

*ABHIDHARMA*  
*THE BUDDHIST SCIENCE OF MIND*

*Based Upon*  
*The Treasury of Abhidharma*  
*by Vasubandhu*

*As Summarized in*  
*The Gateway to Knowledge*  
*By Jamgon Mipham Rinpoche*

*REFERENCE MATERIALS*

## Chants and Songs for Abhidharma

### Refuge and Bodhicitta

In order that all sentient beings may attain buddhahood,  
From my heart, I take refuge in the three jewels.

### Manjushri Supplications

Through the blessings of awareness-emptiness, Prince Manjushri,  
Open the eight treasures of courage, which descend from the expanse of wisdom,  
So I may become the commander of the ocean  
Of the dharma treasury of scripture and realization.  
I supplicate Mipham, the melody of gentleness (Manjughosha).  
*Om Arapachana Dhi Hum*

*This was composed by Mipham; translated by the Nalanda Translation Committee*

Whatever the virtues of the many fields of knowledge  
All are steps on the path of omniscience.  
May these arise in the clear mirror of intellect.  
O Manjushri, please accomplish this.

*This was specially proclaimed by Mangala (Dilgo Khyentse Rinpoche);  
Translated by the Nalanda Translation Committee*

### All These Forms

All these forms – appearance emptiness  
Like a rainbow with its shining glow  
In the reaches of appearance emptiness  
Just let go and go where no mind goes

Every sound is sound and emptiness  
Like the sound of an echo's roll  
In the reaches of sound and emptiness  
Just let go and go where no mind goes

Every feeling is bliss and emptiness  
Way beyond what words can show  
In the reaches of bliss and emptiness  
Just let go and go where no mind goes

All awareness – awareness emptiness  
Way beyond what thoughts can know  
In the reaches of awareness and emptiness  
Let awareness go – oh, where no mind goes

*Composed by Khenpo Tsültrim Gyamtso Rinpoche;  
Translated and arranged by Jim Scott*

### From the Sutra of the Noble Collection

Know the five skandhas are like an illusion  
Don't separate the illusion from the skandhas  
Free of thinking that anything is real  
This is perfect wisdom's conduct at its best!

### Friends

Friends are empty forms just like a water moon  
To think of them as being truly real  
Will only make you many sufferings increase

To know they're empty forms like a watermoon  
Will make illusion-like samadhi increase  
Compassion free of clinging will increase

And non-referential view will also increase  
And meditation that's fixation-free  
And conduct free of doer deed increase

Of all the many marvels, this by far the most marvelous  
Of all the many wonders, this the most wonderful

*Composed by Khenpo Tsültrim Gyamtso Rinpoche.  
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***The Buddhist Science of Mind***

***Reference Materials***

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  - g. The Wheel of Becoming
7. Outline of The Five Skandhas, by Lama Norlha, pp. 179-183 in *The Dharma That Illumates All Beings Like the Light of the Sun and the Moon*, by Kyabje Dorje Chang Kalu Rinpoche, Trs. Janet Gyatso, State University of New York Press, 1986
8. *Abhidharmakosa and Bhasya of Vasubandhu*, Chapter One: Exposition of the Sense-Elements, root verses and section headings, translated from the French of Louis de La Vallee Poussin by Lodro Sangpo

# **ABHIDHARMA**

## ***The Buddhist Science of Mind***

**Based upon *The Treasury of Abhidharma* by Vasubandhu,  
As Summarized in *The Gateway to Knowledge* by Mipham Rinpoche**

***Ten Thursdays at 7:00 pm, September 28 – December 14, 2006  
(Omitting November 2 and 23)***

Penetrating the depths of our experience reveals the building blocks of our reality – elements, skandhas, dhatus and so forth. Fully understanding how these elements function together to create the magical show of our world is the first step towards shattering the myth of a unified self and transforming this into the display of the five wisdoms. In each class, we will strive to not only thoroughly investigate the traditional view of the topics, but also to unearth and discuss their implications, assumptions, problems, contradictions and alternatives.

### **Primary Sources**

1. *The Gateway to Knowledge, Volume One*, Mipham Rinpoche, Trs. by Erik Pema Kunsang, Rangjung Yeshe Publications, 1997
2. *The Gateway to Knowledge, Volume Two*, Mipham Rinpoche, Trs. by Erik Pema Kunsang, Rangjung Yeshe Publications, 2000
3. *Abhidharma: The Science of Mind – Readings Sourcebook*, SMCNY SSBS, 2006
4. *Abhidharma: The Science of Mind – Reference Materials*, SMCNY SSBS, 2006

### **Secondary Sources**

5. *Glimpses of Abhidharma*, Chogyam Trungpa Rinpoche, Vajradhatu Publications, 1975
6. *1999 Seminary Transcripts: Teachings from the Sutrayana Tradition Book Two*, Sakyong Mipham Rinpoche, Vajradhatu Publications, 2000

### **Background Reading**

7. *The First Turning: Abhidharma, Indestructible Truth*, Reggie Ray, pp. 367-391

### **Overview of Classes**

1. The Classification of Reality – 9/28
2. The Basic Experience of Duality: The Aggregates of Form, Feeling - 10/5
3. Conceptual Mind: The Aggregates of Perception & Formations, Part One – 10/12
4. Emotions Buddhist Style: The Aggregate of Formations, Part Two – 10/19
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6. The Realms of Cognition: Dhatus and Ayatanas – 11/9
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8. Interdependence and the Twelve Nidanas – 11/30
9. The Origin of Suffering, Part One: Karma – 12/7
10. The Origin of Suffering, Part Two: Kleshas – 12/14

# Syllabus

## I. The Classification of Reality - 9/28

### A. Topics:

- 1) The Definition and Significance of Abhidharma
- 2) The Historical Development of the Abhidharma
- 3) Dharmas as Reality
- 4) The Classification of Reality or Dharmas
- 5) Overview of this Course

### B. Reading:

- 1) **SB:** The Abhidharma, *A Concise History of Buddhism*, Andrew Skilton, pp. 85-92
- 2) **SB:** The Five Skandhas, Dzokchen Ponlop, pp. 1-3
- 3) **SB:** The Selfless, *Meditation on Emptiness*, Jeffrey Hopkins, pp. 213-220 (thru chart 10)

### C. Reference:

- 1) The Notion of Dharma or Elemental Reality, *Indestructible Truth*, Reggie Ray, pp. pp. 367-372

## II. The Basic Experience of Duality: The Aggregates of Form and Feeling – 10/5

### A. Topics:

- 1) The form aggregate
  - (a) Causal form
  - (b) Resultant form
  - (c) Forms experienced by consciousness
- 2) The feeling aggregate
- 3) The birth of duality

### B. Reading:

- 1) Prologue, The Aggregates: Form and Feeling, *Gateway to Knowledge Vol. I*, Mipham, pp. 14-22
- 2) **SB:** The Five Skandhas, Dzokchen Ponlop, pp. 4-11 and 16-19 (Q&A is optional)

### C. Reference:

- 1) Introduction, *Glimpses of Abhidharma*, Chogyam Trungpa, pp. 1-6
- 2) Feeling, *Glimpses of Abhidharma*, Chogyam Trungpa, pp. 18-25
- 3) Form; Feeling, *Teachings from the Sutrayana Tradition 1999 - Book Two*, Sakyong Mipham, 76-83

## III. Conceptual Mind: The Aggregates of Perception and Formations – 10/12

### A. Topics:

- 1) Two stages: perception and discrimination
- 2) The inner science of perception
- 3) The perceptual mental factors
  - (a) Mental factors or secondary mind
  - (b) The five similarities of mind and mental factors
  - (c) The five omnipresent ones

(d) The five object determining ones

**B. Reading:**

- 1) The Aggregates: Formations, *Gateway to Knowledge Vol. I*, Mipham, partial, pp. 22-24 (middle)
- 2) **SB:** The Five Skandhas, Dzokchen Ponlop, pp. 12-15 and 19-33 (Q&A is optional)
- 3) **SB:** The Selfless, *Meditation on Emptiness*, Jeffrey Hopkins, pp.235-248

**C. Reference:**

- 1) The Skandhas: Perception and Formations, *Teachings from the Sutrayana Tradition, 1999, Book Two*, Sakyong Mipham, partial, pp. 83-90 (top)
- 2) Perception, *Glimpses of Abhidharma*, Chogyam Trungpa, pp. 26-39

**IV. Emotions, Buddhist Style: The Aggregate of Formations, Part Two – 10/19**

**A. Topics:**

- 1) Wholesome mental factors
- 2) Root kleshas
- 3) Secondary kleshas
- 4) The four variable factors

**B. Reading:**

- 1) The Aggregates: Formations, *Gateway to Knowledge Vol. I*, Mipham, remaining sections on pp. 24-30 (middle)
- 2) **SB:** Mind and Mental Factors: The Fifty-one Types of Subsidiary Awareness, by Alexander Berzin, 7 page excerpt

**C. Reference:**

- 1) The Skandhas: Formations, *Teachings from the Sutrayana Tradition, 1999, Book Two*, Sakyong Mipham, remaining sections on pp. 90-119
- 2) The Selfless, *Meditation on Emptiness*, Jeffrey Hopkins, pp. 248-268
- 3) Intellect, *Glimpses of Abhidharma*, Chogyam Trungpa, pp. 40-54
- 4) Meditation, *Glimpses of Abhidharma*, Chogyam Trungpa, pp. 55-61

**V. Awareness: The Aggregate of Consciousness – 10/26**

**A. Topics:**

- 1) Consciousness or primary mind
  - (a) The six sense consciousnesses
  - (b) The seventh consciousness
  - (c) The eighth consciousness
- 2) What are non-concurrent formations?

**B. Reading:**

- 1) The Aggregates: Non-Concurrent Formations and Consciousness, *Gateway to Knowledge Vol. I*, Mipham, pp. 30 (middle) -35
- 2) **SB:** The Five Skandhas, Dzokchen Ponlop, pp. 33-45 (Q&A is optional)
- 3) **SB:** The Seventh Consciousness; The Eighth Consciousness: Kunshi, *Teachings from the Sutrayana Tradition, 1999, Book Two*, Sakyong Mipham, pp. 142-150

**C. Reference:**

- 1) Consciousness, *Glimpses of Abhidharma*, Chogyam Trungpa, pp. 62-65

- 2) **SB:** The Selfless, Meditation on Emptiness, Jeffrey Hopkins, pp. 268-271

## VI. The Realms of Cognition: Dhatus and Ayatanas – 11/9

### A. Topics:

- 1) The dhatus
- 2) The ayatanas
- 3) Cognition:
  - (a) Valid and invalid
  - (b) Direct and conceptual

### B. Reading:

- 1) The Elements, *Gateway to Knowledge Vol. I*, Mipham, pp. 36–42
- 2) The Sense-sources, *Gateway to Knowledge Vol. I*, Mipham, pp. 43–50
- 3) **SB:** Introduction: Mind and Its Types, by Elizabeth Napper in *Mind in Tibetan Buddhism*, pp. 15-36

### C. Reference:

- 1) **SB:** Consciousness: The Fifth Skandha, *Teachings from the Sutrayana Tradition, 1999, Book Two*, Sakyong Mipham, pp. 137-141

## VII. Creation: The Development of Samsara – 11/16

### A. Topics:

- 1) Samsara as the manifestation of mind
- 2) The way delusion occurs
- 3) The six causes and the four conditions
- 4) The three states of beings

### B. Reading:

- 1) **SB:** Chapter One: Causes and Conditions, excerpts from *The Profound Inner Reality*, Rangjung Dorje Karmapa III with Commentary by Jamgon Kongtrul, Trs. by Elizabeth Callahan, pp. 1-13
- 2) Form, *Glimpses of Abhidharma*, Chogyam Trungpa, pp. 7-11 (Q&A is optional)
- 3) **SB:** The Eight Consciousnesses: Consciousness and Meditation, Khenchen Thrangu Rinpoche in *Creation and Completion*, by Jamgon Kongtrul, Trs. Sarah Harding, pp. 124-130 (Q&A is optional)

## VIII. Interdependence and the Twelve Nidanas – 11/30

### A. Topics:

- 1) Interdependence
- 2) Twelve Nidanas
- 3) Time, causes and conditions

### B. Reading:

- 1) Interdependence, *Gateway to Knowledge Vol. I*, Mipham, pp. 51–60
- 2) Auspicious Coincidence, *Glimpses of Abhidharma*, Chogyam Trungpa, pp. 77-90
- 3) **SB:** Pratityasamutpada: Seeing the Dependent Origination of Suffering as the Key to Liberation, Judith Simmer-Brown, reprinted in *Bodhi*, Vol. 8, No. 1, pp. 28-33 and 56-60

**C. Reference:**

- 1) The Twelve Nidanas, *Indestructible Truth*, Reginald Ray, pp. 376-388
- 2) The Twelve Branches of Dependently Related Arising (Twelve Nidanas), *Teachings from the Sutrayana Tradition, 1999, Book One*, Sakyong Mipham Rinpoche, excerpt on pp. 82-88

**IX. The Origin of Suffering, Part One: Karma – 12/7**

**A. Topics:**

- 1) Karma as intention
- 2) Karma as action

**B. Reading:**

- 1) The Truth of Origin – Karma, *Gateway to Knowledge Vol. II*, Mipham, pp. 103-120 (*verses 9.1-9.19, 9.35-9.47, 9.53-9.64, 9.70-9.74 and 9.84-9.85*)
- 2) **SB:** The Law of Karma, *Treasury of Precious Qualities*, Longchen Yeshe Dorje, Trs. Padmakara Translation Group, pp. 43 - 64

**C. Reference:**

- 1) The Origin of Suffering I: Kleshas and Karma, *1978 Hinayana Mahayana Seminary transcripts*, Chögyam Trungpa, pp. 52-56
- 2) The Origin of Suffering II: Steady Course, *1978 Hinayana Mahayana Seminary transcripts*, Chögyam Trungpa, pp. 60-64
- 3) Chapter Four: Actions: the Principle of Cause and Effect, *The Words of My Perfect Teacher*, Patrul Rinpoche, Trs. Padmakara Translation Group, Harper Collins Publishers, 1994, pp. 101-131

**X. The Origin of Suffering, Part Two: Kleshas – 12/14**

**A. Topics:**

- 1) Kleshas as source of samsara vs. result
- 2) Fundamental klesha as deluded view
- 3) Five types of deluded view

**B. Reading:**

- 1) The Truth of Origin – Disturbing Emotions, *Gateway to Knowledge Vol. II*, Mipham, pp. 121-139 (*verses 10.1-10.14, 10.49-10.72, 10.76-10.79, 10.101-10.104 and 10.108*)
- 2) **SB:** The Five Deluded Outlooks, by Alexander Berzin, The Berzin Archives, [www.berzinarchives.com](http://www.berzinarchives.com), 2 pages

**C. Reference:**

- 1) The Origin of Suffering, *Steps on the Path to Enlightenment: A Commentary on Tsongkhapa's Lamrim Chenmo Volume 2: Karma*, Geshe Lhundrub Sopa with David Pratt, pp. 265-287

**Chapters omitted from Gateway to Knowledge:**

1. Vol. I, The Correct and the Incorrect, pp. 61–70
2. Vol. I, The Faculties, pp. 71–79
3. Vol. I, Time, pp. 80- 85
4. Vol. II, Suffering, pp. 91-102



**Gateway to Knowledge**  
*By Jamgon Mipham Rinpoche*

**I. Volume One**

- A. Prologue, pp. 14-15
- B. The Aggregates, pp. 16-35
  - 1. Form, pp. 16-21
  - 2. Feeling, pp. 21-22
  - 3. Perception, pp. 22-23
  - 4. Formations, pp. pp. 23-33
  - 5. Consciousness, pp. 33-35
- C. The Elements, pp. 36-42
- D. The Sense-sources, pp. 43-50
- E. Interdependence, pp. 51-60
- F. The Correct and the Incorrect, pp. 61-70
- G. The Faculties, pp. 71-79
- H. Time, pp. 80-85

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- A. The Truth of Suffering, pp. 91-102
- B. The Truth of Origin – Karma, pp. 103-120
- C. The Truth of Origin – Disturbing Emotions, pp. 121-139
- D. The Truth of Cessation, pp. 140-142
- E. The Truth of Path – The Five Paths, pp. 143-158
- F. The Truth of Path – Additional Points, pp. 159-173
- G. The Two Truths, pp. 174-175

**III. Volume Three**

- A. The Mundane Vehicles, pp. 181-182
- B. Hinayana, pp. 183-185
- C. The Superiority of Mahayana, pp. 186-189
- D. The Mahayana Path, pp. 190-216
- E. Buddha-nature, pp. 217-220
- F. The Journey of Mahayana, pp. 221-223
- G. Buddhahood, pp. 224-251
- H. The Conditioned and the Unconditioned, pp. 252-271

**IV. Volume Four**

- A. The Four Seals of the Dharma
  - 1. All Conditioned Things are Impermanent, pp.
  - 2. Everything Defiling is Suffering, pp.
  - 3. Nirvana is Peace, pp.
  - 4. All Phenomena are Empty and Devoid of Self-entity, pp.
- B. The Four Right Discriminations
  - 1. Right Discrimination of Meaning and Dharma, pp.
  - 2. Right Discrimination of Definitive Words, pp.
  - 3. Right Discrimination of Ready Speech, pp.
    - a) The Four Reasonings, pp.
    - b) The Four Reliances, pp.
- C. Epilogue, pp.

**The Abhidharmakosha**  
**By Vasubandhu**

*Translated into French by Louis de La Vallée Poussin*  
*Translated into English by Leo M. Pruden*

- I. The Dhatus (Sense-elements)**
  - A. General Introduction
  - B. The Division of the Dharmas
  - C. The Five Skandhas, the Twelve Ayatanas, and the Eighteen Dhatus
  - D. The Threefold Classification of the Dharmas
  - E. Some Problems Raised by the Threefold Classification
  - F. Classification of the Dharmas in the Eighteen Dhatus
  - G. Subsidiary Discussions
  
- II. The Indriyas (Controlling Faculties)**
  - A. The Indriyas
  - B. The Twenty-two Indriyas
  - C. The Mental States
  - D. Dharmas not Associated with the Mind
  - E. The Six Causes
  - F. The Four Conditions
  
- III. The World (Loka)**
  - A. Living Beings and the Physical World: Introduction
  - B. The Variety of Sentient Beings, Their Transmigration
  - C. Dependent Origination and Transmigration
  - D. The Lifespan and the Death of Sentient Beings
  - E. The Physical World; the Size and Lifespan of Sentient Beings
  - F. The Dimensions of Time and Space; the Cosmic Cycle
  
- IV. Karma**
  - A. Karma
  - B. Karma as Taught in Various Scriptures
  - C. The Courses of Action
  - D. Karma and its Results
  - E. The Bodhisattva
  - F. The Three Meritorious Actions
  - G. Miscellaneous Discussions
  
- V. The Latent Defilements (Anushayanirdesha)**
  - A. The Anushayas
  - B. The Ninety-Eight Anushayas
  - C. Miscellaneous Discussions of the Defilements

D. The Abandoning of the Defilements

**VI. The Path and the Saints (Murgapudgala)**

- A. The Nature of the Path
- B. The Four Noble Truths
- C. The Path of Seeing: Preliminary Practices
- D. The Path of Seeing
- E. The Ashaiksha Path
- F. The Various Paths

**VII. The Knowledges (Jñāna)**

- A. The Relationship between the Patiences, the Knowledges, and Seeing
- B. The Characteristics of the Ten Knowledges
- C. The Aspects of the Ten Knowledges
- D. The Ten Knowledges: An Analysis
- E. The Eighteen Qualities Unique to a Buddha
- F. Qualities the Buddhas have in Common with Ordinary Persons and with Saints

**VIII. The Absorptions (Samapatti)**

- A. General Introduction
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- A. General Statements
- B. Refutation of the Vatsiputriya Theories
- C. Refutation of the Soul Theory of the Grammarians
- D. Refutation of the Soul Theories of the Vaisheshikas

**Abhidharma**  
**The Buddhist Science of Mind**  
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3. *Abhidharmakosabhasyam of Vasubhandu*, 4 Volumes, Trs into French by Louis de La Vallee Poussin, English Trs by Leo M. Pruden, Asian Humanities Press, 1991
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- Characteristics of Conditioned Factors, pp. 133-158
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  20. *The Ri-me Philosophy of Jamgon Kongtrul the Great: A Study on the Buddhist Lineages of Tibet*, Ringu Tulku, Ed. Ann Helm, Shambhala 2006, The Teaching Lineage of the Sutras: Abhidharma, pp. 58-60

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21. *Seven Buddhist Works of Vasubandhu, the Buddhist Psychological Doctor*, Stefan Anacker, Motilal Banarsidas, 1984, A Discussion of the Five Aggregates, pp. 49-82
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  36. *Knowledge and Liberation*, by Anne Klien, Snow Lion, 1998, Conceptual Thought, pp. 115-140
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### **Karma**

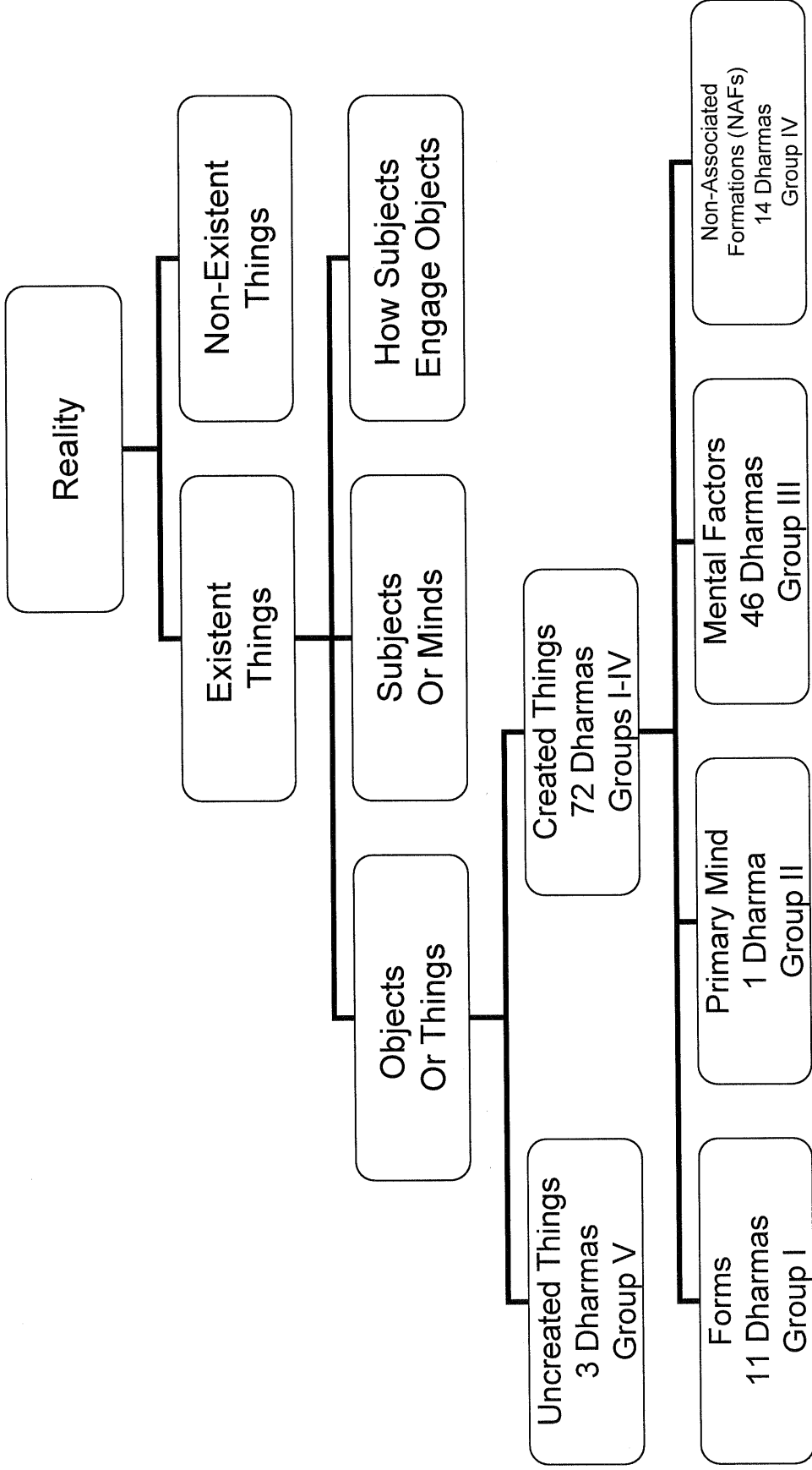
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### **Nidanas and Dependent Arising**

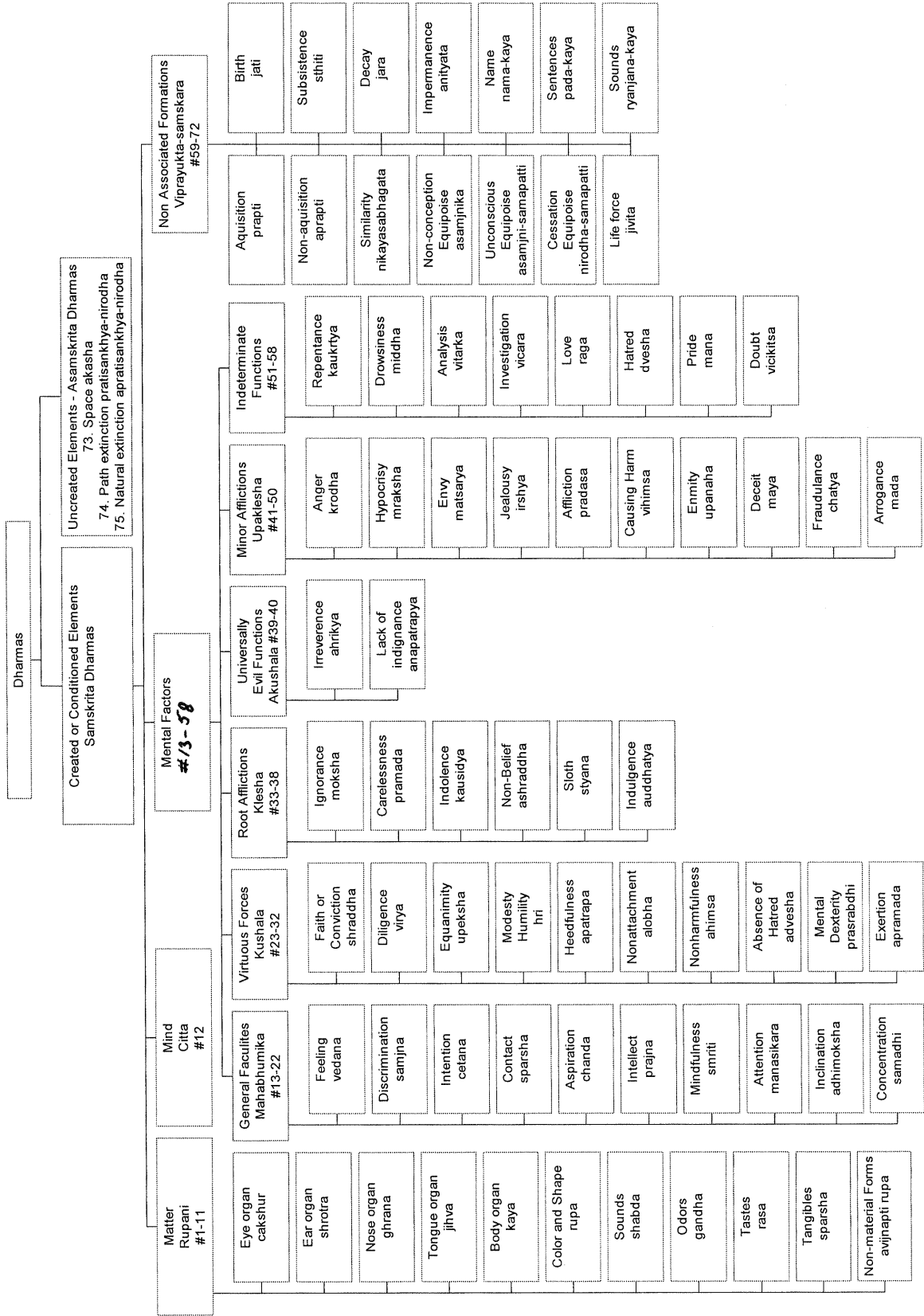
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# The Abhidharma Classification of Reality

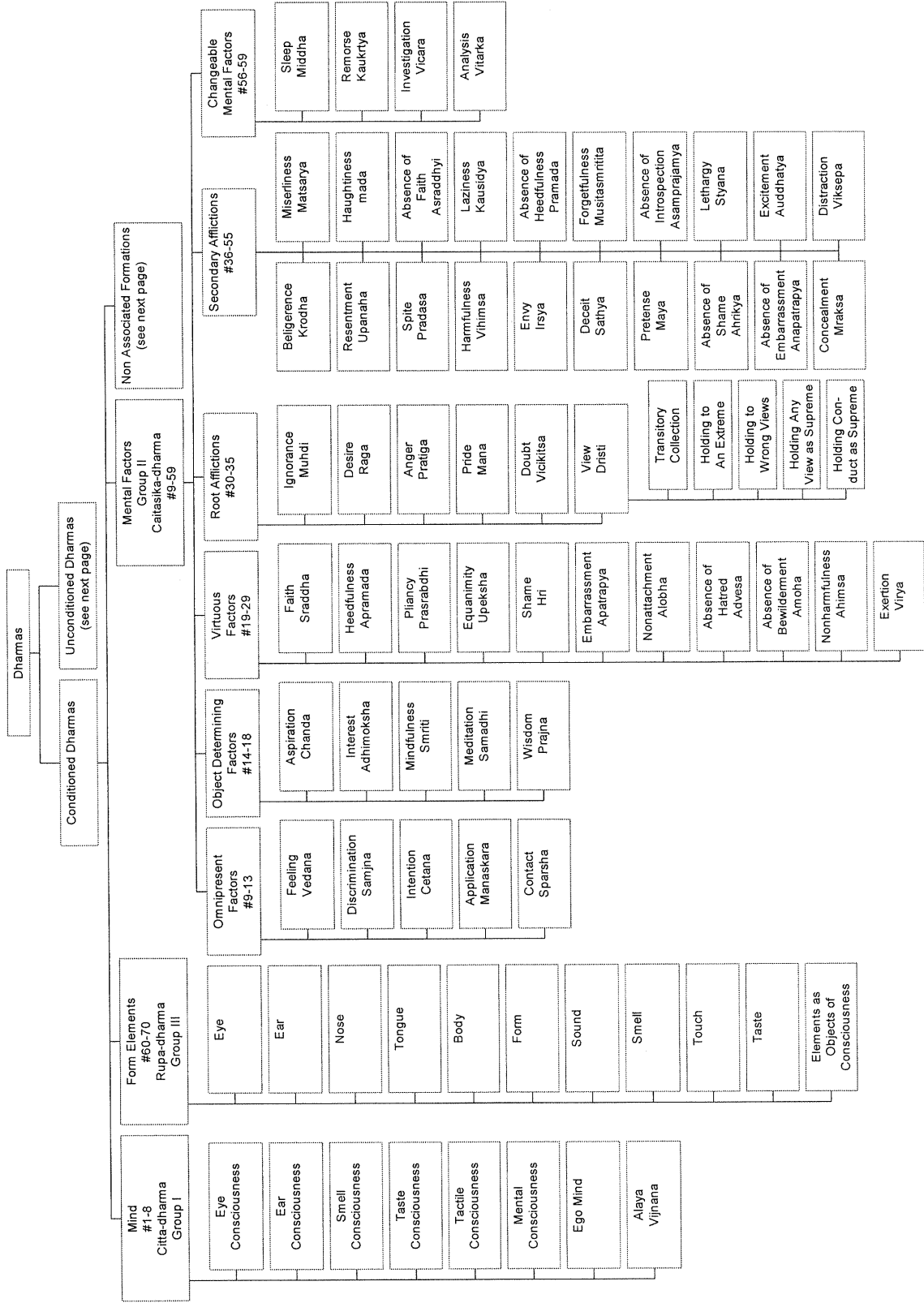




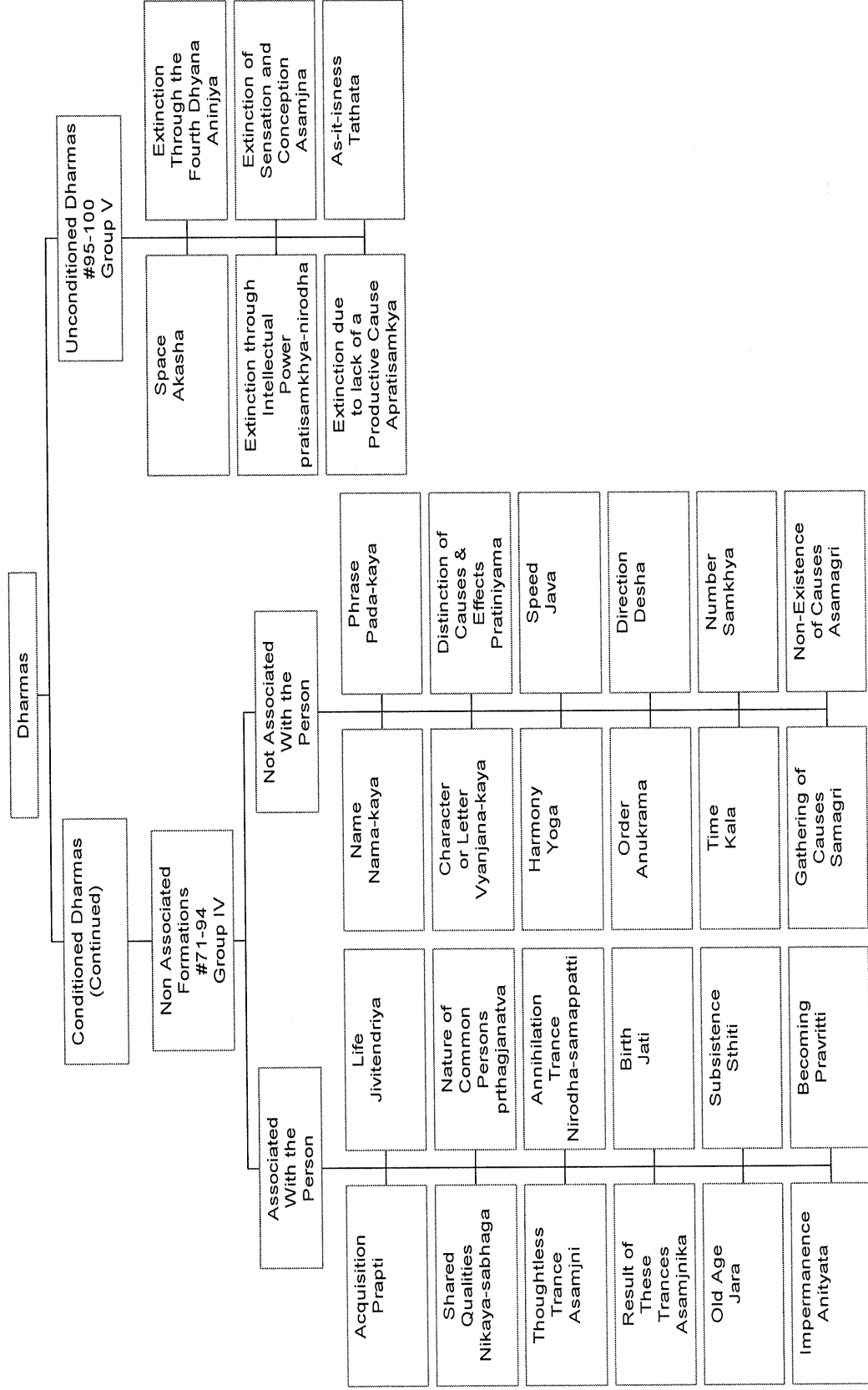
# The Seventy-Five Dharmas



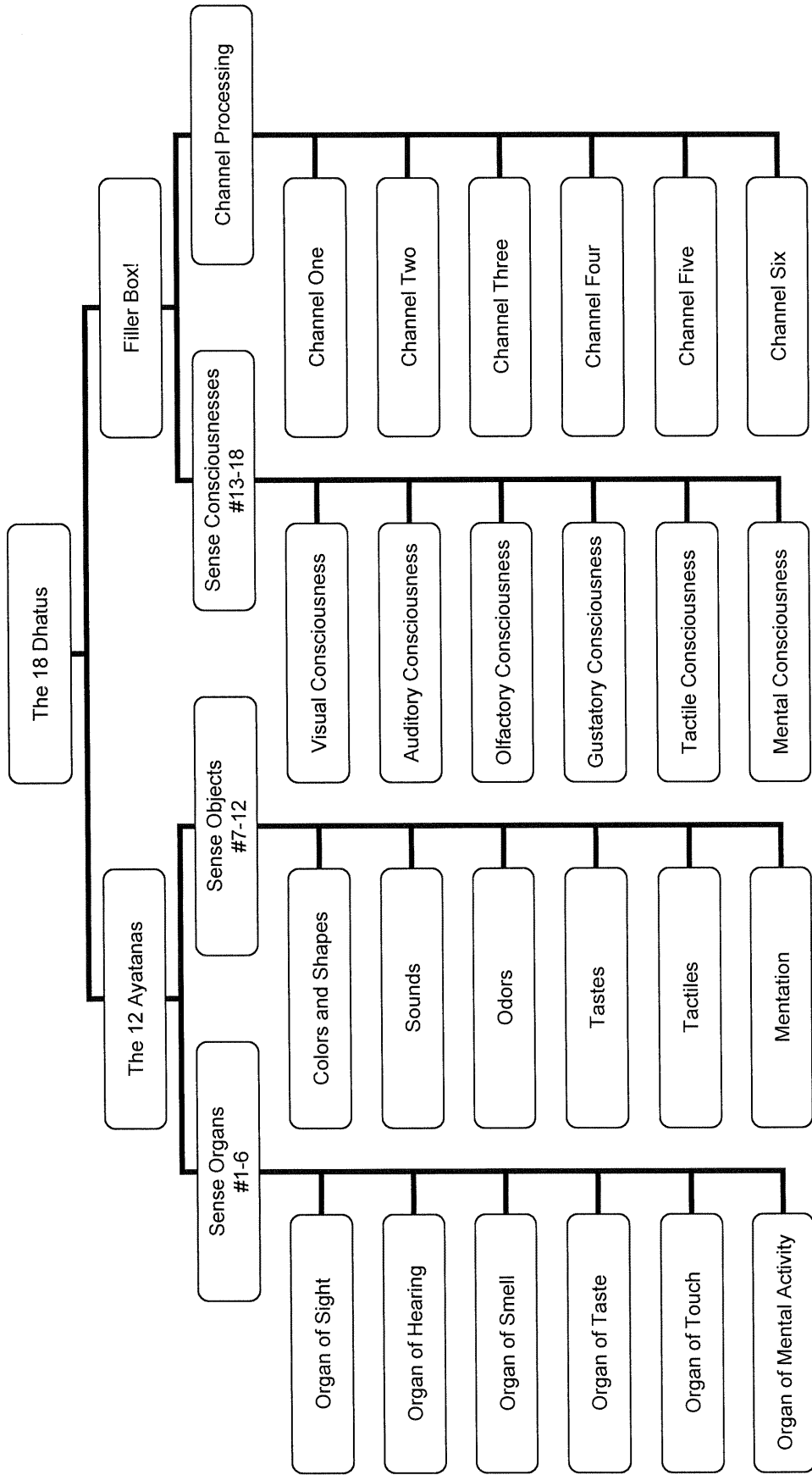
# The 100 Dharmas - Part I



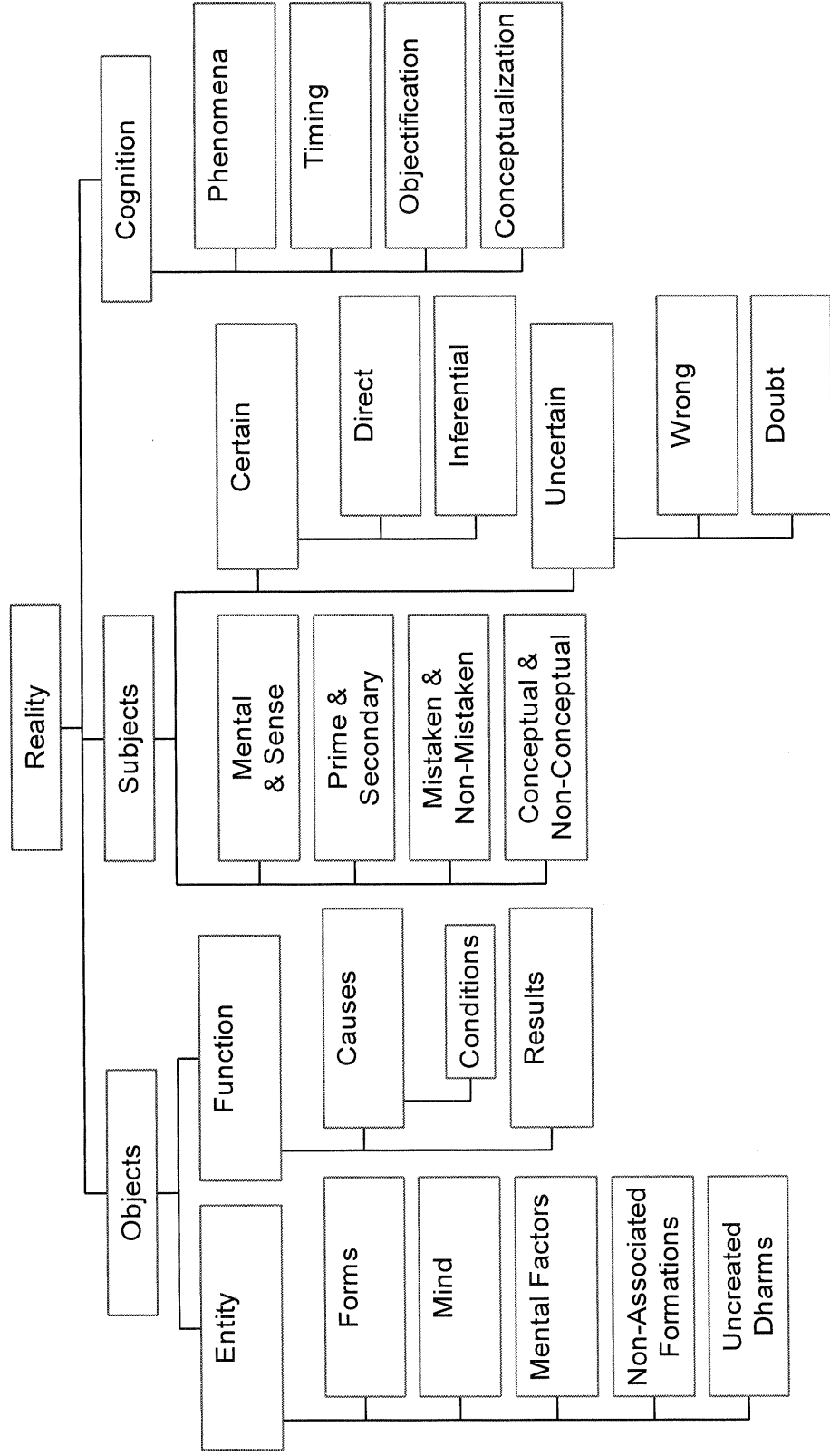
# The 100 Dharmas – Part II



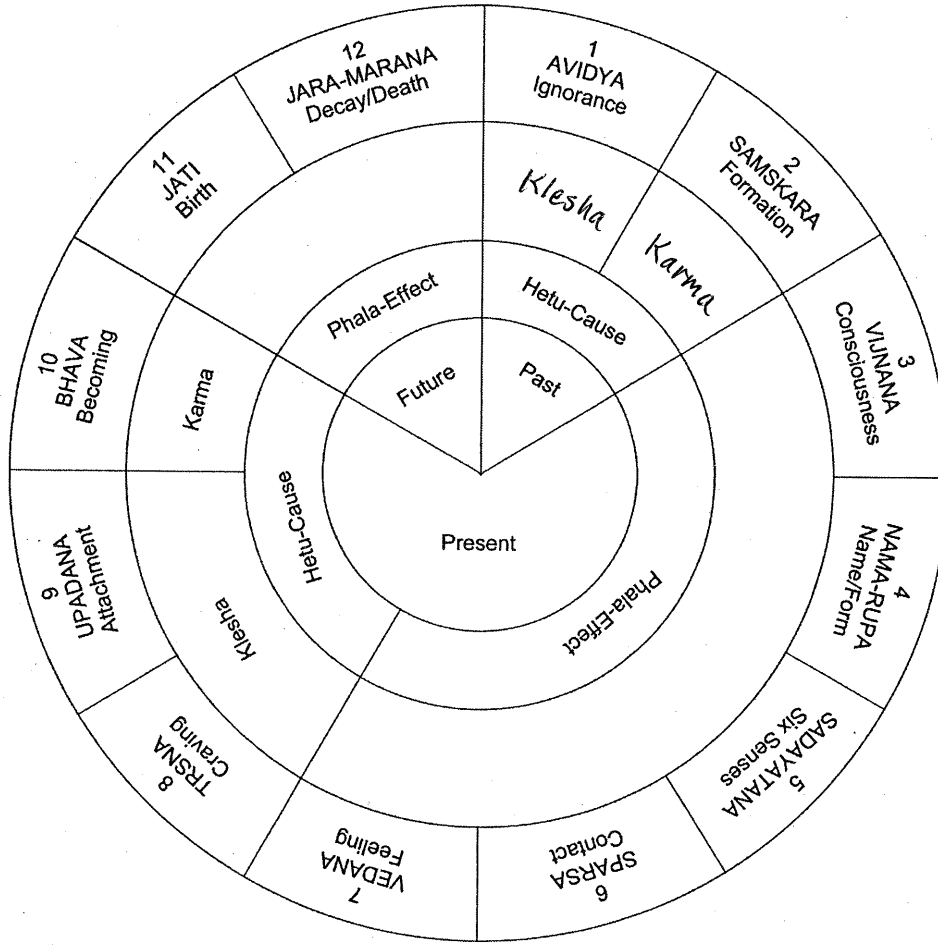
# Dhatus, Ayatanas and Senses



# Abhidharma Vipashyana



THE WHEEL OF BECOMING



HETU - Cause	PAST	PRESENT	FUTURE
Klesha Karma	1. Avidya 2. Samskara	8. Trsna 9. Upadana 10. Bhava	
PHALA Result, Effect or VASTU Base		3. Vijnana 4. Nama-Rupa 5. Sadayatana 6. Sparsa 7. Vedana	11. Jati 12. Jara-Marana

OUTLINE OF THE FIVE SKANDHAS

# THE DHARMA

## That Illuminates All Beings Like the Light of the Sun and the Moon

I. FORM (zuk chi pung po [gzugs kyi phung po]) rupaskandha (Skt.)

A. *Four Types of Causal Form* (ju yi zuk [rgyu'i gzugs])

- 1. Earth (sa [sa])
- 2. Water (chu [chu])
- 3. Fire (me [me])
- 4. Wind (lung [rlung])

B. *Eleven Types of Resultant Form* (dray bu zuk ['bras bu'i gzugs]), divided into three main categories:

- 1. The Five Sense Faculties (wang po nga [dbang po lnga])
- 2. The Five Sense Objects (ton nga [don lnga])
- 3. The Eleventh Form (zuk chu chik pa [gzugs bcu gcig pa])

a) *The Five Sense Faculties*

- (1) Eye Faculty (mik ki wang po [mig gi dbang po])
- (2) Ear Faculty (na way wang po [rna ba'i dbang po])
- (3) Nose Faculty (na yi wang po [sna'i dbang po])
- (4) Tongue Faculty (che yi wang po [lce'i dbang po])
- (5) Body Faculty (lu chi wang po [lus kyi dbang po])

b) *The Five Sense Objects*

- (1) Sights (zuk [gzugs])
  - (a) Classified by color
  - (b) Classified by shape
- (2) Sounds (dra [sgra])
  - (a) Sentient sounds
  - (b) Unsentient sounds
  - (c) Venerable sounds
- (3) Smells (tri [dri])
- (4) Tastes (ro [ro])
  - (a) Sweet
  - (b) Sour
  - (c) Bitter
  - (d) Salty

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- (e) Acid
- (f) Astringent
- (5) Tactiles (rek ja [reg bya])

c) *Eleventh Form*

Some examples of the Eleventh Form:

- (1) Atomic Form (dul tra rab chi zuk [rdul phra rab kyi gzugs])
- (2) Imagined Form (kun tak chi zuk [kun btags kyi gzugs])
- (3) Form Seen Through Meditation (wang jor way zuk [dbang 'byor ba'i gzugs])
- (4) Unapparent Form, e.g., the form of vows (rik che ma yin pay zuk [rig byed ma yin pa'i gzugs])

II. SENSATION (tsor way pung po [tshor ba'i phung po] vedanaskandha (Skt.))

A. *Bodily Sensations* (lu chi tsor wa [lus kyi tshor ba])

- 1. Pleasurable
- 2. Painful
- 3. Neutral

B. *Mental Sensations* (yi chi tsor wa [yid kyi tshor ba])

- 1. Pleasurable
- 2. Painful

III. RECOGNITION (du she chi pung po ['du shes kyi phung po]) samjaskandha (Skt.)

A. *Two Aspects*:

- 1. Identification (ton la tsen mar dzin pa [don la mtshan mar 'dzin pa])
- 2. Differentiation (ta nyay la tsen mar dzin pa [tha snyad la mtshan mar 'dzin pa])

B. *Three Scopes*

- 1. Small (Objects within the Desire Realm) (chung ngu [chung ngu])

- 2. Extensive (Objects within all the Realms of Samsara) (ja che wa [rgya che ba])
- 3. Immeasurable (Only accessible to beings of the Formless Realm and beyond, i.e., Buddhas) (tsay me [mtshad med])

IV. FORMATION (du che chi pung po ['du byed kyi phung po]) samskaraskandha (Skt.)

These 51 states may be: virtuous, unvirtuous, neither, or variable.

A. *The Five Pervasive Mental States* (kun dro nga [kun 'gro lnga])

- 1. Intention (sem pa [sems pa])
- 2. Concentration (yi la che pa [yid la byed pa])
- 3. Contact (rek pa [reg pa])
- 4. Sensation (tsor wa [tshor ba])
- 5. Recognition (du she ['du shes])

B. *The Five Determinative States* (yul nge che nga [yul nges byed lnga])

- 6. Resolution (dun pa ['dun pa])
- 7. Interest (mō pa [mos pa])
- 8. Recollection (dren pa [dran pa])
- 9. Samadhi (ting nge dzin [ting nge 'dzin])
- 10. Wisdom (she rap [shes rab])

C. *The Eleven Virtuous Mental Occurrences*

- 11. Faith (tay pa [dad pa])
  - a) Faith of Yearning (dō pay tay pa ['dod pa'i dad pa])
  - b) Trusting Faith (yi che pay tay pa [yid ches pa'i dad pa])
  - c) Clear faith (dang way tay pa [dang ba'i dad pa])
- 12. Carefulness (pa yō pa [bag yod pa])
- 13. Thorough Training (shin tu jang wa [shin tu sbyang ba])
- 14. Equanimity (tang nyom [btang snyoms])
- 15. Sense of Propriety (ngo tsa she pa [ngo tsha shes pa])
- 16. Considerateness (treḷ yō pa [khrel yod pa])
- 17. Non-attachment (ma chak pa [ma chags pa])
- 18. Lack of Hatred (she dang me pa [zhe sdang med pa])
- 19. Lack of Stupidity (ti muk me pa [gti mug med pa])



20. Complete Harmlessness (nam par mi tse wa [rnam par mi 'tshé ba])

21. Diligence (tson dru [brtsön 'grus])

#### D. The Twenty-Six Unvirtuous Mental Occurrences

*The Six Root Defilements* (tsa way nyön mong druk [rtsa ba'i nyon mongs drug])

22. Ignorance (ma rik pa [ma rig pa])

23. Desire (dö chak [dod chags])

- a. Desire of Desire (in Desire Realm) (dö pay dö chak [dod pa'i 'dod chags])
- b. Desire for Existence (in Upper Realms) (si pay dö chak [srid pa'i 'dod chags])

24. Hatred (she dang [zhe sdang])

25. Pride (nga jal [nga rgyal])

26. Doubt (te tsom [the tshom])

27. View (ta wa [lta ba])

a) View based on the perishable aggregates. i.e., a belief in a self (jig tsok la ta wa [jig tshogs la lta ba])

b) View of holding to extremes (eternalism or nihilism) (tar dzin pay ta wa [mthar 'dzin pa'i lta ba])

c) Opposite view (lok par ta wa [log par lta ba])

d) Holding one's own views as supreme (ta wa chok dzin [lta ba mchog 'dzin])

e) Holding one's morality and discipline as supreme (tsul trim tang tul shuk chok dzin [tshul khriims dang brtul zhugs mchog 'dzin])

Views are further distinguished as:

(1) Innate (len chay [lhan skyes])

(2) Acquired (kun tak [kun btags])

*The Twenty Subsidiary Emotional Afflictions* (nye way nyön mong nyi shu [nye ba'i nyon mongs nyi shu])

28. Wrath (tro wa [khro ba])

29. Malice (kon du dzin pa [khon du 'dzin pa])

30. Rage (tsik pa ['tshig pa])

31. Vindictiveness (nam par tse wa [rnam par 'tshé ba])

32. Jealousy (trak dok [phrag dog])

33. Deceitfulness (yo [gyo])

34. Hypocrisy (ju [sgyu])

35. Shamelessness (ngo tsa me pa [ngo tsha med pa])

36. Inconsiderateness (trei me pa [khrel med pa])

37. Concealment (chap pa ['chab pa])

38. Greed (ser na [ser sna])

39. Vanity (jak pa [rgyags pa])

40. Lack of faith (ma tay pa [ma dad pa])

41. Laziness (le lo [le lo])

42. Carelessness (pa me pa [bag med pa])

43. Forgetfulness (je ngay [brjed ngas])

44. Lack of conscience (shay shin min pa [shes bzhin min pa])

45. Fogginess (muk pa [rmugs pa])

46. Wildness (gö pa [rgod pa])

47. Distraction (nam par yeng wa [rnam par gyeng ba])

#### E. The Four Variable Occurrences (shen jur shi [gzhan gyur bzhi])

48. Sleep (nyi [gnyid])

49. Remorse (jö pa ['gyod pa])

50. Investigation (tok pa [rtog pa])

51. Examination (chö pa [dpyod pa])

#### V. CONSCIOUSNESS (nam she chi pung po [rnams shes kyi phung po] vijñānaskandha (Skt.))

##### A. The Eight Types:

1. Eye consciousness (mik ki nam she [mig gi rnam shes])

2. Nose consciousness (na yi nam she [sna'i rnam shes])

3. Ear consciousness (na way nam she [rna ba'i rnam shes])

4. Tongue consciousness (che yi nam she [lche'i rnam shes])

5. Body consciousness (lu chi nam she [lus kyi rnam shes])

6. Mind consciousness (yi chi nam she [yid kyi rnam shes])

7. Afflicted consciousness (nyön mong yi chi nam she [nyon mongs yid kyi rnam shes])

8. Basic consciousness (kun shi nam she [kun gzhi rnam shes])

**ABHIDHARMAKOŚA & BHĀṢYA**  
**(The Treasury of the Abhidharma & its**  
**(Auto)commentary)**  
**of**  
**Vasubandhu**

**CHAPTER ONE: EXPOSITION OF THE SENSE-ELEMENTS**  
**(Dhātunirdeśa)**

- A. *GENERAL INTRODUCTION; F 1-6; AH 1; SAH 1*
- AA. *EULOGY AND PLEDGE TO EXPLAIN; F 1-3; AH 1; SAH 1*
1. (i) He, [i.e., the Buddha, the Blessed One,] has, in every respect, destroyed all darkness; (ii) he has drawn out the world from the mire of cyclic existence: I pay homage to him, to this teacher of truth, before explaining the treatise called the *Abhidharmakośa*.
- AB. *EXPLANATION OF THE NAME OF THE TREATISE; F 3-5*
- ABA. *3 TYPES OF ABHIDHARMA; F 3-4*
- ABA.1. *ULTIMATE MEANING OF 'ABHIDHARMA': PURE DISCRIMINATION; F 3-4*
- 2 a. The Abhidharma, [in the ultimate sense (*pāramārthika*),] is stainless discrimination (*prajñā*) with its following, [i.e., the 5 pure aggregates].
- ABA.2. *CONVENTIONAL MEANING OF 'ABHIDHARMA: IMPURE DISCRIMINATION & ABHIDHARMIC TREATISE; F 4*
- 2 b. [The Abhidharma, in the conventional sense (*sāṃketika*),] is also (i) any discrimination (*prajñā*) and (ii) the Treatise (*śāstra*), which make one obtain stainless discrimination.
- ABB. *MEANING OF 'ABHIDHARMA-KOŚA'; F 4-5*
- 2 c-d. The present treatise is called the *Abhidharmakośa* (1) because <5> the Abhidharma enters through its meaning into (our treatise); or else, (2) because the Abhidharma constitutes its basis.

- AC. **THE PURPOSE FOR COMPOSING THE ABHIDHARMAKOŚĀ & THE NEED FOR THE ABHIDHARMA AND ITS FIRST TEACHER; F 5-6; AH 1**
3. As, apart from the discernment or investigation of the factors, there is no method to extinguish the defilements, – and it is because of the defilements that the world wanders in this ocean of existence (*bhavāraṇava*) – it is with a view to this discernment or investigation that the Abhidharma has been, [the Vaibhāṣikas] say (*kila*), spoken by the Teacher.
- B. **FACTORS (DHARMA); F 6-102; AH 4-13; SAH 3-**
- BA. **TWOFOLD CLASSIFICATION OF FACTORS: IMPURE (SĀSRAVA) & PURE (ANĀSRAVA); F 6-7; AH 4-6; SAH 4-**
- BAA. **BRIEF EXPOSITION; F 6; AH 4; SAH 4**
- 4 a. The factors are ‘impure’, ‘in a relationship with the fluxes’ (*sāsrava*), or ‘pure’, ‘without a relationship with the fluxes’ (*anāsrava*).
- BAB. **EXTENSIVE EXPOSITION; F 6-7; AH 4**
- 4 b-d. The conditioned factors, with the exception of the noble path, are impure; they are impure because the fluxes (*āsrava*) become attached to them (*anuśerate*). [3 b] <7>
- 5 a-b. The truth of the noble path [vi. 25 d, vii. 3 b] and the 3 unconditioned factors are pure.
- BAB.1. **EXTENSIVE EXPOSITION OF THE UNCONDITIONED FACTORS (ASAMSKṚTA); F 7-10; SAH 458**
- 5 c. (1) Space (*ākāśa*) and the 2 cessations (*nirodha*), [i.e., (2) ‘cessation due to discrimination’, and (3) ‘cessation not due to discrimination’].
- BAB.1.1. **SPACE (ĀKĀŚĀ); F 8; AH 225; SAH 458**
- 5 d. Space is ‘that which does not hinder’ [form or matter (*rūpa*); and that which is not hindered by form or matter].
- BAB.1.2. **CESSATION DUE TO DISCRIMINATION (PRATISAMKHYĀNIRODHA); F 8-9; AH 225; SAH 458**
- 6 a-b. ‘Cessation due to discrimination’ [or *nirvāṇa*] is ‘disconnection’ [from the impure factors], whereby each disconnection is taken separately.

- BAB.1.3. **CESSATION NOT DUE TO DISCRIMINATION (APRATISAṂKHYĀNIRODHA); F 10; AH 225; SAH 459**
- 6 c-d. A different type of cessation, which consists of the absolute hindering of arising [of future factors], is called 'cessation not due to discrimination'.
- BAC. **EXTENSIVE EXPOSITION OF THE CONDITIONED FACTORS (SAṂSKṚTA); F 11-14; AH 5-6; SAH 5-7**
- 7 a-b. The conditioned factors are the fivefold aggregates, form, etc.
- BAC.1. **SYNONYMS FOR CONDITIONED FACTORS; F 12-13; AH 218; SAH 451**
- 7 c-d. (1) The conditioned factors are the 'course' or 'time periods' (*adhvan*); (2) they are the 'ground for discourse' (*kathāvastu*); (3) they are 'endowed with escape' (*saniḥsāra*); (4) they are 'endowed with causes' (*savastuka*).
- BAC.2. **APPROPRIATIVE AGGREGATES (UPĀDĀNASKANDHA); F 13; AH 5; SAH 5**
- 8 a-b. When (the conditioned factors) are impure, they are appropriative aggregates.
- BAC.3. **ENDOWED WITH CONFLICT (SARAṆA); F 13-14; AH 5; SAH 5**
- 8 c. [Impure conditioned factors] are also called 'endowed with conflict'. <14>
- BAC.4. **OTHER SYNONYMS OF IMPURE CONDITIONED FACTORS; F 14; AH 5, 236; SAH 5, 471**
- 8 c-d. [Impure conditioned factors] are also (1) suffering, (2) the origin, (3) the world, (4) the locus of afflicted views, (5) existence.
- BB. **THREEFOLD CLASSIFICATION OF FACTORS: 5 AGGREGATES (SKANDHA), 12 SENSE-SOURCES (ĀYATANA), 18 SENSE-ELEMENTS (DHĀTU); F 14-51; AH 7-10; SAH 7-**
- BBA. **AGGREGATE OF FORM (RŪPASKANDHA); F 14-27; AH 7-8; SAH 7-8, 15**
- BBA.1. **11 TYPES OF FORM; F 14-21; AH 7; SAH 7-8, 15**
- 9 a-b. Form or matter (*rūpa*) is (1-5) the 5 sense-faculties, (6-10) the 5 object-referents [or object-fields of the 5 sense-faculties], and (11) the unmanifest or non-informative (*avijñapti*).

BBA.1.1. **THE 5 SENSE-FACULTIES (INDRIYA); F 15; SAH 15**

- 9 c-d. The bases (*āśrayā*) of the consciousnesses of these [5 objects], namely the pellucid or subtle material elements (*rūpaprasāda*), are the 5 sense-faculties, the sense-faculty of the eye, etc.
- [9 c-d.] The bases of the consciousnesses of these [sense-faculties], namely ...

BBA.1.2. **THE 5 OBJECT-REFERENTS (ARTHA); F 15-20**

- 10 a. [Vaibhāṣikas:] Visible form (*rūpa*) is (i) of 2 types, (ii) of 20 types.
- 10 b. Sound (*śabda*) is eightfold.
- 10 b-c. Taste (*rasa*) is of 6 types.
- 10 c. Odor (*gandha*) is fourfold.
- 10 d. The tangible consists of 11 types.

BBA.1.3. **THE UNMANIFEST OR NON-INFORMATIVE (AVIJÑĀPTI); F 20-21; SAH 8, 15**

11. [Vaibhāṣikas:] – Also in a person whose mind is distracted, or who is [for a certain time] without mind, there is a serial continuity, good or bad, in reliance upon the fundamental material elements: that is what is called ‘unmanifest’ or ‘non-informative’ (*avijñāpti*).

BBA.2. **THE 4 FUNDAMENTAL MATERIAL ELEMENTS (MAHĀBHŪTA) OR ELEMENTARY SUBSTANCES (DHĀTU); F 21-24**

BBA.2.1. **4 TYPES OF FUNDAMENTAL MATERIAL ELEMENTS & THE REASONS FOR CALLING THEM ‘DHĀTU’ AND ‘MAHĀ’; F 21-22**

- 12 a-b. The elements (*bhūta*), i.e., the great or fundamental material elements (*mahābhūta*), are the elementary substance (*dhātu*) (1) ‘earth’, (2-4) the elementary substances ‘water’, ‘fire’ and ‘wind’. <22>

BBA.2.2. **THE ACTIVITIES OF THE 4 ELEMENTARY SUBSTANCES; F 22**

- 12 c. They [i.e., the elementary substances (1) earth, (2) water, (3) fire, (4) wind,] are established, [in this order,] by the activities of (1.) supporting, etc., [(2.) cohesion, (3.) heating or ripening, and (4.) expansion].

BBA.2.3. **THE INTRINSIC NATURE OF THE 4 ELEMENTARY SUBSTANCES; F 22-23**

- 12 d. [(1) Earth, (2) water, (3) fire, (4) wind] are [in their intrinsic nature, respectively,] (1.) solidity, (2.) liquidity, (3.) heat and (4.) motion.

BBA.2.4.

**THE DIFFERENCE BETWEEN THE ELEMENTARY SUBSTANCE EARTH & EARTH, ETC.;** F 23-24; SAH 495

13. In common usage, what is designated by the word 'earth' is [actually] color and shape; the same for [the common usage of] water and fire, [i.e., they are color and shape]. [The common usage of] wind is either the elementary substance wind, or else, color and shape. [10 a] <24>

BBA.3.

**THE 10 SENSE-SOURCES AND 10 SENSE-ELEMENTS & THE AGGREGATE OF FORM;** F 27

- 14 a-b. [The sense-faculties and the object-referents which have been defined as aggregate of form,] these same sense-faculties and object-referents are regarded as being 10 sense-sources, 10 sense-elements.

BBB.

**THE AGGREGATE OF SENSATION (VEDANĀSKANDHA);** F 27; AH 9; SAH 10

- 14 c. Sensation (*vedanā*) is experience (*anubhava*), painful, etc., [i.e., pleasant, neither-painful-nor-pleasant].

BBC.

**THE AGGREGATE OF CONCEPTION (SAṂJĀNĀSKANDHA);** F 28; AH 9; SAH 10

- 14 c-d. Conception (*saṁjñā*) consists of the seizing or apprehending of signs (*nimitta*).

BBD.

**THE AGGREGATE OF FORMATIONS (SAṂSKĀRASKANDHA);** F 28-30; AH 9; SAH 10, 12

- 15 a-b. The aggregate of formations (*saṁskāraskandha*) is the conditioned factors (*saṁskāra*) different from the other 4 aggregates (*skandha*).

BBE.

**THE SENSE-SOURCES AND SENSE-ELEMENTS & THE AGGREGATES OF SENSATION, CONCEPTION AND FORMATIONS & THE OBJECT OF MENTAL CONSCIOUSNESS;** F 30; AH 9; SAH 10, 15

- 15 b-d. These 3 aggregates, [i.e., (1) of sensation, (2) of conception, (3) of formations], with (4) the unmanifest and (5-7) the unconditioned factors, are [called] (i) the sense-source of factors (*dharmāyatana*), (ii) the sense-element of factors (*dharmadhātu*).

BBF.

**THE AGGREGATE OF CONSCIOUSNESS (VIJÑĀNASKANDHA); F 30-32; AH 8; SAH 9**

16 a. [The aggregate of] consciousness is the ‘impression or perception’ (*vijñapti*) relative to each [external] object-field.

BBF.1.

**THE SENSE-SOURCES AND SENSE-ELEMENTS & THE AGGREGATE OF CONSCIOUSNESS; F 31; AH 8; SAH 9**

16 b. [Considered as sense-source (*āyatana*; i. 20 a), the aggregate of consciousness] is the sense-source of the mental sense-faculty (*mana-āyatana*).

16 c-d. [Considered as sense-element (*dhātu*; i. 20 a), the aggregate of consciousness] is 7 sense-elements, namely, (i-vi) the 6 consciousnesses and (vii) the mental sense-faculty (*manas*).

BBF.2.

**THE MENTAL SENSE-FACULTY (MANAS); F 31-33**

17 a-b. Of these 6 consciousnesses, that consciousness which has just passed away is the mental sense-faculty (*manas*, i.e., *manodhātu*). <32>

BBF.2.1.

**ENUMERATION OF THE 18 SENSE-ELEMENTS & THE MENTAL SENSE-FACULTY; F 32-33; SAH 20, 26**

17 c-d. [(Answer:) – This is true; but] one counts 18 sense-elements with a view to assigning a basis to the sixth consciousness.

BBG.

**DISCUSSION OF VARIOUS ISSUES RELATED TO THE THREEFOLD CLASSIFICATION OF FACTORS; F 33-**

BBG.1.

**INCLUDEDNESS (SAMGRAHA) & THE ABBREVIATED PRESENTATION OF THE AGGREGATES, SENSE-SOURCES AND SENSE-ELEMENTS; F 33; SAH 52**

18 a-b. [But in short,] all the factors are included (*saṃgraha*) in (i) 1 aggregate, [i.e., the aggregate of form], plus (ii) 1 sense-source, [i.e., the sense-source of the mental sense-faculty], plus (iii) 1 sense-element, [i.e., the sense-element of factors].

BBG.1.1.

**THE MEANING OF ‘INCLUDEDNESS’; F 33-34; AH 14; SAH 51**

18 c-d. A factor (*dharma*) is included in its intrinsic nature (*svabhāva*), for it is distinct from the nature of another (*parabhāva*).

BBG.2.

**THE TWOFOLD SENSE-FACULTIES & THE ENUMERATION OF TOO MANY SENSE-ELEMENTS; F 34-39; SAH 21**

19. [Answer:] – The sense-faculties of the eye, of the ear, and of the nose, although twofold, make up only, in pairs, 1 sense-element, for (i) their type, (ii) the experiential domain, and (iii) their consciousness are common (*sāmānya*). It is for beauty's sake that they are twofold. [14 a]

BBH.

**THE MEANING OF THE TERMS 'AGGREGATE', 'SENSE-SOURCE' AND 'SENSE-ELEMENT'; F 35; SAH 25**

- 20 a-b. (i) *Skandha* signifies 'heap' (*rāśi*), (ii) *āyatana* signifies 'gate of arrival' or 'gate of birth' (*āyadvāra*) [of the mind and of the mental events (*cittacaitta*, ii. 23)], and (iii) *dhātu* signifies 'lineage' [or 'genus'] (*gotra*).

BBL.

**THE NEED FOR TEACHING THE THREEFOLD CLASSIFICATION; F 39-40; SAH 24**

- 20 c-d. The teachings of the aggregates, etc., [sense-sources and sense-elements were given], because (1) delusion (*moha*), (2) faculty or ability (*indriya*), (3) preference or conviction (*ruci*, *adhimokṣa*) are [each] threefold.

BBJ.

**THE DEFINITE NUMBER OF THE AGGREGATES; F 40-42**

BBJ.1.

**REASONS WHY SENSATION AND CONCEPTION CONSTITUTE SEPARATE AGGREGATES; F 40-41; SAH 11**

21. The 2 mental events, (1) sensation and (2) conception, are defined as distinct aggregates (i) because they are [respectively] the [principal] causes of the [two] roots (*mūla*) of dispute (*vivāda*), [i.e., attachment to pleasures and attachment to opinions (*drṣṭi*),] (ii) because they are the causes of cyclic existence, and also (iii) because of the [four] causes which justify the order of the aggregates. <41>

BBJ.2.

**THE REASONS WHY THE UNCONDITIONED FACTORS DO NOT FORM PART OF THE AGGREGATES; F 41-42; SAH 23**

- 22 a-b. The unconditioned factors are not named with respect to the aggregates, because they do not correspond to the meaning [of *skandha*].



BBK. **THE REASONS FOR THE SET ORDER OF THE AGGREGATES, SENSE-SOURCES AND SENSE-ELEMENTS; F 42-45**

BBK.1. **THE SET ORDER OF THE 5 AGGREGATES; F 42-43; SAH 7**

22 b-d. The order of the aggregates is justified by (1) their [relative] grossness, (2) [the progression in the production of] defilement, (3) the characteristic of the pot, etc., [i.e., food, seasoning, cook, consumer] and (4) also from the point of view of [the predominance in] the realms of existence.

BBK.2. **THE SET ORDER OF THE ĀYATANAS AND DHĀTUS; F 43-45**

23 a. The first five [sense-faculties, beginning with the eye sense-faculty] are the first because their object-referent (*artha*) is present. <44>

23 b. The first four, [i.e., the sense faculties of the eye, of the ear, of the nose, and of the tongue,] are the first because their object-referent is solely derivative or secondary matter.

23 c. These [first] four [sense-faculties] are arranged according to the distance and quicker speed of their activity.

23 d. Or rather, the sense-faculties are arranged according to their position on [on the body].

BBK.2.1. **THE REASONS FOR THE NAMES OF THE SENSE-SOURCES RŪPA-ĀYATANA AND DHARMA-ĀYATANA; F 45-46; SAH 17-18**

24. (1) With a view to distinguish it from the others, because of its predominance (*prādhānya*), 1 single sense-source is called *rūpa-āyatana* (sense-source of form). (2) With a view to distinguish it from the other [sense-sources], because it includes many (*bahu*) of the factors, [i.e., sensations, conceptions, etc.,] and the best (*agra*) factor, [i.e., *nirvāṇa*,] 1 single sense-source is called *dharma-āyatana* (sense-source of factors).

- BBL. **CLASSIFICATION OF OTHER AGGREGATES, OTHER SOURCES AND OTHER ELEMENTS; F 46-51; SAH 13-14**
- BBL.1. **OTHER SKANDHAS; F 46-48; SAH 13-14**
- BBL.1.1. **THE 80,000 DHARMASKANDHAS; F 46-48; SAH 13-14**
- BBL.1.1.1. **THE DHARMASKANDHAS & THEIR INCLUSION IN THE AGGREGATES; F 46; SAH 13**
25. The 80,000 *dharmaskandhas* that the Muni promulgated, according to whether one regards them (1) as ‘voice’ or (2) as ‘name’, are [respectively] included in (1.) the aggregate of form or (2.) the aggregate of formations.
- BBL.1.1.2. **THE DIMENSION OF 1 DHARMASKANDHA; F 46-47; SAH 14**
- BBL.1.1.2.a. **VARIOUS INTERPRETATIONS OF 1 DHARMASKANDHA; F 47; SAH 14**
- 26 a. According to some, 1 *dharmaskandha* is of the dimension or measure of the Treatise [known as *Dharmaskandha*].
- 26 b. [According to another opinion,] the exposition of the aggregates, etc., [i.e., sense-sources, sense-elements, dependent origination, etc.], constitutes as many *dharmaskandhas*.
- BBL.1.1.2.b. **THE TRUE INTERPRETATION OF 1 DHARMASKANDHA; F 47-48; SAH 14**
- 26 c-d. In fact, [however,] each *dharmaskandha* has been preached in order to cure or counteract a certain category [of conduct (*carita*)] of the faithful.
- BBL.2. **OTHER SKANDHAS, ĀYATANAS, DHĀTUS & THEIR INCLUDEDNESS WITHIN THE AGGREGATES, SENSE-SOURCES, SENSE-ELEMENTS; F 48; SAH 13, 19, 22**
27. [In the same way as the 80,000 *dharmaskandhas* are included in the aggregate of form or of the aggregate of formations,] in the same way the other *skandhas*, *āyatanas* and *dhātus* [which are mentioned in other Sūtras] should be suitably arranged within the aggregates, sense-sources and sense-elements <48> as described above, by taking into account the specific characteristics that have been attributed to them.

- BBL.2.1. **OTHER ELEMENTS (DHĀTU); F 49-51; SAH 22**
- BBL.2.1.1. **THE 6 ELEMENTARY SUBSTANCES; F 49-50; AH 182; SAH 411**
- BBL.2.1.1.a. **THE ELEMENTARY SUBSTANCE SPACE; F 49-50; AH 182; SAH 411**
- 28 a-b. The cavity or empty space (*chidra*) is what is called the elementary substance space; according to the School (*kīla*), [the empty space or elementary substance space] is radiance (*āloka*) and darkness (*tamas*) (i. 10).
- BBL.2.1.1.b. **THE ELEMENTARY SUBSTANCE CONSCIOUSNESS; F 50-51; AH 182; SAH 411**
- 28 c-d. The elementary substance consciousness is an impure (*sāsrava*) consciousness, because it is the basis (*nīśraya*) of the arising [of the 'mind at conception' and of all existence until the 'mind at death'].
- BC. **22 CATEGORIES AMONG THE 18 SENSE-SOURCES; F 51-102; AH 10-13; SAH 40-86**
- BCA. **1. VISIBLE (SANIDARŚANA) AND INVISIBLE (ANIDARŚANA) & THE 18 SENSE-ELEMENTS; F 51; AH 10; SAH 27**
- 29 a-b. [Among the 18 sense-elements] only the sense-element of visible form (*rūpadhātu*) is visible.
- BCB. **2. RESISTANT (SAPRATIGHA) AND 'NON-RESISTANT (APRATIGHA) & THE 18 SENSE-ELEMENTS; F 51-53; AH 10; SAH 30**
- 29 b-c. The 10 sense-elements which are exclusively material (*rūpiṇaḥ*), are resistant [through obstruction].
- BCC. **3. GOOD (KUŚĀLA), BAD (AKUŚĀLA), INDETERMINATE (AVYĀKRṬA) & THE 18 SENSE-ELEMENTS; F 53-54; AH 10, 222-223; SAH 27; 34**
- 29 c-d. 8 sense-elements [among the 10 sense-elements which are exclusively material,] are (morally) indeterminate, namely, the preceding [10 sense-elements] minus (i) visible form and (ii) sound.
- 30 a. The other [10 of the 18 sense-elements] are of 3 types, [i.e., good, bad, or indeterminate].

- BCD. **4. KĀMADHĀTU, RŪPADHĀTU AND ĀRŪPYADHĀTU & THE 18 SENSE-ELEMENTS; F 54-58; AH 11; SAH 31**
- BCD.1. **KĀMADHĀTU & THE 18 SENSE-ELEMENTS; F 54-55; AH 11; SAH 31**  
30 a-b. All [18 sense-elements] exist in Kāmadhātu. <55>
- BCD.2. **RŪPADHĀTU & THE 14 SENSE-ELEMENTS; F 55-57; AH 11; SAH 31**  
30 b-d. 14 sense-elements exist in Rūpadhātu, with the exception of (i) odor, (ii) taste, (iii) olfactory consciousness, (iv) gustatory consciousness.
- BCD.3. **ĀRŪPYADHĀTU & THE 3 SENSE-ELEMENTS; F 58; AH 11; SAH 31**  
31 a-b. In Ārūpyadhātu, there is [only] (1) the mental sense-faculty (*manodhātu*), (2) the object of the mental consciousness (*dharmadhātu*), (3) the mental consciousness (*manovijñānadhātu*).
- BCE. **5. IMPURE (SĀSRAVA) AND PURE (ANĀSRAVA) & THE 18 SENSE-ELEMENTS; F 58; AH 11; SAH 31**  
31 c-d. The 3 sense-elements which have just been named, [i.e., the mental sense-faculty, the object of the mental consciousness, the mental consciousness,] are (1) pure [when they are part (i) of the truth of the path or (ii) of the unconditioned factors] or (2) impure [in the opposite case].  
31 d. The others sense-elements, [15 in number,] are [solely] impure.
- BCF. **6. ASSOCIATED WITH INITIAL INQUIRY AND INVESTIGATION (SAVITARKAVICĀRA), FREE FROM INITIAL INQUIRY BUT ASSOCIATED WITH INVESTIGATION (AVITARKASAVICĀRA), FREE FROM INITIAL INQUIRY AND INVESTIGATION (AVITARKAVICĀRA) & THE 18 SENSE-ELEMENTS; F 59-61; AH 12; SAH 32, 50**
- BCF.1. **'ASSOCIATED WITH INITIAL INQUIRY AND INVESTIGATION' & THE FIRST 5 CONSCIOUSNESSES; F 59; AH 12; SAH 32**  
32 a-b. [Vaibhāṣikas: The first] 5 consciousnesses always (*hi*) involve initial inquiry, and investigation. [5 a]

- BCF.2. **3 KINDS & THE LAST 3 SENSE-ELEMENTS; F 59-60; AH 12; SAH 32**
- 32 c. The last 3 sense-elements, [i.e., the mental sense-faculty, the object of mental consciousness, the mental consciousness,] are of 3 kinds, [i.e., (1) associated with initial inquiry and with investigation, (2) free from initial inquiry but associated with investigation, (3) free from both initial inquiry and investigation].
- BCF.3. **'FREE FROM INITIAL INQUIRY AND INVESTIGATION' & THE OTHER 10 SENSE-ELEMENTS; F 60; AH 12; SAH 32**
- 32 d. The other sense-elements, [i.e., the 10 material sense-elements,] are free from the one [i.e., initial inquiry] and the other [i.e., investigation].
- BCF.4. **'ASSOCIATED WITH INITIAL INQUIRY AND INVESTIGATION' & 'FREE FROM CONCEPTUAL CONSTRUCTION' (AVIKALPAKA); F 60-61; SAH 50**
- 33 a-b. [The 5 sense consciousnesses,] are 'free from conceptual construction' in so far as they are free from (i) 'conceptual construction consisting of examining', and from (ii) 'conceptual construction consisting of recollection', [but they include 'conceptual construction in its intrinsic nature'].
- BCF.4.1. **3 TYPES OF CONCEPTUAL CONSTRUCTION (VIKALPA); F 60-61; SAH 50**
- 33 c-d. (1) Dispersed mental discrimination, [is the conceptual construction consisting of examining or of defining]; (2) [all] mental recollection, whatever it may be, [is the conceptual construction consisting of recollection].
- BCG. **7. 'HAVING AN OBJECT-SUPPORT' (SĀLAMBANA) AND 'NOT HAVING AN OBJECT-SUPPORT' (ANĀLAMBANA) & THE 18 SENSE-ELEMENTS; F 62; AH 12; SAH 32**
- 34 a-b. 7 [sense-elements, i.e.,] the sense-elements of mind, are 'having an object-support'.
- 34 b. And also 1 part of the 'sense-element of factors' [is 'having an object-support'].
- BCH. **8. APPROPRIATED (UPĀTTA) AND NON-APPROPRIATED (ANUPĀTTA) & THE 18 SENSE-ELEMENTS; F 62-63; SAH 13; SAH 34**
- 34 c-d. 9 [of the 18 sense-elements] are non-appropriated, namely, (1-8) the 8 sense-elements that have just been mentioned, [i.e., the 7 'sense-elements of mind' and 1 part of the 'sense-element of factors',] and (9) sound.
- 34 d. The other 9 [of the 18 sense-elements] are of 2 kinds, [i.e., (i) sometimes appropriated, (ii) sometimes non-appropriated]. [6 b]

BCL.

**9. PRIMARY MATTER (MAHĀBHŪTA) AND SECONDARY MATTER (BHAUTIKA) & THE 18 SENSE-ELEMENTS; F 63-66; SAH 36**

35 a-c. The tangible is of 2 kinds, [i.e., (1) the 4 fundamental material elements and (2) the sevenfold secondary matter]. The other 9 material sense-elements, are solely secondary matter, as is also the part of the 'sense-element of factors', [i.e., the unmanifest,] which is material.

BCK.

**10. AGGREGATED (SAṂCITA) AND NON-AGGREGATED (ASAṂCITA) & THE 18 SENSE-ELEMENTS; F 66-67**

35 d. The 10 material sense-elements are aggregated.

BCK.

**11. HOW MANY CUT OFF (CHINNATI), ARE CUT OFF (CHIDYATE), BURN (DAHATI), ARE BURNED (DAHYTE), WEIGH (TULAYATI), ARE WEIGHED (TULYATE) & THE 18 SENSE-ELEMENTS; F 67-68; SAH 494**

BCK.1.

**CUTTING OFF (CHINNATI), BEING CUT OFF (CHIDYATE); F 67**

36 a. 4 external sense-elements, [i.e., visible form, odor, taste and tangible,] cut off [when they bear the name of axe, etc.], are cut off [when they bear the name of wood, etc.].

BCK.2.

**BURNING (DAHATI), BEING BURNED (DAHYTE), WEIGHING (TULAYATI), BEING WEIGHED (TULYATE); F 67-68**

36 c. In the same way, [4 external sense-elements, i.e., visible form, odor, taste and tangible,] are burned and weigh.

36 d. There is no agreement with respect to what is burned and what is weighed. <68>

BCL.

**12. 'EFFECT OF RETRIBUTION (VIPĀKAJA), 'EFFECT OF ACCUMULATION' (AUPACAYIKA), 'EFFECT OF UNIFORM OUTFLOW' (NAIṢYANDIKA); F 68-71; SAH 45**

37-38a. (1) The 5 internal (*adhyātma*) sense-elements, [i.e., the 5 sense-faculties, except for the mental sense-faculty,] are an 'effect of retribution' and an 'effect of accumulation'; (2) [the external sense-element] sound is not an 'effect of retribution'; (3) the 8 sense-elements free from resistance, [i.e., the 7 sense-elements of mind and the sense-element of factors,] are an 'effect of uniform outflow' and also an 'effect of retribution'; (4) the others, [i.e., external sense-elements of visible form, odor, taste and tangible,] are of 3 types, [i.e., an effect of retribution, of accumulation and of uniform outflow']. [9 a]

- BCM. **13. 'CONTAINING THE [PERMANENT] REAL' (DRAVYAVAT) & THE 18 SENSE-ELEMENTS;** F 70-71; AH 13; SAH 33, 45
- 38 a. 1 single sense-element, [i.e., the sense-element of factors,] is 'containing the real' (*dravyavat*).
- BCN. **14. 'OF A MOMENT' (KṢAṆIKA) & THE 18 SENSE-ELEMENTS;** F 71; SAH 45
- 38 b. The last 3 sense-elements [of the moment called 'presentiment of the cognition of the doctrine with regard to suffering',] are [called] 'of a moment'.
- BCO. **15. ACQUIRING ACCOMPANIMENT (SAMANVĀGAMAṀ PRATILAMBHATE) AND ACCOMPANIMENT (SAMANVĀGAMA) & THE 18 SENSE-ELEMENTS;** F 71-73; SAH 82
- 38 c-d. They, [who were not accompanied with the eye sense-faculty, who were not accompanied with the visual consciousness,] can have acquisition (*lābha*) of the <72> eye sense-faculty (*caḥṣurdhātu*) and the visual consciousness (*caḥṣurvijñānadhātu*), either separately (*prthak*) or at the same time (*saha*). [10 b]
- BCP. **16. INTERNAL (ĀDHYĀTMIKA) AND EXTERNAL (BĀHYA) & THE 18 SENSE-ELEMENTS;** F 73-74; SAH 36
- 39 a-b. 12 sense-elements are internal or personal, [i.e., the 6 sense-faculties and the 6 consciousnesses,] with the exception of (the sense-elements of) visible form, [sound, odor, taste, tangible and the sense-element of factors].
- BCQ. **17. HOMOGENEOUS (SABHĀGA) AND PARTIALLY HOMOGENEOUS (TATSABHĀGA) & THE 18 SENSE-ELEMENTS;** F 74-78; SAH 37
- BCQ.1. **THE 'SENSE-ELEMENT OF FACTORS' IS 'HOMOGENEOUS';** F 75; SAH 37
- 39 b-c. The sense-element called 'factors' (*dharma*), [i.e., the 'sense-element of factors',] is [always] *sabhāga*, [i.e., 'homogeneous', 'active', 'in mutual assistance'].
- BCQ.2. **THE OTHER SENSE-ELEMENTS ARE 'HOMOGENEOUS' AND 'PARTIALLY HOMOGENEOUS';** F 75-78; SAH 37
- 39 c-d. The other sense-elements are also *tatsabhāga*, [i.e., partially homogeneous].
- 39 d. When (the other sense-elements) do not perform their particular work, [they are partially homogeneous].

- BCR. **18. 'ABANDONING' (PRAHĀNA) THROUGH VISION AND CULTIVATION & THE 18 SENSE-ELEMENTS; F 78-80; SAH 38**
- BCR.1. **THE FIRST 15 SENSE-ELEMENTS AND THE LAST 3 SENSE-ELEMENTS; F. 78-80; SAH 38**
- 40 a-b. (1) The 10 [material sense-elements] and the 5 [sense consciousnesses] are abandoned through cultivation (*bhāvana*). (2) The last 3 [sense-elements] are, [from the point of view of abandoning them,] of 3 kinds, [i.e., (a) abandoned through vision, (b) abandoned through cultivation, (c) not abandoned]. <79>
- BCR.1.1. **REFUTATION OF THE OBJECTION BY THE VĀTSIPUTRIYAS; F 79-80**
- 40 c-d. Neither the (i) 'non-defiled' nor (ii) that which is form, nor (iii) that which has arisen from the non-sixth, [i.e., that which has arisen from the 5 sense-faculties,] are abandoned by vision of the truths. <80>
- BCS. **19. VIEW (DRṢṬI) & THE 18 SENSE-ELEMENTS; F 80-86; SAH 34-35**
- 41 a-b. (i) The eye sense-faculty and (ii) 8 parts of the 'sense-element of factors' are view (*drṣṭi*).
- BCS.1. **THE DEFINITION OF VIEW; F 81; SAH 34**
- 41 c-d. The discrimination (*prajñā; dhī*) which arises with the 5 sense consciousnesses is not 'view' (*drṣṭi*) because it is not judgment after deliberation (*atiraṇa; nges rtog med*).
- BCS.2. **THE EYE SENSE-FACULTY; F 81-100; SAH 34-35**
- BCS.2.1. **DIFFERENT VIEWS ON WHETHER THE EYE-SENSE-FACULTY SEES OR THE VISUAL CONSCIOUSNESS; F 81-86; SAH 34-35**
- BCS.2.1.1. **VAIBHĀṢIKA: THE EYE SENSE-FACULTY SEES AND NOT THE VISUAL CONSCIOUSNESS; F 81-85; SAH 34-35**
42. (a) It is the eye sense-faculty which sees visible forms, when it is homogeneous (*sabhāga*), [that is to say, when it is conjoined with the visual consciousness]; (b) it is not the consciousness of which this sense-faculty is the <82> basis [that sees], for concealed (*antarita*) visible form is not seen. Such is the opinion of the Vaibhāṣikas (*kīla*).



- BCS.2.2. **ARE VISIBLE FORMS SEEN BY 1 EYE OR BY 2 EYES; F 86-87**
- 43 a-b. Visible forms are also seen with the 2 eyes, as the clarity of sight demonstrates.
- BCS.2.3. **PERCEPTION OF THE OBJECT WITH OR WITHOUT REACHING IT WITH THE SENSE-FACULTY & THE 18 SENSE-ELEMENTS; F 87-92; SAH 43**
- 43 c-d. The eye sense-faculty, the ear sense-faculty, and the mental sense-faculty know their object-field without reaching (*aprāptaviṣaya*) it. For the other 3 sense-faculties, the opposite.
- BCS.2.4. **DIMENSIONS OF THE SENSE-FACULTIES AND THEIR OBJECT-FIELDS; F 92-93; SAH 43-44**
- 44 a-b. The 3 sense-faculties, of which the nose sense-faculty is the first, [i.e., the nose, tongue and body sense-faculties,] seize an object-field of their dimension.
- BCS.2.5. **SIMULTANEITY AND NON-SIMULTANEITY OF THE OBJECT-FIELD OR SENSE-FACULTY WITH ITS CONSCIOUSNESS & THE 18 SENSE-ELEMENTS; F 94-95**
- 44 c-d. Relative to the consciousness, (a) the basis of the <95> sixth consciousness is past. (b) The basis of the first 5 [consciousnesses] is also simultaneous (*sahaja*), [i.e., both earlier than and simultaneous to the consciousness].
- BCS.2.6. **THE BASIS (ĀŚRAYA) OF CONSCIOUSNESS & THE 18 SENSE-ELEMENTS; F 95-96**
- 45 a-b. The basis of the consciousness is the sense-faculty, for the consciousness changes or modifies (*vikāra*) according to the modality (*vikāritvā*) of the sense-faculty.
- BCS.2.7. **SENSE-FACULTIES AS BASIS FOR NAMING THE CONSCIOUSNESSES & THE 18 SENSE-ELEMENTS; F 96**
- 45 c-d. (i) For the reason [that the sense-faculty is its basis], and (ii) also because [the sense-faculty] is 'its own or not common', it is the sense-faculty which gives its name to the consciousness.

BCS.2.8. **THE STAGES (BHŪMI) & THE SENSE-FACULTIES, BODY, OBJECT-FIELD AND CONSCIOUSNESS OF THE 18 SENSE-ELEMENTS; F 97-100; SAH 46**

BCS.2.8.1. **GENERAL RULE RELATED TO THE EYE SENSE-FACULTY; F 98-99; SAH 46**

46. (i) The eye sense-faculty is never of a [stage] lower than the body, [i.e., it can also be of a higher stage]; (ii) the visible form is never of a [stage] higher than the sense-faculty; (iii) the consciousness is also not [of a stage higher than the sense-faculty]; (iv) the visible form—in relation to the consciousness—and the visible form as well as the consciousness—in relation to the body—are of all types, [i.e., equal, higher, lower].

BCS.2.8.2. **GENERAL RULE RELATED TO THE EAR SENSE-FACULTY; F 99; SAH 47**

- 47 a. The same holds for the ear sense-faculty.

BCS.2.8.3. **GENERAL RULE RELATED TO THE NOSE, TONGUE AND BODY SENSE-FACULTIES; F 99; SAH 47**

- 47 a-b. [With respect to the] 3 sense-faculties [of (1) the nose, (2) of the tongue, and (3) of the body,] all, [i.e., the body, the sense-faculty, the object-field and the consciousness,] belong, [exclusively] to their own stage.

BCS.2.8.3.a. **EXCEPTION: TACTILE CONSCIOUSNESS; F 99; SAH 47**

- 47 c-d. The tactile consciousness is of its own stage or of a lower stage.

BCS.2.8.4. **GENERAL RULE FOR THE MENTAL SENSE-FACULTY; F 99-100; SAH 47**

- 47 d. There is no restriction with respect to that which concerns the mental sense-faculty.

BCT. **20. DISCERNED (VIJÑEYA) BY CONSCIOUSNESS & THE 18 SENSE-ELEMENTS; F 100; SAH 49**

- 48 a. The 5 external sense-elements are discerned (*vijñeya*) by 2 consciousnesses, [i.e., by a sense consciousness and by the mental consciousness].

BCU. **21. ETERNAL (NITYA) AND NON-ETERNAL (ANITYA) & THE 18 SENSE-ELEMENTS; F 100; SAH 37**

- 48 b. [But] the unconditioned factors, [i.e., which form a part of the sense-element of factors,] are eternal.

BCV.

**22. CONTROLLING FACULTIES (INDRIYA) AND NOT CONTROLLING FACULTIES (NENDRIYA) & THE 18 SENSE-ELEMENTS; F 100-102; SAH 36**

48 c-d. (1) The 12 internal sense-elements and (2) a part of the [external] sense-element of factors are 'controlling faculties. <101>