

Abhidharma Series



LOTSAWA HOUSE

DHARMA. ON THE HOUSE.

Synopsis of the Treasury of Abhidharma

by Chomden Rigpé Raldri

Homage to Mañjughoṣa!

The *Treasury of Abhidharma (Abhidharmakośa)* has eight topics.¹

I. Elements

Of these, the first is the elements. This has five parts: 1) the homage and pledge to compose, 2) an explanation of Abhidharma, 3) a statement concerning the necessity of explaining these points, 4) a brief statement of the topics to be explained, and 5) a detailed explanation.

In the explanation itself, there are two main sections: the unconditioned and conditioned. The conditioned has four parts: 1) explanation by means of names, 2) identification of essences, 3) presentation, and 4) divisions of the elements.

The identification of essences has two subdivisions: 1) explanation of each of the five aggregates, and 2) how they relate to the elements and sources.

The presentation has four subdivisions: 1) summary, 2) literal definition, 3) set number and so on, and 4) how other named categories such as the [Dharma] sections are included here.

The explanation of the divisions of the elements has several subsections, from the demonstrable and non-demonstrable through to the faculties and non-faculties.

II. Faculties

The teaching on the faculties has four parts: 1) an explanation of the faculties, 2) how conditioned phenomena arise, 3) an explanation of their causes and so on, and 4) the categories of the mind.

The explanation of the faculties has six subdivisions: 1) their nature, 2) their types, 3) their acquisition, 4) their relinquishment, 5) how they are obtained, and 6) how they are possessed.

How conditioned phenomena arise has three subdivisions: 1) how the physical arises, 2) how the mind and mental states arise, and 3) an explanation of conditioned factors not associated with mind.

The discussion of mind and mental states includes: 1) an explanation of each, and 2) an explanation of various points such as how they arise in particular realms.

The discussion of the non-associated factors includes: 1) an overview and 2) an explanation of each factor.

The explanation of causes and so on has three subdivisions: 1) an explanation of causes, 2) an explanation of results, and 3) an explanation of conditions.

The explanation of categories of the mind has three subdivisions: 1) an explanation of the twelve minds, 2) an explanation of the twenty, and 3) how the twelve are acquired.

III. Cosmology: Inhabitants and Habitat

The explanation of the inhabitants has five parts: 1) direct and indirect explanations of the types of sentient being, 2) the types of genesis, 3) their actual attributes, 4) intermediate existence by means of the two ways of entering the womb, and 5) the wheel of existence and how death and transmigration occur.

The explanation of the wheel of existence has five subdivisions: 1) the nature of dependent origination, 2) an explanation of ignorance and the rest individually, 3) illustrative examples, 4) the nature of existence, and 5) sustaining foods.

The habitative cosmos has three parts: 1) how it is formed, 2) how it abides, and 3) how it is destroyed.

How it is formed has two subdivisions: 1) the formation of the underlying base, and 2) the formation of the domains above.

How it abides has five subdivisions: 1) how the lower realms and heavens abide, 2) the extent of the threefold universe, 3) the scale of beings' bodies, 4) their lifespans, 5) the units of measurement for these two, and 6) types of aeon. The latter has two subdivisions: 1) the actual topic, and 2) how buddhas appear therein, etc.

IV. Karma

This explanation has three main sections: 1) a summary, 2) a detailed explanation, and 3) an additional explanation based on terminology and so on.

The detailed explanation has three parts: 1) an explanation of perceptible karma, 2) an explanation of the imperceptible, and 3) some categories of karma taught in the sūtras.

The imperceptible has four subdivisions: 1) its materiality as form, 2) an explanation of the causes of actions and states and so on,² 3) types of imperceptible action, and 4) an extensive explanation of vows. The latter has seven further subdivisions: 1) an explanation based on the essence of vows, 2) how vows are obtained, 3) how negative commitments are obtained, 4) how vows are relinquished, 5) how negative

commitments are relinquished, 6) how neutral commitments and so on are relinquished, 7) an explanation of the supports for vows and negative commitments.

The explanation of some categories of karma has seven subdivisions: 1) threefold categories, 2) the categories of corrupt action and white and black actions and so on, 3) tenfold categories, 4) wrong livelihood and its results, 5) the three obscurations, 6) how buddhas accumulate merit, and 7) the three bases of merit.

The explanation of the threefold categories is further divided into: 1) actual topic and 2) several further categories such as the experienced.

The explanation of the tenfold is further divided into: 1) an explanation of their nature, cause and so on, 2) the essence of the ten non-virtuous actions, and 3) how they have potential force.

The explanation of the three obscurations is further divided into: 1) the essence of the three, 2) the boundless crimes, and 3) the nearly boundless crimes.

V. Negative Tendencies

The teaching on negative tendencies has three parts: 1) the nature of the afflictions, 2) how they are overcome, and 3) the wisdom that overcomes them.

The first of these has six subdivisions: 1) explanation of the categories of negative tendency, 2) an explanation of the universal and non-universal, 3) an explanation of their focus and development, 4) sources and how they are possessed, 5) the substantiality of the three times, 6) some further attributes of the negative tendencies. The latter has five further subdivisions: 1) an explanation of abandonment and extension, 2) an explanation of the stages of engagement and their causes, 3) an explanation of variety and literal meanings, 4) an explanation of the bonds³ and the subsidiary afflictions, and 5) the five obscurations.

VI. Paths and Individuals

This has three main sections: 1) an explanation of the truths, which are the objects of focus, 2) an explanation of the stages in which they are realised, and 3) an explanation of the path that brings realisation.

The middle section includes the realisation of ordinary beings and exalted beings (*ārya*). The first has two subdivisions: 1) how to practice meditative absorption preceded by study and reflection, 2) how to cultivate wisdom through attaining meditative absorption. There are four subdivisions to the path of the exalted: 1) the sudden attainment of those who have entered the fruition, 2) an explanation of gradual attainment, 3) an explanation of the possible forms of fruition, and 4) an explanation of some further distinctive characteristics. This latter point has two

further subdivisions: 1) an explanation of the four kinds of fruition and how they are attained, and 2) how they degenerate and are perfected and so on.

The third section, an explanation of the path that brings realisation, has three parts: 1) a general explanation of the path, 2) an explanation of the thirty-seven factors of enlightenment, and 3) an explanation of how obscurations are overcome.

VII. Wisdom

This has two main sections: 1) an explanation of the nature of the knowledges, and 2) an explanation of the qualities of knowledge.

The first has three parts: 1) an explanation of acceptance and knowledge and various qualities of view, 2) a summary of the application of mindfulness, and 3) how one possesses and acquires knowledge.

The explanation of the qualities of knowledge has three parts: 1) an explanation of what is exclusive to the buddha, 2) an explanation of what is shared with śrāvakas, and 3) an explanation of what is shared with ordinary beings.

VIII. Meditative Absorption

This has four main sections: 1) a presentation of the concentrations (*dhyāna*) and formless absorptions, 2) an explanation of their qualities and attributes, 3) explaining the nature of the teaching and requesting the acceptance for faults, and 4) concluding advice to disciples who seek liberation.

The first has two parts: 1) the actual topic, and 2) an explanation of several features such as how they are attained.

The section on the qualities has two parts: 1) an explanation of the immeasurables, and 2) an explanation of the eight forms of release and so on.

*Wishing to gain knowledge
Of all the topics of Abhidharma,
Chomden Raldri set down this
Abhidharma synopsis at glorious Tangchen.*⁴

*Samāptaḥ.*⁵

| Translated by Adam Pearcey, 2020.

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1. Reading *mdo* as *mdzod*. ↔
 2. It is unclear whether these are to be read as separate divisions, in which case there would be five subdivisions here in total (not four). ↔
 3. reading 'chi ba as 'ching ba. ↔
 4. i.e., Tangpoche Monastery. ↔
 5. This Sanskrit expression means: 'It is complete.' ↔

Light on the Path of Liberation

The Life of the Second Buddha Vasubandhu

by *Khenpo Shenpen Nangwa*

The *Root Tantra of Mañjuśrī* says:

Dwelling thereafter
Will be a brahmin in the south,
Whose name begins with Ba [Va],¹
The foremost exponent of the Buddha's teachings.
He will reside at the Arama Stūpa.
As a delightful reflection of the buddha
He will adorn everywhere,
As far as the limits of earth and ocean.

As this suggests, the great master Vasubandhu appeared in order to spread the teachings of Abhidharma. At a certain time, when the gong was struck at the great temple of Nālandā in the noble land [of India], it was heard by a non-Buddhist expert in grammar, who realized that the Buddhist teachings had become predominant. He led an army that set fire to many temples, as a result of which the Abhidharma teachings were largely consumed by flames.

In addition, a king of Magadha formed an alliance with a king from the Persian borderlands, and they sent one another valuable treasures as gifts. On one occasion the Magadhan king discovered some precious seamless cloth and sent it as a present to his ally, but when the recipient looked at the gift, he regarded it as paltry and contemptible. In his anger he led an army that destroyed many of the temples of Magadha, thereby eliminating many Abhidharma teachings.

Furthermore, when two *tīrthikas* arrived in Nālandā to beg for alms, some deceitful monks treated them with disdain. The pair became angry. One of them entered a pit, saying, "I shall propitiate the sun." The other provided him with provisions. When around nine years had passed and he still had not gained any accomplishment, he started to leave. The servant said, "I have presented my face to people and my ankles to dogs as I begged for what I have given you. If you haven't accomplished the powers of the sun, I shall have to kill you." With that he took up his sword and approached his companion, who committed himself once more to the practice. After another three years of practice, he gained accomplishment. Then, as he gazed at the temple fire shot from his eyes, setting the temple ablaze, so that most of it burned down and the Abhidharma collection was on the point of disappearing.

At that time, a brahmin woman called Prasannaśīlā had two sons. Asaṅga, the elder

brother, accomplished the practice of Maitreya at Kukkuṭapāda Mountain. The younger brother, Vasubandhu, sought out many spiritual guides such as the Kashmiri Saṅghabhadra and mastered the scriptural collections of all the various schools. Still, he did not follow any Mahāyāna teachers and therefore when he saw the treatises on the levels (*bhūmi*) that Ārya Asaṅga had composed at Nālandā he was disappointed, and he derided him by saying:

Alas! Asaṅga spent twelve years in the wilderness,
Practising meditation.
Without achieving any success in meditation,
He has instead composed these treatises
As a burden for an elephant's back.

When Ārya [Asaṅga] heard this he thought how wonderful it would be for his younger brother to enter the Mahāyāna. He instructed two of his students to memorise the *Akṣayamati Sūtra* and the *Daśabhūmika*. He told them to go and stay near Vasubandhu's residence and to recite the first sūtra aloud at dusk and the second at dawn. When they did so and Vasubandhu heard them, he first thought that the Mahāyāna might have a positive cause but be devoid of fruition. Then, when he heard the chanting at dawn he realized that it is excellent in both cause and result. Knowing his elder brother to be the human world's authority on Mahāyāna, he went to meet him. The two brothers then discussed the Dharma together. The younger brother proved more quick-witted but the elder provided excellent answers. Ārya [Asaṅga] said, "Your intelligence is keen because you have been born as a paṇḍita in 500 lifetimes, whereas I can put questions to the supreme deity and report his answers." Vasubandhu replied, "Well, let me see him too." The venerable lord said, "You are an ordinary being and have criticized the Mahāyāna, so you will not see him in this life. As a means of purifying your obscurations, you should write multiple Mahāyāna commentaries." Vasubandhu was greatly inspired by this response. He said:

My elder brother is like a nāga;
I am like a bird who longs for rain.
Although the nāga king causes showers,
Still they have not passed into the bird's throat.

Then he received all the Mahāyāna sūtras and treatises in their entirety from the master. Every day he read aloud texts such as the *Noble Eight Thousand Verses* for hours at a time. This master thus entered the Mahāyāna and caused around five hundred monks who held the scriptural collections to enter the Mahāyāna as well.

When Ārya Asaṅga had passed away, Vasubandhu became abbot of Śrī Nālandā and carried out the ten dharmic activities every day without fail.² He made it an inner rule to be diligent in the ten dharmic activities and said that there should be no

interruption to each twenty-session teaching devoted to the Buddha's Words or the treatises. In all his debates with non-Buddhist outsiders he defeated his opponents through the use of flawless reasoning. He thus converted five thousand tīrthikas to the Buddhist view. He established 108 dharma centres in Magadha and another 108 centres in Oḍiviśa. By sending emissaries to the south and elsewhere the master created several hundred dharma centres there too and was responsible for ordaining as many as sixty thousand monks who upheld the tenets of Mahāyāna. Four of his students gained renown for excelling him in their learning: Guṇaprabha as more learned in the Vinaya, Sthiramati as more learned in the Abhidharma, Dignāga as more learned in Pramāṇa, and Ārya Vimuktisena as more learned in Prajñāpāramitā. Thus, the holders of the master's dharma lineage grew to be incalculable.

In short, because there was no one at all after the Buddha's parinirvāṇa who matched this master either in learning or activity on behalf of the teachings, he became known throughout the noble land of India as Vasubandhu, the second buddha.

Nurturing the teachings like this, he also left treatises for posterity. In order to establish the texts of the Yogācāra Mahāyāna, he wrote commentaries for the five treatises of Maitreya, as well as the *Twenty Verses*, *Thirty Verses*, and *Well-Explained Reasoning* (*Vyākhyā-yukti*). In particular, the fruit of all this great master's learning—upon the flowery vine of his birth and extensive education within this world—was the *Treasury of Abhidharma* together with its auto-commentary. This he bestowed for fortunate disciples so that they might extract its essence insatiably.

Finally, together with a thousand learned monk-followers who adhered to the training in ethical discipline he went to Nepal, where he established a great many dharma centres and expanded the saṅgha. When he encountered some Nepalese monks called Hadu, who had given up the activity of study and meditation and were like mere reflections of genuine renunciants, simply adhering to the outer signs of monasticism, and witnessed them ploughing a field, he was dismayed by the degeneration of the teachings. By reciting backwards the *dhāraṇī* of Uṣṇīṣavijayā he caused his vital energy to disperse. Still, for his devoted followers the text of the *Treasury of Abhidharma* is comparable in its effect to encountering the master in person.

| Translated by Adam Pearcey, 2020.

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1. *yi ge dang po ba bstan pa* Ian James Coghlan translates this line as "declared foremost in grammar". Most other translators interpret it (as here) as a reference to Vasubandhu's name, which in Tibetan transliteration begins with a *ba* representing the Sanskrit *va*. See, for example, Ngawang Zangpo's translation in Jamgön Kongtrul Lodrö Tayé, *The Treasury of Knowledge Books*

Two, Three and Four: Buddhism's Journey to Tibet, Ithaca: Snow Lion Publications, 2010 p. 214 ↩

2. The ten dharmic activities (*chos spyod bcu*) are listed in Maitreyaṅātha's *Madhyāntavibhāga* (ch. 5) as: copying texts, making offerings, giving charity, studying, reading, memorizing, explaining, reciting aloud, contemplating and meditating. ↩

A Brief Explanation of the Ten Virtues and Eighteen Elements

by Lochen Dharmasrī

According to the *Chronicle of Ba*, when the abbot [Śāntarakṣita] taught Dharma to the king for four months at Lutsuk palace and the Kashmiri Ānanda was translating, he explained the ten virtues, eighteen elements and twelve links of dependent origination. Of these, the ten virtues are easy to understand.

As for the eighteen elements, in general Dharma terminology what we call an element (*khams*) is *dhātu*, literally meaning that which holds. Here, it has the sense of something that bears its own particular characteristics. Thus, a *dhātu* is a sphere (*dbyings*) or element (*khams*). In this context, there are eighteen: the six faculties – the visual, auditory, olfactory, gustatory, tactile and mental faculties – which are known as the six internal elements; as well as the six external elements, which are visible forms, sounds, smells, tastes, textures and mental phenomena; and the six conscious elements, which are the visual, auditory, olfactory, gustatory, tactile and mental consciousnesses.

In this regard, the renunciation section of the *Karmaśataṃ*,¹ when advising on pure view, mentions the scholarly categories of the aggregates, elements, sensory sources, twelve links of dependent origination and the correct and the incorrect. As it states, the explanation of the eighteen elements serves as a supplementary guide to the five aggregates and the sensory sources. In addition, an explanation of adopting and avoiding in relation to the ten virtues provides an explanation of the correct and incorrect, and is therefore, I believe, an explanation of view and conduct at the initial stage of entering the vehicles of liberation.

Moreover, to my own inferior way of thinking, the initial establishment of the ten virtues as rules of conduct in Tibet was in accord with the following statement from the *Udānavarga*:

Any great one, whoever they might be,
Who holds the correct worldly view
Will not travel to the lower realms
In the course of all their future lives.²

As this indicates, this activity might have been intended to bring about what is called the correct view, both worldly and transcendent, and to establish confidence in karma, cause and effect. In addition, the conduct of the ten virtues brings the result of rebirth in the eighteen elements of the higher realms. As it is said:

Practising the ten virtues and avoiding non-virtue,
Is a cause of rebirth as a desire realm god or human being.
Cultivating the four immeasurables and unwavering meditation
Is a cause of rebirth in the stations of brahma and the like.

That is to say, when practice of the concentrations and formless absorptions is added to a basis of abiding by the ten virtues, virtue leads to the ten domains of the higher realms — that is, the four domains of human beings (one for each of the continents) in the desire realm and the six classes of gods in the desire realm. Then, there are four dhyāna levels in the form realm and the four spheres of perception in the formless realm. Thus, there are eighteen destinations in total.

I therefore think that the explanation of the cause, which is the ten virtues, and the result, which is the eighteen domains of gods and human beings in the higher levels of the three realms, equates to an explanation of the vehicle of gods and human beings, which is a support for the vehicles of liberation.

Furthermore, I would suggest that the explanation of the twelve links of dependent origination, which can be understood as the interdependent processes of saṃsāra and nirvāṇa — according to the forward and reverse sequence of their unfolding — covers all that is to be adopted or abandoned when entering the vehicles of liberation.

| Translated by Adam Pearcey, 2019.

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1. i.e., **Ekottarakarmaśataka* (*Las brgya rtsa gcig pa*) of Guṇaprabha. ↔
2. Chapter 4 verse 9. Alternative versions state specify that they will not travel to the lower realms in a thousand future lives. See Sparham 1986: 50. ↔

Brief Analysis of the Five Aggregates

by Gyalse Shenpen Thaye

1. Five Aggregates

Form is defined as that which is formable. Sensation is defined as that which is felt in experience. Perception is defined as the apprehension of attributes in objects. Conditioning factors are defined as compound processes. Consciousness is defined as that which cognizes objects.

1.1. Form

Visual form, which is perceived through visual cognition, is divided into two: the visual form of shapes and the visual form of colours. The first of these is further divided into long and narrow, tall and short, square and round, and even and uneven—eight in total. The second, the visual form of colours, can be divided into primary colours and secondary tones. The four primary colours are blue, yellow, white and red; and the eight secondary tones are cloudy, smoky, dusty, misty, light, dark, sunlit and shaded. There are thus twenty subdivisions in total.

Sounds, which are heard by means of auditory cognition, are subdivided as follows: there are both organic and inorganic sounds, and for each of these there are sounds that convey meaning and those that do not, giving four subdivisions. Since all these can be further divided into pleasant and unpleasant, there are eight subdivisions in total.

Smells, which are detected by means of olfactory cognition, are of two kinds: pleasant and unpleasant. Since they may be further divided either into uniform and diverse or natural and artificial, there are four subdivisions.

Tastes, which are experienced by means of gustatory cognition, are of six types: sweet, sour, bitter, astringent, spicy and salty.

Tangible sensations, which are experienced by means of bodily cognition, include the four [elemental sensations] of earth, water, fire and air. In addition, there are sensations of lightness and heaviness, hunger and thirst, softness and roughness, as well as coldness. There are thus eleven subdivisions in all.

The five sensory faculties are subdivided according to whether they are [operative and] supportive of cognition or [inactive and merely] simulative.

There are thus five types of sensory object, five faculties and imperceptible forms, to give a total of eleven types of resultant form.

These are the divisions of the form aggregate.

1.2. Sensation

The aggregate of sensations can be divided into the three of pleasant, painful and neutral, or six types related to the senses. Combining these gives a total of eighteen. If they are then further divided according to whether they function as a discard or an antidote, there are thirty-six. Further categorising them according to the three times gives a total of 108.

1.3. Perception

The aggregate of perceptions is divided into the three of vast perception, limited perception and intermediate perception. There is also a division into two: identificatory and non-identificatory perception. In addition, there are the six types related to the senses.

1.4. Conditioning Factors

The aggregate of conditioning factors includes the fifty-one types of mental function with the exception of sensation and perception, thus forty-nine in all. There are five ever-present functions, five object-determining functions, eleven virtues, six primary afflictions, twenty subsidiary afflictions, and four variable functions. As for the five ever-present functions, it is said:

Sensation, perception, attention, contact and engagement—
These are the five ever-present functions.
Intention, interest, presence, concentration and discernment—
These are the five object-determining functions.
Faith, conscientiousness, pliancy,
Equanimity, conscience, propriety,
Non-attachment, non-aggression, non-confusion,
And enthusiastic diligence are the eleven virtues.¹
Desire, anger, pride,
Ignorance, doubt and mistaken beliefs
Are the six primary afflictions.
Rage, resentment, denial, spite,
Envy, stinginess, deceit, pretence, self-infatuation,
Violence, lack of conscience, lack of propriety,
Dullness, agitation, lack of faith,
Laziness, carelessness, absent-mindedness,²
Distraction and inattentiveness
Are the twenty subsidiary afflictions.
Sleep, regret, cognizance and scrutiny are the four variables.

1.5. Consciousness

The aggregate of consciousness consists of the eight or six forms of consciousness.

These are the five aggregates.

2. Twelve Sources

The six from the eye source to the mind source and the six from the visible form source to the mental objects source comprise the twelve sources.

3. Eighteen Elements

The six from the element of the eye to the element of the mind, the six from the element of visual form to the element of mental objects, and the six from the element of visual consciousness to the element of mental consciousness comprise the eighteen elements.

All of the above comprises the conditioned. The three unconditioned dharmas are analytical cessation, non-analytical cessation and un compounded space. These can also be included within the element of mental objects.

These are the basic phenomena that must be understood or the phenomena of saṃsāra.

By Shenpen.

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1. Only ten virtues are listed here. Nonviolence (Skt. *avihiṃsā*; *rnam par mi 'tshen ba*) appears to have been omitted. ↩
 2. Tibetan corrected from *rjes nges* to *brjed ngas* ↩

༄༅། །དམ་ཚཱ་མངོན་པའི་སྒྲ་མ་བརྒྱད་པ་ནམས་ལ་བསྟོད་པ་སློབ་གྲོས་ཀྱི་པརྟོ་རྒྱས་པར་བྱེད་
པའི་ཉི་མ་ཞེས་བྱ་བ།

The Sun that Causes the Lotus of Intelligence to Bloom

In Praise of the Lineage of Gurus for the Noble Abhidharma

by Rongtön Sheja Kunrig

སྒྲ་མ་དང་ལྷག་པའི་ལྷ་ལ་ཕྱག་འཚལ་ལོ། །
lama dang lhakpé lha la chaktsal lo
Homage to the guru and supreme deity.

ཚོས་ཀྱི་སྐྱེ་ལས་གཡོ་བ་མེད་ཀྱང་སྟེ། །
chö kyî ku lé yowa mé kyang té
Although you do not move from the dharmakāya,

སྐྱ་ཚོགས་ཞིང་དུ་སྐྱུལ་པའི་སྐྱར་སྟོན་ཅིང་། །
natsok zhing dü trulpé kur tön ching
You display nirmāṇakāya forms in manifold realms,

ཕྱིན་ལས་འོད་ཟེར་ཕྱོགས་བརྒྱར་རབ་འཕྲོས་པས། །
trinlé özer chok chur rab tröpé
And through emitting the light rays of activity in all directions,

འགོ་བའི་དོན་བྱེད་ཐུབ་དབང་ཞབས་ལ་འདུད། །
drowé dönjé tubwang zhab la dü
Accomplish the welfare of beings—to the Lord of Sages, I bow.

ཡང་དག་སྣང་བས་མ་རིག་མུན་སེལ་བ། །
yangdak nangwé marik mün selwa
An authentic light to dispel the darkness of ignorance

རྒྱལ་བས་གསུངས་པ་དམ་ཚཱ་མངོན་པའི་མདོ། །
gyalwé sungpa damchö ngönpé do
Was the Abhidharma teaching given by the victorious one,

མཚོག་ཏུ་གསལ་མཛད་ཐོགས་མེད་དབྱིག་གཉེན་སོགས། །

chok tu sal dzé tokmé yiknyen sok

Excellently illuminated by Asaṅga, Vasubandhu and the rest—

ཚོས་མངོན་སྒྲོ་བའི་ཉི་མ་དེ་ལ་འདུད། །

chö ngön mawé nyima dé la dü

To these suns of Abhidharma discourse, I bow.

འཇམ་དཔལ་དབྱངས་ཀྱི་མཁྱེན་རབ་འཛིན་བྱེད་པ། །

jampal yang kyi khyen rab dzin jépa

The holders of the wisdom of Mañjuśrīghoṣa—

རྒྱལ་པོའི་སྲས་དང་སློབ་དཔོན་གང་བ་སྟེལ། །

gyalpö sé dang lobjön gangwa pel

Jinaputra¹ and Ācārya Pūrṇavardhana²

གནད་ཀྱི་སློན་མེ་མཛད་པའི་མཁྱེན་རབ་ཅན། །

né kyi drönmé dzepé khyen rabchen

And the one with the wisdom to create the Torch of Crucial Points,³

གཞན་ཡང་ཚོས་མངོན་སྒྲོ་བ་རྣམས་ལ་འདུད། །

zhenyang chö ngön mawa nam la dü

To these exponents of Abhidharma, I bow.

གངས་རིའི་ཁྲོད་འདིར་ཚོས་མངོན་རྒྱས་མཛད་པ། །

gangri trö dir chö ngön gyé dzepa

Those who spread the Abhidharma in this land of snowy peaks,

ཚོས་ཀྱི་བཙོན་འགྲུས་ཡེ་ཤེས་འབྱུང་གནས་དང་། །

chö kyi tsöndrü yeshe jungné dang

Chökyi Tsöndrü,⁴ Yeshe Jungne,⁵

བྲང་ཏི་དར་མ་སྟིང་པོ་ལ་སོགས་པ། །

drang ti darma nyingpo la sokpa

Drangti Darma Nyingpo and the rest—

སྒྲོ་བའི་སངས་ལྷོ་མཁའ་སྐྱོང་པའི་ཚོགས་ལ་འདུད། །

mawé sengé khepé tsok la dü

To these learned lions of speech, I bow.

འཁོར་བ་བསྐྱེད་མཛད་ཉོན་མོངས་དུག་གསུམ་སྟེ། །
khorwa kyé dzé nyönmong duk sum té
The three poisons are afflictions that create saṃsāra,

རྩ་བ་མ་རིག་ཡོངས་སུ་སྤོང་མཛད་པ། །
tsawa marik yongsu pong dzepa
And ignorance, their root, is to be entirely eliminated.

ཤེས་རབ་བསྐྱབ་པ་རྒྱུད་ལ་དབང་བ་སྟེ། །
sherab labpa gyü la wangwa té
With mastery of the wisdom training in our minds,

ཉོན་མོངས་དག་ལས་རྣམ་པར་རྒྱལ་གུར་ཅིག །
nyönmong dra lé nampar gyal gyur chik
May we conquer the enemy of the afflictions.

ཚོས་མངོན་སྲོལ་བ་གུས་པས་རབ་བསྐྱོད་པའི། །
chö ngön mawa güpé rab töpé
Through the virtue of devotedly praising these exponents of Abhidharma,

དགེ་ཚོགས་གང་གིས་མ་རིག་མུན་བསལ་སྟེ། །
gé tsok gang gi marik mün sal té
May the darkness of ignorance be dispelled,

སློ་གྲོས་སྤང་བ་ཀུན་ནས་རྒྱས་གུར་པ། །
lodrö nangwa künné gyé gyurpa
As the light of intelligence extends far and wide,

ཐམས་ཅད་མཁྱེན་པའི་གོ་འཕང་ཐོབ་གུར་ཅིག །
tamché khyenpé gopang tob gyur chik
And may we attain the level of omniscience!

ཅེས་དམ་ཚོས་མངོན་པའི་བརྒྱུད་པ་ལ་བསྐྱོད་པ་འདི་རོང་སྟོན་ཚེན་པོས་དཔལ་རྣུ་ལེན་སྐྱར་བའོ།།
The great Rongtön composed this praise of the lineage of noble Abhidharma at glorious Nāleन्द्रa.

| Translated by Adam Pearcey, 2020.

Source: shes bya kun rig. "mngon pa'i bla brgyud la bstod pa blo gros kyi pad+mo rgyas par byed pa'i nyi ma." In *gsung 'bum/ shes bya kun rig*. Chengdu: si khron dpe skrun tshogs pa/ si khron mi rigs dpe skrun khang, 2008. (BDRC W1PD83960) Vol. 1: 296 - 297.

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1. ↑ Author of Abhidharmasamuccayabhāṣya.
2. ↑ Author of Abhidharmakośaṭīkākālakṣaṇānusāriṇī.
3. ↑ i.e., Dignāga who composed the Torch of Crucial Points (Abhidharmavṛttimarmadīpa) a commentary on Vasubandhu's Abhidharmakośa.
4. ↑ i.e., Rok Chökyi Tsöndrū.
5. ↑ i.e., Gowō Yeshe Jungne.



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