the Sautrāntikas,² is implicitly criticised in the *Abhidharmakośa*, which states that the six kinds of contact *arise* from the meeting (of the three) (*sparsāḥ saṭ samnipātajāḥ*). In the *Bhāṣya*, Saṅghatrāta's opinion is overtly criticised.³ Sometimes we find details that are not found in Vasubandhu's work or differences that cannot be easily explained. In st. 4 of the Dhātusamuccaya, for example, it is said that the states of existence in the Rūpadhātu are 15, while according to the *Abhidharmakośa* (3.2ab) they are 17.⁴ At present I

² See Tripāthī 1990: 218.

³ See *Abhidharmakośabhāṣya ad 3.30b*. For further references, see also de La Vallée Poussin 1971 vol. 2: 95, n. 2, and pp. 96–98.

⁴ Cf. also Thích Thiên Châu 1999: 209–211.

am unable to explain the meaning of this difference and cannot exclude that it may depend on a simple transmissional mistake — although paleographically distinct, *paṃcadaśa* and *saptadaśa* are at least metrically equivalent. In this case, and in many others found in the *Abhidharmasamuccayakārikā*, the absence of other manuscripts (the only available manuscript does not even show any signs of corrections!), of any commentary and of a Tibetan or Chinese translation, makes it hard to correct the text or to confirm emendations and conjectures, or even simply to explain all details and provide plausible interpretations in every case.

Most of the transmitted text of the Dhātusamuccaya makes sense, but there are some stanzas of uncertain interpretation. The second quarter of stanza 14 is defective (three *akṣaras* are missing) and *pāda* 33b shows serious metrical problems and is almost certainly corrupt. It can be emended in a metrically satisfactory way only by making a rather big change. When I am unable to fully understand the text or propose sufficiently meaningful corrections, the translation is underlined or suspended. In the latter case three dots within square brackets point out the gap. Unfortunately, this happens especially towards the end of the chapter, where the parallels with the *Abhidharmakośa* are less evident or totally absent.

I had the opportunity to read this chapter on two occasions with a small group of colleagues and friends: once in Mahidol, at the Faculty of Social Sciences and Humanities (Mahidol University, Salaya Campus, Nakhon Pathom, Thailand, February 2015), and once in Paris, at the École Pratique des Hautes Études (PSL, November 2021). I express my sincere gratitude to the organizers of those seminars and to the participants, who offered useful insights and suggestions, in particular (in alphabetical order): Nalini Balbir, Vincent Eltschinger, Torsten Gerloff, Kengo Harimoto, Harunaga Isaacson, Kei Kataoka, Mattia Salvini, Gregory Max Seton, Peter Skilling, Judit Törzsök, and Vincent Tournier.

I owe special thanks to H. Isaacson and V. Vergiani who have kindly read the last draft of this paper and provided me with useful suggestions and corrections.

2. Editorial policy

The text presented here retains some peculiarities of the manuscript. In particular, the sandhi, both internal and external, and the orthography have not been standardized, and the dot (•) inserted by the copyist between *pādas* c and d of stanza 8 has been faithfully reproduced. Apart from this, the text has been arranged in metrical form, the numbers of the stanzas and the foliation have been inserted between parentheses,⁵ and the line-fillers have not been reproduced.

For this edition, the following sigla and symbols have been used:

| | |
|----------|--|
| [...] | enclose the foliation of the MS |
|] | separates the accepted reading, emendations or conjectures from other readings |
| (...) | enclose the numbers of the stanzas |
| <...> | enclose <i>akṣaras</i> and <i>avagrahas</i> that are absent in the MS |
| {...} | enclose <i>akṣaras</i> that should be cancelled |
| ⊗ | fleuron/wheel |
| <i>r</i> | <i>recto</i> |
| <i>v</i> | <i>verso</i> |

3. Text

[2*v*₂] ṣoḍhā vyavasthitāḥ sarvva āśrayālanbanāśritāḥ |
dhātavo 'ṣṭādaśa^α manorūpasam̐mohanaṣṭaye || (1 [35])
ekaṃ viṣayibhāvena mana āyataneṣv iha |
āśrayadvayajtvāt tu dhātavaḥ sapta ṣaḍ manaḥ || (2 [36])
kāmadhātuvādiṣu tv ete caturṣv eva hy ato <'>khilāḥ |
caturddaśa trayo [2*v*₃] <'>ṣṭau ca^β kāmarāgādīdūṣaṇāt || (3 [37])
kāmadhātur⁶ ddaśāvastho^γ rūpī paṃcadaśātmakeḥ^δ |

⁵ The stanzas are not numbered in the manuscript. The copyist limited himself to indicating the overall number of stanzas by means of the figure numerals *laru* (= 35, see Sferra 2020: 707, fig. 16). In the text below, the second set of numbers, between brackets, indicates the number of the stanza starting from the beginning of the work.

⁶ °dhātur em.] °dhātor MS; see also below, n. 26.

catuḥsvabhāva ārūpyo^ε nirmmalo 'nāsravas tridhā || (4 [38])
 vijñānasthitayaḥ sapta^ζ cittābhiratīyogataḥ |
 pariḡgrāhakabhāvena catasraś cittavarjītaḥ ||^η (5 [39])
 rūpe hi veditāsvādāt saṃjñābhiḥ saṃpralo[2v₄]bhitam |
 upastabdham ca saṃskārair vjñānam avatiṣṭhate || (6 [40])
 saptāsaṃjñībhavāggre ca sannivāsābhinandanāt |
 satvāvāsā na nirddiṣṭā apāyā duḥkhopādānāt ||^θ (7 [41])
 te nārakāḥ satiryyaṃcaḥ pretā devanaraiḥ saha |
 gatayo <'>vyākṛtāḥ kecit^ι • sāsravāḥ skandhasaṃjñitāḥ || (8 [42])
 tāsāṃ prāpaka ity uktaḥ paṃca[2v₅]dhaivāntarābhavaḥ⁷ |
 gantavyagamanābhāvān nārūpyeṣūpapadyate || (9 [43])
 saṃprajānan viśaty āste niryāti ca nireti na |
 āste ca mūḍhas sarvāṇi garbhāvakrāntayas trayāt ||^κ (10 [44])
 catasro⁸ yonayo devā nārakāś caupapādukāḥ |
 pretā jarāyujāś cāpi nṛtiryaṃcaś caturvidhāḥ ||^λ (11 [45])
 avasthābhedanīyataṃ sāśra[2v₆]vaṃ skandhapāṃcakam |
 kamma nāsāntarotpatti bhavākhyam^μ kṣaṇikam dvayam || (12 [46])
 sadhātau vā sabhāgasya kliṣṭāt kliṣṭasya sambhavaḥ |
 akliṣṭasya tathākliṣṭād bhavānāṃ pratisandhiṣu || (13 [47])
 paṃcāṃgaś caturaṃgo vā <+++>bhava iṣyate⁹ |
 ekāṃgaś cāpare nāsti yathāyogaṃ bhavatrāye || (14 [48])
 kāmarūpabhavau paṃcaskandhakau rūpadūṣa[2v₇]ṇāt |
 catuskandhaka ārūpyaḥ kamma vā trividham bhavaḥ || (15 [49])
 yaḥ kleśakarmmavastūnāṃ^ν mohādibhyaḥ samudbhavaḥ |
 sa praṭīyasamutpādaḥ praṭītyotpattilakṣaṇaḥ || (16 [50])
 ākṣepo yadbalād yena yathā yasya yad atra ca |
 yadbalād yena nirvṛttir yyathāsyāntaś ca yo yathā ||^ξ (17 [51])
 triparvvaīṣa dvisandhiś ca dvādaśāṃ[2v₈]gaḥ pravarttakaḥ |
 kāryyakāraṇasaṃbandhaḥ sthitaś ca paripūriṇaḥ ||^ο (18 [52])
 dharmmo vipakṣo¹⁰ vidyāyā avidyānye <'>khilā malāḥ |^{π, ρ}
 saṃsṛṣṭatvān na saṃkleśād dhiyo <'>prakhyātilakṣaṇā || (19 [53])
 kāyavākcittasaṃskārās sāsravaṃ kamma dṛṣṭayaḥ |
 skandhaś caturttha āhārāḥ saṃskārāḥ kṛtakam ca yat || (20 [54])

⁷ paṃcadhaivā^o em.] paṃcathāivā^o MS

⁸ catasro em.] catusro MS

⁹ Pāda b is hypometrical. In the manuscript there is no gap between vā and bhava. See below, n. 45.

¹⁰ vipakṣo em.] vimokṣo MS

yāvanto 'rū[3r₁]piṇo dharmmās tan nāma namanāt kila |⁵
 anyan nāmākṣaracchedaḥ saṃjñākarmmasamāśrayaḥ || (21 [55])
 rūpaṃ tu varṇasaṃsthānaṃ kvacid dṛṣṭyā nirūpaṇāt |^τ
 rūpadhātuḥ kvacid rūpaṃ śreṣṭharūpasamāśrayāt || (22 [56])
 asmin manasikārāntāḥ pañca nāma vidādayaḥ |
 rūpaṃ tu rūpaṇād uktaṃ yat kiṃcit bhūtabhautikaṃ || (23 [57])
 sparśas tra[3r₂]yasya saṃghātaḥ so <'>dhivākpratighāśrayaḥ¹¹ |^υ
 vidyāvidyādvayāc¹² ϕ caikaḥ¹³ pañcaikaikaśaḍātmakāḥ || (24 [58])
 veditatrayajā tredhā tṣṇā pañcavidhā tataḥ |
 rāgaḥ kāmādyupādānam evaṃ karmabhavīkṛtaṃ || (25 [59])
 bhūjalāggnyanilavyomnām¹⁴ sāsravasya ca cetasaḥ |
 dhātutvaṃ rūpacaittādijanmasaṃdhāraṇād iti || (26 [60])
 ādhyātmikāni [3r₃] strīpumaṣṭve jīvitaṃ pañca vedanāḥ |
 śraddhādīny amalāny evā'jñāsyāmītyādikaṃ trayam ||^χ (27 [61])
 viṣayaggrahaṇārththena saṃdhastrīnarabhedataḥ¹⁵ |
 saṃtānadhāraṇād āyur^ψ vvedanāḥ kleśapakṣataḥ¹⁶ || (28 [62])
 vimokṣapakṣataḥ pañca trayam bhūmiviśeṣataḥ |
 iṃdriyāṇi matis trīṇi vā kāyāt strīpumindriye^ω || (29 [63])
 ṣaṭ tri[3r₄]dhā kuśalāny aṣṭāv aṣṭāv avyākṛtāni tu |
 caturddaśa daśa trīṇi trayodaśa ca dhātuṣu || (30 [64])
 aṣṭau na caitasāny eva caitasāni trayodaśa |
 ekaṃ tu cittaṃ rūpīṇi sapta^{αα} karmākṣhilāni na || (31 [65])
 vā sapta karmmajāny āhur aṣṭau bhāvyaṇi sarvathā |
 naikam aṣṭa pradeśāś ca ṣaṭ ca labhyaṇi naiva hi || (32 [66])
 gaṃdhādīḥ kabaḍī[3r₅]kāraḥ^{αβ} sāsravaḥ sparśa eva ca¹⁷ |
 manaḥsaṃcetanā cittaṃ^{αγ} ādhārāharaṇād iti || (33 [67])
 sarve kāme trayo rūpe yāvad eke sukhodayam¹⁸ |
 ekaḥ parastāt pratyekaṃ vikalpo narakādiṣu || (34 [68])

¹¹ °pratighā° em. Tucci] °pratiṣā° MS

¹² vidyāvidyā° em. Tucci] vidyāvidvā° MS

¹³ caikaḥ em.] caika° MS

¹⁴ °anila° em.] °atila° MS

¹⁵ saṃdha° em. Tucci] ṣaḍve° MS

¹⁶ °pakṣataḥ em.] °pakṣavaḥ MS

¹⁷ sāsravaḥ sparśa eva ca (or sparśas ca sāsravas tathā) corr. Isaacson] sāsravaḥ sparśas tathā MS (contra metrum)

¹⁸ sukhodayam em.] sukhodayaḥ MS

āyuhkṣayād dhi satvānām cyutiḥ puṇyakṣayād¹⁹ api |
dvayakṣayāt tathānyeṣām anyeṣām nobhayakṣayāt || ❁ || (35 [69])

dhātusamucca[3r₆]yaḥ samāptaḥ || Iaru || ❁ ||

4. Notes on the text

- α Cf. *Arthaviniścayasūtranibandhana* p. 92₂₋₄: [...] *bhagavatā āśrayāśritā lambanaṣaṭkabhedād aṣṭādaśa dhātavo nirdiṣṭāḥ | ta-trāśrayaṣaṭkaṃ cakṣurdhātur yāvan manodhātuh | āśritaṣaṭkaṃ cakṣurvijñānadhātur yāvan manovijñānadhātuh | ālambanaṣaṭkaṃ rūpadhātur yāvad dharmadhātur iti |*.
- β Cf. *Abhidharmakośa* 1.30–31: [...] *kāmadhātvāptāḥ sarve rūpe caturdaśa | vinā gandharasaghrāṇajihvāvijñānadhātubhiḥ || ā-rūpyāptā manodharmamanovijñānadhātavaḥ | sāsravānāsravā ete trayāḥ śeṣās tu sāsravāḥ ||*; *Abhidharmadīpa* 1.18: [...] *iha sarve 'pi rūpadhātau caturdaśa | rasagandhau savijñānau dhātū hitvā trayo 'ntimāḥ ||*.
- γ Cf. *Abhidharmakośa* 3.1ac: *narakapretatiryāṅco manuṣyāḥ ṣaḍ divaukaṣaḥ | kāmadhātuh [...]*.
- δ Cf. *Abhidharmakośa* 3.2ab: *ūrdhvaṃ saptadaśasthāno rūpadhātuh [...]*.
- ε Cf. *Abhidharmakośa* 3.3ab: *ārūpyadhātur asthāna upapattyā caturvidhaḥ |*.
- ζ Cf. *Abhidharmakośa* 3.5–6a: *nānātvakāyasaṃjñās ca nānākāyāikasaṃjñīnaḥ | viparyayāc caikakāyasaṃjñās cārūpiṇas trayāḥ || vijñānasthitayāḥ sapta.*
- η Cf. *Abhidharmakośa* 3.7b–8a: *catasraḥ sthitayāḥ punaḥ | catvāraḥ sāsravāḥ skandhāḥ svabhūmāv eva kevalam || vijñānaṃ na sthitih proktaṃ.*
- θ Cf. *Abhidharmakośa* 3.6cd–7a: *bhavāgrāsaṃjñīsattvās ca sattvāvāsā nava smṛtāḥ || anicchāvasanān nānye.*
- ι Cf. *Abhidharmakośa* 3.4ac: *narakādisvanāmoktā gatayāḥ pañca teṣu tāḥ | akliṣṭāvyaḅṛtā eva.*
- κ Cf. *Abhidharmakośa* 3.16–17ab: *saṃprajānan viśaty ekas tiṣṭhaty apy aparo 'paraḥ | niṣkrāmaty api sarvāṇi mūḍho 'nyo nityam aṇḍajāḥ || garbhāvakraṅtayas tīrasā cakravarttisvayambhuvām |*.

¹⁹ *puṇya*^o em.] *puṇye* MS

- λ Cf. *Abhidharmakośa* 3.8cd–9: *catasro yonayas tatra sattvānām aṅḍajādayaḥ || caturdhā naratiryāñcaḥ nārakā upapādukāḥ | antarābhavadevās ca pretā api jarāyujāḥ ||*.
- μ Cf. *Abhidharmakośa* 3.24ab: *sa bhaviṣyadbhavaphalaṃ kurute karma tad bhavaḥ |*; and *Arthaviniścayasūtranibandhana* p. 146₃₋₄: [...] *bhaviṣyattraidhātukabhavaphalaṃ karma bhavaśābdenoktam | bhavaty anenāntaraṃ punarbhava iti bhavaḥ | yathā vahaty aneneti vahaḥ |*.
- ν Cf. *Abhidharmakośa* 3.26ab: *kleśās trīṇi dvayaṃ karma sapta vastu phalaṃ tathā |*.
- ξ Cf. *Abhidharmakośa* 3.19ab: *yathākṣepaṃ kramād vṛddhaḥ santānaḥ [...]*.
- ο Cf. *Abhidharmakośa* 3.20: *sa pratīyasamutpādo dvādaśāṅgas trikāṅḍakaḥ | pūrvāparāntayor dve dve madhye ṣṭau pariṇīṇaḥ ||*.
- π Cf. *Abhidharmakośa* 3.28cd: *vidyā vipakṣo dharmo ṅyo ṅvidyāṅmitrāṅṛtādivat ||*.
- ρ Cf. *Abhidharmakośa* 3.21a: *pūrvakleśadaśāṅvidyā*.
- ς Cf. *Abhidharmakośa* 3.30a: *nāma tv arūṇiṇaḥ skandhāḥ*. See also *Bhāṣya ad loc.*: *nāmendriyārthavaśēnārtheṣu namatīti nāma | [...] iha nikṣīpīte kāya upapattiyantare namanān nāmarūṇiṇaḥ skandhā ity apare* (p. 142); and *Arthaviniścayasūtranibandhana* p. 120₃₋₅: *kasmāc catvāraḥ skandhā nāmety ucyante? tṣṇābhīṣyānditakarmakleśavaśēna namanāt, upa{pa}pattiyantare²⁰ gamanād ity arthaḥ | rūpādiṣu artheṣu namatīti vā nāma | ālambanākāragrahaṇād iti yo ṛthaḥ |*.
- τ Cf. *Abhidharmakośabhāṣya ad* 1.10a₁: *rūpaṃ dvidhā — varṇaḥ saṃsthānaṃ ca | tatra varṇaś caturvidho nīlādīḥ | tadbhedā anye | saṃsthānam aṣṭavidhaṃ dīrghādīḥ visātāntam |*; and *Arthaviniścayasūtranibandhana* p. 95₉: *rūpaṃ dvidhā | varṇātmaṃ saṃsthānātmaṃ ceti |*.
- υ Cf. *Abhidharmakośa* 3.30bd: *sparsāḥ ṣaṭ saṃnipātajāḥ | pañca pratighasaṃsparśaḥ ṣaṣṭho ḍhivacanāhvayaḥ ||*.
- φ Cf. *Abhidharmakośa* 3.31ab: *vidyāvīdyetarasparśāḥ amalakīṣṭaśeṣitāḥ |*.

²⁰ The correction °antare for the reading °antaraṃ of the printed edition has been suggested me by H. Isaacson, both because a primary derivative like *gamana* cannot govern the 2nd case (accusative), and because of parallels, for instance in Yaśomitra's *Sphuṭārthā* (*marāṇakāle nikṣīpīte kāye upapattiyantare namanād gamanād arūṇiṇo vedanādayaḥ skandhā nāmety ucyante*, p. 468).

- χ Cf. *Abhidharmakośa* 2.3cd–4ab: *jīvitam vedanāḥ pañca śraddhādyās cendriyaṃ matāḥ || ajñāsyāmyākhyam ajñākhyam ajñātāvīndriyaṃ tathā* |.
- ψ Cf. *Abhidharmakośabhāṣya ad* 2.45ab: [...] *ya uṣmaṇo vijñānasya cādhārahūto dharmah sthitihetuḥ tad āyuh* |.
- ω Cf. *Abhidharmakośa* 2.2cd: *strīvapumstvādhipatyāt tu kāyāt strīpuruṣendriye* ||.
- αα See *Abhidharmakośabhāṣya ad* 2.9cd (p. 42): *rūpīṇi punaḥ sapta cakṣuḥśrotraghrāṇajihvākāyastriṣpuruṣendriyāṇi rūpaskaṇḍhasaṃgrahāt* |.
- αβ Cf. *Abhidharmakośabhāṣya ad* 3.39ab: *kavaḍḍikāra āhārah kāme, na rūpārūpyadhātvoḥ tadvītarāgasya tatropapatteḥ | sa ca tryāyātñātmakah | kāmāvacarāṇi gandharasaspraṣṭavyāyatanāni sarvāṇy va kavaḍḍikāra āhārah* |.
- αγ Cf. *Abhidharmakośabhāṣya ad* 3.40ab: *sparsāsāncetanāvijñā āhārāḥ sāsravās triṣu | sparsās trikasaṃnīpātajah, cetanā manaskarma vijñānaṃ ca sāsravāṇy evāhārāḥ triṣu api dhātuṣu saṃvidyante* |.

5. Tentative translation

1–2. All the eighteen elements (*dhātu*), which are ‘supporting basis’ (*āśraya*), ‘objects’ (*ālambana*) and ‘that which resorts to’ (*āśrita*), are arranged in six ways.²¹ In order to destroy delusion with respect to *manas* (‘mind’) and *rūpa*, among the *āyatanas*, the mind is one in as much as it is the [only] *viśayin*.²² Here [among the *dhātus*], since it arises from two bases [that is to say, the six *indriyas* and their objects], the mind corresponds to seven [or] six *dhātus*.²³

²¹ In other words, the three groups contain six items each: six *dhātus* are the ‘supporting basis’ (*āśraya*) [= six *indriyas* = six sense faculties/internal *dhātus*], six are ‘objects’ (*ālambana*) [= six *rūpādīdhātus* = six corresponding elements/external *dhātus*], and six are ‘that which resorts to’ (*āśrita*) [= six *vijñānas*]. See above, n. α and the passage from the **Mahāvibhāṣaśāstra* quoted in Dhammajoti 2007: 38.

²² See *Abhidharmasamuccayakārikā* 1.6cd: *manasaḥ sarvaṃ ekasya svakalāpam apāsyā vā ||* ‘Everything [i.e., the twelve *āyatanas*] is [the object] of the mind alone, or [everything] apart from its own totality.’ On this line, see Sferra 2020: 679, nn. 115–116.

²³ That is to say, it is seven in case we count 1 *manas* + 6 *vijñānas*, or it is six if we count only the *vijñānas*.

3–4. Therefore,²⁴ in the four [spheres], that is in Kāmadhātu, etc. [up to the Anāsravadhātu] there are [respectively] all (*akhila*) [*dhātus*, that is, eighteen in Kāmadhātu], fourteen [in Rūpadhātu], three [in Ārūpyadhātu] and eight [in Anāsravadhātu]. Due to the corruption of attachment to desire-objects and so on,²⁵ the Kāmadhātu is endowed with ten states (*avasthā*).²⁶ The Rūpin [= Rūpadhātu] is made of fifteen.²⁷ The Ārūpya[*dhātu*] is four-fold.²⁸ The Anāsrava[*dhātu*] is pure in three ways.²⁹

5. The locations of *viññāna* (*viññānasthiti*) are [properly speaking only] seven,³⁰ since [in them] there is mental delight (*cittābhirati*).³¹ There are four [further locations], apart from the mind,³² since [in them] there is the perceiver (*parigrāhaka*).

²⁴ I take the particle *hi* as a filler to avoid the sandhi between *eva* and *atah*.

²⁵ See above, n. β. Assuming that the explanation of the *Abhidharmakośa* can be applied here, we have the following scheme: in Kāmadhātu all 18 *dhātus*; in Rūpadhātu 14 *dhātus* (*gandhadhātu* / *rasa*° / *ghrāṇavijñāna*° / *jihvāvijñāna*° are absent); in Ārūpyadhātu only 3 *dhātus*, namely *manodhātu* / *dharmā*° / *manovijñāna*°. The reference to the 8 *dhātus* of the uncontaminated realm (*anāsravadhātu*) is not clear to me. Does it mean that there there are only the 6 pure *indriyas* + *manodhātu* and *dharmadhātu*?

²⁶ See above, n. γ. This number coincides with the taxonomy of the Sarvāstivādins and of some Theravāda sources (e.g. *Kathāvatthu* 8.1, ed. pp. 360–361); in other words, also for the Saṃmitīyas — or at least for some of them — the *asuras* are not counted as a separate destiny, pace Thích Thiên Châu 1999: 203. L. de La Vallée Poussin (1971 vol. 2: 1) refers to a passage of the *Atthasālinī* (62) where indeed the *asuras* are counted as a separate destiny.

The emendation *kāmadhātur* instead of *kāmadhātor* is the easiest; another possible emendation might be *kāmadhātor ddaśāvasthā[h]* ('There are ten states of the Kāmadhātu'). However, even though this is grammatically and metrically possible, it is stylistically less probable given that here the other phrases in the sentence are all nominative clauses where each of the realms is qualified by a *bahuvrīhi*.

²⁷ See above, § 1 and n. δ.

²⁸ See above, n. ε. The Ārūpyadhātu contains: 1) *ākāśānantyāyatana*, 2) *viññānānantyāyatana*, 3) *ākīṃcanyāyatana*, and 4) *naivasaṃjñānāsāṃjñāyatana* (a.k.a. *bhavāgra*); see de La Vallée Poussin 1971 vol. 2: 5.

²⁹ Perhaps this refers to the three categories of unconditioned *dharmas*: *pratisaṃkhyānirodha*, *apratisaṃkhyānirodha*, and *ākāśa*.

³⁰ See above, n. ζ. The list usually includes: 1) *nānātvakāyasamjñāh*, 2) *nānākāyaikasamjñīnah*, 3) *ekakāyanānāsāṃjñīnah*, 4) *ekakāyasamjñāh*, 5–7) *arūpiṇas trayah*.

³¹ In the *narakas* there is no delight, and this is the reason why they are not properly called locations. See also below, st. 7cd.

³² See above, n. η and, e.g., *Saṅgītisuttanta* 1.11.18 (= *Dīgha Nikāya* vol. 3, p. 228). For further references, see de La Vallée Poussin 1971 vol. 2: 23–25. Yaśomitra in the *Sphuṭārthā* points out that form/colour and feelings correspond to

6. [These are called *viññānasthiti*] since *viññāna* abides (*viññānam avatiṣṭhate*) in *rūpa* due to the tasting of feelings, allured by notions and supported by the *saṃskāras*.

7. The seven abodes of beings (*sattvāvāsa*)[, namely the five destinies] and the [further two, i.e.] unconscious beings and the *bhavāgra*, are [called abodes] since [in them] there is a real delight for the abode. The bad [destinies] (*apāya*) are not described [as abodes] since [in them] there is the affliction of pain.³³

8. These, i.e. 1) the beings who live in the hells, together with 2) the animals, 3) the *pretas*, together with 4) gods and 5) men are the destinies (*gati*) that are non-defined (*avyākṛta*).³⁴ Some [believe that the destinies that are] endowed with *āsravas* are called [*upādāna*] *skandhas*.³⁵

9. The intermediate existence (*antarābhava*) is said to be that which in five ways³⁶ makes these [destinies] to be attained (*prāpaka*). [The *antarābhava*] is not admitted with regard to those who belong to the Ārūpya[dhātu] since [in that sphere] there is neither something that should be reached (*gantavya*) [= the future aggregates] nor going (*gamana*) [= no *saṃkrānti* of the past aggregates].³⁷

10. [The first being] enters [the womb] while being fully aware (*saṃprajānan viśati*), [the second] enters and lives [being fully aware] (*saṃprajānan viśaty āste*), [the third] enters, lives and dies [being fully aware] (*saṃprajānan viśaty āste niryāti ca*), whereas [the fourth] enters, does not go out [of transmigration] and persists [in it] (*na nireti, āste ca*) [performing] all [these actions] while

Kāmadhātu, *viññāna*[*skandha*] and notions to Rūpadhātu, and the *saṃskāras* to Ārūpyadhātu: *catasro viññānasthītayāḥ rūpapaḡā viññānasthītiḥ kāmadhātuḥ vedanapaḡā catvāri dhyānāni sañjñopaḡā traya ārūpyāḥ saṃskāropaḡā bhavāgraṃ tāsū catasṛṣu viññānasthītiṣu pratiṣṭhītaṃ viññānaṃ* (p. 69).

³³ See above, n. ̇.

³⁴ See above, n. ı.

³⁵ It is not clear to me who the text refers to here.

³⁶ This reference is not completely clear to me. Are the five ways a reference to the five aggregates? Or perhaps this means simply that there are five *antarābhavas*, one for each *gati*?

³⁷ See also Thích Thiên Châu 1999: 207.

being confused.³⁸ The [four] descents of the foetus into the womb (*garbhāvākṛānti*) are from three [conditions].³⁹

11–12ab. Four are the ways of being born (*yonī*): deities and beings who live in the hells are self-produced; the *pretas* are viviparous; human beings and animals, in their turn, are fourfold.⁴⁰ The five aggregates (*skandha*) endowed with impurities (*sāsrava*) are limited by the distinction of the states.⁴¹

12cd–13. [The] action (*karman*) by means of which there is an intermediate (*antarā*) origination [after] the destruction [= *marāṇa*] is called ‘becoming’ (*bhava*);⁴² [this action] is instantaneous [and] twofold: [namely, it occurs in a different sphere of existence] or in the same sphere of existence.⁴³ At the junctures

³⁸ The reference here is probably to the Cakravartin, the Pratyekabuddha, the Sambuddha, and the Pṛthagjana (see above, n. κ and *Abhidharmakośabhāṣya ad st. 3.17b*, p. 128: *tatra prathamā cakravartināḥ | sa hi praviśaty eva saṃprajānan na tiṣṭhati nāpi niṣkrāmati | pratyekabuddhas tiṣṭhaty api | buddho niṣkrāmaty api* |). The four descents of the foetus into the womb (*garbhāvākṛānti*) can be summarized in this way: 1) *saṃprajānan viśati = cakravartin*; 2) *saṃprajānan viśaty āste = pratyekabuddha*; 3) *saṃprajānan viśaty āste niryāti ca = sambuddha*; 4) *mūḍho viśati na nireti āste ca = pṛthagjana*. See also *Saṃpāsādanīyasuttanta 5* (= *Dīgha Nikāya* vol. 3, p. 103) and *Saṅgītisuttanta 1.11.37* (= *Dīgha Nikāya* vol. 3, p. 231). In this sentence, the word *sarvāṇi* is rendered ‘all [these actions]’ on the basis of *Abhidharmakośabhāṣya ad st. 3.16cd*, p. 128: *kaścit punaḥ sarvāṇy evāsaṃprajānan karoti, praviśaty asaṃprajānan tiṣṭhati niṣkrāmaty api* |.

³⁹ That is, a healthy and fertile mother, the union of the father and the mother, and the presence of a *gandharva* (= an *antarābhava* being). See the quote at the beginning of *Abhidharmakośabhāṣya ad st. 3.12c* (p. 121): *trayaṅgām śthānānām saṃmukhībhāvāt mātuh kuṅsau garbhasyāvākṛāntir bhavati | mātā kalyāpi bhavati ṛtumati ca | mātāpitarau raktau bhavataḥ saṃnipatitau ca | gandharvas ca pratyupasthito bhavati* |. See also Kritzer 2014, in particular pp. 39–40. For further references, see de La Vallée Poussin 1971 vol. 2: 37.

⁴⁰ In other words, human beings and animals can be self-produced (*upapāduka*, *auṣapāduka*), viviparous (*jarāyuja*), oviparous (*aṇḍaja*), or born from sweat (*svedaja*) (see above, n. λ). Some instances of the four originations for human beings are given in *Abhidharmakośabhāṣya ad 3.9a* (p. 119); see also de La Vallée Poussin 1971 vol. 2: 28. The basic classification expressed in this verse is common also in non-Buddhist sources (e.g., *Suśrutasamhitā 1.1.30* [ed. p. 5], *Manusmṛti 1.42–45* [ed. p. 38], *Śivadharmottara 8.2–5* [ed. p. 246]).

⁴¹ This statement is not completely clear to me. I assume that here the states correspond to the destinies, but I am not sure.

⁴² See above, n. μ. On *karmabhava* and *antarābhava*, see also *Abhidharmakośabhāṣya ad 3.4cd*.

⁴³ Here the text is probably correct, but I am not sure if my translation catches the point.

between one life and another⁴⁴ there is the arising [of *dharmas*] of the same kind (*sabhāga*) [as those of the previous existence]: (the arising) of defiled [*dharmas*] derives from defiled [*dharmas*] as well as [the arising] of undefiled [*dharmas*] derives from undefiled [*dharmas*].

14. It is admitted that (the intermediate) existence (*bhava*) possesses five limbs or four limbs and that it has one limb in due order. Others [believe that] there is no [(intermediate) existence] in the three [spheres] of existence.⁴⁵

15. The two states of existence of Kāma and Rūpa have five aggregates.⁴⁶ The Ārūpya [state of existence] has only four aggregates

⁴⁴ In other words, when one takes rebirth.

⁴⁵ The text is quite cryptic, and my interpretation, which among other things takes *yathāyogaṃ* as *bhinnakrama*, is very tentative. In the manuscript, *pāda* b is hypometrical. At present I am unable to find parallels for this verse that might help us to fill the gap. Of course, the three missing syllables could be restored in many ways. In his unpublished transliteration of the work, Tucci corrected the text into *tridvyaṃgo bhava* (for information on Tucci's copy, see Sferra 2020: 650–652). Other metrically acceptable possibilities could be words like *keṣāṃcid* (Isaacson's suggestion) or phrases such as *ihaiva* or *atraiva*. It is also possible that, after the description of the destinies (st. 8) and of the *karmabhava* (st. 12cd) that is their first cause, the text deals again with the *antarābhava* (already described in st. 9), the second cause of the destinies, in a way that is obscure to me. In fact, according to a scriptural passage quoted and commented on in the *Abhidharma-kośabhāṣya ad 3.4cd*, which does not contradict the viewpoints of the Saṃmitīyas, the 'states of existence' (*bhava*) are, *lato sensu*, seven: five destinies and two causes: *sapta bhavā narakabhavas tiryagbhavaḥ pretabhavo devabhavo manuyabhavaḥ karmabhavo 'ntarābhava iti | atra hi pañca gatayah sahetukāḥ sahāgamanāś cōktāḥ |* (p. 114, see also p. 121). This interpretation, which assumes that the gap should be filled with *antarā°* (giving rise to the hiatus *vā antarābhava*), is reflected in the translation by the use of the word 'intermediate' between parentheses. This interpretation would fit the statement that others do not accept the existence of the *antarābhava* in any of the spheres of existence, a position that was held by several Buddhist (and non-Buddhist) traditions (for some references, see de La Vallée Poussin 1971 vol. 2: 32, n. 1). However, it should be noted that the hiatus between the odd and even *pādas*, albeit not impossible, is quite rare in the *Abhidharmasamuccayakārikā* (in 547 *anuṣṭubhs* it occurs only three times: st. 159cd, 191cd, 539cd).

⁴⁶ Note that the spelling *catuskandha* for the expected *catuḥskandha* is attested in Abhidharmic literature (see, e.g., *Abhidharmakośa* 8.2c, *Abhidharmadīpavṛtti*, pp. 93, 139, 218).

since the *rūpa*[*skandha*] is negated [there]. Alternatively, the state of existence means the threefold action.⁴⁷

16. The production of defilements (*kleśa*), actions (*karman*) and things (*vastu*)⁴⁸ due to delusion (*moha* = *avidyā*) and so on is the dependent origination, which is characterized by the arising of elements in causal succession.

17–18. The one by force of which, through which, in accordance with which, of which [...],⁴⁹ there is the projection [i.e. the projecting cause] (*ākṣepa*) [of the series in regular order (*anuloma*)];⁵⁰ the one by force of which, through which, in accordance with which, and of which there is the cessation (*nirvytti*)⁵¹ [of the series in reverse order (*pratiloma*)] and that, accordingly (*yathā*), is the end [of suffering], this (*eśa*) is [the *pratītyasamutpāda*, which is] endowed with three divisions (*triparvan*),⁵² two conjunctions (*dviśandhi*),⁵³ [and] twelve limbs, which is the active force (*pravarttaka*), in which there is the connection between effect and cause and which is [fully] established for the one who accomplishes [the whole series] (*paripūrīn*).⁵⁴

⁴⁷ Again, the text is unclear to me. Perhaps this is an alternative definition of *karmabhava*. The threefoldness might refer to several sets of three items: e.g. *kliṣṭa/akliṣṭa/avyākṛta*, *kāya/vāk/citta*, *dṛṣṭadharmavedanīya/upapadyavedanīya/aparaparyāyavedanīya* (cf. *Abhidharmakośabhāṣya ad 4.50a–c: niyatānīyatam tac ca niyatam trividham punaḥ | dṛṣṭadharmādivedyatvāt*).

⁴⁸ The threefold division of the twelve limbs of the *pratītyasamutpāda* is also mentioned in the *Abhidharmakośa* (see above, n. v) and is described in the *Abhidharmakośabhāṣya* (*ad 3.26ab*, p. 134), where it is explained that three limbs belong to *kleśa* (*avidyā, tṛṣṇā, upādāna*), two to *karma* (*saṃskāra, bhava*), and seven to *vastu* (*viññāna, nāmarūpa, ṣaḍāyatana, sparśa, vedanā, jāti, jarāmaraṇa*).

⁴⁹ The words *yad atra ca* (lit. ‘and that which is here’) are obscure and probably corrupt.

⁵⁰ See above, n. ξ.

⁵¹ Here the reading *nirvyttir* (lit. ‘production, development,’ etc.) is possibly *metri causa* for *nirvyttir* or *nirvytir*.

⁵² *Saṅghatrāta* is probably referring to the same division mentioned in *Abhidharmakośa 3.20* (see above, n. o) and briefly explained in the *Bhāṣya* therein (*avidyā saṃskārās ca pūrvānte jātir jarāmarāṇam cāparānte | śeṣāṇy aṣṭau madhye |*, p. 131). In other words, two limbs belong to the past time (*avidyā, saṃskāra*), two to the future time (*jāti, jarāmarāṇa*), and eight to the present time (*nāmarūpa, sparśa, tṛṣṇā, vedanā, ṣaḍāyatana, viññāna, upādāna, bhava*).

⁵³ Namely, those between past and present and between present and future.

⁵⁴ See *Abhidharmakośabhāṣya avataraṇikā* of 3.20d2: *kiṃ punar etāny aṣṭāṅgāni sarvasyām jātau bhavanti | nety āha | kasya tarhi — paripūrīṇaḥ ||*.

19. Nescience is a *dharmā* that is the antagonist of wisdom (*vidyā*).⁵⁵ [It is] all the other impurities [of the previous lives].⁵⁶ [*Avidyā*] is characterized by a lack of knowledge (*aprakhyāti*) that does not derive [only] by defilements (*saṃkleśa*), since the mind is joined [also with *vastu*].⁵⁷

20. The *saṃskāras* of body, speech and mind,⁵⁸ the defiled action, the [wrong] view-points (*dṛṣṭi*), the fourth *skandha*, the [four] ‘nourishments’ (*āhāra*)⁵⁹ and what[ever] is conditioned (*kytaka*): [these] are the conditioning factors.

21. The immaterial *dharmas*, as many as they are, are generally held to be (*kila*)⁶⁰ *nāma*, due to [their] bowing (*namanāt*) [to-

⁵⁵ See above, n. π.

⁵⁶ See above, n. ρ. Alternatively, ‘Others [believe that *avidyā* is] all the [past] impurities [collectively considered].’

⁵⁷ Namely, with *viññāna*, *nāmarūpa*, etc. (see above, n. 48). Cf. also *Abhidharmakośabhāṣya* ad 3.27: *yasmād eṣa nayo vyavasthito bhavāṅgānām tasmād avidyāpi kleśasvabhāvā vastunaḥ kleśād veti jñāpitam bhavati* | (p. 135). Alternatively, but less likely, ‘All the other impurities, since they are produced [by *avidyā*], are not due to a defilement of the mind. [*Avidyā*] is a lack of knowledge.’

⁵⁸ See *Arthaviniścayasūtra* (pp. 7–8): *avidyāpratyaḥ saṃskāra itī | saṃskārah katame? trayah saṃskārah — kāyasamskārah vāksamskārah manasamskāraś ca | tatra kāyasamskārah katamaḥ? āsvāsaḥ praśvāsaḥ | kāyiko hy eṣa dharmah, kāyanisrītaḥ kāyapratibaddhaḥ, kāyam nisrītya vartate | tasmād āsvāsapraśvāsaḥ kāyasamskāra ity ucyate || vāksamskārah katamaḥ? vitarkayitvā vicārayitvā vācam bhāṣate, nāvitarkeyitvā, nāvīcārya | tasmād vitarkavicāro vāksamskāra ity ucyate || manasamskārah katamaḥ? raktasya yā cetanā, cittasya ca, tenāsya yā cetanā | caitasiko hy eṣa dharmah, cittanisrītaḥ cittapratibaddhaḥ | cittam nisrītya pravartate | tasmāc cetanā manasamskāra ity ucyate ||*

⁵⁹ That is to say, usual food (*khadikārahāra*), contact (*sparsā*), mental volition (*manasāñcetanā*), and consciousness (*viññāna*) (see also below, st. 33). On the four nourishments, see, e.g., *Abhidharmakośa* 3.38d–40ab, *Saṅgītisuttanta* 1.11.17 (= *Dīgha Nikāya* vol. 3, p. 228) and the *Āhāravagga* of the *Samyuttanikāya* (vol. 2, pp. 11–27). For further references and some information, see Verpoorten 2011.

⁶⁰ It seems that here the particle *kila* is used in order to mark a preliminary, more general interpretation of *nāma* (st. 21) and *rūpa* (st. 22), later followed by a specific explanation of both (st. 23). The use of *kila* to refer to something generally or traditionally accepted, which is duly recorded in Emeneau (1969: 244–248) but does not fully matches any of the categories detected for this particle by van Daalen 1988 (it could only be partially associated with his category A), diverges from the prevalent way this word is used by Vasubandhu in the *Abhidharmakośa* and its *Bhāṣya*. There seems to be only one place in the *Bhāṣya* (*vālāgramātraṃ kila* [...], ad 1.44ab) where, according to Yaśomitra, *kila* could be interpreted in a similar way (*āgamasūcanārthaḥ kilaśabdah*, p. 124). In all the other

wards the objects].⁶¹ The other *nāma* [i.e. the one in the list of the *cittaviṣṭayuktasamskāras*] is the distinction of syllables[, etc.], i.e. the basis for the functioning of notion (*saṃjñā*).

22. In its turn, *rūpa* is colour and configuration (*varṇasamsthāna*)⁶² in some context [= when it is referred to as an *āyatana*], for the examination (*nirūpaṇa*) [of the object] is performed by the sight (*dyṣṭi*); in another context *rūpa* is the *rūpadhātu*, since it is the support of a higher [type of] *rūpa* [= pure forms].

23. In this (*asmin*) [case, that is to say, in the series of the *pratīyasamutpāda*] *nāma* is the five⁶³ [*skandhas*] beginning with feeling (*vid*) and ending with primary awareness (*manasikāra*).⁶⁴ In its turn, *rūpa*, which is called [in this way] because of its becoming broken (*rūpaṇāt*),⁶⁵ is whatever is *bhūta* and *bhautika*.⁶⁶

cases, Yaśomitra points out that by means of *kila* Vasubandhu introduces others' viewpoints (just to quote a couple of instances, see *kilaśabdaḥ paramatadyotanārthaḥ*, *Sphuṭārthā ad* 1.28b, p. 77; *kilaśabdo vaibhāṣikavyākhyānapradarśanārthaḥ svamataṃ tu yat tat paścād ucyate*, *ibid.*), viewpoints that he does not accept uncritically but rather regards with some mental reservation or dislike (*kilaśabdena aru-ciṃ sūcayati*, *Sphuṭārthā p.* 124) (see also de La Vallée Poussin 1971 vol. 1: 94, n. 2). The latter use is not uncommon in śāstric literature (see. e.g., Kamalaśīla's commentary on *Tattvasaṃgraha* 2351d: *kilaśabdo 'rucisūcakaḥ*, and, as V. Vergiani kindly pointed out to me, Helārāja's gloss on *Vākyapadīya* 3.7.70: *kila ity asmin pakṣe 'ru-ciṃ sūcayati*, ed. p. 287₄₋₅).

⁶¹ See above, n. ζ. See also de La Vallée Poussin 1971 vol. 2: 94–95.

⁶² See above, n. τ.

⁶³ The word *paṃca* is certainly corrupt. Instead of 'five,' one would expect 'four' or a word expressing the number four, referring only to the four immaterial aggregates (see *Arthaviṃścayasūtra* pp. 8–9: *kataman nāma? catvāro 'rūpiṇaḥ skandhāḥ | katame catvāraḥ? vedānāskandhaḥ, saṃjñāskandhaḥ, saṃskāraskandhaḥ, vijñānaskandhaḥ | idaṃ nāma |*). A word that could match the context and would also be suitable for the metre is *skandhā[h] / skandhā[h]*. From the paleographic point of view, though, it would still be hard to explain the scribal error.

⁶⁴ I assume that in this context *manasikāra* and *vijñāna* are synonyms. This is unusual, however, since *manasikāra* is sometimes described as one of the five conditions for the arising of *vijñāna*. See, for instance *Śikṣāsamuccaya* (p. 225): [...] *pañcabhiḥ kāraṇaiś caḥsurvijñānam utpadyate | katamaiḥ pañcabhiḥ | cakṣuś ca pratītya rūpaṃ cālokaṃ cākāśaṃ tajjaṃ ca manasikāraṃ ca pratītyotpadyate caḥsurvijñānam | [...]* *evaṃ śeṣāṇāṃ indriyāṇāṃ yathāyogaṃ kartavyam ||*

⁶⁵ Saṅghatrāta refers here to a relatively common etymology of the word *rūpa*. See, e.g., *Abhidharmakośabhāṣya ad* 1.13d: *kasmāt punar ayam avijñaptiṣṭyānto rūpaskandha ity ucyate | rūpaṇāt | uktaṃ bhagavatā — rūpyate rūpyata iti bhikṣavas tasmād rūpōpādānaskandha ity ucyate | kena rūpyate | pāṇiṣparśenāpi sprṣto rūpyata iti vistaraḥ | rūpyate bādhyata ity arthaḥ | [...]* (p. 9). Cf. also *Sphuṭārthā avataraṇikā ad* 4.4ab: *rūpyata iti rūpalakṣaṇam* (p. 579); *Guṇabharaṇī* (p. 87): *rūpyate bādhyate iti*

24. Contact (*sparsā*) is the coming together of the three[, namely of *indriya*, *viṣaya* and *viññāna*];⁶⁷ it is the basis for denomination [i.e. mental contact] (*adhivāc* = *adhivacana*) and for the [five] ‘oppositions’ (*pratigha*)[, namely, *caḅṣuḥsparsā* and so on]. Due to *vidyā*, due to *avidyā* and due to the absence of the two [i.e. neither *vidyā* nor *avidyā*],⁶⁸ it becomes one, made of five, one, one, six.⁶⁹

25. Born from the three feelings,⁷⁰ thirst is threefold.⁷¹ From that, attachment derives in five ways,⁷² that is to say, clinging to the objects of desire, etc. (*kāmādyupādāna*),⁷³ which in this way becomes action (*karmabhava*).

26. Earth, water, fire, wind, and space, as well as the defiled mind are elements (*dhātu*), since they support (*saṃ-dhṛ-*) the birth (*janman* = *jāti*) of *rūpa* and of the mental factors, etc.

27. The internal [*indriyas* are:] Strīndriya, Pūmindriya, Jīvite-ndriya, the five feelings [i.e. *duḥkhendriya*, etc.],⁷⁴ Amal[en-]

*rūpaṃ; Pramāṇavārttikavyṛtti ad Pratyakṣapariccheda 215: viṣayatayā kiñcin nīrdi-
śyate yathā rūpyata iti kṛtvā rūpaṃ.*

⁶⁶ See *Arthaviniṣayasūtra* p. 9: *rūpaṃ katamat | yat kiñcid rūpaṃ, sarvaṃ tac
catvāri mahābhūtāni catvāri ca mahābhūtāny upādāya | katamāni catvāri ? tad yathā —
pṛthivīdhātuḥ, abdhātuḥ, tejodhātuḥ, vāyudhātuś ca |* (the same words occur in Vasu-
bandhu’s *Pañcaskandhaka* p. 1).

⁶⁷ See above, n. v and § 1.

⁶⁸ See above, n. φ.

⁶⁹ Here the text is most probably corrupt. In this context, i.e. considering *Abhidharmakośabhāṣya ad 3.31a (vidyāvīdyetarasparsāḥ — vidyāsaṃsparso ‘vidyā-
saṃsparśaḥ, tābhyāṃ cānyo naivavidyānāvīdyāsaṃsparśa iti |*, p. 144) and *ad 3.32ab (tajjāḥ ṣaḍ vedanāḥ — caḅṣuḥsaṃsparśajā vedanā śrotagrahrāṇajihvākāyamaṇaḥ saṃ-
sparśajā vedanāḥ | tāsāṃ pūnaḥ pañca kāyikī caitasī parā — caḅṣuḥśrotagrahrāṇaji-
hvakāyasaṃsparśajāḥ pañca vedanāḥ kāyikī vedanety ucyate, rūpīndriyāśrītatvāt | ma-
naḥsaṃsparśajā pūnar vedanā caitasikīty ucyate, cittamātrāsīratvāt |*, pp. 144–145), we
would have expected a reading such as *vidyāvīdyetarāt tredhā pañcaivaikā ṣaḍā-
tmakāḥ*, ‘Due to wisdom, ignorance and the other, [contact becomes] in three
ways[, i.e. *vidyāsaṃsparśa*, etc.] [Born from contact,] there are six [feelings
(*vedanā*): five [bodily and] one [mental].’

⁷⁰ Namely, pleasant, unpleasant, and neither-pleasant-nor-unpleasant. See *Arthaviniṣayasūtra* p. 10: *vedanā katamā [...] sukhā, duḥkhā, aduḥkhāsukhā ca.*

⁷¹ That is, probably, *kāmatṣṇā*, *bhavatṣṇā*, and *vibhavatṣṇā*.

⁷² Possibly because it is connected with the five objects of desire.

⁷³ Namely, *kāma*, *dṛṣṭi*, *śīlavrata* and *ātmavāda*. See *Arthaviniṣayasūtra* p. 10: *tṣṇāpratrayam upādānam | upādānam katamat ? catvāri upādānāni | katamāni catvā-
ri ? kāmapādānam, dṛṣṭyupādānam, śīlavratoḥpādānam, ātmavādoḥpādānam |*

⁷⁴ Cf. de La Vallée Poussin 1071: vol. 1, p. 105.

y]as,⁷⁵ that is to say *śraddh[endriya]*, etc., and the triad starting with *ajñāsyāmīndriya*.⁷⁶

28. [The external *indriyas*, i.e. *caḥsus*, etc.] are [*indriyas*] due to the perception of the objects; [the internal *indriyas* are *indriyas* due to] the distinction between *ṣaṇḍha*, *strī* and *puṃs* [in the case of *strīndriya*, etc.]; *āyur* [= *jīvitendriya*] is [an *indriya*] due to maintaining the continuum (*santāna*);⁷⁷ the feelings are [*indriyas*] because they are on the side of the defilements;

29. the five [*śraddhendriya*, etc. are *indriyas*], because they are on the side of liberation (*vimokṣa*); the three [*ajñāsyāmīndriya*, etc.] are [*indriyas*] due to specific levels; alternatively the three *indriyas* [= *ajñāsyāmīndriya*, etc.] are the mind (*matī*). [Since they are sovereign with respect to femininity and masculinity,] the two sexual organs, female and male ones, [are *indriyas* distinct] from Touch.⁷⁸

30. [Of these 22 *indriyas*,]⁷⁹ six are in three ways, eight are *kuśala*, while eight are *avyākṛta*.⁸⁰ Fourteen, ten, three and thirteen are in the *dhātus*.⁸¹

31. [Of these 22 *indriyas*,] eight are not-mental factors; thirteen are mental factors. One is the mind, seven are material (*rūpin*);⁸² none is *karman*.

32. Alternatively, it has been said that seven arise from the *karman*; eight have to be meditated upon in every way. [...]

⁷⁵ Cf. *Abhidharmakośa* 2.9b.

⁷⁶ See above, n. χ.

⁷⁷ See above, n. ψ.

⁷⁸ See above, n. ω.

⁷⁹ The 22 *indriyas* are listed in *Abhidharmakośabhāṣya ad 1.48* (p. 37). They can be divided in five groups: 1) *caḥsurindriya*, *śrotrendriya*, *ghrāṇendriya*, *jihvendriya*, *kāyendriya*, *mana-indriya*, 2) *strīndriya*, *puṃsindriya*, *jīvitendriya*, 3) *sukhendriya*, *duḥkhendriya*, *saumanasyendriya*, *daurmanasyendriya*, *upekṣendriya*, 4) *śraddhendriya*, *vīryendriya*, *smṛtīndriya*, *samādhīndriya*, *prajñendriya*, 5) *anājñātamājñāsyāmīndriya*, *ājñendriya*, *ājñātāvīndriya*.

⁸⁰ This probably means that the six external *indriyas* (*caḥsurindriya*, etc.) are *kuśala*, *akuśala* and *avyākṛta*; that *strīndriya*, etc. and the feelings are *avyākṛta*; and that *śraddhendriya*, etc. and *anājñātamājñāsyāmīndriya*, etc. are *kuśala*.

⁸¹ These numbers do not match those given in *Abhidharmakośa* 2.12.

⁸² See above, n. αα.

33. Usual food, which is endowed with smell,⁸³ etc., defiled contact, as well as [defiled] mental volition, and [defiled]⁸⁴ consciousness (*citta* = *viññāna*) [all are nourishment (*āhāra*)] since they provide (*āharaṇāt*) a basis [for the maintenance of life].⁸⁵

34. Some (*eke*) [believe that] all [four nourishments] are in Kāma[dhātu], [but only] three in the Rūpa[dhātu]⁸⁶ until there is the arising of happiness [i.e. the attainment of *nirvaṇa* (?)]. One is afterwards for every single one. Conceptualization is in the hells, etc.

35. Indeed, for beings, death (*cyuti* = *maraṇa*) results [only] from the destruction of life-force [or] from also the destruction of merit. For other [beings, death] results from the destruction of both, and for others, [it] does not result from the destruction of both.⁸⁷

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⁸³ See above, n. αβ.

⁸⁴ See above, n. αγ. The qualification ‘defiled’ is because the last three nourishments could also be undefiled as Yaśomitra points out: *kavaḍḍikārāhāras tryāyatanātmakatvāt sāsrava iti siddhaḥ | trayas tu sparsādayaḥ sāsravā anāsravāś ca sambhavanṭīty atas ta eva viśeṣitāḥ* (p. 494).

⁸⁵ With regard to the last three nourishments, Vasubandhu clarifies that *yāny api tu nabhyavahriyante, sthitiṃ cāharanti, tāny api sūkṣma āhāraḥ* | (p. 152).

⁸⁶ According to *Abhidharmakośa* 3.39ab, 40ab, the usual food is only in the Kamadhātu, whereas the other three nourishments are in all three *dhātus*. See the following words of the *Bhāṣya*: *na rūpārūpyadhātvoś tadvitarāgasya tatropapattēḥ | [...] cetanā manaskarma viññānaṃ ca sāsravāny evāhāras triṣv api dhātuṣu samvidyante* | (pp. 152, 153).

⁸⁷ Here, the reference is most probably to the four alternatives mentioned in a passage from the *Prajñāpti[sāstra]* quoted in the *Abhidharmakośabhāṣya* ad 2.45ab or to a similar list: *atha kim āyuhkṣayād eva maraṇaṃ bhavaty āhosvid anyathāpi | prajñāptāv uktam — āyuhkṣayān maraṇaṃ, na puṇyakṣayād iti | catuṣkoṭiḥ — prathamā koṭir āyurvīpākasya karmaṇaḥ paryādānāt | dvitīyā bhogavīpākasya | tṛtīyobhayoḥ | caturthī viśamāparihāreṇa* | (p. 74). The same passage is quoted in Saṅghabhadra’s **Nyāyanūsāra* (see Cox 1995: 293) and in *Abhidharmadīpavṛtti* ad st. 138 (p. 102).

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